

ROSICRUCIAN BEACON

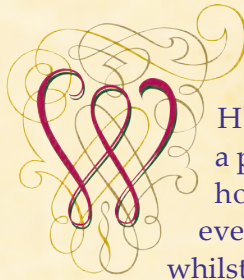


June 2007



"Love will build the Bridge"

16th - 19th August 2007



www.amorc.org.uk

HEREAS LIFE ADMITTEDLY IS NOT ALWAYS a perfumed rose garden, one can't help but notice how for some, it almost could be. For them, everything seems to flow so harmoniously, and whilst not necessarily materially wealthy, they radiate an inner wealth of happiness and peace which is the envy of all. So how do they do it?

Well, one thing they all seem to have in common is that they long ago dared to take charge of their destiny! Examining *needs* rather than *wants*, and true *values* rather than *passing fads*, such people realised that more than anything else, what they needed to learn was to rely upon their *own insights* rather than those of others, come to their *own conclusions* rather than accept the conclusions of others, and above all, to take their *own decisions* in life and for better or worse, *live with the consequences*.

The *Rosicrucian Order AMORC* assists people to find within themselves their own, personal "*higher wisdom*," something which exists as a potential in all human beings. Developing this inner understanding can lead to what sages and avatars of all ages have referred to simply as "*Illumination*," a state of joy, perfection and achievement beyond our fondest hopes.

Gaining this knowledge and experience is not merely an academic exercise; it is a *series of practical steps* needed in order to gain first proficiency and eventually mastery over our daily thoughts and actions. Instruction in the steps necessary to reach these goals is what the *Rosicrucian Order AMORC* specifically has to offer. Its approach to inner development has brought happiness, peace and success into the affairs of thousands of people in the past and you too can benefit from it if you wish.

To find out more about the *Rosicrucian Order AMORC* and its unique system of inner development, write to the address below, requesting a *free* copy of the introductory booklet entitled "*The Mastery of Life*." Examine the facts and decide for yourself.

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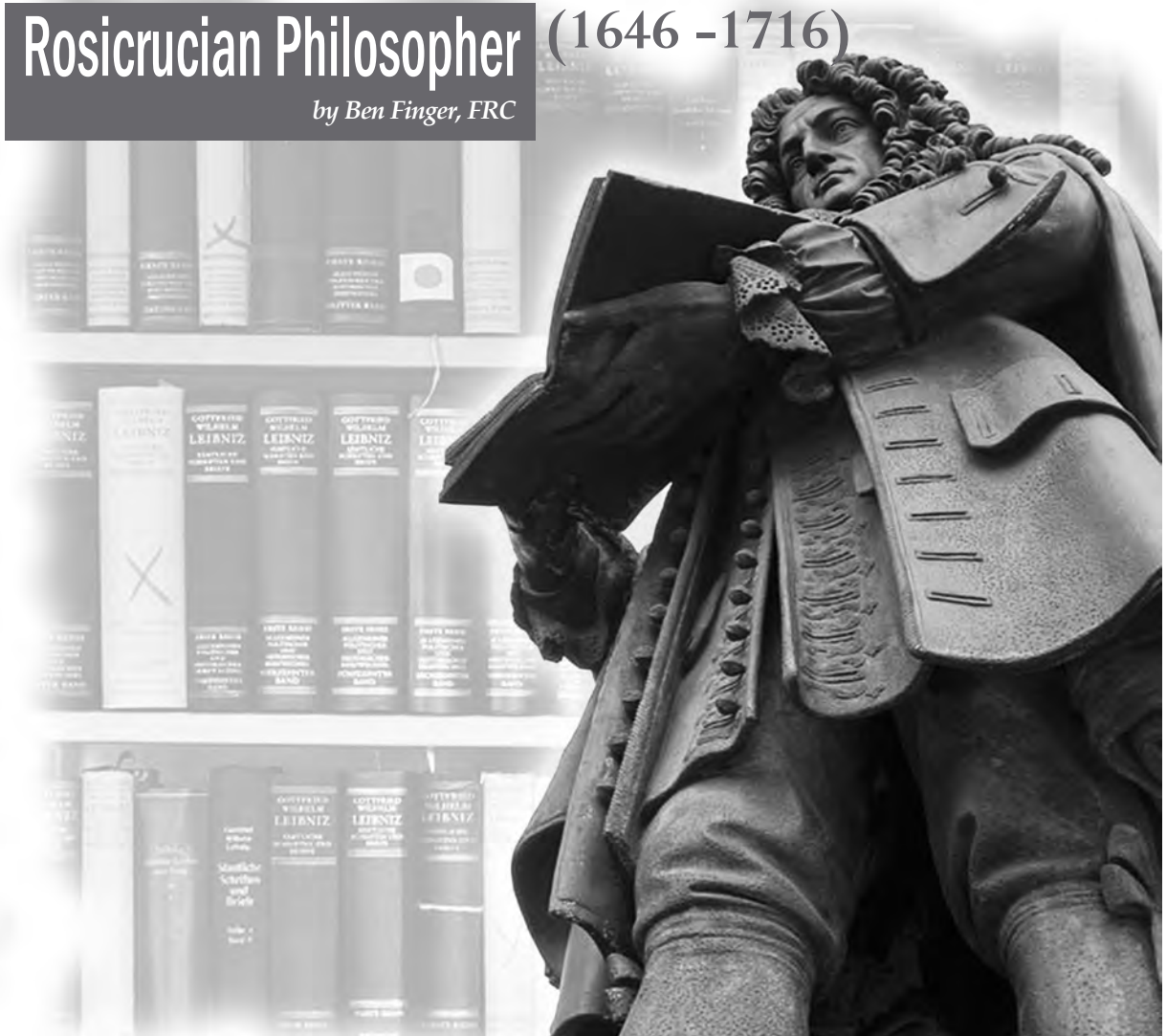
“Schönbeck Castle”



Leibniz:

Rosicrucian Philosopher (1646 -1716)

by Ben Finger, FRC



L

NOWN IN HIS DAY AS THE MOST learned man in Europe, Gottfried Wilhelm Leibniz (1646-1716) was one of the last of the universal scholars, before the growth of the special sciences brought rigid specialisation into our thinking. It is refreshing to survey the grand sweep of the learning of Leibniz. He searched for truth in all fields of inquiry, and

many of his insights will never lose their timely significance.

The so called "Age of Reason" brought a new accent on candid critical thinking, and a fresh striving for human rights. However, the humanitarian quest was rooted in the spiritual tradition of Western civilisation rather than in the world-machine dogma which was leading radical rationalists into scepticism and even atheism.





Leibniz demonstrates his knowledge by giving his audience an impromptu lecture.

Leibniz, a conservative rationalist, never forgot the ultimate necessary and eternal truths. When the Anglo-Irish natural philosopher and chemist Robert Boyle (1627-91) asked how the ills of life could be reconciled with the existence of a wise and just God, Leibniz reminded him of the limitations of our finitude: "What we cannot understand confuses us, because we see only the parts of a great whole."

The English poet Alexander Pope (1688-1744) followed Leibniz when he wrote: "All nature is but art unknown to thee." It was from Leibniz that the philosopher Immanuel Kant (1724-1804) derived the idea of innate mental categories. This German genius influenced many other wisdom lovers (philosophers), including Fichte, Schopenhauer, Bjerre-gaard, Couturat, John

This great humanitarian set forth the premises on which our modern free society is founded.

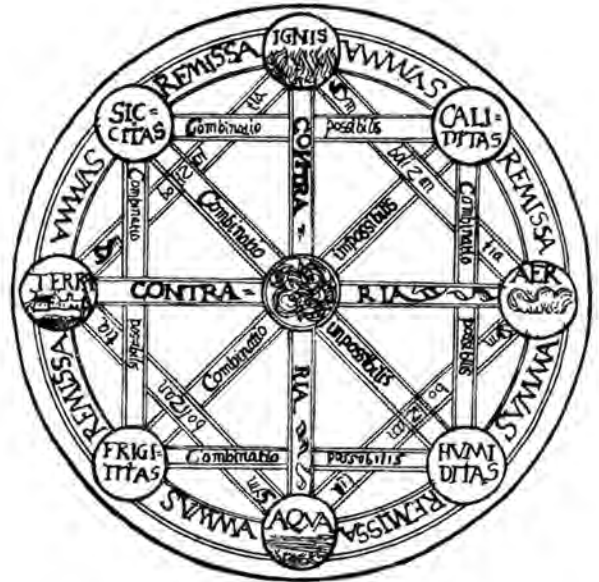
Theodore Merz, Johann Eduard Erdmann and William James. Leibniz still claims the admiration of many, for the eternal truths he discovered never age. He was an absolute idealist.

This great humanitarian of the Age of Reason set forth the premises on which our modern free society is founded. He held that every man has the natural right to develop his faculties to the utmost. He maintained that the State has no moral authority to trespass upon personal rights. He showed the way to character improvement, for he realised that social

institutions depend upon persons. "If good interior principles be established in us," he wrote, "then customs and passions will not draw the soul aside from the path of virtue."

Leibniz praised "that genuine, pure love which finds pleasure in the happiness of those who are loved." Above all, he urged men "not only to speak, and not only to think, but to act as if the truth were so."

Leibniz's ethical teachings alone would have sufficed to immortalise his name. But he also revealed a mind of the first order in civil and international law, in mathematics (developing the infinitesimal calculus independently of Newton), in history, religion, economics, philology, physics, biology, psychology, logic, astronomy, diplomacy,



While working on his doctorate, at the age of twenty, Leibniz wrote an essay on the art of combining concepts (De ars combinatoria, 1666). It adapted the scholastic work of Ramon Lull (1232-1316) in the form of a universal ideographic language for symbolising abstract concepts like Justice, Courage, etc. What he attempted to develop was a universal method of analysing concepts by means of numerical characters. Though he later confessed to the mathematical immaturity of this essay, he seems never to have abandoned the Pythagorean and semi-Cabalistic notion of penetrating the mysteries of Nature, Man and God by means of an esoteric universal language. Exaggerated as most of his claims for his "universal characteristic" seem to us today, the fact remains that in Leibniz's own opinion it led him to the discovery of calculus as well as "the true method of metaphysics and theology." It is therefore central to an understanding of Leibniz's contribution to philosophy to examine his concept of the function of logic. The combinatory wheel above was used to demonstrate a theory in which he visually shows us that all concepts (or their signs) are combinations of simple ideas. We see contraries and possible and impossible combinations criss-crossing the wheel linking the simple ideas around the perimeter. It is illustrated with the Greek elements and, perhaps tellingly, there appears to be a rose at its centre.





Leibniz's construction notes for his calculator (1682).

and in metaphysics. He was a polymath synthesising all fields.

More specifically, Leibniz developed an important new metaphysical system, consonant with the theory of an evolutionary ascent through the stages of responsiveness, namely: instinct, conscious will, self-conscious purpose and Cosmic Consciousness. He pioneered the empirical study of the properties of natural languages and tried to develop a *symbolis*

Leibniz reconciled physics and metaphysics.

universalis (universal language), in the hope that it would promote clearer thinking and unite nations. Leibniz was the forerunner of modern symbolic logic.

This philosopher, a world-citizen in spirit, was one of the first to try to synthesise Eastern and Western thought, and in this regard, he was much indebted to the Chinese wisdom-teachings.

Most important, Leibniz was the father of the new physics. Many 17th century scientists

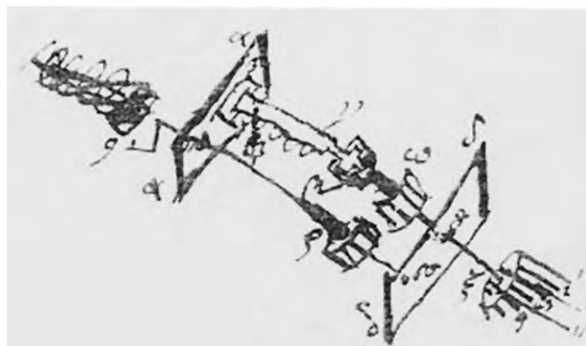
believed in hard solid atoms, lumps of dead matter. But Leibniz believed that atoms are centres of active energy in a living universe. The new physics similarly conceives of matter as a manifestation of energy or force, and its properties as varying intensities in fields of force. More metaphysically-minded modern physicists even tend to agree with Leibniz that time, space and matter are only well-founded appearances with matter being relegated to "a minor event, produced by invisible realities."

Current science is catching up with Leibniz's realisation that there are no absolute dualisms in nature and complete continuity between the kingdoms of nature. Noting that "everything is bound up with everything else," he concluded that because of this universal interconnection, "...from an individual substance may be deduced all that can be attributed to it, and even the whole universe." Leibniz said this as a philosopher, and Tennyson said it as a poet, but modern scientists say it too.

When Leibniz probed into the boundless mysteries of awareness, he provided a possible explanation of extrasensory perception; though it is beyond the scope of this article to digress into psychophysics.

His acknowledgment of relativity was Leibniz's greatest vanguard service to physics proper. The philosopher Herbert Wildon Carr (1857-1931) reminds us that "precisely the defects which Leibniz indicated in the metaphysical basis of the Newtonian physics (as when he [Leibniz] denied absolute space and time) have called for a reconstruction of the whole framework of physical science."

Leibniz reconciled physics and metaphysics and was fortunately disposed by his mathematical training to reason about the world from first



Leibniz's hand sketch of his calculator.





Leibniz extended Blaise Pascal's ideas and, in 1671, introduced the Staffelwalze or the Stepped Reckoner, a device that, as well as performing additions and subtractions, could multiply, divide, and evaluate square roots by a series of stepped additions, which he gave emphasis to when he said, "It is unworthy of excellent men to lose hours like slaves in the labour of calculation, which could be safely relegated to anyone else if machines were used."

principles. He held that not everything can be reduced to quantity, for mechanism is but a secondary in nature: *"The principles of mechanics and of force do not depend upon mathematical extension alone, but have certain metaphysical causes. Explanations by final cause, and by efficient cause, are complementary."*

This deep-minded Rosicrucian saw the world as the work of a Supreme Intelligence, manifesting through the laws of nature.

His Genius

Leibniz was born at Leipzig in 1646, shortly before the close of a terrible religious conflict, the Thirty Years' War. It is not surprising that he would work for inter-faith understanding, as one of his great objectives.

Early in life he displayed the unusual genius that would make his name as one of history's greatest thinkers. From earliest childhood, this son of a professor had books beside him: Plato, Aristotle, Herodotus, Xenophon, Livy, Cicero, Pliny, Seneca and Augustine. The precocious lad familiarised himself with every book in his father's library and at thirteen, began the study of logic. Two years later, he entered the University of Leipzig, where he studied and tried to connect ancient, medieval and modern philosophies. Most of his inquiry was independent and unassigned.

Aristotle's "substantial forms," Bruno's "live units," and the "universals" of the Chinese

philosophers planted in Leibniz's mind the germinal idea of his theory of *Monads*, but only his eventual contact with the Rosicrucian wisdom-teachings would enable him to develop his doctrine of the living universe.

After graduating from the University of Leipzig, Leibniz earned his doctorate in law from the University of Altdorf. He refused a professorship that was offered him there because it would have left him no time for private research and reflection. Also, he never married. Throughout his busy life, he always managed to make leisure for his philosophising. Even so, the British essayist E.W.F. Tomlin (1913-88) noted that Leibniz was born with so much talent that *"he had not the opportunity, in one lifetime, to unpack and set in order all that he had brought with him."*

The young thinker spent a year in Nürnberg, where he was introduced to the

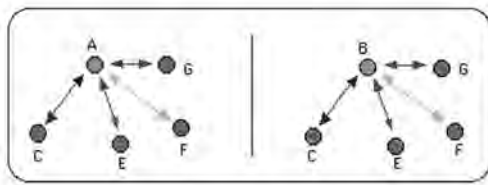
The young thinker spent a year in Nürnberg, where he was introduced to the Rosicrucian Order.

Rosicrucian Order. He knew that René Descartes and other Rosicrucians had played a large part in the modern effort to throw off the yoke of errors and it is very evident that Leibniz owed

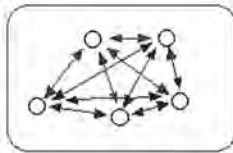


Engraving of the philosopher at work.





A and B are in the same place.



Space is a collection of all places.

Diagram of Leibniz's Theory of Space.

a great debt to the knowledge that was passed to him by eminent Rosicrucian teachers. His Rosicrucian association gained him the friendship of Baron von Boineburg, the celebrated diplomat of the Archbishop-Elector of Mainz, Philipp von Schönborn.

Leibniz went with Boineburg to Frankfurt, where he published a cogent paper on legal education which led him to being taken into the service of the Archbishop of Mainz. His legal training led him into politics as a diplomatic agent and he was connected with many of the outstanding events of his day. His contributions did much toward the rebuilding of Germany, and the preservation of peace as he strove for the reunion of Christendom on broad deistic grounds.

Leibniz travelled in Germany, Italy, England and France and had the privilege of meeting such celebrities as Newton, Huygens, Spinoza and Malebranche.

When in Paris he studied *Cartesianism*, the philosophy of René Descartes which he called "the antechamber of truth." His studies included higher mathematics, and he improved upon Pascal's calculating machine.

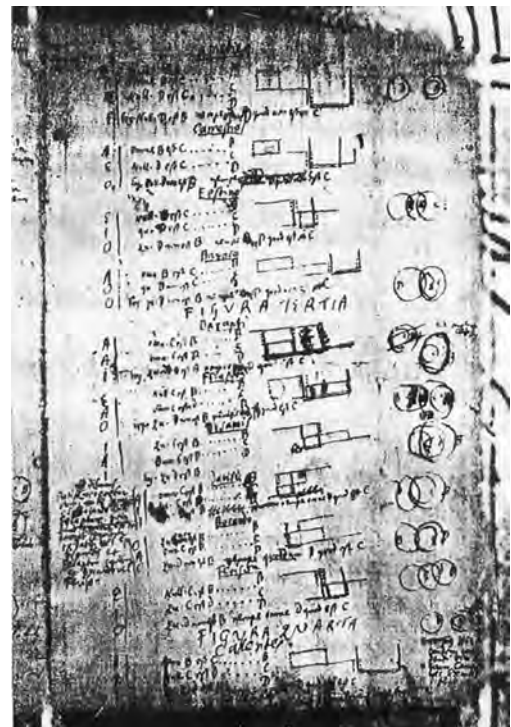
During his visit to London, Leibniz taught *Deism* to the future Queen Caroline (wife of George II), and explored the latest scientific developments there. Respected as a universal genius, he was taken into the Royal Society. In 1676 he accepted the offer of an unpretentious position as librarian to the Duke of Brunswick at Hanover. En route he spent four weeks in Amsterdam with that other great philosopher Baruch Spinoza (1632-77).

Leibniz buckled down to the drudgery of prosaic routine affairs. Among other duties, he had to spend four decades setting down the history of the House of Brunswick, and upholding its claims. But he worked on his philosophic system whenever he found a spare hour and sometimes he wrote little poems in Latin to help him relax.

Leibniz popularised his philosophy so that princes and princesses would understand it, and thereby be moved to promote the spread of enlightenment. He founded the famous Berlin Academy, planning similar learned societies for Dresden and Vienna and he advocated cooperating centres of learning in all the capitals of Europe.

The illumined mentor gave the world a great philosophy, a "scientific scholasticism" integrating humanity's spiritual and scientific wisdom. Materialistic scientists feared that he was trying to lure them back into religious orthodoxy, while narrow clergymen pronounced him an unbeliever.

Sadly, when Leibniz died, he was buried like a criminal. No member of the Court followed his body to the grave and neither the Berlin Academy nor the Royal Society even acknowledged his



Syllogistic diagrams in Leibniz's hand. Syllogism is defined as "deductive reasoning in which a conclusion is derived from two premises."



passing. Now the whole world respects Leibniz, both for his metaphysical and his concrete services. Dr. Carr comments that *“what lives of Leibniz in the thought of today is the principle and method to which, more than any philosopher in the modern period, he has given forcible expression.”*

His Philosophy

Leibniz was unable to accept either Cartesian dualism or Spinoza's monism. Instead, he conceived the ultimate real substance as an immaterial force, and pronounced the universe to be constituted of an infinite number of individual centres of force: the Monads. *“There are infinite degrees of perception,”* he taught. *“When you are admitted to the heart of nature, the further you go, the greater will be your delights, for you will be following a chain that goes on to infinity.”*

Leibniz saw in the whole universe, mental life, and “something analogous to feeling and desire.”

Leibniz saw in the whole universe, mental life, and *“something analogous to feeling and desire.”* Action and change could not be obtained from mere extension. Matter could not provide the ground for a purposive, coordinated world.

One source of Leibniz's concept of immaterial Monads was the ancient Oriental doctrine that material bodies are *“only phenomenal, like the rainbow,”* whereas the mental realities behind them have neither parts, extension nor figure. The Leibnizian Monads resemble the *“universals”* of the Chinese philosophers, while Leibniz's theory of *“pre-established harmony”* calls to mind the Chinese *“Tao of the world.”* Like the Chinese sages, he saw the world of reality as *“a continuously rising scale of spiritual beings developing progressively.”* This is really the universal and age-old inner wisdom of being.

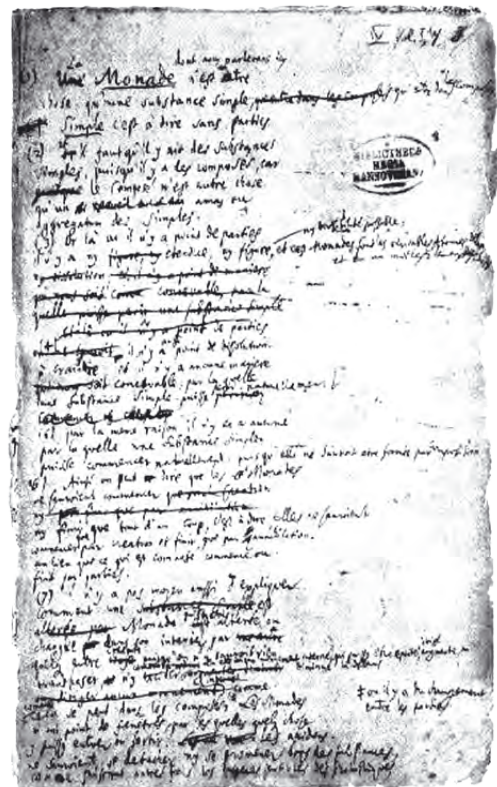
As the chemist and philosopher John Theodore Merz (1840-1922) said: *“It became evident to Leibniz that external or material things presented the property of extension to our senses only, not to our thinking faculties. But if their extension in space was nothing, so much the fuller was their inner life. Inner existence, such as that of the human mind, is a new dimension, not a geometrical but a metaphysical dimension. The essences of things real have only a punctual existence in this physical world of space; but*

have an infinite depth of inner life in the metaphysical world of thought.”

Living Mirror

The Monads are the real atoms of nature, the qualitative elements of things. Leibniz could not think of the atomic elements as qualitatively indistinguishable and, contrary to modern science, postulated an infinite variety of unique elementary entities to account for the kaleidoscopic differences in the world.

Each Monad, a *“reduced universe,”* is a living mirror of the larger universe, in its own degree and from its own point of view. There are infinite gradations of mental life, sleeping in minerals and plants, dreaming in animals, awakening in man. Even the unconscious levels of awareness are rich in content. Every Monad reflects the state of neighbouring Monads, and *“its present is big with its future.”* Perhaps this is the key to human extrasensory perception. In various degrees, the Monads not only perceive but also strive toward the future. By this principle, each Monad unfolds its series of changes. Stones are



Leibniz's manuscript explaining his theory of Monads.



unconsciously moved by gravity. Plants manifest heliotropism when they turn toward the sun. The lower animals are governed largely by instinct. Human purpose is fully conscious, the striving of the enlightened will.

Leibniz found it necessary to postulate this universal perception and striving because *"extension expresses merely a present condition, but in no case the past or future."* He reduced all the phenomena of the extended world to *"well-founded appearances."* The true ultimates of being were spiritual. Leibniz reduces the universe to a *hierarchy of Monads*, starting with the least elements and ending with the Divine Monad of Monads who has organised and graded the whole system. There is no physical interaction between the Monads, for they are immaterial, but their coexistence and intercourse is regulated by God's rational organisation, "the pre-established harmony." The changes in Monads result from



their inner principles.

Leibniz distinguishes between "bare" Monads and "soul" Monads. Where perception is distinct and accompanied by memory, we speak of the activity of soul. Animals are souls in their degree, moved by simple consciousness and instinct. Men are reasoning souls, distinguished from the lower animals by their knowledge of necessary and eternal truths, and by their ability to act with fully-conscious understanding and purpose. *"Man's highest end,"* says Leibniz *"is to become capable of the intellectual love of God."*

This great Rosicrucian philosopher teaches us that our highest aspirations do not deceive us. Even if our best efforts seem to fail, we should not doubt the objective reality of the good, and its living influence. *"It is for God to know the hour and the proper place to let good designs succeed."*

People in Our Lives

by Gina Ugboma, SRC

People come into our lives for three things:

- **REASON:** When people are in your life for a reason, it is usually to meet a need you have expressed to the God of your understanding. They have come to assist you through a difficulty, to provide you with guidance and support, to aid you physically, emotionally or spiritually. They may seem like a Godsend, and they are. They are there for the reason you need them. When they leave, we must realise that our need has been met and their work is done. Your prayer has been answered and now it is time to move on.



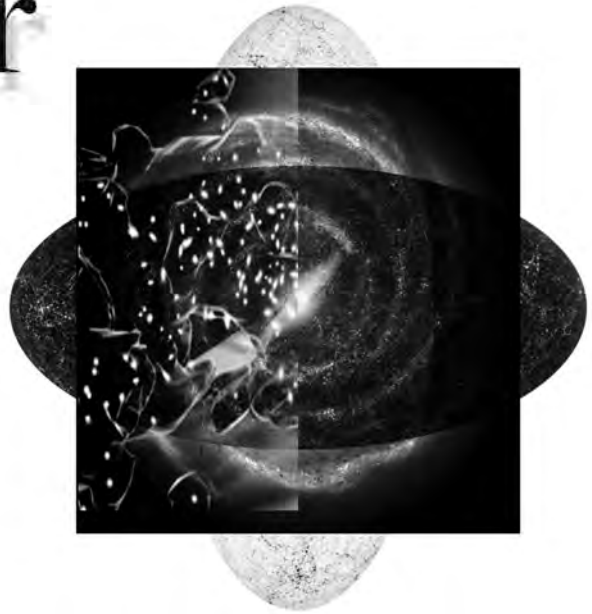
- **SEASON:** Some people come into your life for a season, because your turn has come to share, grow or learn. They bring you an experience of peace or make you laugh. They may teach you something you have never done. They usually give you an unbelievable amount of joy. Believe it, it is real but only for a season.
- **LIFETIME:** Lifetime relationships teach you lifetime lessons like things you must build upon in order to have a solid emotional foundation. Your job is to accept the lesson, love the person and put what you have learned to use in all other relationships and areas of your life.



Thoughts from the Editor

by Bill Anderson, FRC

Mysticism teaches cosmic laws and principles by which we are brought into closer consciousness of our divine power. The mystical experience of union with the One imposes upon the mystic a moral obligation to use this knowledge for the welfare of others.¹



Microcosm

IN THIS TRANSITIONAL PERIOD OF history, the regeneration of humanity seems to us to be more feasible than ever before because of the convergence of consciousness, the generalisation of international exchanges, the growth of cross-cultural fertilisation, the worldwide coverage of news, as well as the growing interdisciplinary movement among the different branches of learning:

The *Mastery of Life* booklet explains that the Rosicrucians offer “*what is probably the world’s foremost system of instruction and guidance.*” We study both natural and spiritual laws, with the goal of furthering the general evolution of humanity.

Recently, I went along to see the Rosicrucian stand at a Mind, Body and Soul exhibition in Aberdeen in North-East Scotland. Members from The Lantern Atrium Group were there over the two days to introduce the Rosicrucian Order to interested members of the public. They had

the presentation “*A Gentle Flame*” on a laptop available to those who wanted to delve a bit deeper. One person I spoke to was interested in the educational aspects of the teachings. Education is a vital part of being a Rosicrucian. This is not to say that you are expected to have a college or university qualification to become a member, not at all, but that the teachings comprise an unprecedented means of educating people of all social backgrounds and varying educational attainments from all over the world.

Sometimes, it may seem that we take education for granted, especially in the West, where contemporary culture extols the pop star, acting and sports culture that places the amount of money you can earn above service to yourself, your family and to mankind as a whole. Yet there are those countries where people are desperate to get a good education for themselves and their children. Often, those countries are where the people are least able to afford to educate themselves or their children. Their efforts and aspirations are



an inspiration to us all. We have had to find novel ways of bringing our teachings to the people of those countries.

The Rosicrucian Order is a *teaching* Order; we educate the whole person, building on the perennial tradition which has come down to us from ancient times. Throughout the centuries, the teachings have been continually augmented and perfected as our level of education and knowledge has increased, but we still owe a great debt to those pioneers of yesteryear. It is some of these pioneers who will feature in the presentations at the forthcoming World Convention in Berlin next August.

In his essay *Cosmos and Inscapes* F. David Peat says: *"For a traditional person matter and spirit, the immediate and transcendent, are equally present in the world that surrounds them. Indeed, their science and their spirituality remain intensely practical. They have no need to fragment and divide knowledge and experience, or to create an art that is somehow different from religion, a science that is separated from the sacred. No, the essence of their world view, it seems to me, lies in acknowledging direct relationship with all living things, and with the recognition that all things are possessed of animation and spirit - and this includes not only the insects, birds, fish, animals and plants but also the rocks and trees, winds and stars. Indeed, within such a universe, matter and spirit, mind and body have never become categorised or separated by thought."*

Each of our experiences is limitless, authentic and unconditioned. To come into contact with nature, enter into a relationship, read a poem, watch a play, or contemplate a work of art is to open ourselves into an unlimited world of experience and a multiplicity of levels of meaning."

Macrocosm

Concerning humanity's relationship with the universe, we believe that it is based upon interdependence. Since man is a child of the earth and the earth is a child of the universe, man too is a child of the universe.²

Cosmology is the study of the universe in its totality and by extension, of humanity's place in it. It is one aspect of Rosicrucian ontology. Cosmology today is offering insights into aspects of Rosicrucian teaching that we have been studying for decades if not centuries.

Looking beyond ourselves, on the macrocosmic scale, galaxies, just like people, form communities. Some form huge super clusters

containing hundreds, even thousands of large galaxies. Our solar system, our galaxy is found in what is referred to as "The Local Group" of galaxies, stretching across six million light years, within the Coma-Virgo super cluster. Our Milky Way galaxy has about a dozen small satellite galaxies surrounding it. The Large and Small Magellanic clouds, visible in the Southern hemisphere, are the more obvious examples of these. The nearby Andromeda galaxy likewise has several satellite galaxies surrounding it. All of the galaxies have a "halo" surrounding them, bringing to mind the idea of an aura. All galaxies are thought to consist of luminous matter and dark matter, which can be thought of as two polarities, where the *Law of the Triangle* comes to mind. The Milky Way has a diameter of some 100 thousand light years. The Virgo super cluster of galaxies is some 100 million light years across, while the Sloan Digital Sky Survey has found a filament now called the *Sloan Great Wall*, which is the largest group of galaxies yet discovered, some 1 billion light years long.

A controversial view of the universe we live in has been proposed recently by Luciano Pietronero³, a statistical physicist at the University of Rome. Instead of matter being spread evenly throughout space, he suggests that the universe is fractal. A fractal is "a rough or fragmented geometric shape that can be subdivided in parts, each of which is, at least approximately, a reduced-size copy of the whole." Fractals are patterns in nature that repeat themselves at ever higher or lower scales. He proposes that the universe, when looked at on the macrocosmic scale, forms fractal patterns, bringing to mind the old adage "As Above, So Below."

I would like to leave you with a final thought, a quotation from the South African author, now living in Australia, J.M. Coetzee: *"We are accustomed to believe that our world was created by God speaking the Word; but I ask, may it not be that he wrote it, wrote a word so long we have yet to come to the end of it? May it not be that God continually writes the world, the world and all that's in it?"*

Footnotes

1. From a Rosicrucian Manuscript. See *Mystic Wisdom, Inspiration For The Soul* by Jenni Chandler, SRC. ISBN: 1-876965-25-8.
2. *Positio Fratemitatis Rosae Crucis*.
3. *New Scientist*: 10th March 2007.





by Dini Jacobs, SRC

Biscuits and Lemonade

FOR A SIX YEAR OLD, ERIC WAS precocious and already knew the most important thing in life: he wanted to meet God! Undeterred by what he knew would be a long journey to find God, he packed a lunchbox, found a few lemonades and put them all in his school bag. Then, with confidence, he stepped out of his home and started the long journey to God. Little did he know it would be a whole lot closer than he had thought.

After three blocks he came to a park where an elderly man sat on a bench feeding a few pigeons at his feet. Since Eric loved birds more than all other creatures, and even sang to them whenever they would listen, he climbed up the end of the bench and sat down shyly, legs swinging idly, watching with pleasure as the birds pecked away at the seeds on the ground.

All was peace and harmony and watching the birds feeding their hungry tummies eventually made him think of food too. So he decided it would be a good time to have a snack himself. Opening his lunchbox, he was about to bite into his first biscuit when he noticed the man looking at him with a very hungry look. So, quite spontaneously, he held the biscuit out and offered it to the old man. The man gratefully and eagerly accepted it, smiling broadly as he ate it.

The smile on the old man's face was so beautiful that Eric wanted to see it again, so he offered him a bottle of lemonade. Again the man smiled at him and gratefully accepted the gift. Eric was delighted! And so they sat for an hour sharing the provisions that Eric would need for his journey to God. Eric did not speak and neither did the old man. They just sat shyly smiling occasionally at each other as the meal slowly disappeared and the pigeons moved on to seedier park benches. Although it was only the middle of the afternoon, Eric knew he had to be back home before teatime, so he got up and

stepping backwards a few steps, gave a brief wave and turned and ran.

Suddenly however, he stopped, turned around and ran straight towards the old man and flung himself into his arms. The affection was mutual and they hugged each other for a long time. But knowing that mum would soon be worried, Eric knew it really was time to go, so he waved vigorously as he walked backwards a few steps saying goodbye in a timid voice and then ran out of sight. The old man gave Eric the biggest smile ever and a tear rolled down his cheek as his lips quivered a soft goodbye.

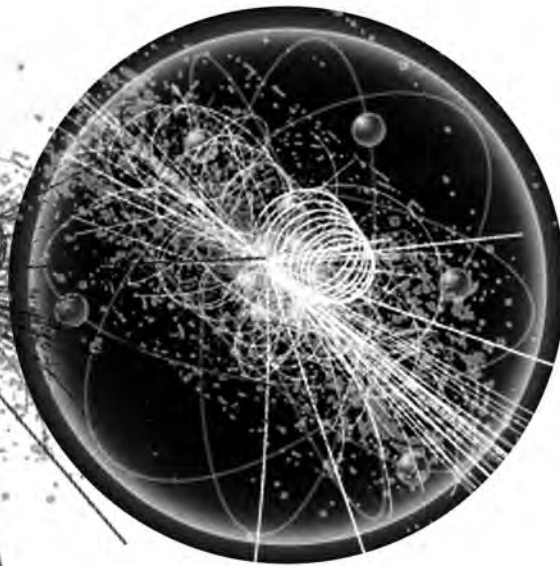
When Eric opened the door of his house, his mother was surprised by the look of joy on his face. Although Eric was always a delight to have around, she had never seen him so overcome with happiness. "Where have you been all afternoon, I was beginning to get worried? What has made you so happy?" He replied; face beaming, "I had lunch with God." But before she could answer he continued, "He was so kind to the birds and had a very big smile. I love God mum."

Meanwhile, the elderly man, who also lived but a few streets away, returned to the small flat he shared with his beloved wife Elsa of 60 years' marriage. She knew immediately something of great consequence had happened and with a gentle caress on his arm, asked him if he wanted to share it. "Do I only just!" he replied and with fresh tears rolling down his cheeks he recounted what had happened on the park bench. "You know, I truly think I met God today..., he was so much younger than I thought he'd be."

Too often we underestimate the power of a touch, a smile, a kind word, a listening ear, an honest compliment, or the smallest act of caring, any one of which has the potential to turn a life around. People come into our lives for a reason, a season or a lifetime. Embrace all equally!



My Confession of Faith



by Richard Ames, FRC

VISUALISE MYSELF AS ONE OF MANY subatomic particles abiding on an electron-like planet, and travelling with it on an orbit around a proton-sun, which with other electron-planets, compose a single atomic solar system. As a unit, we are hurtling through space at an incomprehensible speed around the central core of one of the millions of cellular galaxies that exist. Together with our own, these cell galaxies make up the universe, of which we are a part.

Our universe, however, is only one of many "organs or limbs" that must all be considered together to make up the complete body, in which the Cosmic Mind, Energy and God has eternal residence. Everything, from subatomic particles to the entity as a whole, functions together as a single Cosmic Unit, yet all particles retain their identity; each is both an individual and a contributor to the Cosmic Whole. To the degree that one particle hates or fails, all suffer; and as one particle loves or succeeds so all particles and the Cosmic Whole will feel the benefit. As one drop of water is related to all existing water and one grain of sand to the entire beach, so do I exist as the microcosm, related to the macrocosm of infinity in space and eternity in time.

Because I exist, in size, half way between the electron and the star, I can, with a microscope, see inward to the electrons, atoms and cells of which I am composed. I can, with a telescope, scan the

inconceivable vastness of space to experience with an ever-increasing clarity other electrons, protons, atoms, cells and organs, which for a better word, we call planets, suns, solar systems, galaxies and universes.

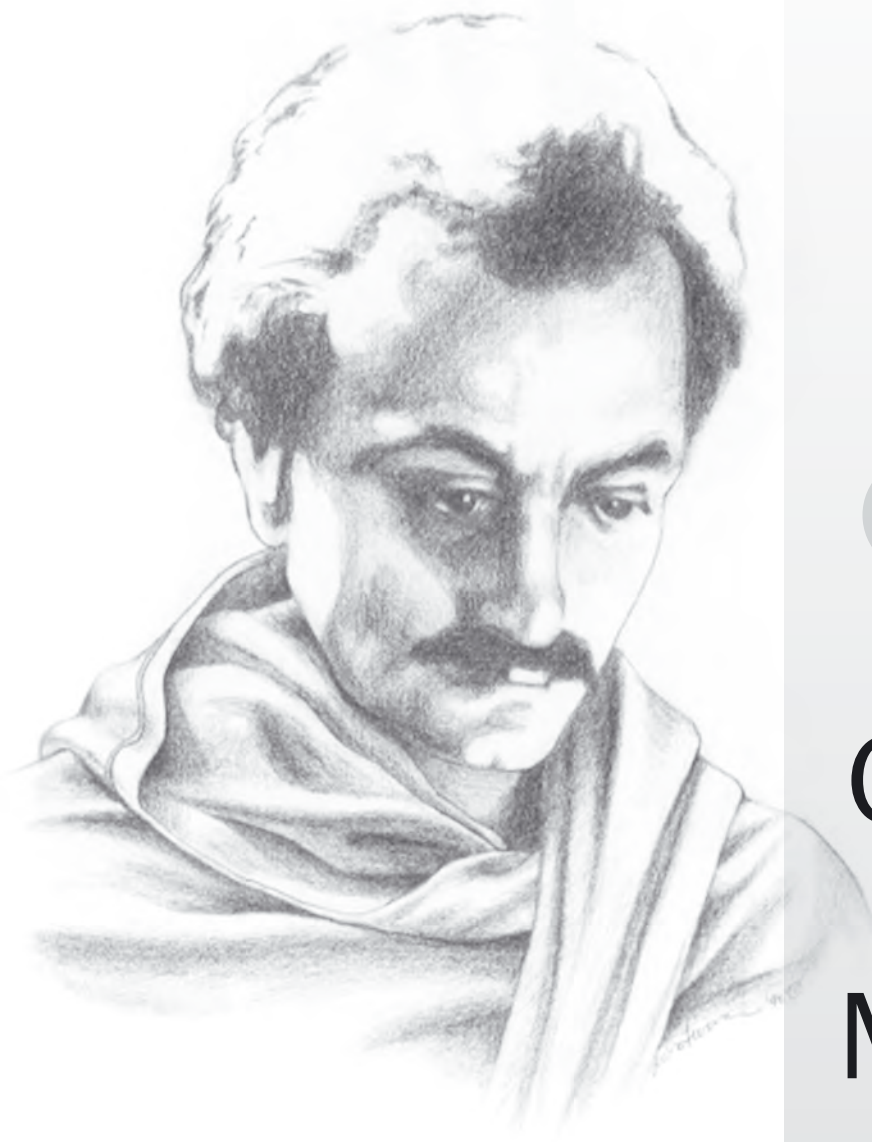
As I grow in wisdom, I discover that there is a part of me that is conscious of its existence and another ethereal something that is called the "unconscious," but without which I could not exist at all. The "conscious" is eternally surveying what is actual and experiencing it as a continually expanding comprehension called "reality." Only the great over-soul of God can fully realise all actuality as it is!

My "unconscious" is divided into:

- a) A subconscious that may appear through instinct to challenge me, or through automatic action to keep me alive, and
- b) A "superconscious" that sometimes speaks through conscience to warn, or through inspiration to illuminate me. It is through this super-consciousness that I can, in prayer or meditation, make telepathic contact with God.

With the passage of time, mankind's advancement has been greatly enhanced by the appearance of avatars, inventors, composers, mystics and statesmen, who, like the moving blood cells in human bodies, appear on Earth and impart their talent to the environment into which they were born. Each has been a Cosmic messenger to a particular place or time.





The Gifts of Mind

by Martha Pingel, SRC

IN BECOMING AWARE OF OUR mental powers, many of us fail to remember that they are manifestations of divine intelligence. We consider them merely something “personal,” geared to our own unfolding. The *Bhagavad-Gita* speaks of mind powers as loaned to the self, and this suggests their use in personal and earthly evolution.

It is our task through individual study and

contemplation of these aspects of the mind that relate to us and our place in the Cosmic scheme of things, to comprehend the height and depth of the knowledge within each of us that seeks expression. One’s thoughts soar only when they are inspired by the inner self which lives always close to the heart and soul of the Cosmic. “But,” said artist, poet and writer Kahlil Gibran (1883-1931), “*thought is a bird of space that in a cage of*



words may indeed unfold his wings but cannot fly."

There are many things to be considered in examining the subject of mind power: First of all, the mind in and of itself and the powers inherent in it and of course our responsibility in discovering and developing those powers for greater good.

Mind is one of the aspects of man's triune nature. Mind, too, is triune, consisting of objective, subjective and psychic factors, all of which in the awakened self function harmoniously. Aware of its limitations and of its unlimited access to knowledge, the mind listens to the direction of the inner light which precludes the possibility of overlooking responsibility.

Arthur Schlesinger, historian and author, once wrote: "Everything that matters in our

The mind listens to the direction of the inner light without overlooking responsibility.

intellectual and moral life begins with an individual confronting his own mind and conscience in a room by himself." We should hold the mirror up, not to nature, but to ourselves. This we hesitate to do, for it leads to the realisation that the body we inhabit and the mind we use are so much clothing which the soul may at any time discard.

If in the course of our examination of the



Arthur M Schlesinger, American historian once wrote: "Everything that matters in our intellectual and moral life begins with an individual confronting his own mind and conscience in a room by himself."

differences among people we ask, "What is the mysterious quality which inhabits a few souls and lifts them skyscraper high over the rest of us?" we have the answer: *Genius*. If we push our inquiry to learn "what enables a genius to carry a project in his mind for years without becoming tired of it, and what enables him to focus his whole personality on it," we are told that it is "a deep inner psychological unity, an ability to marshal all of one's conscious and unconscious energies for a single purpose."

The mystic should comprehend this better than most, for "genius is us, magnified." "Commune with yourself, and consider for what reason you were made" is the admonition to be found in the Tibetan instructional book *Unto Thee I Grant*. "Contemplate your powers, contemplate your wants and your connections; so shall you discover your purpose in life, and thus be directed in all that you do."

In another section from the same work: "The wise man realises his imperfections and is humble; he does not work for his own approval. But the fool seeks within the shallow stream of his own mind and is pleased with himself. He boasts of accomplishments in things that are of no worth, not understanding the shame of ignorance. The wise man however, cultivates his mind with knowledge, the improvement of which is his delight; and its service to the public causes him to be crowned with honour."

Basic Precepts

What do these thoughts have to do with mind-power as such? Re-examine the elements out of which they are spun and you will find the basic precepts that lead first to the unfolding of the power within you, and secondly, to the ways in which that power may be used. Remember these precepts although they may seem deceptively simple.

1. *Mind cannot be taken for granted:* We are triune selves, and must not neglect or favour one aspect of our existence at the expense of the others.
2. *A sound mind, like a sound body, can be achieved only through discipline:* Without exercise, food and rest, the soul cannot express itself through the mind, and mental power will deteriorate.
3. *A sound mind grows out of the full knowledge of its nature and how that nature affects itself and the body:* An understanding of the conscious and subconscious aspects of mind, such



as memory, intuition, reason, concentration and visualisation, is necessary to a sound mind. Its strengths and weaknesses must be known. We may study psychology to assist us in understanding others and to lead us to a deeper insight into ourselves. And we may achieve the same result by dropping our egocentricity, and giving ourselves fully to the Inner Guardian. But only self-discipline and work can accomplish this goal.

4. *The mind is not a plaything:* The powers of the mind, once developed, must be used in the service of our world and its myriad creatures. We carry the responsibility of knowing when to serve and when to withhold service. If aware of a truth, you may feel impelled to make others see it, but not all humanity will welcome or comprehend it. Your responsibility therefore, is to transmit the knowledge obtained, but “*cast not your pearls before swine,*” and “*let him who understands, understand.*” We are not God, though God dwells within us; only the perfect person hears the inner voice and cannot err.

Certain powers of the mind may be explicitly defined and revealed by so simple a thing as a lit candle. By concentrated thought alone, the colouring around its flame can be affected. All thought processes are vibratory in nature, and the candle flame can be made to illustrate this profound fact: Thought alters the vibratory rate of the physical world; most of the time we just don't notice it.

Philosophers have taught that those who would transform the world must first transform themselves, and those who were mystics have paraphrased that poetically: Those with the

greatest in mental ability are those who have the most of these areas of the brain developed or awakened.

Thought, regardless of its level, is the result of a mixture of all elements of mind, physical and non-physical. That thoughts influence things, no sensible individual would deny. And that thoughts are things, no mystic would doubt.

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Laziness of mind is as dangerous as laziness of body though its results, at first, may not be so apparent. Thus, the second major area of concern, after mental power has been understood and developed for use, is its continual exercise.

Our Responsibility

The final area of this vast and difficult subject is the responsibility we have to demonstrate the potency of thought. Our mission should be the redirection of negative, destructive, inharmonious, selfish and unloving thought into constructive channels. Our greatest responsibility is to utilise our mental powers to counteract the destructive forces of thought prevalent in the world; to be the invisible, unsung, but potent forces in the front line of the battle for peace and world understanding.

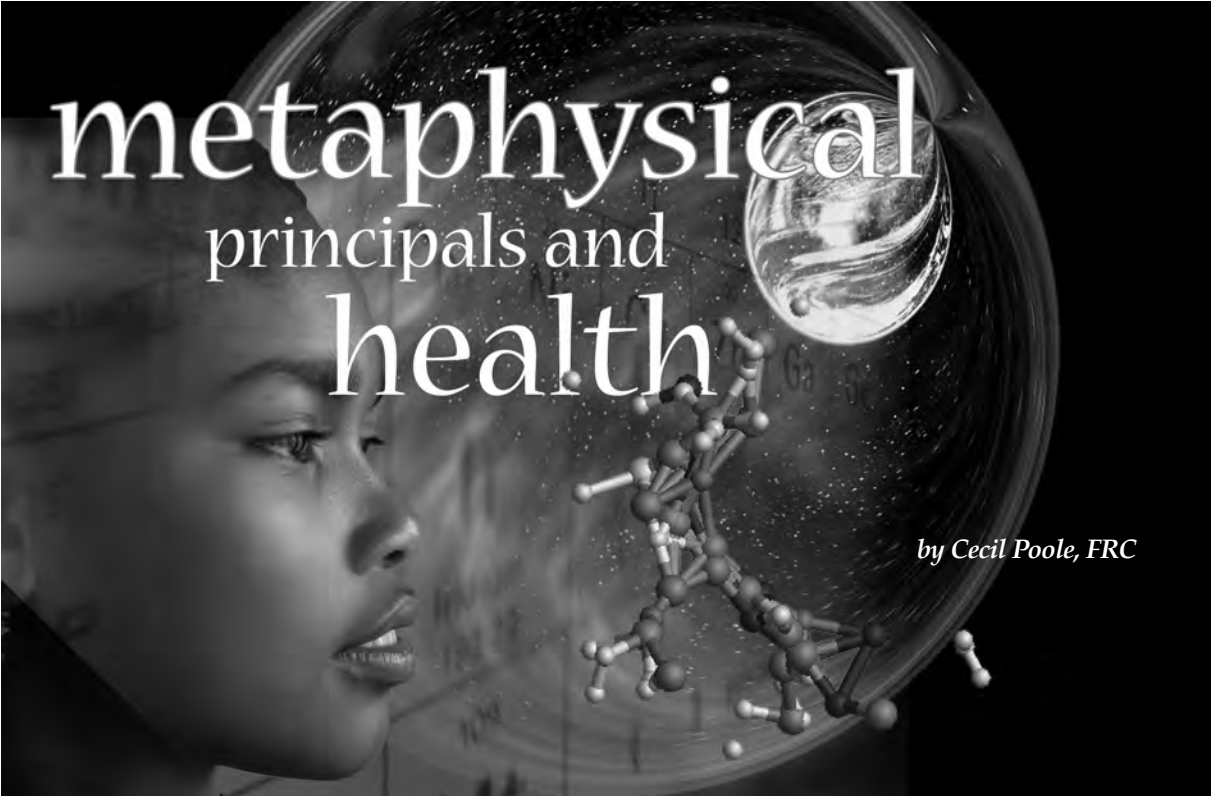
Mind-power exists within all of us simply because we are “created in the image of God,” but it is our task as mystics to comprehend the meaning of mind-power, to discover its presence within ourselves, to develop it until we can consciously control its operation and its results, and finally, to make it a positive force in the elevation of the world.

Wisdom Which Does Not Cry

*Keep me away from the wisdom which does not cry,
the philosophy which does not laugh
and the greatness which does not bow before children.*

Kahlil Gibran





metaphysical principals and health

by Cecil Poole, FRC

FOR SOME INDIVIDUALS THE WORD metaphysics conveys only a vague meaning, despite the fact that it has been defined many times. These people seem to have the idea that metaphysics is simply a name for miracles; others believe that it is an uninteresting, speculative part of philosophy. Neither idea is correct. To understand and use metaphysical principles, it is first necessary to have definitions and meanings clearly in mind.

As the study of being, i.e. fundamental causes and processes, metaphysics is based on the belief that regardless of the apparent multiplicity of expression which we see in the universe about us, there is somewhere and in some condition one thing which underlies all others, which has value above all other things, and which is the fundamental expression of the force that causes the universe to exist. This final or ultimate reality is the concern of metaphysics.

There is an underlying relationship between the ultimate purpose of the universe, the ultimate values of creation, and the health or well-being of each individual who makes up a part of that universe and creation. To understand this, we must determine the position of the individual in

relation to the universe.

The individual is sometimes described in occult literature and, as far as that is concerned, in orthodox and scientific literature too, as being a microcosm as compared with the macrocosm, which is the universe as a whole. In certain ways, depending upon the point of view, he is a minute copy or representation of the entire universe of which he is a part. The individual duplicates on a much smaller scale the forces, elements and energy that pervade the entire universe. Therefore, it would seem logical to conclude, if we accept these statements as facts, that what affects the universe as a whole would affect the individual; and logically, the reverse would also be true.

There are some who claim to be able to demonstrate the truth of this statement through their own experiences. Some people seem to be much more closely in attunement with conditions external to their bodies. For example, there are those who seem to be able to anticipate changes in the weather; others are able to anticipate manifestations of other forms of material phenomena.

This attunement between us and the rest



of the universe is capable of improvement. We should all be able to adjust ourselves better to the factors around us. If a complete and satisfactory adjustment could be made, the result would be a state of harmony between ourselves and the rest of the universe. It would include the physical world and the creative mind of God in all forces. Should this condition be brought into existence, we would have, as referred to in the Rosicrucian teachings, absolute harmony. And if such a state prevailed in, through and about us, surely well-being, health and happiness would be our lot.

In view of these considerations regarding the universe and our place in it, we are able to understand more clearly the connection between metaphysical principles and the health or well-being of the individual. The connection is the manifestation of a relationship between the forces that exist in us and throughout the universe.

These forces, which from the standpoint of Rosicrucian philosophy are considered idealistic and therefore of a nonmaterial nature, are manifestations of the ultimate reality sought by those who study metaphysical principles. The life force and the forces in the universe related to it, if not manifestations of the ultimate reality itself, are at least results of it and pervade all things whether living or not.

Mere knowledge of the existence of these

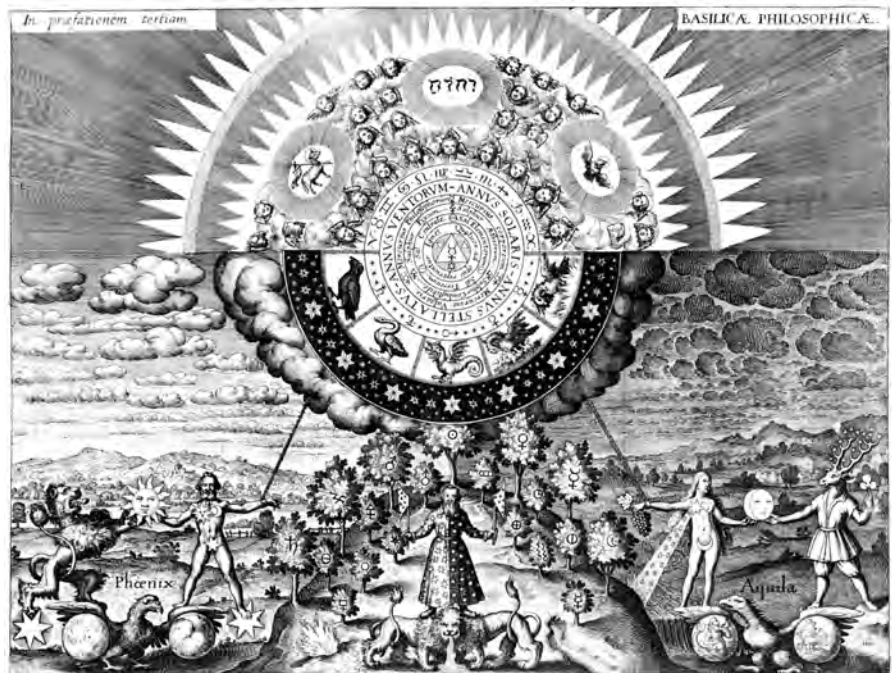
forces does not produce well-being or change a person who is ill into a healthy individual. Many factors enter into the question of why an unhealthy condition or state of illness should come to be; so many factors that we cannot here attempt to consider them all. It is obvious however, that the physical condition of an individual deteriorates when harmony no longer exists. This can be as a result of wrong thinking, wrong living, or, to sum it up, lack of conformance to the law and order of nature.

Three Basic Classifications

Knowledge alone cannot save us, not even the knowledge that re-establishing a condition of harmony will do away with ill-health. We must cope with these conditions through the various methods of healing that have been devised and discovered. Today, therapeutical systems fall into three basic classifications: Some concern the chemistry of the body, others the structure of the body, and finally, the systems concerned with the content of the mind. All have some bearing upon the re-establishment of harmony with its resultant individual well-being.

Whether we resort to healing by manipulation, that is by changing the position of the body or parts of the body by pressure, movement or surgery, or whether we resort to chemical treatment by introducing certain

The individual duplicates on a much smaller scale the forces, elements and energy that pervade the entire universe. Here the idea of man as a microcosm set in a vaster macrocosm is wonderfully portrayed in Johann Daniel Mylius' Opus medicochymicum, of 1618.



chemicals into the blood stream for the purpose of varying the chemical content of the body, or whether mental healing is the process followed, each can do its part. No particular one is the final or absolute method of adjusting all human ills.

All are important, and mental healing is certainly not the least, but rather, should be considered the most fundamental because once the proper mental attitude is formulated by the individual seeking well-being, he is in a better position to avail himself of the advantages of other systems.

In skilled hands, each system has its place, and once a condition of imbalance has

The part that metaphysical principles can play in the lives of each of us is to learn, through teachings such as the Rosicrucians offer.

come into existence, the most useful of these processes, as may be determined by a competent physician, will aid in re-establishing the desired harmonious state. It is important to realise that in certain cases any or all of these therapeutical processes have value and that one alone may not be sufficient. Therefore, to apply mental or metaphysical principles to a condition or disease, is not always sufficient, especially in cases of long standing. If we maintained a proper balance between the psychic and physical parts of our being, metaphysics and mental forms of therapeutics would be enough. Unfortunately, in our lifetimes, we have deviated from that

plan and must now return to it step by step through the same means by which we lost a state of harmony and balance.

The part that metaphysical principles can play in the lives of each of us is to learn, through teachings such as the Rosicrucians offer, the proper ways of directing the physical and mental forces of our bodies so that they may be the most conducive to health and well-being. The knowledge and practical application of these laws are important even if their success is only slight.

Such success is a small miracle in itself because it causes us to return to our natural position in relation to the rest of the universe. The proper study of metaphysical principles gives an individual a comprehension not only of the ultimate reality in the universe but also of an ultimate value and purpose in his own life, which, if in accord with the universal purpose, establishes a closer tie with the creative force of the universe as a whole.

Such a concept will contribute to the totality of individual health and well-being. A philosophy of life which gives a value to stand on and a purpose to work toward is sometimes far more important than the immediate physical condition in which we find ourselves.

The understanding of self, of the peace of self, and the relationship of self to the rest of creation, is the foundation upon which not only health is established, but also the foundation for all activities of the individual, social and otherwise.

Love is Who God Is

*Love is who God is and who you are as well.
The seed of everything you need is already within you.
If you would receive a miracle,
be still and receive the manifestation of Love.
The fact is, you take most miracles for granted.
Life is full of them and never without them.
Love is the source of all miracles,
It invokes their presence.*



--from *The Book of Miracles* the healing work of João de Dens.



Samuel Hartlib

Reformist and Intelligencer

FRANCIS
DE VERULAMIO/
Summi Angliæ
CANCELLARIS/
Instauratio
1672.

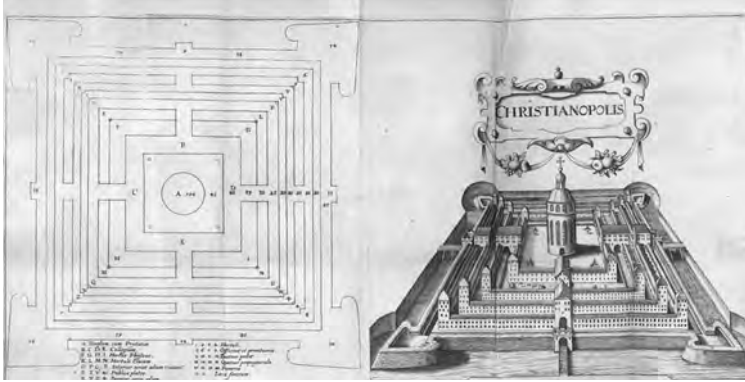


THE NAME SAMUEL HARTLIB CROPS up fairly often in the first half of the 17th century in literature and texts relating to Rosicrucianism and the idea of universal reform. He was, in fact, one of a number of principle characters in that milieu of reformist idealism that characterised this period.

Two contemporary engravings evoke the aspirations of this circle of personalities who wanted to bring about an advancement of

scientific learning in the 17th century that was typified in the writings of Francis Bacon. The first is the frontispiece to Bacon's *Great Instauration* (awakening or renewal) of 1620 depicting the ship of learning sailing between the pillars of Hercules (in mythology situated at the entrance to the Mediterranean Sea) and thus looking toward Atlantis and the undiscovered sea of knowledge. The other is the frontispiece to Thomas Sprat's *History of the Royal Society* published in 1667





Johann Valentin Andreae's utopian Christianopolis of 1619 upon which Hartlib based his ideas on a new society.

where we see the figure of Francis Bacon as "Atrium Instaurator" (font of knowledge) pointing towards the instruments of science.

Samuel Hartlib was born around the year 1600 in Elbing (modern Elblag) in Polish Prussia to a wealthy dye-works owner and his English wife. He was educated at the Brieg Gymnasium, and the University of Königsberg before studying briefly at Cambridge in England. He returned to London in 1628 to escape the upheavals of the Thirty Years War (1618-1648) in Europe where intellectual activity had become a precarious pursuit. In 1630, he tried to establish a private academy for selected refugees from Poland, Bohemia and the Palatinate at Chichester, Sussex, but when this failed, he returned to London where he lodged students and foreign visitors to earn a living. Once back in the city he never left it until his death in 1662.

Utopian Societies

Before leaving his homeland, Hartlib had already become involved in an idealistic secret society called *Antilia* which was devoted to the reformation of education and religion spurred on by millenarian concerns for the future. In true Rosicrucian spirit its main aim was the universal reformation of society at all levels and it was this society that had prompted Hartlib to found the academy at Chichester.

The members of *Antilia* appear to have been specialists in science and technology. Its manifesto was to bring together experimental

knowledge and scientific pansophy (universal knowledge) for the benefit and amelioration of society. *Antilia* was one of several utopian brotherhoods such as *Societas Ereunetica* based at the University of Rostock and *Unio Christiana* founded at Nürnberg in 1628. These formed a general Protestant utopian movement inspired largely by the writings of Johann Valentin Andreae, the author of the *Chymical Wedding of Christian Rosenkreutz*. They were preceded by Andreae's own *Societas Christiana* upon which they are modelled.

Reform

In 1640 Hartlib addressed his utopian treatise, *A Description of the Famous Kingdom of Macaria*, to the so called Long Parliament which had been excluded from the affairs of the nation by Charles I. The fictional offshore island of Macaria is the same as that created by Thomas More in his *Utopia* (1515), but is primarily based upon Francis Bacon's *New Atlantis* and the pansophy of Jan Amos Komenský (1592-1670), better known as Comenius. In *Macaria*, Hartlib describes a society in which government and people collaborate in prosperity through the practical application of widely disseminated knowledge.



Francis Bacon: Samuel Hartlib was inspired by the new learning typified in his writings.

Hartlib and Comenius had been in correspondence since 1632 and in 1634 he was trying to raise enough funds to publish Comenius' reformist work *Pansophiae Prodomus* which he eventually did in 1639. While *Macaria* was being published in 1641 Comenius had been invited to England by Hartlib to assist in the execution of the reforms that were envisaged and collaborate in the founding of a pansophic college. After his arrival he wrote his *Via lucis* (Way of Light) in 1642, outlining a Christian Academy that would guide and educate society toward universal salvation.

From 1628 Hartlib had been closely associated with one John Dury (1596-1680), the son of a Scottish minister, who wanted to heal the divisions that existed between the Protestant





Hartlib based his Kingdom of Macaria on the island in Thomas More's *Utopia* of 1515.

churches and who had travelled extensively in central and northern Europe in his quest to do so. Dury sermonised that Protestant unification was the only way to counter the advance of the Catholic Habsburg Empire in Europe. In order to maintain support for Dury's activities, Hartlib published an account of his travels and negotiations in 1641. Like Hartlib, Dury was also deeply interested in the reform of education and philosophy and in 1640 Hartlib expressed his approval of Comenius and Dury in an address to the Long Parliament as philosophers to be followed in future reforms. This was an attempt to win its aid and to encourage it to follow policies which might lead to evangelical union and universal reformation.

Education and Language

Aside from unifying churches and reforming society, improvements in education lay at the heart of their ideas. Outlined in Comenius' pansophy were three "books" of wisdom in which to gain knowledge, these were: the physical world, human reasoning and divine revelation.

Books on their own were insufficient to

achieve a universal wisdom; therefore pansophy would be the true objective of all educational and scientific endeavours. Reformation of teaching methods would have to be undertaken through the authority of a sympathetic state so that in time, successive generations would be progressively instructed to know the books of nature, God and reason. In this way humanity would attain the ultimate stages of enlightenment.

Another pressing issue was the idea of creating a universal language to conquer linguistic division. An agreed mode of communication had to be established to maintain international harmony and since this was an age of discovery, a scientific language was required in the Baconian fashion to express concisely the true nature of things. It was reasoned that human languages had fallen into decay resulting from the curse laid on them at Babel. It must not be forgotten that these were puritan men of deep religious conviction and such reasoning is entirely in line with their staunch faith in the Bible.

History Repeats Itself

In the summer of 1641 these three "foreigners" saw themselves on the brink of achieving their reformist aims in England and establishing Hartlib's *Macaria*. The political situation was ripe for use. English society appeared poised to embrace the pansophy of Comenius and the ground was fertile to begin the process of Protestant unification envisaged by Dury who had arrived in London and been given the honorary post of chaplain to the Earl of Leicester.

Furthermore, all three had the patronage of the Bohemian Queen Elizabeth in exile in The Hague, daughter of James I and widow of Frederick V of the Palatinate. Providence, it seemed, had brought to England the essential agents of the new reformation and the future looked assured.

In mid-October Parliament reassembled. Parliamentary friends of Hartlib had kept him informed

throughout September of political plans and activities and hopes were high. Hartlib and Comenius were told to prepare to consult with a parliamentary committee and to await further



Jan Amos Komenský (1592-1670), better known as Comenius.





One of four letters by Comenius to Samuel Hartlib, 26 January 1638 - 1 July 1638. (BPH MS M372, J.R. Ritman Library, Amsterdam).

advice. Meanwhile they began looking for a likely place to set up a Pansophic College. Amongst those considered was the Savoy Hospital, the Hospital of St. Cross at Winchester and the Chelsea College founded by James I.

But suddenly an event occurred which put paid to the whole scheme. The Irish Catholics had



Pansophiae prodromus is the prequel to Pansophiae diatyposis in which Comenius also uses phrases from the Fama Fraternitatis. It is followed by the Sketch of Universal Wisdom. Comenius' most compendious work on pansophy is De rerum humanarum emendatione (On the amelioration of human conditions, 1668), but this work was never finished. Pansophy strives for universal wisdom and harmony; it intends to educate people who live in a world of strife and disorder, war and destruction and to reform church, school, society, arts and sciences.

rebelled following the political shenanigans of the politician John Pym who had used them and the Scots Presbyterians but had not paid their price. This changed things between parliament and Hartlib's reforms.

Although they waited throughout the winter of 1641-42 hoping against hope that the tide might turn, it was not to be. The country was drifting towards civil war and parliament was preoccupied with other concerns than the golden age of universal reform. In May Dury left England to serve as chaplain to Mary, princess of Orange at the Hague (although he did return before the end of the Civil War) and Comenius set sail on 21st June bound for Sweden never to set foot in England again. Hartlib remained in London, we can only assume somewhat disillusioned.

It seems that history has a way of repeating itself. Just as the Thirty Years War had overtaken the expectations of those involved in the publication of the Rosicrucian Manifestos and its application in the Palatinate, equally for Hartlib and his associates success was denied them and the universal reformation was indefinitely postponed.

Office of Address and Correspondency

During the civil war which lasted from 1642 until 1649 Hartlib acted as an agent for the parliamentary cause. He had become well known as an intelligencer, namely a distributor and conveyer of news and information. After 1646 Hartlib began to promote his "Office of Address and Correspondency."

The aim of this establishment was to bring together information from thinkers and practitioners in every field and to allow them to be in communication with each other for their own and the common good. Hartlib tried to get State funding for this organisation but was unsuccessful although he was awarded an annual stipend of £100 in 1649. This was more than likely in view of his extensive contacts abroad which made him a valuable source of political information.



From 1628 Hartlib had been closely associated with John Dury (1596-1680) who wanted to heal the divisions that existed between the Protestant churches.



The underlying motivation for this work was still the idea of universal reformation and as an active publicist he published various pamphlets on reforming methods, the Church and public life. He employed a team of copyists and translators at his own expense in order to circulate letters and treatises. Although Hartlib became a major conduit for passing literature on many diverse subjects it was only ever within the framework of education, science, technology or theology which were regarded by him as useful. Eventually his residence at Dukes Place became too small to run this free intellectual exchange and he moved premises to Axe Yard near Charing Cross.

The Hartlib Circle

What is often termed the “Hartlib Circle” was in fact, not a society with a membership but a more diverse group of individuals who were dispersed in a wide geographic area. Throughout Hartlib’s residence in London he had been in correspondence or discussion with hundreds of people on issues regarding “useful” subjects such as educational theory, divinity, natural philosophy or schemes for practical improvement. Some of these contacts were people from whom Hartlib hoped to benefit while others were impoverished scholars whom Hartlib often supported out of funds he managed to raise from government from time to time.

Other more practical pursuits were aimed at proposing ways to relieve poverty and thereby



An example of Hartlib’s prolific output to inform and educate.



Robert Boyle (1627-1691): Anglo-Irish natural philosopher, chemist, physicist, inventor and scientist.

increasing the wealth of the nation, while the means to prolong life and cure diseases were sought by alchemical discoveries and the practice of iatrochemistry (chemical medicine). Hartlib and his associates were ever seeking to apply new knowledge and new methods of understanding to further ameliorate the human condition.

Hartlib could not avoid making the acquaintance of many significant personalities, of course, among whom were the chemist and exemplar of the experimental philosophy espoused by the Royal Society, Robert Boyle (1627-1691); the metaphysical poet Andrew Marvell (1621-1678); the diarist and founder member of the Royal Society John Evelyn (1620-1706); and the poet and prose writer John Milton (1608-1674) who, to prove his admiration, dedicated his



The original Gresham College where the Royal Society held their meetings.





The frontispiece to Thomas Sprat's *Royal Society* published in 1667. The figure of Bacon is pointing toward the instruments of science.

treatise *On Education* (1644) to Hartlib. Many of these personalities, it should be added, had some kind of connection to the Rosicrucian stream of the times.

The Invisible College

It had always been the intention of Hartlib and others to set up Baconian type colleges which would be the bastions of the new learning. On 13th March 1642, when the expectations of the reformers were at their highest, Hartlib, Comenius and Dury signed a pact committing themselves to a secret fraternity to advance the goals of their Pansophia which was essentially the same as the Rosicrucian vision of a universal system of knowledge embracing all aspects of human learning.

Robert Boyle speaks of a "new philosophical college" in letters dating to 1646 and 1647 to which he refers to "our Invisible College," when requesting books from his tutor. He also mentions this term "Invisible College" and its relationship to community plans in a further letter to Hartlib in 1647. It appears that there may have been some meetings organised in London in 1645 to discuss natural philosophy and the new

experimental philosophy which included John Wilkins, the first secretary to the Royal Society, and one Theodore Haak, a German from the Palatinate. This kind of anecdotal and written evidence has led to some speculation that this Invisible College was the antecedent to the Royal Society which was founded in 1660. Thus there are links following through from Francis Bacon, Johann Valentin Andreae, Samuel Hartlib and Jan Comenius among others that have a definite Rosicrucian perspective that ultimately lead us to the foundation of the Royal Society.

Final days

Religious dissent and political turmoil had effectively terminated the grand plan of the three foreigners. But this did not stop Samuel Hartlib continuing his work toward the realisation of something that would not appear in his own lifetime. His importance in his role of intelligencer was only made apparent in 1933 when 72 bundles of his papers were discovered in a chest by George Turnbull, Professor of Education at the University of Sheffield.

The diarist Samuel Pepys was Hartlib's close neighbour at Axe Yard in the later years of his life and noted his social eminence and respectability. He was also visited by another diarist in the 1680s, John Evelyn, who recalled his impression of Hartlib as the "master of innumerable curiosities." Having been a part of the Cromwellian regime ensured that Hartlib was marginalised after the Restoration of the monarchy and his reputation suffered an almost total eclipse. He died in poverty in 1662.

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Resting in the Heart of the Lotus

by Evelyn Graham, SRC

I WAS RESTING IN THE HEART OF A lotus blossom. I was being born from the heart of the lotus. As each petal unfurled my labour was great waves of ecstasy, exquisite and delicate. In the final waves of glory, as the last petal unfurled, I arose from the heart of the lotus: pure, perfect, beautiful, drawn slowly up by the warmth of the sun.

The warm fragrance-laden air formed a protective blanket around me. And as I drew breath from this life-giving air, lucid and rarefied, it permeated my being with a coolness and a purity as if from a distant snow-covered mountain peak.

I contemplated the tranquil sky, intensely blue. Complete contentment pervaded my being with the gentle innocence of a newborn babe. I was filled, surrounded and protected by divine Love. I raised my arms toward the sun, my feet still held in the heart of the lotus. Exquisite peace, joy and love..., effortless contemplation existing in harmony.

I was love. I was the birth of love. And as I gazed upwards at all the beauty, I realised I was looking within myself. All of this cosmic beauty and majesty was in me. I was everything and everything was me. Such majesty, such simplicity, such unruffled calmness. Words are lost in this translucent stillness. I encompass all.



When you awaken to truth as it really is, you will have no occult vision, you will have no "astral" experience, no ravishing ecstasy. You will awaken to it in a state of utter stillness, and you will realise that truth was always there within you and that reality was always there around you. – British philosopher and mystic, Paul Brunton (1898-1981)

A Higher Glimpse

by Amelia



HOW IS IT THAT SOME OF THE MOST penetrating, investigative minds in our present day go so far as to respect and admire the virtue of believing in an all pervading God, but can't find it in their hearts to accept some concept of a Divine Being for themselves?

An important lesson a pilot learns in his training is the value of using oxygen when flying higher than 10,000 feet above sea level. I remember well flying over the Kalahari of Botswana at 11,000 feet without oxygen one cloudless day and

deciding I would climb to 13,000 in order to save a bit of fuel. I knew of the dangers of blackout from oxygen deprivation but like so many other neophytes of aviation, I thought this would happen gradually and that I would quickly be able to descend to a lower altitude where I would again have enough oxygen and hence "wake up." After all, people regularly climbed to the top of Everest every year and that was over 29,000 feet! A much lesser 13,000 wasn't going to hurt anyone, was it?

I reached 13,500 feet and remained at this



level for quite some time. The air was calm, the flight smooth and comfortable, but even though the old Cessna engine was droning away as loudly as ever, everything seemed so serene, so beautiful. The last thing I can remember was noting how flat and featureless the ground was and how incredibly high I was. Down there were wild animals and a parched desert. Up here..., I was so separated from the rest of the world, I may as well have been with the angels..., and that's nearly what happened.

I don't remember dozing off, but suddenly I was awoken with jolt. Nothing had changed, the plane was on autopilot but I felt an intense urgency to descend for I realised I had blacked out due to lack of oxygen. I knew I had to descend immediately, with not a second to spare. No sooner had I pulled back the throttle and just started pushing the plane into a steep descent when I saw a large dark object heading straight towards me. It was all over in a few seconds as I watched a large vulture heading straight towards me. It was by the "grace of the gods" that it narrowly missed striking the plane, passing a mere 10 feet directly above my right wing.

I could even see the vulture doing a contorted move, wings pulled in tightly as it tried to avoid being struck. Panic set in and the plane went into a steep dive, levelling off at 9,000 feet where everything definitely felt a whole lot better. This was the closest I have ever come to being killed, for had the bird struck the plane, I and the wreckage would probably never have been found. Had I woken from the blackout mere



Panic set in and the plane went into a steep dive, levelling off at 9,000 feet where everything definitely felt a whole lot better. This was the closest I have ever come to being killed.

seconds after I did, I would never have made it out alive.

I have often wondered what it was that woke me so forcefully and made me take immediately and decisive action even before I saw the approaching danger. I've never been one for believing in a personalised God who sits like a genie waiting to do our bidding, but I must admit

The desperate struggle to survive is capable of producing some form of illumination.

I have had a few experiences in my three score years on earth that have now led me to the belief that I am not alone. "Something" walks with me day and night, right at my side, indeed in my own shoes, and has saved me from several life-threatening situations, the plane incident being merely the most critical one.

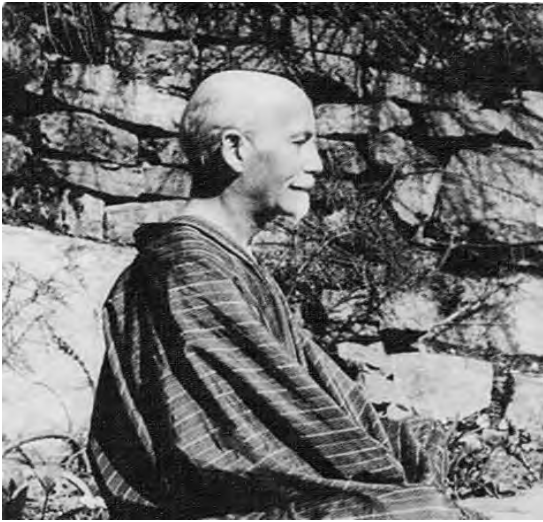
A fighter pilot in training becomes keenly aware of the dangers of losing sufficient oxygen to function normally. Usually a volunteer is put in a pressure chamber and then put through a series of tests as the atmospheric pressure is lowered to an effective 20,000 feet altitude. The volunteer feels as sure of himself as he did at ground level. Simple calculations are done with a flourish and asked to count backwards from 100, he does so with an ease which, to him, seems smart and rapid.

Only when he returns to normal at ground level and can view the video footage of his actions at 20,000 feet without supplemental oxygen, does he realise how poorly he performed his tasks. Not only was his attention span short, it was erratic, much like an inebriated or drugged person. During his backward count, he missed numbers and even started counting forwards at times. And when he examines the written examples of his own simple arithmetic calculations does he see the now obvious errors. The lesson of such an impressive demonstration becomes beyond dispute.

Coming to Ground

The circumstances of life put many people in pressure chambers, at ground level, with the stress and strain having the effect of taking them high up into the clouds, not knowing what they are doing and causing much harm as a consequence. They may not believe in God, but





Every one of us has the ability to reach a spiritual state of mind that turns the fuzzy concept of God into the clear presence of a dear companion and constant presence at our side.

the desperate struggle to survive is capable of producing some form of *illumination* to bring them down to earth.

The clarity of inspired vision enables them to solve their problems and put an end to their distress. They believe that they have been rescued by a higher power than themselves. The presence of God is no longer a question of faith, belief or self-deception; it is one of personal experience. The magnificent reality of "God in me" has been experienced first-hand. The presence of God is not always accompanied by an emotional outburst of gratitude and happiness; it just as often a brief moment when "something" takes over and directs us out of harms way. That "something" I choose to call God, for it is the same in all people's lives and has been experienced far too often over the millennia to be written off as mere chance.

Sometimes, that higher glimpse of something other than the ordinary, evolves over the weeks and months that follow, into an understanding of the true purpose of life. There is nothing like a near-miss in life to cause one to "sober up," take one's responsibilities seriously and change direction in life into more constructive, fulfilling activities.

The supreme majesty of the system and order of the Universe and the marvellous workings of divine laws become concepts of gratitude and a sense of being uplifted and humbled at the same time, and of course being completely awestruck at the incredible refinement

of that great "invisible hand" that sometime so forcefully moves our lives. Although not often spoken of, the experience of Divine intervention in times of crisis is really not that uncommon..., just not spoken of all that much. The general pattern of it has been repeated in varying degrees in innumerable lives for thousands of years; and yet it has eluded the enlightened comprehension of some of the wisest men and women of recent history.

A Glimpse of Illumination

Some philosophers and writers of world renown have declared that with all their probing into the mysteries of the universe they have found nothing to justify a belief in God. A study of their works and lives usually reveals a compassionate love for humanity. Though not conscious of it themselves, they have nevertheless been reflecting the ethos and high moral principles of love and compassion that a deep belief in God brings into our lives.

The world is enriched by their wisdom, but it is so sad that with all their expanded consciousness, their deep understanding of the mechanical workings of the universe, not to mention their precious experience, they still fail to recognise even the first conscious glimpse of the source of their own creative power, imperfect though it may appear through the lens of mortal eyes.

In Rosicrucian terms there are four levels on the path to enlightenment: the physical, the intellectual, the psychic and the spiritual. That higher glimpse I have spoken of may occur during any one of these stages. But the more advanced we are along this path, the more we have refined our abilities to operate with ease in these four domains, the more profound and meaningful our experience of God will be.

Those who have such glimpses of illumination come to discern with increasing clarity and focus an awareness of their "inner God," the one that leads them with gentleness, refinement and attention to detail, to ultimate enlightenment. Every one of us has the ability to reach a spiritual state of mind that turns the fuzzy concept of God into the clear presence of a dear companion, and constant presence at our side, always helping, always nudging, cajoling and encouraging us to do what is best. What a privilege it is to have that higher glimpse!



Astrological Reflections

by Raoul José Fajardo, FRC

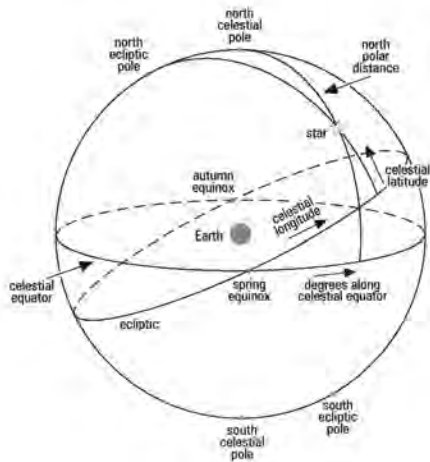


THE INTERNATIONAL ASTRONOMICAL Union in 1928 fixed the boundaries of the constellations of the Zodiac. They placed the vernal or spring equinox (the point where the sun's apparent path crosses the celestial equator of the Earth) for 1950 in Pisces 9°:2':8" east of the eastern boundary of Aquarius, and accordingly it can be expected to be fully in Aquarius about the year 2600. That then should be the astronomical basis on which

to fix the beginning of the so called Aquarian Era. But, since all this depends on the conventions adopted in fixing the boundaries of the various constellations, it is evident that no criterion of absolute precision exists on this matter. Some astrologers fix the beginning of the Aquarian Era about 1881 or near the end of the 19th century.

To avoid the controversies arising from such discrepancies of dates, in the studies of mysticism and metaphysics, is to count the years





The celestial sphere described.

from some traditional historic event, the cultural significance of which should be of towering importance in the past history of mankind. For this reason the Rosicrucian Order, for its symbolic purposes, counts time using as a starting point its traditional origin in the days of Amenhotep IV (Akhenaten) in Egypt. And, therefore, we say that this year commencing in March 2007 CE is the Rosicrucian Year 3360.

The division of the Zodiac into 12 sections or houses of 30° each has been based on a tradition which places the beginning of Aries at the point of the vernal equinox, about the 21st of March; that is the approximate date for the beginning of the Rosicrucian New Year. The twelve houses or traditional divisions appear in various almanacs and the ephemerides.

Alchemically speaking, we say that the sun in its southernmost course seems to rest or relax from its outward activities, dwelling in the signs of Sagittarius and Capricorn during the winter;

Using the astrophysical mechanics as a starting point, the human mind has created an ideological system by means of its metaphorical function.

and therein its inner activities are revitalised and concentrated, so that it is reborn with new vitality and inspiration. Its renewed energy acquires form and order in the house of Aquarius as it ascends 9° in its journey, leading to a psychic transformation or insight in Pisces and emerging in its springtime of outward activities in Aries. We could go on and



Humanity, therefore, is what is meant by above; whereas, the planetary system is what is meant by below as pictured here in Robert Fludd's Utriusque Cosmi Maioris (Frankfurt: Johann Theodori de Bry, 1619).

extend the alchemical interpretation throughout all the signs of the Zodiac, and, in fact, that is what some authors do. A symbolic philosophy is thus developed constituting an ideological system which is more or less independent of the astronomical circumstances that originated.

Sometimes astrology is referred to as a kind of poetic astronomy, inasmuch as it largely consists of the idealised interpretation that has been superimposed upon the celestial mechanics of the planets and stars. In other words, using the astrophysical mechanics as a starting point, the human mind has created an ideological system by means of its metaphorical function. Now, if we accept the maxim of Hermes Trismegistus, which says, *as above, so below*, then it is decidedly erroneous to



use astrology as a means to explain mankind; because man, as a living and rational entity, is a much more complex and marvellous being than the planetary system in which he is a guest. He has a freedom of the spirit which by far transcends the limitations of the mechanistic laws under which the planetary system operates.

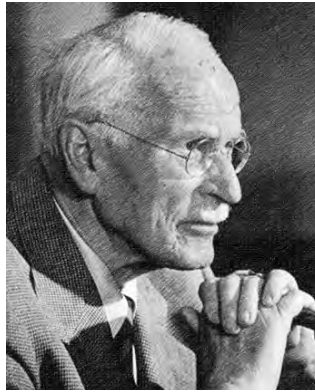
Humanity, therefore, is what is meant by *above*; whereas, the planetary system is what is meant by *below*. In other words, according to the manner in which man conceives the universe, so will the universe and the planetary system *seem* to him: As it is "above" (in man's conception), so will it be "below" (in its objective appearance). In what we have just said, the Rosicrucian student will discern a profound significance in terms of the distinction established by the teachings concerning realisation and actuality.

Subconscious Influences

Therefore, it is naive and an inversion of the proper order of things to try to explain human conduct exclusively or mainly on the basis of astrological causes. Dante Alighieri (1265-1321), who widely used the astrological symbolism in his *Divine Comedy*, said that the stars only *incline* but do not force the will of man. And thereby he showed great wisdom even though his medieval mind was unavoidably limited by the system of concepts then prevailing.

From the viewpoint of subtle influences, it can be said that to a certain extent the human mind, in its subconscious aspects, functions in harmony with any ideological system that the individual has accepted. Therefore, if a person accepts an astrological system, or "believes" in it, there is no doubt that the system will work for him, since by his acceptance it will begin to exert an influence upon his subconscious activities. Another person who places his or her faith on a different system, or in some symbolic methodology, will find that that other system "works" even though it may not be in complete agreement with the former.

In all of this, the causality is based on the manner in which the individual subconscious



Dr. Carl G. Jung has shown, the behaviour of the individual's subconscious often has deep roots in a larger field of a collective subconscious, so that if a great number of persons accept a certain ideology it becomes much easier for an individual in that group to accept it also.

mind operates, acting under the power of the "beliefs" or of the "accepted" system. As Dr. Carl G. Jung has shown, the behaviour of the individual's subconscious often has deep roots in a larger field of a *collective subconscious*, so that if a great number of persons accept a certain ideology it becomes much easier for an individual in that group to accept it also. And we may add that if in a past incarnation a person has been a confirmed practitioner of astrology, his subconscious life may have a tendency to respond strongly to astrological configurations or influences, and it may require a greater effort of analysis and rational thinking on his part to rise to higher

levels of spiritual freedom.

However, within certain limits, there is a more scientific and objective basis for astrology, because the positions of the planets and the movement of the Zodiac (in relation to the earth) produce an *astral environment* which may exert a certain influence on consciousness, just as climate and weather conditions also exert a similar influence on us. For example, during a storm, or when heavy clouds cover the sky with a menacing appearance, some persons "feel" different, and almost unconsciously may take certain steps or arrive at decisions which under a sunny sky would not have been the case.

Now, just as a person of normal health and steady mind is able to become aware of those

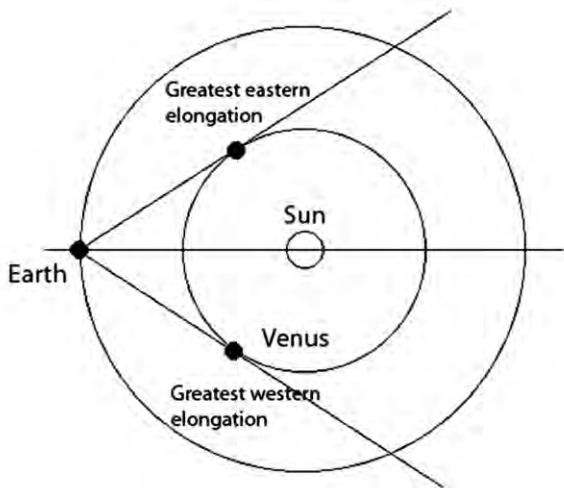
Man is a miniature sum total of the Cosmic, and any time of the year is good for him to be born.

environmental influences and not allow them to alter his or her judgment, so a person of a certain degree of spiritual evolution is able to rise above the influences of the astral environment. And, therefore, it has always been maintained that the so called "Christ Consciousness" raises a person above those influences.

Scientific Aspects

In 1955 an article appeared in the magazine *Radio Electronics* by J. H. Nelson explaining how





An example of angular distance, in this case elongation, of a planet from a geocentric or Earth-centred viewpoint.



Geocentric Chart: The positions and movements of the planets in the birth sky are simply due to a projective effect onto the celestial sphere as seen from the Earth.

it was possible to determine that the position of the planets, especially, in this case, Jupiter, Saturn, Venus and Mercury exert a definite effect on the ionosphere, interfering or helping with television broadcasting. It was found that when their angular distances around the sun were 60°, 120° and 240° the atmosphere was favourable to television broadcasting, whereas 0°, 90°, 180° and 270° were unfavourable angles. In other words, the angles related to the *quadrature* (90° and its multiples) were unfavourable, whereas those related to *triangulation* (the 60° and multiples) were favourable, excepting certain configurations.

Some enthusiastic astrologers saw in those results a confirmation of their own art. However, they did not take into consideration the fact that the angular measurements used in that electronic study are with reference to the *sun* as a centre, while the astrological studies and the horoscopes take the *earth* as the centre. In other words, the electronic study uses heliocentric angles, whereas the astrological arts use geocentric ones. Hence, the results of the above-mentioned electronic studies are not directly applicable to the astrological observations.

What one may surmise from all this, however, is that if in the future the astrologers wish to work upon a more scientific basis in the study and evaluation of the influences and changes of astral environment of the solar system, they would have to conduct a series of studies with a heliocentric system of reference. In the field of astrology this might be similar to

the ideological revolution that the Copernican system of astronomy produced when it displaced the old geocentric system of Ptolemy. But, in any case, that would not make it possible to give a simple explanation of human conduct, because, as already stated, man as an intelligent and evolved entity is much superior to the planets.

Temperament

It is an acceptable proposition, nevertheless, that the astral environment exerts an influence in determining the temperament of a person according to the time of the year when he is born. This is similar to the manner in which the seasons of the year and the position of the moon exert environmental influences on the quality of the vegetables and different vegetables prosper best under different conditions.

However, man, being the microcosm, is a miniature sum total of the Cosmic, and any time of the year is good for him to be born. The time would tend to determine his temperament, that is, the way in which the biological elements of his personality are blended or "tempered." The title *The Well-Tempered Clavier*, one of Bach's compositions, provides an analogy. A person's temperament will make him an instrument suited to play better in one part than in another of the symphony of mankind.

Nevertheless, in relation to the astral environment there is an element that the astrologers have not considered sufficiently as yet, for the lack of proper astronomical tools,





A heliocentric chart depicting the projections of planetary positions as seen from the sun's perspective appear wholly different to the standard geocentric one.

and that is, the effects produced by the sunspots, which are veritable radioactive storms exerting powerful and extensive magnetic influences in the planetary system and in the atmosphere of the earth. It is known that the sunspots do have an effect on the quality of wine, depending upon the time it ferments.

A Philosophical Art

In view of what has been stated above, and because of other various reasons, astrology cannot be considered as an exact science, except in regard to its purely astronomical calculations. Astrology can be considered, however, as a *philosophical art* which in many ways contributes to a deeper and fuller understanding of human nature,

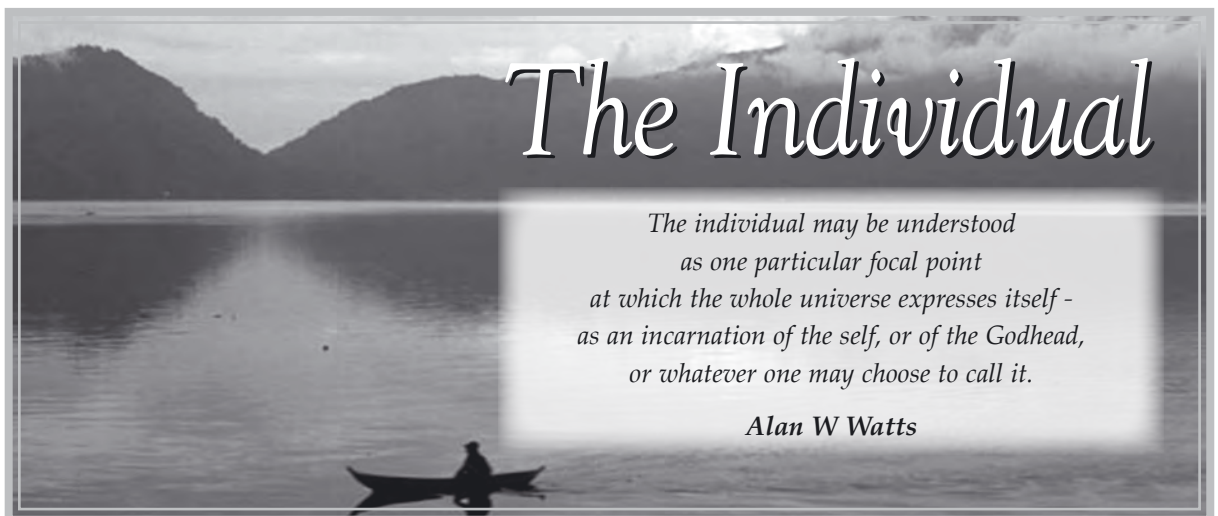
bringing into sharper focus the psychological and temperamental elements that make up the different modalities of the personality of man.

It is also important to remember that the soul-personality gradually evolves and acquires new qualities and facets in the course of its successive incarnations, and in such incarnations it has been born under different signs of the Zodiac at various times. Therefore, even if a person has the predominant characteristics of the sign under which he or she has been born in the present incarnation, nevertheless, that person already has within his or her being the characteristics obtained under different signs in former incarnations and those characteristics can be developed and brought to the surface when necessary.

Cycles

In view of the complexity of all the above-mentioned factors, the Rosicrucian Order offers the book *Self Mastery and Fate with the Cycles of Life*, by Dr. H. Spencer Lewis. This book presents a much simpler method than that of astrology, for it is more directly based on the laws of personal maturation. Those of us who feel the need of establishing order in their lives, and all those interested in the study of cycles and personality differences, will find this book a fascinating and practical guide.

However, concerning the mastery of life, one of the most valuable things is the development of the still small voice of intuition, awakened under the light of the highest principles; and that is one of the main purposes of mystical study which has survived down the ages.

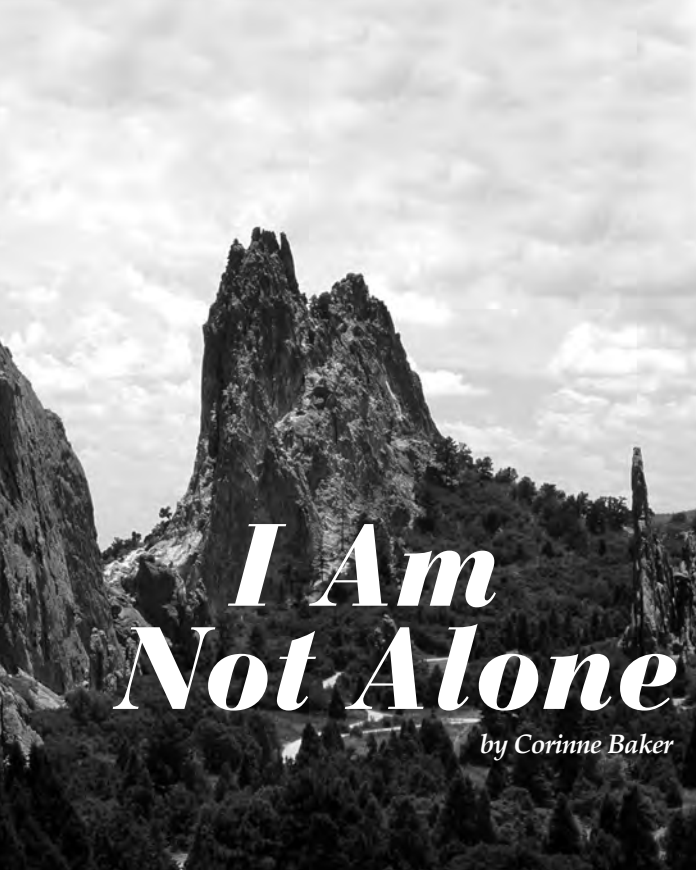


The Individual

*The individual may be understood
as one particular focal point
at which the whole universe expresses itself -
as an incarnation of the self, or of the Godhead,
or whatever one may choose to call it.*

Alan W Watts





I Am Not Alone

by Corinne Baker



AS I APPROACHED MY TEENS, RIDING a horse for the first time had a profound effect on my life in more ways than one. My mother had rented a three year old stallion from stables near Colorado Springs. Once mounted, I began to mimic other equestrians. The horse adjusted his steps to the movement of my body, and we became close friends the first day. From then on, whenever I approached the stables, he would begin to neigh. He seemed to know that his friend had come for him.

One day, early in the morning, I escaped the watchful eyes of my mother and friends, and headed for a nearby mountain with nothing more than a well-trained horse and book knowledge. When I reached the timberline I tied my horse under the shade of a tree near a stream and gave him a few carrots. Then I dressed in my fur-lined parka, heavy knee-high boots and trod through the deep snow to the summit. My head was in dense clouds. I could not see Colorado Springs, so near the foot of the mountain, nor was there much air to breathe.

Suddenly, I heard the soft strains of music from somewhere above me. Intuitively, I knew this was not the work of men because none were within miles of me. It was so strange and beautiful that I did not care where it came from. I held the little breath I had for fear of losing it and the new

music. I was ecstatic until it stopped.

I felt the urgent need to go home and began sliding down the mountain, searching for the route I had come, but I could not find it. I was cold, wet and shivering. Eventually, I heard my horse neighing with piercing intensity, and he never stopped until he saw me. As I kissed his big nose, his eyes softened like a person in love. He found carrots in my pocket and then carried me back to the stables. Many hours had elapsed since I had left. Night had begun to fall, and my mother and friends were distraught while waiting for me to return.

No Man is an Island

More than a decade later my friends and I spent the day swimming in the Pacific. Afterwards we lay on the sandy beach of Santa Monica watching the sun move away from us. My recollection is quite vivid of that gigantic body of water, shifting like a living organism, travelling in the direction of the blue sky and its restless white clouds. Only a vague line separated immersion of the two.

Somehow I knew I was a living part of that activity: life, energy and creativity. I stared at the sun's red face through dark glasses. It approved my opinion, I decided. The warmth had disappeared and I was the only member of the group who was not chilly. We told stories while sitting on the beach, and I recounted my mountain experience. My friends laughed at my story, saying that my mind was overactive and that I must have been dreaming with my eyes open.

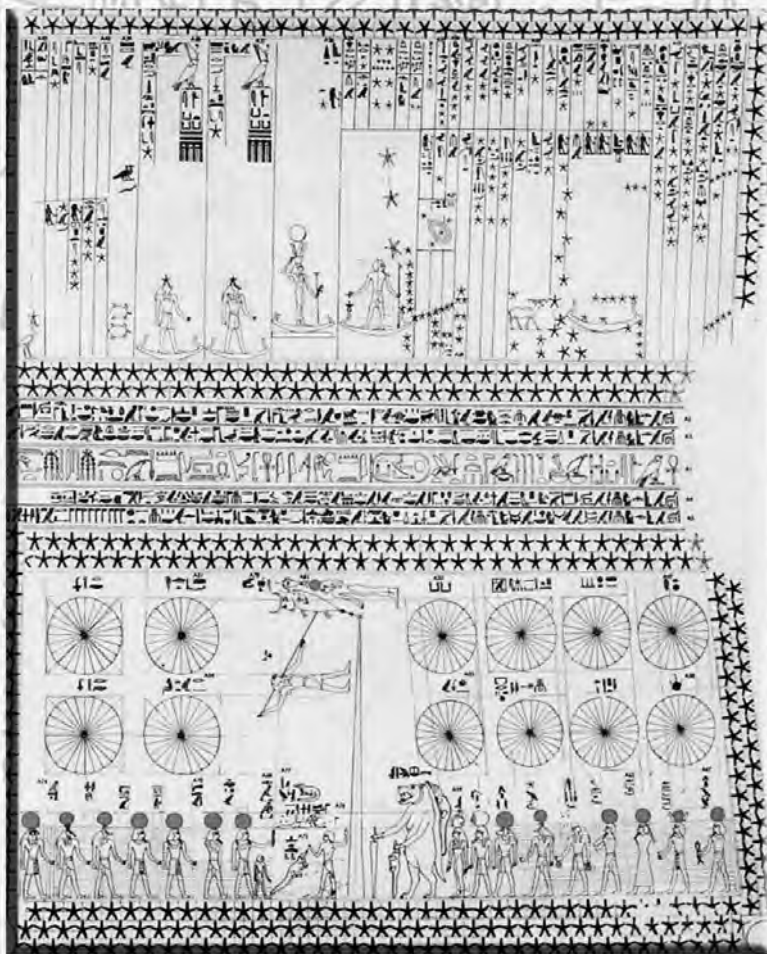
During the passing years, these incidents and many more remained in my recollections, making me a better person with whom to communicate. Cosmology and other kindred truths have taught me that the Earth is really a living body, pulsating with energetic life as is everything related to it. If I sit beneath the shade of a pine tree, by its long meandering roots, the pleasant fragrance tells me that I am not alone. If I watch the rippling waters of a lake when the sun is smiling on it, I recognise a rhythm related to the beat of my own pulse.

All of this only proves that the universal mind is in all, and that the keys to that mind are found through the adoption of Love, Charity and Compassion. The claimant's master key opens the door to inner knowledge with the abolition of egoism and the identification with all being. No man is an island unto himself; he is only limited by his own thinking.



The Ancient Mystery Schools of Egypt

by Ralph M Lewis, FRC



IT IS VERY DIFFICULT TO DETERMINE when the mystery schools began. The search for knowledge among the ancient Egyptians was undoubtedly conditioned by their conscious observation and analysis of the current happenings of their lives and times. The cyclical repetitions of certain natural phenomena and in their own beings were the first mysteries of early man. In fact, these things, to a great extent, still remain mysteries today. The personal mysteries, or rather the intimate ones, were those of birth and death, and that strange resurrection that occurred periodically in nature: the rejuvenation

of plant life in the spring.

At first, the term “mysteries” must have been synonymous with the unknown. Later, it came to represent to the Egyptian neophyte and priest alike an uncommon or esoteric knowledge of the laws and purposes of life and being. Thus came about the appellation *mystery school*, or place of imparting knowledge of the mysteries. The first mysteries consisted of a matrix of mythology founded on facts of observation and figments of imagination. From these evolved the indisputable truths of the inner comprehension of cosmic law, just as there emerges from modern theories and hypotheses the eventual light of truth.





Osiris as traditionally depicted.

The first mystery schools were devoted principally to agrarian rites, such as paying homage to the fertility of the land and the fecundity of domestic animals, along with offering libations to the gods of the seasons. We might speculate that religion and learning formed the basic pattern of the instruction of the early mystery schools. However, within its general ceremonies and rituals was the nebulous formation of a vast philosophy of immortality, for it sought to embrace the welfare and future of the dead.

The Eternal Conflict

Osiris was the god of the earth, the first substance from which all things sprang. He was, likewise,

Within the general ceremonies and rituals was the nebulous formation of a vast philosophy of immortality.

the symbol of *good* and was in constant conflict with the powers and forces of evil. Myths declared that he was murdered by his brother, the god Set. He was later brought to life by his sister-wife, the goddess Isis and their son Horus, whose symbol was a hawk. Horus, in turn, avenged Osiris by killing Set.



The god Set, who in myth murdered his brother, Osiris.

Crude as this story may seem, in its telling it had a far more important and mystical meaning. As Plutarch says: "so the legend before us is a kind of reflection of a history reflecting the true meaning of other things; as is shown further by the sacrifices containing a representation of mourning and sadness; as also by the ground-plan of the temples, in some parts spreading out into colonnades and courts open to the sky and the light, while others having underground, hidden and dark galleries and halls as well." In other words, the architecture of the temples of Egypt, the spacious and light-filled open courtyards on the one hand, and the dark passages on the other, represented the life and glory of Osiris, his death, his temporary stay in the afterworld, followed by his glorious resurrection.

Since Osiris was the judge in the afterworld of the conduct of the dead who came before him, the plays of the mystery schools, whose truths were revealed in the form of mystical dramas, attempted to define what moral conduct was essential for the greater life after death. The priests

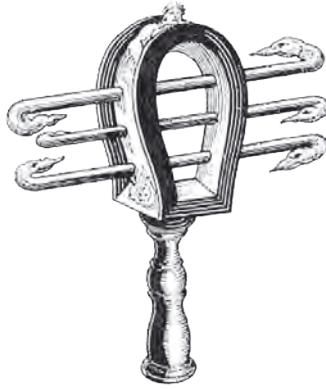


and preceptors sought to teach lessons in each act of the mystery dramas.

The Darkness of Night

In the temples, some of the ceremonies were enacted by people carefully chosen and intensively trained for their roles. Those who were to be initiated, the candidates, were brought to the temples to witness the plays, after assuming certain extremely strict obligations. Frequently, the rites were performed on a great and highly ornamented barge on a sacred lake, usually in moonlight. Herodotus tells us; *"On this lake it is that the Egyptians represent by night his suffering, whose name I refrain from mentioning [Osiris], and this representation they call their mysteries. I know well the whole course of the proceedings in these ceremonies, but they shall not pass my lips."*

Astronomical observations found their place in the myths of Osiris as well. The days numbering the phases of the moon were related to the purported age of Osiris. It is not that the



The sistrum: a symbol of universal or cosmic motion.

Egyptians actually believed that Osiris was a deified individual, or that he actually lived on earth a certain number of years, but to round out the legend he was given an age, and the age was related to observable phenomena, revealing further the fact that Osiris was an allegorical character representing truths or mysteries. Plutarch states: *"The number of years that some say Osiris lived, others that he reigned, was twenty-eight; for just so many are the lights of the moon, and for so many days does she revolve around a circle."*

The mystery schools of the Old and Middle Kingdoms gradually experienced a transition from symbolic rites and dramatic rituals to what we may term a philosophical analysis of the "physics" of the earth and of man's material nature, as well as the consideration of life after death. In other words, physical philosophy, or what may be termed scientific conjecture, began to hold forth with religion and mysticism.

Cosmic Motion

The *sistrum* is an ancient instrument consisting of an oval or round frame, into which are inserted little moveable rods, and to which a straight handle is affixed at one end. When it is shaken, the rods vibrate and it rattles. In the earliest periods of Egypt's history, and in later times when the custom was revived, the sistrum was shaken so that its noise would frighten off evil spirits. However, at the height of the greatest culture and secret learning of the mystery schools, the sistrum became a symbol of universal or cosmic motion.

It was conceived that all things that exist must be shaken, must be kept in motion by nature, if they are to generate themselves. If their motions cease, so then shall they. Here, then, in ancient Egypt, a thousand years before the earliest Greek atomic theories were advanced, a doctrine of motion as the generation or cause of all matter was expounded.

A Vast Knowledge

That portion of the vast knowledge of the ancient mystery schools that has been transmitted to us as inscriptions, in stone or on papyrus, is a negligible part of the whole. There was a wealth of knowledge, an accumulation of perhaps



Isis with sistrum in hand.





It was the Lector Priests who recited the ritual liturgy during ceremony while other participants performed the ceremonial actions.

centuries, the result of numerous investigations and tedious heart-rending probing into nature's secrets, the significance of which the *Kheri-Hebs* or Lector Priests alone knew. The fear of entrusting this knowledge to any kind of tangible form that could be abused by wrongdoers, into whose possession it might fall, was the most logical motive for imparting it only by word of mouth to those deemed worthy.

Those who doubt that such knowledge ever existed, because there is no extant manuscript, papyrus or stele to substantiate it, are themselves ignorant of the mundane, historic evidence that gives weight to this belief. No less an authority than the famous Egyptologist Sir E. A. Wallis Budge states *"It is impossible to doubt that there were mysteries in the Egyptian religion, and this being so, it is impossible to think that the highest order of the priests did not possess esoteric knowledge, which they guarded with the greatest care. Each priesthood, if I read the evidence correctly, possessed a gnosis that they never wrote down, and so were able to enlarge or diminish its scope, as circumstances made necessary.*

"It is, therefore, absurd to expect to find in Egyptian papyri descriptions of the secrets that formed the esoteric knowledge of the priests. Among the secret wisdom of the priests must be included the knowledge of which day

was the shortest of the year, the day when Osiris died, and the new sun began its course, and the day when Osiris would rise heliacally, and the true age of the moon, and the days when the greatest festivals of the year were to be celebrated."

If the secret wisdom was imparted in any tangible form, it may be found to exist in the symbolism of the Egyptians. In this way, a symbol would exoterically depict one particular meaning to one mind, while to another it would have a far different significance. Here is one such example.

The Temple: A Master Plan

The Egyptian ground plans of a temple were usually rectangular in shape. The *Neter*, the power, god or deity, which was worshipped in the temple, was conceived of as a being who transcended the earth, and therefore, by contrast, was *positive* in nature or spirit. *Ra*, the sun god, was one of the most famous masculine creative powers. His rays reached down to the earth and impregnated it with life. Ra was frequently

If the secret wisdom was imparted in any tangible form, it may be found to exist in the symbolism of the Egyptians.

depicted as a solar disk or circle. Thus we have in these two symbols the *rectangle* and the *circle* (rectilinear and circular motion), a lesson in the creation of earth and creation of life by the combining of dual forces. We might say that one represented one polarity, and the other the opposite.

Those who possessed such knowledge were under great oath not to reveal it wrongly, and would suffer dire consequences if they misused the secret wisdom. In a translation from the original hieroglyphic inscription of Chapter CXXXIX [139] of *The Book of the Dead* by Sir F.A. Wallis Budge we find: *"allow no one to see it."* Nor was it to be recited to even a close friend, for we find further: *"never let the ignorant person, or anyone whatsoever look upon it"* also, *"the things that are done secretly in the hall of the tomb are the mysteries."*



E. A. Wallis-Budge (1857-1934): *"The things that are done secretly in the hall of the tomb are the mysteries."*



Practical Idealism

by Jeanette Heroin, SRC



WHAT IS PRACTICAL IDEALISM? AT first consideration, the term seems ambiguous and contradictory. One might say how can idealism be practical?

But practicality has its place, and indeed it is wise and necessary to be practical and orderly in our day-to-day living. For does the universe not operate in an orderly manner, according to

definite fixed laws, and does universal attunement not depend in part on sensible management of the affairs of daily living?

However, there are many who think of idealism as being a set of principles of a purely esoteric nature, to be considered in that light but not to be reduced or moulded to everyday life. Ideals are constantly set apart as lofty noble



tenets, inapplicable to daily existence. But can we be both idealistic and practical? Can we combine idealism and practicality for everyday use in a workable way?

While we are here on this material plane, there is much to be done of a practical nature. But beyond this, we must not forget our ideals. Everything we do must ultimately have a basis in idealism. The ideal life varies with the individual. Some make their ideal of riches and material possessions, others of friendship and love, of a better job, a bigger house; more *things*. And many idealise what is popularly known as "the good life," although this too consists of vague and differing conceptions in their minds. In all our rushing about, our scheming, our commercialism and materialism, what amongst all the things we see and do is fundamentally idealistic?

As to material wealth, some will say, "You can't take it with you..." But you can take your idealism with you. For if you have worked sincerely toward a worthwhile ideal on the practical plane you can take those efforts and also whatever rewards were reaped from them for use in the next existence. None of them will be lost. There will be a future reason for them and further usefulness. However, they should have played some part, small though it may seem, in assisting mankind as well as yourself.

If, for instance, you can develop and fulfil the ideal of having a better house for you and your family, the results will consist of a more comfortable and therefore a more satisfied group of people who are happier because they are better housed. Nothing is ever lost in the universal plan; working practically in this existence toward ideals enables each of us to help ourselves, both now and in future incarnations.

Defining Your Ideals

Ask yourself a few practical questions: What is my ideal? How do I plan to work for it? Could any results become harmful for someone else?

Will it in some way, perhaps in a larger view, benefit others as well as me?

Do not think, for example, that because you are only one of so many millions, that you can do nothing to help the world find peace and freedom from want and destruction. Your individual efforts

Many of our objectives in life may be not nearly as impossible to attain and accomplish as we imagine them to be.

are never unrewarded or unrewarding. If you are a humble person in an average position in life, the possibility to be able to work for peace through your own individual aid may seem hopeless.

Let us say your ideal is to work toward peace in the world. One practical way to accomplish this is for you to create around yourself an area of peace and contentment. This comes from within you. Find where you belong. Work to get into that position or place, using the materials at hand on the physical plane, always with the ideal of peace in mind. A person who has attained his own inner contentment radiates peace about him. This radiation affects others. If you can create this within your personal circle, you have begun the steps on a practical basis toward the idealism of world peace. If hundreds of people were to do this, how much closer to peace we would be!



Benjamin Franklin is a great example: he developed his ideals toward a practical purpose and all of his many accomplishments were for mankind's benefit.

We all can be practical idealists. It's just a matter of being open to rearrangement of our thinking, our work, effort and conduct in that direction.

Many of our objectives in life may be not nearly as impossible to attain and accomplish as we imagine them to be.

Stay Within Your Boundaries

When you reach for a star, your ideal, do not pick one that is too remote, too far. Instead, find the friendly familiar star in your own orbit, the one that belongs to you, and reach for that one. You will be more likely to grasp it. There may be



others to reach for after you have procured the nearest one. You can obtain the others when you are ready for them, like going across stepping-stones one by one, to get to the opposite shore.

Stick to your own field in pursuing your ideal. If you cannot paint with the apparent genius of a Van Gogh or the more subtle and complex one of a Paul Klee, you can still derive and give pleasure by working with watercolours or charcoal, perhaps depicting a simple landscape or a view of the mountains that pleases your taste or catches your fancy.

Genius, for the most part, represents usually the accumulated result of many incarnations of effort and work, which started with a simple ideal, laboured for on the practical plane.

We must have ideals, but they must be the kind that can be applied practically. Otherwise, the causes and endeavours are useless and can have no real tangible results.

Idealism, then, can be and should be practical. It is vain to have ideals and merely to keep them in mind. First, the ideal must be brought to consciousness. It has to be formulated, definitely and concretely. Then, when it is clear and well visualised, it is ready to be made to come true. This is done by being practical on the material plane. To make your ideal come true, no matter what it is, means work. The effort alone will be rewarding and will teach you much that

is incidental to actual accomplishment. Merely to hold the ideal in mind, talking about it now and then, without an attempt toward putting it into practice, is wasteful dreaming.

Practical idealism is a way of life, a way to help with the work of the world. Benjamin Franklin, as a very young man, set himself certain goals to achieve; and he swayed but little from those goals. He had ideals. And he worked for them, on the material plane, in his printing plants, in his experiments with electricity, and even in planning a street-cleaning system. Continually, he put forth and developed his ideals toward a practical purpose, and all of his many accomplishments were for mankind's benefit.

You do not have to be a Franklin to bring your own ideals to fulfilment. Do not forget that, in spite of the greatness that became his through a long life of achievement, his beginnings were exceedingly humble, and his early ideals simple and practical.

Begin now to analyse your ideal. Believe that it can be brought to realisation. Then, find and use what is available in your material existence to procure it. If you are in harmony with the universe, sincere in purpose, and are endeavouring by your practical idealism to help others as well as yourself, you will be able to bring your aims to positive accomplishment.



Silent Influences

Who can estimate the elevating and refining influences and moral value of flowers with all their graceful forms, bewitching shades and combinations of colours and exquisitely varied perfumes? These silent influences are unconsciously felt even by those who do not appreciate them consciously and thus with better and still better fruits, nuts, grains, vegetables and flowers, will the earth be transformed, man's thought refined, and turned from the base destructive forces into nobler production. One which will lift him to high planes of action toward the happy day when the Creator of all this beautiful work is more acknowledged and loved, and where man shall offer his brother man, not bullets and bayonets, but richer grains, better fruit and fairer flowers from the bounty of this earth.

George Schoener (1864 -1941),



The Spiral of Light



by Thomas Shiolas, FRC

THE MYSTIC DIFFERS FROM OTHERS only in that he has become aware of his relationship to the Cosmic, and refuses to let the whirl of daily activity shut him off from it as the source of his being. To be constantly aware of his Cosmic relationship requires the devotion of his soul, as well as the help of knowledge, teachers and circumstances favourable to its ordering.

On the purely physical side, life on earth

is a history of construction, destruction, power struggles and murder. It appears to go nowhere; it is a series of fortunate or unfortunate events which may accidentally benefit culture or equally destroy it. Concerning the inner sense of our lives there is not the dualism of construction and destruction as we see in physical reality but rather the upward spiralling of man's inner powers in growth toward becoming at one with the Cosmic or in harmony with it.



Considering time and its dimensions, the physical is full of past and future, of anticipations, anxieties and remorse over failure. There is no rest; only the flurry of activity in time. There is also death. The inner side begins, in contrast, outside of time. Every "moment" touches the source, the Cosmic. There is no rush toward a utopia of the future, for Utopia may be experienced now outside the restrictions of time. It can be experienced through attunement when the body and physical consciousness are masked. There need be no running forward in time to bring an increased consciousness of the present.

A merely mental realisation of our inner history with its experience outside of time is not enough, however, to complete the development of consciousness. Such states occur only in flashes and at rare moments when as yet nothing permanent has been established. Before permanent results can be achieved many things are necessary. They fall into three general categories:

- The need of an improved physical instrument.
- The need of an emotionally purified consciousness.
- The need of a precise method of awareness.

An improved physical instrument is the first need, for the body forms the vehicle of acquiring inner growth. The instrument must be capable of attaining a state of *rest* so as not to interfere with the inner psychological activity. Thus, the mystic must know something of nutrition since a nervous half-starved organism, depleted of essential nutrients, cannot learn to concentrate or to meditate correctly. *Posture* is also important, for physical control is a part of the technique of centring. This means a programme of living to further vitality and health, a program to enhance healing methods and lay the groundwork for psychological accomplishment.

An emotionally purified consciousness is the second need, for nothing destroys the possibility of attunement like faulty emotional functioning. Meeting this necessity may be more difficult than the first, for our society condones the use of destructive emotional forms. We hate the enemy; our newspapers and our means of entertainment exhibit a stream of every kind of emotional contamination. It is possible to live alongside all of these obstacles but it requires a

constant guarding of the mind to prevent one falling away from emotional balance. People with a wealth of spiritual knowledge are often unable to use it practically because they are wrongly involved emotionally with the affairs of their lives. Incessant practice and intense desire to be free are necessary to become emotionally harmonious.

Intellect and Intuition

Intelligence is somewhat better understood as a part of the consciousness than the emotions. This is a modern world of mass education; and for good or ill everyone has come to believe in it. In itself, though, education is little more than a collection of facts that may be useful in earning a living but not in mastering life. It is with the latter that the mystic is most concerned.

The chief use of intelligence should not be concerned so much in becoming *learned* as in being able to direct and integrate the different aspects of one's being. Only when the emotions and intellect work together can advances be made in the inner life. It is possible to know a thing without having feeling for it, of course but this is one of the unfortunate aspects of our scientific world. By persistent overuse of the analytical method we have lost the power of intuition.

The English physician and writer Kenneth Walker, in his book *Only the Silent Hear*, takes

The intellect must be quiet in order that the bright power of the self may rise to illumine us.

cognisance of the intuitive process. The title embodies a truth that the intellect must learn every day. Logic and the analytic method are indispensable to our three-dimensional world, it is true, but if we are really to hear and to know the inner beat of life, we must become *silent*. The intellect must be quiet in order that the bright power of the self may rise to illumine us. Buddhism speaks of the *no-mind*, a state in which the image-forming mind is at rest, allowing the intuitive processes to work. This is no new idea to the mystic; yet too little importance is too often attached to it.

The Value of the Mystic Life

In the beginning, it was mentioned that the outer reality of construction and destruction, and the



upward spiral of the inner life, lay poles apart. Although this has been the religious contention, religion can still lead one to an inner history. It loses its veracity, however, when progressively man-made dogmas continue to proclaim the view of "this and the other world." This fragmentary approach to life must become integrated; the higher must be related to the lower in such a way that the former transforms the latter. No teaching accomplishes this so well for modern man as true mysticism.

Mysticism cannot accomplish this within a group or at the social level, however, until humanity reaches an advanced stage of development. First, it is the role of the individual to become transformed. We must train ourselves to integrate our personal consciousness with the Cosmic to the degree that the personal is completely changed. This means expanded consciousness, giving up the lesser for the greater, and this is indeed the true life of sacrifice. Difficult it may seem, but it is the only reliable and worthy way to bring us personally into harmony with Cosmic law.

Thus transformed, we will no longer be the slave of fools and falsehoods because we will be in touch with our own spiral of light, which always leads us in the right direction. This is the task of the mystic.

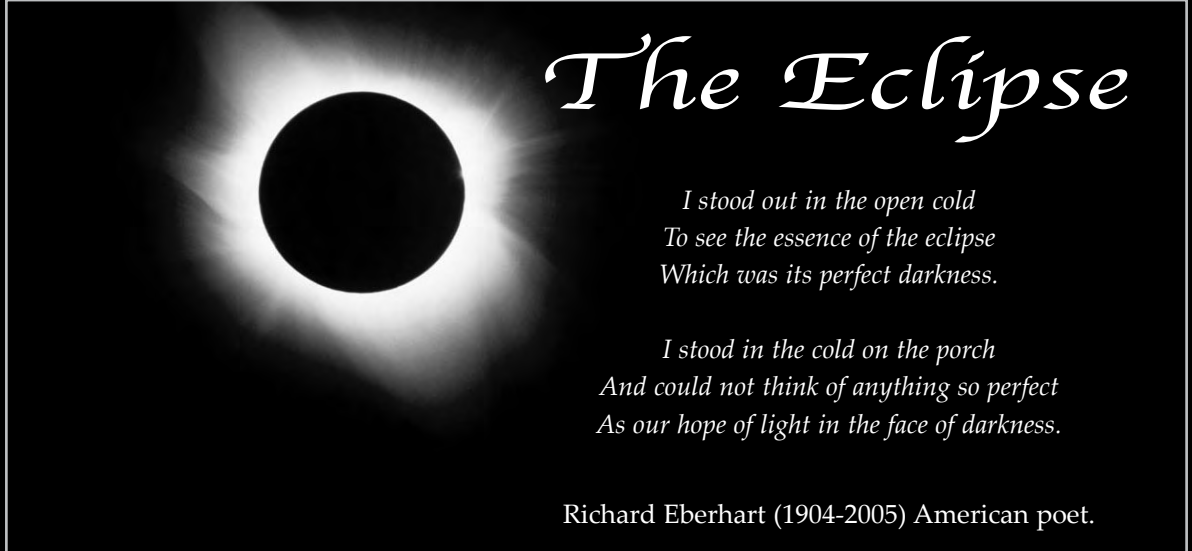
Toward Attainment

The final need for attaining permanent results is a precise method. This may be in a sense an individual matter and grow gradually out of a

careful examination of certain experiences. One of the first differences affecting the personality is a change in the time sense; it ceases to exert its former dominance. This allows an intensified realisation of what is happening now: The particular hour or segment of time becomes more and more important. Any waste becomes a burden on the conscience.

Next, may dawn the realisation that how well one attunes has an important bearing upon one's daily affairs. Our practice tends to condition the affairs of life and keep us from sinking, so to speak, into concern over trifles. More and more do the outward activities of life relate themselves to the background of relationship to the Cosmic. This is an important state in our development. From this time on, the mere acquisition of facts, the reading of books and the hearing of opinions lose their primary status and become only means to further the constant practice of attunement.

How can we know the extent to which our lives are being directed by the knowledge we are attempting to use? The answer to such a question depends upon personal and inner capabilities as well as upon the needs faced by the self in certain circumstances. A look at the biographies of illumined individuals shows that they lived in often unusual and certainly very difficult outward circumstances, driven to despair, persecuted for being right and practically worn out by their labours. To such, the light of true knowledge owes its existence. Few of us may be placed in similar conditions or attain similar stature.



The Eclipse

*I stood out in the open cold
To see the essence of the eclipse
Which was its perfect darkness.*

*I stood in the cold on the porch
And could not think of anything so perfect
As our hope of light in the face of darkness.*

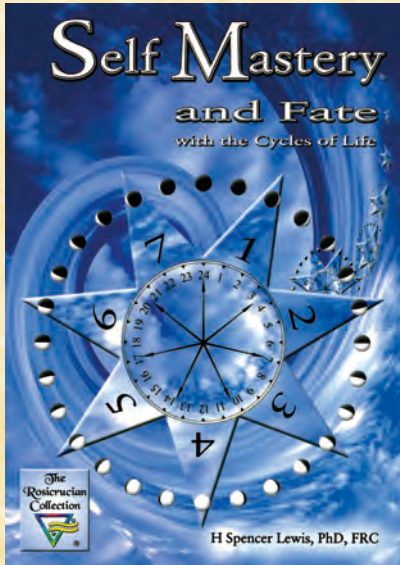
Richard Eberhart (1904-2005) American poet.



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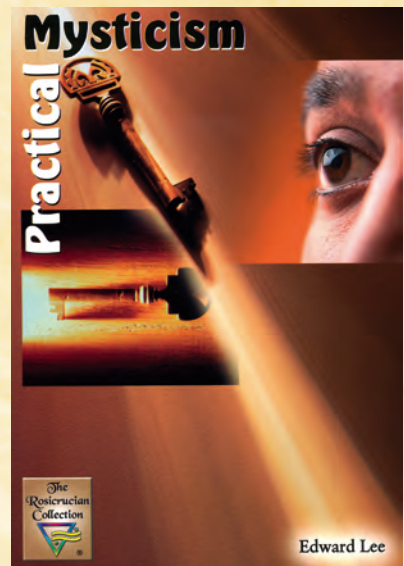
Practical Mysticism

by Edward Lee

SO MANY, THE WORD MYSTICISM CONJURES UP images of dangerous occult practices, weird rituals and unsavoury characters. But nothing could be further from the truth; for mysticism lies at the very heart of all major religions and is the driving force behind mankind's eternal quest for transcendent meaning to some of the greatest questions of all time: What are we? Why are we here? Is there a "higher purpose" to our lives? Have we lived before and will we live again?

In *Practical Mysticism*, author Edward Lee presents a frequently asked questions primer specifically on the practical issues relating to mysticism, and discusses many searching issues. In his capacity as an official representative of the Rosicrucian Order AMORC for over thirty years, the author has addressed these topics many times and often in the context of fiercely competing world views.

In these chapters you will find sane, practical advice on how to lead not the life of a dreamer but the life of a practical, modern, competent person who has the added advantage of being an aspiring mystic as well. This is a valuable "how-to" guide for applying mystical principles in improving your life.



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