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CONTENTS

- 2 Thoughts from the Editor - by Bill Anderson, FRC
- 4 The Human Soul - by G P Williamson
- 5 Ancient Egypt and Modern Esotericism - by Jeremy Naydler, Ph.D.
- 11 What Is...? - by Paul Brunton
- 12 The Miracle of Law - by W J Albersheim, FRC
- 16 Scientific Mysticism - Part 9 - by William Hand, FRC
- 18 I Am Light - Anonymous
- 19 Songs of Flowers - Part 2 - by Pensator
- 24 Awakening to Freedom - by Vincent Edwards
- 25 Rosicrucianism and ZEN: Parallel Paths to Illumination
- by Atsushi Honjo, FRC
- 33 The Luminous Mountain - by James Wilson, FRC
- 38 Peace of Mind - by Raymond Morgan, FRC
- 41 Simon Studion and the Naometria - by Connie James, SRC
- 46 Early Morning Attunement With Those In Need
- by Austin Nwachuku, FRC
- 47 The Genius Within - by A W Sasha, FRC

COVER SPREAD

“Golden Fields of Spring”



Thoughts from the Editor

by Bill Anderson, FRC



TN THE NORTHERN HEMISPHERE, we are heading towards spring when nature is reborn; there is hope for balmy summer days and long evenings. In the Southern hemisphere, the swallows will soon gather to begin their northward migration and nature prepares to curl itself up for its winter slumber.

In the 21st Century Rosicrucian treatise entitled *Positio Fraternitatis Rosae Crucis* we find the

words "... as *humanity is one in essence, its happiness is only possible by promoting the welfare of all human beings without exception...*" Acquiring knowledge that can help us to promote that welfare can change not only our lives but the lives of millions more.

The system of teachings that modern Rosicrucians have inherited and continually expand upon, not only helps to elevate their own consciousness, but also helps to elevate the group consciousness of humanity as a whole. The



Rosicrucian teachings are a portal into a marvellous new world with immense possibilities and they are available to all sincere seekers of truth.

Whenever we push the limits of knowledge, we are likely to be surprised at what we find. It is important every so often to show some ways in which there is a concordance between ancient mystical experience as found in the Rosicrucian teachings, and contemporary scientific thought. I have therefore set out below a few interesting vignettes.

Pineal Gland

News that brain scans suggest that the area surrounding the pineal gland is activated when people meditate will be of interest to our readers. According to the National Taiwan University, *“the results of the study demonstrate a correlation between pineal activation and religious meditation which might have profound implications in the physiological understanding of mind, spirit and soul.”*

Reality and Actuality

According to the writer Anil Ananthaswamy, one of the biggest questions confronting modern physics is: Why is our universe the way it is? If some of the fundamental laws were even slightly different, our universe would be a strange and lethal place.

One of the most difficult yet important teachings to grasp for the new member is the difference between Reality and Actuality. To Rosicrucians, Reality is the world of our senses, it is how we “see” the world and make sense of all the input we receive through our six senses. Actuality


One of the biggest questions confronting modern physics is: Why is our universe the way it is?

is how the world or universe actually is, without us interpreting it in our own way.

To most people the world appears as a simple place where everything makes sense. Then along comes Quantum Theory and upsets the apple cart. For the past 80 years or more, people have been asking really searching questions like... *“does the universe exist when no one is looking...? Does the falling tree make a sound when no one is listening? In fact, does the universe really exist, or is it there only to entertain me with the illusion of a complex reality?”* Things aren't quite as they seem to our “common sense.”

MANIFESTO

Positio
Fraternitatis Rosae Crucis



Salutem Punctis Trianguli !

IN THIS, the first year of the third millennium, in the sight of the God of all beings and of all life, we, the Deputies of the Supreme Council of the Rosicrucian Fraternity, have judged that the time has come to light the fourth R+C Torch in order to reveal our position regarding the present state of humanity, and to bring to light the threats that lie heavy upon it, as well as the hopes that we place on it.

So Mote It Be !

*Ad Rosam per Crucem
Ad Crucem per Rosam*

“... as humanity is one in essence, its happiness is only possible by promoting the welfare of all human beings without exception...”

At the level of nuclear particles, things can be in many places at once; they can move in several different directions at once; and worse still, they can be “entangled” with each other in such a way that no matter how far apart two entangled particles travel from each other, even millions of light years, whatever happens to one of them, instantaneously happens to the other. Now that really gives meaning to the term “greased lightning.” What it means though is that there is a physical basis for how things can somehow sense and affect each other instantaneously from a distance, like a quantum version of telepathy. Albert Einstein referred to entanglement as “spooky” but no matter how weird some things may seem, nothing in nature is anything but natural.

Entanglement has profound implications for our view of Reality. The idea that our measurements, through our senses, create our reality is controversial and rejected by many. *“Rather than passively observing reality, we in fact create it,”* says Vlatko Vedral, a quantum researcher at the University of Leeds.¹ And



what that means is that measuring properties, any properties, may in fact be what brings them into existence.

Healing Properties of Water

Good news for those who love to drink water. A form of super-oxidised water has been developed which, it is claimed, can kill harmful viruses, fungi and bacteria. At a recent conference in Monte Carlo, it was revealed that wounds treated with this type of water healed faster than those treated with standard treatments. Oxychlorine ions seem to be the key ingredient. It is also reported that some doctors have been using it to accelerate the healing process by repeatedly applying it to wounds. Any treatment that can help the recovery process is to be welcomed.

Human Evolution

The Vernal Equinox in the Northern Hemisphere and the Autumnal Equinox in the Southern Hemisphere introduce the New Year for many peoples around the world, not least for Rosicrucians. In the development of humanity, we find that human evolution is speeding up. Our genes, it is believed, are evolving faster than ever before in our evolutionary history. This has been put down to our rapidly changing lifestyles, but there are certain traits of character we must be certain never to change.

In the Rosicrucian Utopia mentioned in the *Positio Fraternitatis Rosae Crucis*, we read: "Human relations are founded upon love, friendship and fraternity,



Good news for those who love to drink water. A form of super-oxidised water has been developed which, it is claimed, can kill harmful viruses, fungi and bacteria.

so that the whole world lives in peace and harmony." At the Vernal Equinox around 21st March, it is for many a time to plan for the future. Let this time honoured period of change from the old to the new year, be a time for introspection, a time for determining exactly who you are and how you can be a friend to all, and how you can serve the higher purposes of the universe best.

Epilogue

I would like to leave you with this thought by Professor Richard Taylor: The Stoics in effect took Socrates' philosophy of personal excellence to its logical conclusion. If what matters is what you actually are, then nothing else really matters. And "what you are" means not what you own, not how you are thought of by your contemporaries, not what your standing in the world is..., none of these things. All these the Stoics rightly dismiss as "externals."

You may be rich, but that means nothing in respect to the kind of person you are. You may possess great power, but this too reflects nothing on you. What is most precious to you is you yourself or, as Socrates poetically expressed it, your soul. From this the Stoics concluded that just as nothing external is of lasting value to you, so too nothing but you can hurt yourself. What you *are* is entirely up to you and Destiny is what you make it. From the *Rosicrucian Beacon* we wish you a Happy New Rosicrucian Year: RC3361.

1. New Scientist magazine, 23 June 2007.

The Human Soul

by G P Williamson

*Remote, yet near, unutterably aged, lone,
He sits within the temple's inner shrine,
With folded hands and countenance divine,
Omniscient, inscrutable, unknown...*



Ancient Egypt and Modern Esotericism

Part 1

by Jeremy Naydler, Ph.D.

What is it about ancient Egypt that people today find so fascinating? Jeremy Naydler suggests that what really draws people to Egypt is less the great monuments and works of art than the religious consciousness that produced them. This religious consciousness of the ancient Egyptians exposes a tension in our own culture between the world view of modern scientific materialism on the one hand, and a worldview that would connect us once again with the reality of the spiritual dimension. Looking back to the ancient Egyptians, we find that their awareness of the interior realms of gods, spirits and archetypal images strikes a surprising chord with our own deepest longings.

Jeremy Naydler is the author of two full-length studies of ancient Egyptian religious consciousness: Temple of the Cosmos: The Ancient Egyptian Experience of the Sacred (1996) and Shamanic Wisdom in the Pyramid Texts: the Mystical Tradition of Ancient Egypt (2005).

TODAY THERE SEEMS TO BE AN unprecedented fascination with ancient Egypt. We see evidence of this in the unceasing flow of books on ancient Egyptian history, culture and art; in the seemingly inexhaustible TV coverage that ancient Egypt attracts; in the amount of journals and magazines, both scholarly and popular, dedicated to widening our understanding of the civilisation; in the plethora of societies devoted to studying and

celebrating it; in the numerous lecture courses being given in the adult education departments of our universities; and, not least, in the huge amount of tourists visiting Egypt each year. We might well ask "What lies behind this modern fascination with ancient Egypt?"

Certainly the Egyptians produced some monumental buildings and stunning works of art, the grandeur of which makes the achievements of contemporary civilisation seem paltry by



comparison. Were we to attempt to build a replica of the Great Pyramid, I doubt that we would succeed. We are good at mobile phones, washing machines, motorways and airplanes, but I don't think we could manage to construct the Great Pyramid, nor for that matter the temple at Karnak, nor the tombs of the Valley of the Kings. It somehow isn't in us to do the sorts of things the Egyptians did. We aren't motivated that way and have neither the patience nor the skill.

Could it therefore be due as much to our own deficiencies as to their genius that we feel attracted

There is something about Egypt that can strike us as positively uncanny.

to the Egyptians? They did things that are to us extraordinary, almost superhumanly extravagant and at the same time deeply mysterious. While there are of course many things about the Egyptians that we can relate to, fundamentally they were *not like us*. It seems to me therefore that in order to answer the question as to what lies behind our fascination with Egypt, we need to go beyond our feelings of awe and wonder at the great monuments and works of art, to the less comfortable feeling of ancient Egypt's utter strangeness, its otherness. There is something about Egypt that can strike us as positively uncanny.

This is especially the case when we encounter the religious world of the Egyptians, populated as it was by a multitude of gods and spirits. Despite the reassuring images of "daily-life Egypt" which are presented to us in the media and in popular books by Egyptologists, we can often feel that the ancient Egyptians inhabited a world that was disturbingly different from our own. In order to understand that world, and to understand the consciousness of the people whose world it was, we need to stretch our imaginations away from everything that is familiar to us today.

The Coronation and Career of Thutmose III Examined

A particularly lavish drama-documentary series appeared on television in 2003 featuring ancient Egypt. It reconstructed famous episodes from ancient Egyptian history with the aid of large casts, including actors who were supposedly speaking ancient Egyptian (made to seem all the more authentic by adding English subtitles).

One of the programmes in the series was on the campaigns of Thutmose III against the Syrians, his capture of the cities of Megiddo and Kadesh, and other spectacular military triumphs. It included an authoritative voice-over assuring us that the reconstructions were based on hieroglyphic inscriptions at Karnak. Needless to say it was all absolutely riveting, and the thousands (or perhaps hundreds of thousands) of viewers must have felt themselves to be witnessing virtually the real thing..., Egypt as it truly was.

The approach that was taken followed that which has been taken time and again by Egyptologists, in which Thutmose is presented as a great warrior and empire builder, somewhat akin to Napoleon, conceiving bold and daring plans, and leading his armies from one victory to another.¹ The "Napoleonic" image of the Egyptian king is given credence by the fact that Thutmose III was indeed a daring and shrewd military commander who significantly extended the territories of Egypt and added vastly to the wealth and power of his country.

But if Thutmose III was a figure who we feel inclined to compare with Napoleon, then we must also take care to remember that there were important differences, not just between the two personalities, but between the two cultures in which they lived. In ancient Egypt the kingship was not simply a political office, but was also religious. Even for a warrior king such as Thutmose III, the relationship to the invisible world of gods and spirits was fundamental not only to his power and success, but also to what it meant to be the king of Egypt.

In ancient Egypt the kingship was not simply a political office, but was also religious.

There is an interesting document that has come down to us that gives us some insight into what the kingship of Egypt actually entailed. It is a coronation text of Thutmose III in which he claims to have had a mystical encounter with the sun god Amun-Ra that was, as it were, woven into the coronation ceremonies. The key features of this experience were that the king transformed himself into a falcon, flew up to heaven and there had a vision of Amun-Ra, was infused with the god's spiritual power and assimilated into himself "the wisdom of the gods." This is how the text reads:



"He [Amun-Ra] opened for me the doors of heaven and unfolded the gates of the Akhet [a place of spiritual transformation]. I rose to heaven as a divine falcon and saw his secret image in heaven. I worshipped his majesty. ... I was infused with all his akh-power [luminous spiritual power] and was instructed in the wisdom of the gods."²

This text confronts us with a rather different image of Thutmose III from the favoured Napoleonic stereotype. The text itself could go back to 1504 BCE, but it is similar to much older Egyptian texts (the so-called *Pyramid Texts*) found on the inside of certain Fifth and Sixth Dynasty pyramids, some 800 years earlier. There we find the same themes of the king of Egypt transforming into a falcon and flying up to the sky, where he has a vision of Ra, and becomes inwardly infused with the solar light and the wisdom of the gods.

Shamanism and Ancient Egypt

Anyone familiar with the literature of shamanism will recognise a shamanic undercurrent to this type of mystical experience. One might say that it has a shamanic "prototype," for in this literature we read of initiations in which the shaman transforms into a bird (often an eagle), flies up to the sky and becomes inwardly illumined after encountering the Great God, and then returns to his tribe with a newly acquired spiritual knowledge.³

Seen in this light, it would appear that during the coronation rites of the king, Thutmose III had an experience similar to a shamanic initiation, and was thus in touch with a dimension of reality that was beyond anything Napoleon knew. Because it does not fit our preconceptions of how we would like to see the great warrior Thutmose, it has been "screened out" of the mainstream portrayal of the king. It has indeed been screened out of the mainstream portrayal of Egyptian culture as such. Within Egyptology, there is still a great reluctance to accept that either mysticism or shamanism existed in ancient Egypt: this is the line taken by most Egyptologists today, with just one or two exceptions. So it is hardly surprising that the media follow suit.⁴

Nevertheless, behind the fascination with ancient Egypt today I would suggest that there is a deep longing to reconnect with precisely the aspect of ancient Egyptian culture that is oriented towards spiritual realities. This longing may be more or less conscious in those people who feel

drawn to ancient Egypt, and many may wish to deny any such longing. But as time goes on and it becomes increasingly difficult to ignore the spiritual foundations of ancient Egyptian culture, so it may

I would suggest that there is a deep longing to reconnect with precisely the aspect of ancient Egyptian culture that is oriented towards spiritual realities.

also become harder to ignore what it is in the culture that works so mysteriously to draw people to it.

It is as if ancient Egypt has a certain karmic role to play in our times, and that this role is to expose the tension in our own culture between, on the one hand, our allegiance to the worldview of modern science, that seeks to account for everything in the world, past and present, in materialistic terms, and on the other, a longing to escape from the confines of this worldview and reconnect with spiritual realities once again. Put in more general historical terms, this tension could be seen as living between our habitual deference to the worldview inaugurated by the religion of Judaism and the philosophy and scientific rationalism of the Greeks on the one side, and an underlying sense of dissatisfaction with the Judeo-Christian and Greco-Roman foundations of Western culture on the other.

Undoubtedly the latter have determined the way in which the consciousness of the West has developed over the last 2,500 years. But if we look back to Egypt with sensitivity towards the spiritual matrix within which the Egyptians lived, then we may find that the pre-Judaic and pre-Greek consciousness of the Egyptians was a consciousness that strikes a surprising chord with our own deepest longings.

The Imaginary versus the Imaginal

The tension that I have referred to in our own culture and sensibility has been noted by Erik Hornung, one of the most eminent contemporary Egyptologists who has specialised in the study of ancient Egyptian religious literature. He is also one of the foremost apologists for the non-mystical interpretation of ancient Egyptian religion. In his book, *The Secret Lore of Egypt*, he takes on the question of the relationship between ancient Egyptian religious life and those Western esoteric traditions that see Egypt as the source of an initiatory wisdom.

To this end, Hornung makes a distinction



between “Egyptosophy” and Egyptology proper.⁵ For Hornung Egyptosophy involves projecting onto ancient Egypt an ill-founded wish to see it as a repository of spiritual knowledge. Egyptology, by contrast, shows us that there were no mysteries, no esoteric or initiatory teachings or practices in ancient Egypt. Western esoteric streams like Alchemy, Gnosticism, the Hermetic Tradition, Rosicrucianism, which in their different ways see

Whereas the “Egyptosophist” would concur with the Egyptians in seeing the gods as real entities, most Egyptologists would be far less willing to do so.

their roots as going back to ancient Egypt, are all dealt with by Hornung in a summary and deadpan manner. Chapter by chapter he sets out to demonstrate that their understanding of Egyptian religion has been tainted by illusory fantasies and fails to correspond with the facts as revealed to us by modern scholarship.

Hornung’s stance is that Egyptology studies *real* Egypt, whereas Egyptosophy constructs an “imaginary Egypt” which bears only a rather “loose relationship to historical reality.”⁶ His approach is very much that of the modern rationalist for whom what is real and what is imaginary form two sides of an irreconcilable opposition. It is scarcely surprising therefore to find that as a modern rationalist, Hornung fails to refer to, let alone utilise, an important distinction that many modern esotericists, as well as depth psychologists, make. It is the distinction between what is merely “imaginary” and what is termed “imaginal.”

The Imaginal Realm

What is *imaginary* is the product of personal fantasy and may therefore be regarded as subjective. What is *imaginal* however, gives access to a transpersonal content that has an objective reality, *even though* it may not correspond to any historical fact or physical event.⁷ The imaginal realm, or *mundus imaginalis*, has an existence independent of those who become aware of it. It therefore possesses an ontological status with a universal validity that the products of people’s private fantasies do not achieve.

Even people with the most slender knowledge of ancient Egypt will be aware that their world was populated by a very large number of gods and goddesses. These were essentially invisible

beings who were given imaginative forms which were then represented in sculpture and painting. If the question arises as to whether the Egyptians would have regarded these beings as imaginary or imaginal, we hardly need pause for an answer. It is quite obvious that these deities were regarded as both real and powerful agencies by the Egyptians, and that it would have seemed to them most unwise to ignore their objective existence.

Whereas the “Egyptosophist” would concur with the Egyptians in seeing the gods as real entities, most Egyptologists would be far less willing to do so. As one specialist put it, they are to be regarded rather as the product of “vivid speculation” that is likely to “disappoint the modern enquiring mind” than as pointing to any objective reality.⁸ We are therefore entitled to ask where the problem of interpreting ancient Egyptian religion really lies. Is it with the so-called “Egyptosophists” projecting an imaginary Egypt onto real Egypt, or with the Egyptologists who are unable to recognise that for the Egyptians, literal and historical reality was not the only reality: “imaginal” reality was just as real as hard-and-fast historical “facts.”

Reality is Both Visible and Invisible

So let us once more return to Thutmose III and his campaign against the Syrians. Undoubtedly, Thutmose III was a great warrior. But when we ask, “How did he learn to become such a great warrior?” the Egyptian answer would be that he

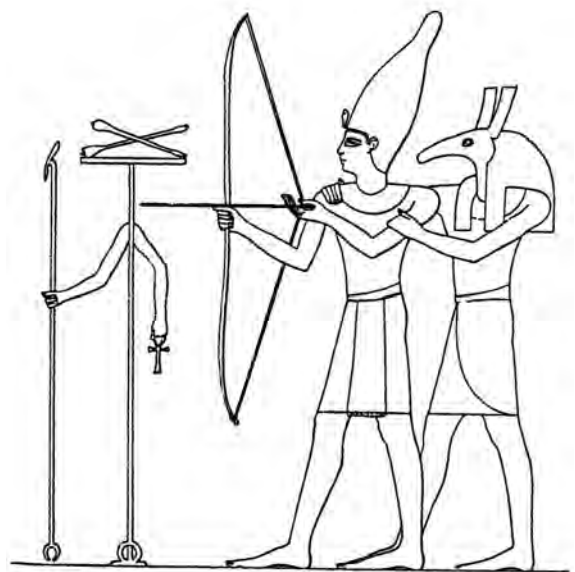


Figure 1



was taught by the god Seth and encouraged by the goddess Neith.

Figure 1 shows the two deities instructing the young king. Both were renowned for their violent disposition, and both were warrior deities. If Thutmose III was a great warrior, then it was not, according to the Egyptians, by virtue of his human qualities as much as by virtue of his having been infused with the energy of these two deities.

For the Egyptians there was a world of archetypal energies or powers that had to be called upon in order for the king to be a great warrior. Reality was for them twofold in this sense: it was both *visible* and *invisible*. What we see portrayed in Figure 1 is Thutmose III with two invisible beings. We could of course dismiss these beings as imaginary, but if we were to do so then we would no longer be seeing the world of the Egyptians as the Egyptians themselves saw it. For them, these invisible beings were *imaginal* in precisely the sense that they were objectively real.



Figure 2

Let us stay with Thutmose III. A very different situation is portrayed in Figure 2. Here there are no invisible deities represented. We see a relief of Thutmose in the midst of battle with the Syrians. The king is depicted as a veritable giant, grabbing the hair of forty-two paltry Syrians who are shown in three ranks of fourteen, with their arms outstretched, begging for mercy. In his right hand, the king holds a mace, with which he is about

to dispatch them with one blow. They are all on their knees, helpless before the superhuman power of the king.

One might be tempted to say that this hardly represents a realistic picture of the pharaoh doing battle with the Syrians, for as we all know, it would

An archetypal reality was impressed upon historical events in order to make the pharaoh's power truly godlike.

be impossible for one man to grab hold of the hair of forty-two warriors and slay them all with one blow. The image however, is evoking an imaginal reality that every pharaoh embodied, or sought to embody. This imaginal reality was portrayed from the very earliest dynastic period, and was represented consistently throughout Egyptian history as something far more than simply a picture celebrating a pharaoh's military victory.

Evocation of Imaginal Archetypes

To understand such an image we have to see its primary purpose as religious: it was not so much meant to record a historical event as to magically evoke an imaginal archetype. While the image may have been engraved on stone after the event, it was, precisely in so far as it served a religious function, present at the imaginal level, and was utilised at that level to determine the outcome of the pharaoh's campaign.⁹

The magical efficacy of these images (for this is just one of a large number, from the very earliest dynasties, in the same genre) is due to the fact that they align the pharaoh with greater than human cosmic forces. What the pharaoh is shown enacting is a cosmic battle between *Ma'at* (cosmic order, truth and justice) and *Isfet* (cosmic disorder, untruth and injustice). It is this archetypal reality that was made to supervene and, as it were, impress itself upon the historical events in order to make the pharaoh's power truly godlike and to assure him of victory.

Figure 3 shows a relief carving in the same genre, made about three hundred years after the reign of Thutmose. It portrays the pharaoh Merenptah almost single-handedly defeating the invading Sea Peoples. Surrounding the king is an aura of calm, quiet confidence, while the invading Sea Peoples are in total chaos. Once again, what is portrayed here is the archetypal reality that each successive pharaoh actualises. And in so doing, he



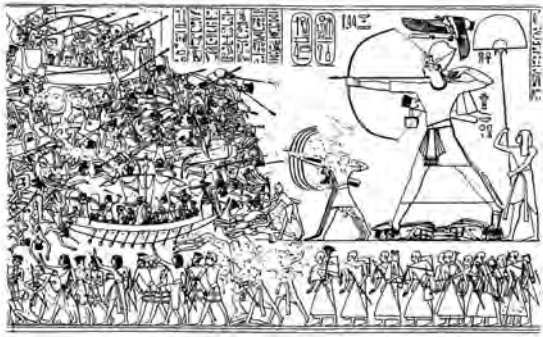


Figure 3

manifests a spiritual energy-field on the physical plane. The kings of Egypt may have been great warriors, but their prowess did not rely solely on physical might. They also operated with magic, and it was as much through magic as through military skill that they defeated their enemies.¹⁰

The mythological source of these images of the king single-handedly defeating the enemies of Egypt is the defeat of the cosmic python, Apophis, every day at midday and every night in the middle of the night.¹¹ Apophis is the form taken by the cosmic forces of chaos, darkness and disorder that would swallow up the light and life-giving sun god Ra on the god's journey across the sky.

Sometimes Apophis is attacked and defeated by Ra's son Horus, sometimes by Seth. In Figure 4 it is Seth who stands on the prow of the sun-boat and strikes the opposing serpent. Seth is here the protector of the principle of light, personified in the falcon-headed sun god, just as he was the instructor of Thutmose in the arts of war. Thutmose III was both the defender of Amun-Ra and his protégé and representative in his campaigns against the enemies of Egypt in the east.

The association of the king of Egypt with the sun god Ra has a further significance. In the coronation text of Thutmose III, to which we have already referred, the king was infused with the luminous spiritual power (the akh-power) of the

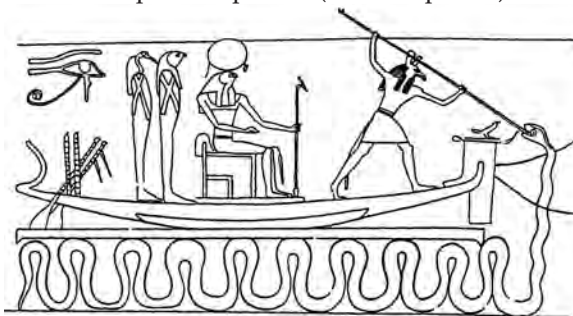


Figure 4

sun god in a mystical experience of union with the mysterious essence of the lord of light and life.

This "solarisation" of the king was an important initiatory event that was undergone not only at his initial coronation but in subsequent coronation ceremonies, particularly those of the *Sed* festival. The king was therefore more than just Ra's representative on earth, for he also mystically embodied the solar principle. One of the purposes of the *Sed* festival was to renew the inner union of the king with the solar principle.¹² In a representation of the *Sed* festival of king Amenhotep III, the king is dearly fused with the sun god in a ceremony that involved his sailing in a replica of the sun-boat with his wife, who is probably in the role of the goddess Hathor (Figure 5).

In part 2 [Rosicrucian Beacon, June 2008 edition], Naydler expands upon the ancient Egyptian worldview



Figure 5

by introducing the concept of the Underworld or afterlife which the ancient Egyptians called the Dwat and for which the living mentally and physically prepared themselves.

Endnotes

1. Comparison between Thutmose III and Napoleon was first made by J. H. Breasted, in *A History of Egypt from the Earliest Times to the Persian Conquest* (London: Hodder and Stoughton, 1912), ch.16. Since then, it has been reiterated many times. See, for example, Leonard Cornell, "The Napoleon of Ancient Egypt," in *The Warrior Pharaohs* (London: Evans Brothers Ltd, 1968), ch.6; and Peter A. Clayton, *Chronicle of the Pharaohs* (London: Thames and Hudson, 1994), 109-110.
2. Quoted in Jan Assmann, "Death and Initiation in the Funerary Religion of Ancient Egypt," in *Religion and Philosophy in Ancient Egypt*, ed. W. K. Simpson (New Haven: Yale University Press, 1989), 142n41.
3. Mircea Eliade, *Shamanism: Archaic Techniques of Ecstasy* (London: Arkana, 1989), ch.4.
4. For Egyptology's denial of shamanism in ancient Egypt, see Jeremy Naydler, *Shamanic Wisdom in the Pyramid Texts: The Mystical Tradition of Ancient Egypt* (Rochester, VT: Inner



Traditions, 2005), 15-17.

5. Erik Hornung, *The Secret Lore of Egypt: Its Impact on the West*, trans. David Lorton (Ithaca: Cornell University Press, 2001), 3.
6. *Ibid.*
7. Henry Corbin, "Mundus Imaginalis, or the Imaginary and the Imaginal," in *Swedenborg and Esoteric Islam*, trans. Leonard Fox (West Chester, PA: Swedenborg Foundation, 1995), 1-33.
8. George Hart, *A Dictionary of Egyptian Gods and Goddesses* (London and New York: Routledge and Kegan Paul, 1986), x.
9. See Jeremy Naydler, *Temple of the Cosmos: the Ancient Egyptian Experience of the Sacred* (Rochester, VT: Inner Traditions, 1996), 107-120.
10. As Christian Jacq, *Egyptian Magic*, trans. Janet M. Davis (Warminster: Aris and Phillips, 1985), 99, explains: "On the field of battle, the pharaoh's enemies are not merely human. They are possessed by a hostile force against which the pharaoh must use magical weapons. Before any battle, one must proceed to put a spell on one's enemies, part of the official techniques of war practiced by the State. The sacred model for this is supplied by the rituals which the priests celebrate in the temples for the purpose of fighting the enemies of the Light."
11. *Ibid.*, 95-99. For the double defeat of Apophis, see *The Book of the Day and The Book of the Night*, in A. Piankoff, *The Tomb of Ramesses VI*, Bollingen Series 40/1 (New York: Pantheon Books, 1954), 389-407.

12. For a discussion of the solarisation of Amenhotep III at his Sed festival, see W. Raymond Johnson, "Amenhotep III and Amarna: Some New Considerations," *Journal of Egyptian Archaeology* 82 (1996), 67ff. See also Naydler, *Shamanic Wisdom*, 87ff.

Illustration Sources

- *Thutmose III instructed by Seth and Neith*. Drawing from a relief carving at the temple of Amun, Karnak (18th Dynasty) from Adolf Erman, *Life in Ancient Egypt* (New York: Dover, 1971), 282.
- *Thutmose III about to slay forty-two Syrians*. From the rear of the seventh pylon, Temple of Amun, Karnak.
- *King Merenptah defeats the Sea Peoples*. Drawing from a relief carving from A. Gardiner, *Egypt of the Pharaohs* (Oxford: Oxford University Press, 1966), 286, fig. 11. Reprinted with permission.
- *Seth, on the prow of the sun boat, defeats Apophis*. From the Papyrus of Her Uben (B). A. Piankoff, *Mythological Papyri* (New York: Pantheon Books, 1957), 75, fig. 54. Reprinted with permission.
- *Amenhotep III is in the role of Ra*. From the Tomb of Kheruef reproduced in J. Naydler, *Shamanic Wisdom in the Pyramid Text* (Rochester VT: Inner Traditions, 2005), 206. Reprinted with permission.



A Sophist approached one of the Wise Men of ancient Greece, hoping to puzzle him with the most perplexing of all questions. But the Sage, Thales of Miletus was equal to the test for he replied to them all, without hesitation, yet with utmost exactitude.

1. What is the oldest of all things? "God, for He has always existed."
2. What is the most beautiful of all things? "The Universe, for it is the work of God."

3. What is the greatest of all things? "Space, for it contains all that has been created."
4. What is the most constant of all things? "Hope, for it still remains with man, after he has lost everything else."
5. What is the best of all things? "Virtue, for without it there is nothing good."
6. What is the quickest of all things? "Thought, for in less than a minute it can fly to the ends of the universe."
7. What is the strongest of all things? "Necessity, for it makes man face all the dangers of life."
8. What is the easiest of all things? "To give advice."

But when it came to the ninth question, the Sage answered with a paradox. He gave an answer which I am certain his worldly wise Sophist never understood, and to which most people will give only the most superficial meaning.

What is the most difficult of all things? "To know Thyself!" This was the bidding to ignorant man from an ancient sage; and this shall be the bidding yet.



The Miracle of Law



by W J Albersheim, FRC

THE CONNECTION OF LAW (THE generalisation that describes recurring facts or events in nature or intangible principles) to miracles sounds paradoxical, because a miracle in itself seems to be the contrary of natural law. However, a miracle is defined by its relation to law; it is, so to say, the negative polarity of law. So we can say: *"Without law, no miracles!"*

Animals and those humans who have never become aware of natural laws, know of no miracles; anything and everything that occurs is equally new to them. Gradually, observation reveals regularities and cycles, the short cycles of day and night, the

longer ones of moons and seasons, which are conceived as laws. As long as such laws of nature are only observed but not understood, any change in their normal course, such as an eclipse, is regarded as a miracle, and often as an evil portent.

As scientific understanding of the physical world increases, physical miracles decrease. When Einstein observed that planetary motions deviate from the course predicted by Newton's famous law of gravitation, he did not regard the deviations as miracles. But he did not reject the new observations, nor did he completely discard the old law. What he did was to broaden the foundations of physics so that the new knowledge was accounted for, and



Newton's old law became a first approximation. This constructive attitude was rewarded by unexpected insights into many hitherto seemingly unrelated phenomena.

With the progress of research it became apparent that all physical laws are interrelated and that laws discovered in earthly laboratories agree with astronomical observations out to the farthest

The conviction was born that there are no miracles in the physical world.

reaches of our giant telescopes, billions of light-years away. Thus, the conviction was born that there are no miracles in the physical world.

Religion

Leading scientists are not generally religious people. But some are, and one may ask how they reconcile the scientific disbelief in miracles with the many miraculous events related for example in the bible, the Vedas of for that matter in some of the Pyramid texts, such as those of the Pharaoh Thutmose III. The crumbling of the walls of Jericho can be explained as an earthquake; but what are we to say when Joshua commands the sun and moon to stop in their tracks so he may continue the slaughter of his enemies; or when Thutmose III singlehandedly slaughters his enemies on the battlefield by the thousand?

It is enlightening to note the purpose of what we may call "traditional miracles." Some demonstrate the power of a god or several gods. Others stress the sanctity of commands and statutes, whether moral or social, and yet others confirm the divine nature or authority of a religious founder, prophet or leader. Science generally believes in a universe subject to a set of laws that are incapable of arbitrary suspension. Rosicrucian philosophy similarly believes in the unity of the universe and the universal rule of natural laws. The God of mystical philosophy pervades and comprises this entire universe and even beyond it. To whom then should such a God have to demonstrate power if there is none and nothing outside of it?

This Rosicrucian view of God accords in many respects that found in the mystical Gospel of John, where it is written: "... and God was the Word."

"Word" is translated from the Greek "Logos," meaning both Law and Word. Taken to mean "law," a deviation from divine law is illogical and a contradiction of the Logos.

Science

Science has, and always will have a lot to learn. But on the whole, adepts of the physical sciences have worked selflessly and successfully for centuries to bring truth in its most inclusive form into the open. Every scientific discovery is a new jewel in the spiritual heritage of human knowledge.

Some scholastically inclined scientists, such as the astrophysicist Arthur Stanley Eddington (1882-1944), believed that all laws of nature can be deduced from self-evident principles. But such principles so far have always been enunciated *after* the experimental or observational facts. In every generation, the old established authorities seem to become convinced that science is approaching the end of the road, that only detail work remains to be done, but that the broad brush strokes are done.

And then along comes an unorthodox young outsider, an Einstein, a Heisenberg or a Curie, with revolutionary discoveries or interpretations that open new horizons. When the high priests of science refuse to open their minds to new viewpoints, then they become orthodox, unscientific fundamentalists, not much better in their dogmatism than their fundamentalist religious counterparts.

Mind and Body

Up to now, I have talked about the physical sciences and physical miracles as if the world were entirely composed of matter. But what about consciousness, the seeming polar opposite of matter?

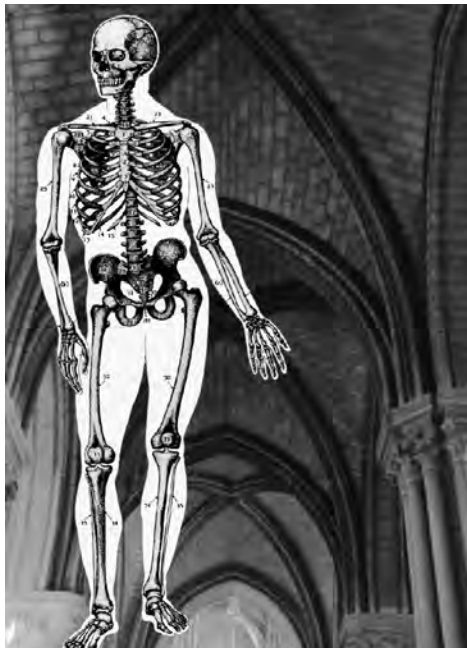
What about living beings with their strange interplay of material bodies and conscious minds? These, too, have their "miracles." In fact, most of the miracles reported in the New Testament concern human beings rather than physical events. The master Jesus miraculously cured the sick, pacified maniacs and showed knowledge of events that took place at a distance.

Does the study of living beings match that of the physical sciences in establishing a core of basic laws around which observed facts crystallise? Study of human and animal bodies has been carried out



Arthur Stanley Eddington (1882-1944), believed that all laws of nature can be deduced from self-evident principles.





The skeleton supports our body as a trussed girder or a vault supports a church roof.

for centuries. The sciences of anatomy, physiology and biology painstakingly collect observations and measurements, then categorise them and apply meaning to the results. They have proven that living bodies are subject to all laws of physics and chemistry, just as all other physical things are.

The skeleton supports our body in the same way that a trussed girder or a vault supports a church roof. Our limbs move according to the laws of levers. The heat and energy required for life processes are obtained by the combustion of carbon and hydrogen, as in steam boilers. The organic fuel of the animal world is synthesised in plants by the photochemical power of sunlight. Viewing our forests as chemical factories and our bodies as engines, biological science does not expect any violation of physical laws in the organic world any more than they do for the world of inanimate matter. Miracles here too can surely not exist.

The World of Mind

But where does Mind fit into this story? If we are materialists, we may belittle consciousness as an unimportant excrescence of organic compounds. If we are vitalists, we may exalt it as the most important fact in the universe. But regardless of our interpretation, we can't deny its existence, for it is only through our consciousness that we know

the world itself.

Since the days of Greek antiquity, science has included the study of mind. Psychology is a branch of the ancient science of philosophy. Logic teaches the formal rules of reasoning, and mathematics itself, the foundation of all the physical sciences, may be regarded as a branch of logic. Truly, Western science cannot be accused of having neglected the study of mental processes. It has however been less diligent and less successful in exploring the *interaction* of mind with matter, and with other minds.

To be sure, science knows how impressions travel from our sense organs to the brain, by electrochemical propagation of nerve impulses. It demonstrates that the destruction of specific brain areas will destroy corresponding functions of perception, motion or thought processes. It can evoke sense impressions, memories, sorrow or joy by electric and/or magnetic stimulation of appropriate brain cells. But all this does not explain what thought and consciousness actually are, on what energy they feed, by what laws they communicate.

We know the body organs, the nerves and brain cells and their reactions to stimuli from the physical world outside the body. And we know thought, logic and psychology from the conscious world inside the body. But the bridge between the outside and inside is frail and uncertain, and it is in such an atmosphere of uncertainty that unexplained phenomena are proclaimed as miracles by the

Unexplained phenomena are proclaimed as miracles by the credulous and stubbornly denied by the sceptics.

credulous and stubbornly denied by sceptics.

In the past, medical science regarded it as axiomatic that thought could not affect physical conditions. Any such effect, such as healing by faith, had to be a deviation from law, hence a miracle. Since miracles were ruled out, the facts were denied or called fraudulent. More recently, the power of mental states to affect physical health for good or bad has become so evident that medicine certainly acknowledges it now. The word *psychosomatic* has become fashionable and official.

But a catchword alone does not dispel a miracle. One must discover the law governing the effect, so that it no longer transcends our





Viewing our forests as chemical factories and our bodies as engines, biological science does not expect any violation of physical laws in the organic world any more than they do for the world of inanimate matter.

knowledge. So what is being done about it?

Proving a Law

To prove a law in a manner acceptable to science, one must have objective, quantitative, and repeatable results. This is why Dr. Rhine (1895-1980) and other scientists devised mechanised tests such as guessing the sequence of playing cards or willing a change in the fall of dice.

From the mystical viewpoint these tests may seem crude and limited because they lack the emotional drive and purpose that lend strength to feats which mystics call *psychic*, and scientists call ESP (extrasensory perception) and PK (psychokinesis). Nevertheless, these investigators have achieved significant quantitative results. Their statistical approach has proved beyond reasonable doubt that the mind can communicate with other minds without use of known sense organs. The mind can without doubt obtain direct knowledge of material events, and directly affect material events without measurable attenuation by distance or by obstacles.

Are these pioneering efforts hailed as scientific milestones? In general no. The official attitude is the same as it used to be with regard to psychosomatics: What does not agree with present knowledge of natural law must be an error or a fraud.

A New Way Forward

Science needs an open-minded approach to these kinds of investigations and an unbiased respect for new facts plus the ability to synthesise into a

broader law the seeming contradictions between the workings of our minds and the old notions of space and time.

The potential material rewards for such a break-through are enormous. It may point the way to better physical and mental health for humanity, and perhaps to a greater and more direct mastery of the physical world. But it offers even greater rewards in soul development and spiritual mastership.

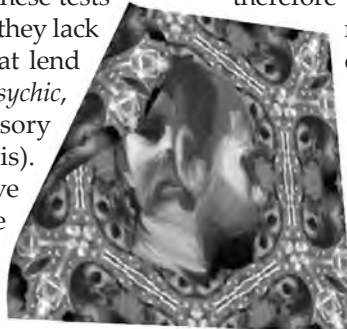
People who are not hampered by materialistic prejudices, and who believe in an all-pervading Supreme Mind to which their own inner mind has access, accept the possibility that this Cosmic Mind may be the bridge between mind and matter, mind and mind, and between mind and objectively inaccessible facts. We can also conjecture that restrictions of time and space do not apply to a Universal Mind which is presumed to be eternally and simultaneously aware of all existence. We boast that mysticism attracts and develops people with exceptional intuition, and with faculties of extrasensory perception. It is

therefore up to us to co-operate with open-minded scientists in developing and carrying out conclusive tests and demonstrations to help push back the frontier between apparent miracles and the domain of known law.

Each fact that appears miraculous to our imperfect knowledge calls upon us to widen our understanding until it includes the new phenomenon. The challenge is eternal because our finite objective mind can never fully embrace the infinite totality of manifestations, even though the underlying law remains just one. And this eternal residue of transcendence, this

infinite and unaccountable wealth of appearances springing from One law of Being, I hold to be the greatest miracle of them all; in fact, the only real miracle.

A thirst for the miraculous, a desire to have God's presence manifested, seems to be inborn in humanity. But a craving for outward signs and weird happenings is an immature form of this desire. Those among us who want to grow up spiritually should put away these childish things and take comfort in the greater marvel of an immutable Cosmic Order: the Miracle of Law.



A statistical approach has proved beyond reasonable doubt that mind can communicate with other minds without use of known sense organs.

[Adapted from Reflections - Cover by balen13 (deviantart.com)]



Scientific Mysticism

Life, the
Universe and
Everything

Part 9

by William Hand, FRC

This series of articles has taken the form of three broad sections, and this article, the ninth, concludes the series. In the first three articles, the basic notions of Quantum Theory, Systems Theory and String Theory were presented. On the basis of the scientific tools provided by these areas of enquiry, the next three articles covered the mystical topics of ESP, Consciousness and Vital Life Force. In the first two articles of the third section, analyses were presented on the Soul personality, the principles of Karma and Reincarnation, the interval between death and birth, and how these ideas interact with science. In this article, the concepts of God, Cosmic Consciousness and a Theory of Everything are presented, culminating in the author's thoughts about the science of consciousness particularly in regard to its survival of the physical body after death and what that implies for our understanding of the universe and indeed ourselves.

THOSE OF YOU WHO HAVE HAD the privilege, like me, of having a University education may recall at least one occasion where the topics of life, the universe and everything were discussed, often deep into the night. Such discussions inevitably led to the question of the existence of God and why we are here. As far as I

know no definitive answers were ever agreed!

Today theoretical physicists are asking similar questions and are seeking the scientific holy grail of a "theory of everything" (TOE). Such a theory would fully explain and link together all known physical phenomena and unify or explain through a single model the theories of all the fundamental interactions of nature. These are usually considered



to be four in number; *gravity*, the *strong nuclear force*, the *weak nuclear force*, and the *electromagnetic force*.

Because the weak force can transform elementary particles from one kind into another, the TOE should also provide a deep understanding of the various kinds of particles as well as the different forces. There have been numerous TOEs proposed by theoretical physicists over the last century, but as yet none has been able to stand up to experimental scrutiny. The primary problem in producing a TOE is that the accepted theories of

A number of physicists do not expect a TOE to be discovered.

quantum mechanics and general relativity propose radically different descriptions of the universe. As a result, straightforward ways of combining the two lead quickly to a problem in which the theory does not give stable results for experimentally testable quantities. Because of this a number of physicists do not expect a TOE to be discovered.

The concept of a “theory of everything” is rooted in the ancient idea of causality, famously expressed by Pierre de Laplace (1749-1827) in his *Essai philosophique sur les probabilités* of 1814: “An intellect which, at a certain moment, would know all forces that set nature in motion, and all positions of all items of which nature is composed..., if this intellect were also vast enough to submit these data to analysis, it would embrace in a single formula the movements of the greatest bodies of the universe and those of the tiniest atom; for such an intellect nothing would be uncertain and the future just like the past would be present before its eyes.”

Cosmic Consciousness

That statement by Laplace looks something like the sublime pinnacle that every Rosicrucian and indeed every sincere mystic seeks, namely Cosmic Consciousness. In such a state, the mystic loses all objective awareness of self and effectively has a realisation of what mystics term the “Universal” or “Cosmic Mind.”

In so doing, he or she becomes aware, in an instant, of all that has gone before and all that is to come. The realisation is not unlike a time loop. While in such an attunement all sense of time is lost and everything becomes one..., past, present and future, and it is at the same moment all of creation wrapped up into one single realisation. But what is the Cosmic

Mind? The material presented in parts 1 to 8 of this series gives us the tools to address this question.

The Cosmic Mind

In these articles I have introduced the topics of Quantum Mechanics, String Theory, Systems Theory, the concept of hidden dimensions and consciousness, from both mystical and scientific perspectives.

In our everyday world everything seems predictable: we push a stone and it moves; we hit a ball and we know where it will go; the planets revolve around stars following predictable orbits and obeying the laws of relativity. However, quantum mechanics introduces us to the fact that the universe behaves in a very strange way once we go down to space scales smaller than the atom. Electrons and other elementary particles are not in fact particles, but both waves of energy and particles at the same time.

String Theory tells us that every elementary particle arises out of the vibrations of multi-dimensional objects called strings, and it is possible that the force of gravity is multi-dimensional, providing mechanisms for energy exchanges across numerous dimensions of space-time.

In Systems Theory we learned that when things interact with each other, they exchange both information and energy, and we used this as a foundation for a theory of Consciousness. We put forward the idea that strings can be conscious as they exchange information and energy with other strings to eventually form atoms, the basic building blocks of molecules and hence eventually very complex structures like ourselves.

We learnt that the level of consciousness is related to complexity; the greater the number of energy and information exchanges, the greater the awareness. We also learnt that consciousness

We can logically say that “everything” must be a single conscious entity, a super complex mind, the Cosmic Mind.

operates in all dimensions including very large ones of which our three-dimensional space is a small part. If we extrapolate all of this to include *everything* then we can logically say that “everything” must be a *single conscious entity*, a super complex mind, the Cosmic Mind. Let us take breath for a minute then and recap.



The Cosmic Mind is all that exists, all that has existed and all that will exist. Each and every part of this Mind is conscious, and complex structures, like ourselves, have freedom to evolve and take many paths, every one of which is a *part of Mind*. In so doing, the Cosmic Mind *realises itself*, and it will do this every time a decision is made, every time an information and energy exchange takes place, every time a new galaxy is born.

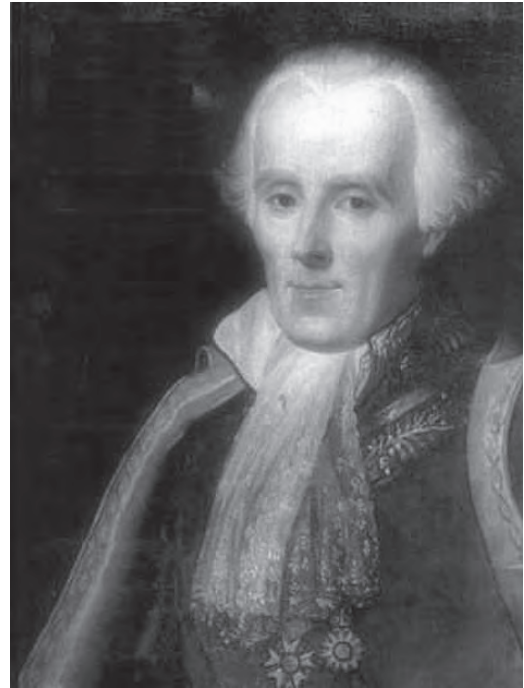
The Cosmic Mind evolves with each realisation of itself even though it is already complete. Mind is everything, so a theory of everything *must* include a complete understanding of Consciousness.

The Science of Consciousness

And so we come to the end of this long journey through aspects of science and mysticism. It has led us to the great mystery of our modern time..., what is Consciousness? If we can understand Consciousness then we will understand the universe and ourselves better.

The mainstream scientific view is still that consciousness solely arises from brain activity in material living things. To say that a bodily cell, a stone, a tree or an atom is conscious is thought to be stretching the definition much too far. When a living entity dies, science still says that consciousness ceases.

However, there is now increasing scientific evidence supporting the hypothesis that this is not true and this is an area where I think investigations could bring in a new paradigm for science. If it could be proved that consciousness can extend out of the body or indeed, does not need a body to manifest,



The concept of a "theory of everything" is rooted in the ancient idea of causality, famously expressed by Pierre de Laplace (1749-1827).

then the scientific view of life, the universe and everything would change forever. Vast new vistas of exploration would open up and the holy grail of a theory of everything would come closer.

Future *Rosicrucian Beacon* articles will examine the scientific evidence for the extension of conscious awareness outside the body and for the survival of consciousness after bodily death. That journey, I promise you, will be an exciting one.

*I AM a living fountain of light
that can never be qualified
by human thought and feeling.*

*I AM an outpost of the Divine;
such darkness as has used me
is swallowed up by the mighty river of light which I AM.*

*I AM, I AM, I AM light;
I live, I live, I live in light.
I AM light's fullest dimension:
I AM light's purest intention.
I AM light, light, light.*

*Flooding the world everywhere I move,
blessing, strengthening and conveying
the purpose of the kingdom of heaven.*

**I Am
Light**



Songs of Flowers

Part 2

*It is pure jade, a wide plumage,
your heart, your word, Oh My Father!
You pity man, you watch him with mercy!
Only for the briefest moment
is he next to you, at your side!
Precious as jade your flowers
burst forth, Oh Giver of Life.
As fragrant flowers they are perfected,
as blue parrots they open their corollas.
Only for the briefest moment
are they next to you, at your side!*

The Life of Nezahualcóyotl Philosopher-King of Texcóco



by Pensator

AS HE GAZED UP AT THE NINE-STORY temple reaching to the heavens high above him, Nezahualcóyotl Acolmíztl, the *Huey Tlatoáni* and *Acóllhua Tecúhtli*, thought back over the long years of his life that had led to this crowning achievement. He had built this nine-storey pyramid in Texcóco his capital city, representing the nine heavens,

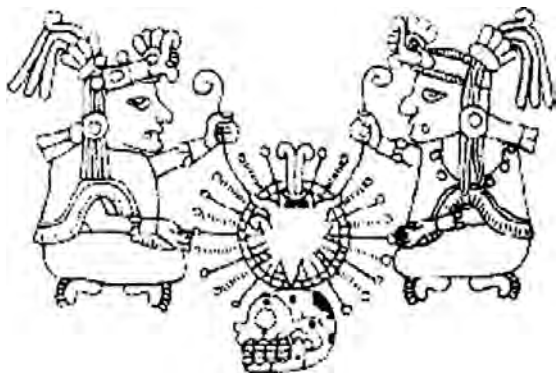
dedicated to the god *Tlóque Nahuáque*. The temple had no image inside, nor any sacrificial stone. Its innermost chamber was empty save for a ceiling that was black but covered with stars. This was the only god to whom he offered his devotion.

Though the god *Tezcatlipóca* (the Aztec equivalent of the Mayan god *K'awil*), was



associated with the concept of kingship and the city of Texcoco, Nezahualcōyotl, following his philosophical upbringing, personally preferred the worship of the god Ometéotl ("Two Energies" from *óme* [two] and *téotl* [cosmic energy]). Richard Fraser Townsend in his book *State and Cosmos in the Art of Tenochtitlan* says: "Téotl was universally translated by the Spanish as "god," "saint" or sometimes "demon." But its actual meaning corresponds more closely to the Polynesian term *mana* signifying a numinous, impersonal force diffused throughout the universe."

Ometéotl was the androgynous god of duality, divided into two forces; Ometecúhtli and Omechíuatl, the "Lord and Lady of Duality," the source of all life on earth. They symbolise the vowel sounds *Ra* and *Ma*, positive and negative, the duality and polarity of life and the forces of nature responsible for existence and life. He lived in Omejócan or "Place of Duality," the home of the gods. He was the creator of *Cemanáhuatl* the universe or the world. As the creator, Ometéotl, thought or visualised the



Ometéotl was the androgynous god of duality divided into two forces; Ometecúhtli and Omechíuatl, the "Lord and Lady of Duality," the source of all life on earth.

universe into existence just as Ptah, the creator god of Memphis in ancient Egypt, was also said to have done.

Ometéotl is the principle of intelligence. He is spirit and matter, stasis and movement, chaos and order, life and death, creation and destruction, positive and negative. He is the origin of all cosmic forces. As Tlóque Nahuáque "he who is near and far," he is everywhere, omnipresent. Ometéotl is a cosmic abstraction through which we know the true god. This mirrors the belief in the Aten solar disc from

the days of the Egyptian pharaoh Akhenaten in approximately 1350 BCE, where the sun too was a symbol through which people could come to know the true god.

But what about the many other gods they believed in? They were thought to be the physical and metaphorical representations of Ometéotl, the dual energy which exists in everything. It is this energy which manifests itself as the various forces of nature and other natural elements. The people of Mesoamerica took a completely different approach as to how they viewed our place in the universe. Using a system of constant observation, experimentation and verification, they concluded that everything within the known universe is made up of a living energy, an energy capable of giving birth to all living things, as well as causing their destruction. This dual energy permeates the cosmos and can be found in the smallest of atomic particles.

Poet and Philosopher

Poetry and praise move one in ways little else can. Just as music moves the emotions to seemingly endless depths, the deep meaning behind words can move the soul to tears.

*You, azure bird, shining parrot, you walk flying.
Oh Highest Arbiter, Giver of Life,
Trembling, you extend Yourself here,
Filling my house, filling my dwelling, here.*

*With Your piety and grace one can live.
Oh Author of Life on earth,
Trembling, you extend Yourself here,
Filling my house, filling my dwelling, here.*

Poetry was termed in *xóchitl*, in *cuícatl* or "flower and song." There were different types of poetry: *xopanquícatl* (songs of springtime), *icnocuícatl* (songs of orphan-hood and deep reflection), *yaocuícatl* (songs of war), but the complex surfaces of many *xochicuícatl* or flower-songs often make them difficult to understand for many in our modern culture. Yet, reading them

We do not have ready categories for them, and they require real effort to appreciate. Yet they contain many gems of universal lasting value, and offer great rewards to those willing to make



that effort. The following poem especially moves one at a deep level and it is clear its author was more than a mere conquering emperor; this was a mystic by any definition of the word.

*Flowers descend to earth;
Life Giver sends them,
sacred yellow flowers.*

*Let all be adorned, princes, lords;
Life Giver sends them,
these wailing piles of sacred flowers,
these golden flowers.*

*What do our hearts want on this earth?
Heart pleasure, Life Giver,
let us borrow your flowers,
these golden flowers, these wailing flowers.*

*No one can enjoy them forever,
for we must depart.*

*Though they may be gold,
you will hide them.
Though they may be your jades,
your plumes, we only borrow them.*

*No one can enjoy them forever,
for we must depart.*

*O friends, to a good place we have come to live,
come in springtime!
In that place a very brief moment!
So brief is life!*

Nezahualcōyotl was considered by his peers to be the greatest poet of ancient Mexico. His compositions reflected the worldview of the Mesoamerican peoples and had vast influence, stylistically and in content. Filled with thought, symbol and myth, his poetry moved his people's culture so deeply that after his death, generations of poets would sing his poems and keep them alive, even after the Spanish conquest and forced conversion to Christianity of the people. For his deeply mystical poems were meant to be recited or sung at feasts or other open air gatherings, not for the private delectation of the elite, but for the benefit of all.

Nezahualcōyotl was not only a great

lyric poet, he was also famed as an architect, engineer, city planner, reluctant warrior, law-giver and philosopher. The cultural institutions he established included a library of hieroglyphic

Filled with thought, symbol and myth, his poetry was kept alive even after the Spanish conquest.

books, a zoological garden-arboretum, and a self-governing academy of scholars and poets. He led his city-state out of foreign domination, and transformed it into a wellspring of art and culture. The seventh ruler of Texcōco, he promoted a renewal of Toltec learning, based on the peaceful religion of Quetzalcōatl, at the very moment when the Aztec cult of sacrifice was coming into ascendancy. All the Náhuatl-speaking city-states in the Valley of Mexico looked to Nezahualcōyotl's Texcōco as the cultural centre of their world.

Náhuatl: The Clear Language

Náhuatl is commonly known today as the "Aztec" language. However, the inhabitants of the city-state of México-Tenochtitlán called themselves "Mexica" or "Tenochca" and never "Aztecs," which is a European appellation. Besides, Náhuatl was the language of much more than just the Aztecs and the Texcocans: it was the *lingua franca* of the entire Valley of Mexico, comprising many city-states, stemming back to the fabled Toltec capital city Tóllan and probably to Teotihuacán, the mega-metropolis that dominated Central America for the initial 700 years of the first millennium CE.

Náhuatl is a beautiful language. It is a member of the Uto-Aztecan family of languages, and is unrelated to most Mesoamerican languages, or to groups such as the Mayas, Zapotecs and Mixtecs. The Uto-Aztecan family originated in northern Mexico or the south-western USA. As the political and economic influence of the Aztec empire expanded, Náhuatl became the language of diplomacy and trade. "Náhuatl" is a noun having the meaning "clear, intelligible speech." English has adopted many Náhuatl words: *tómatl* (tomato), *chocólatl* (chocolate), *océlotl* (ocelot), *mexíco*, *átlatl* (a spear thrower), *chilli*, *ahuácatl* (avocado) and *cóyotl* (coyote).



Toltecáyotl

Nezahualcáyotl was a magnet for the creative vitality of central Mexico. His encouragement attracted talent and innovation. Colonies of craftsmen, artisans and artists flocked to Texcóco, as did goldsmiths, coppersmiths, feather-workers, weavers, book makers, jewellers, musicians and poets.

His system of government created a number of councils including those of war, finance, justice and the so-called "council of music." The members of this council devoted themselves not only to music but also to science, art, literature, poetry and history. They carried out such functions as evaluating the academic qualifications of professors, verifying the accuracy of published works and judging compositions on patriotic and moral themes.

Poets were held in high esteem by the speakers of Náhuatl, a language rich in symbolism and metaphor. Náhuatl poetry routinely uses highly metaphorical language. Words or phrases can have a literal and an inner meaning. Nezahualcáyotl presided over decades of great art, architecture, poetry and philosophy in what became a golden age in the Valley of Mexico. He instituted competitions where artists and poets were judged for their beauty. He exempted musicians, painters and bookmakers from taxes, commenting that "theirs was a tribute of beauty." All of this is reflected in his poetry. He does not

deny war and glories, but neither does he accept the state religion. The Toltec or civilised aspect of his character clearly predominates in his poetry.

There can be little doubt that he had begun to ask the same questions that dominated the thinking of the Pre-Socratic philosophers of ancient Greece. He looked upon the natural world

Nezahualcáyotl presided over decades of great art, architecture, poetry and philosophy in what became a golden age in the Valley of Mexico.

with a sense of wonder that shows the beginnings of philosophy. In his poems he asks questions such as where did we come from? Where do we go after death? How should we act while here on earth? And as with other great thinkers before and after him, he sought the ultimate meaning of existence.

Given this high cultural level, it is not surprising that Texcóco became known as "the Athens of the Western World." Of all the creative intellects nurtured by this "Athens," the greatest belonged to the king himself.

Epilogue

*I love the song of the mockingbird,
bird of four hundred voices.*

*I love the color of the jade,
and the enervating perfume of flowers.*

*But more than all this,
I love my brother: man.*

Nezahualcáyotl died aged 70 in the year 1472, full of honours. He was a man of character driven by a sense of duty and justice. He is repeatedly shown seeking first-hand information about the condition of his realm by wandering through the countryside in disguise or listening to the words of the ordinary people from a balcony of his palace. His years of wandering had made a political realist of him and gave him time to dream. He possessed an artistic temperament and a keen intellect and his reign ushered in a new golden age.

During his long life he had had various wives, many concubines and 110 children. One



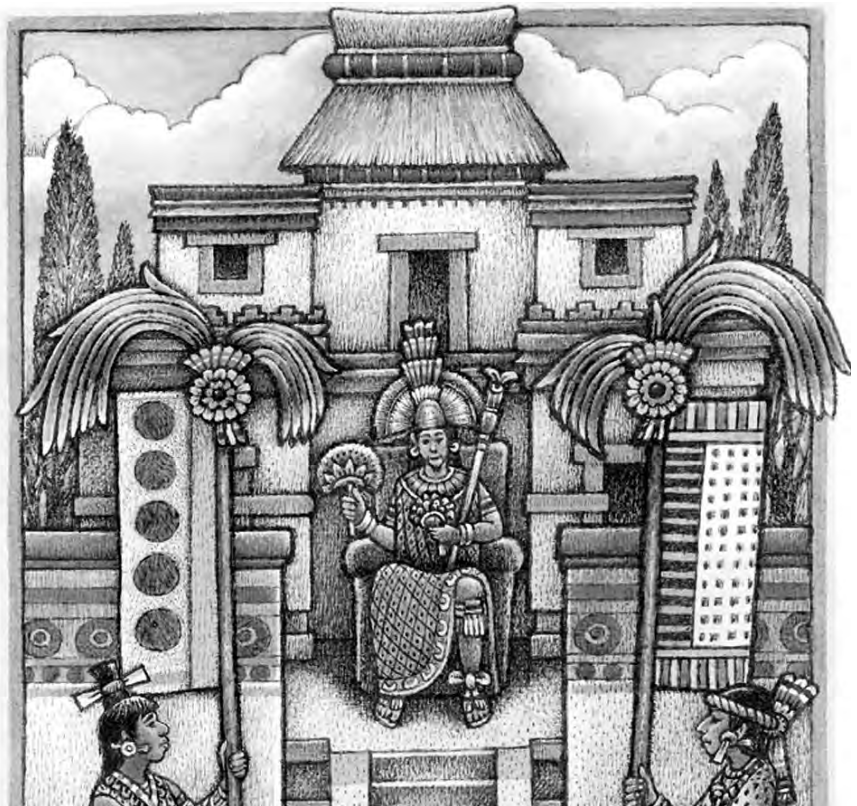
Nezahualcáyotl was considered by his peers to be the greatest poet of ancient Mexico.



of his legitimate sons, an eight-year-old boy named Nezahualpilli, succeeded to the throne. Nezahualcōyotl died happy, believing that he had set up a dynasty and state strong enough to endure for centuries. His deathbed reverie would have been far less serene had he foreseen the arrival, 47 years later, of pale invaders from across the seas who in but a few years, would snuff out the civilisation of which he was such a brilliant representative.

He was a man who appeared to be almost a precursor of Frederick the Great, a ruler-philosopher who found time to mingle intellectual pursuits with war and statecraft. Nezahualcōyotl was famous as an intellectual, poet and philosopher. He was an expert architect and builder who designed the long dyke that regulated the waters of Lake Texcoco and kept Tenochtitlan from flooding. He also designed the aqueduct that brought the sweet waters from the springs at Chapultépec to the Aztec capital.

A man of many talents, he renounced the use of cult idols, thus becoming the focus of a bitter iconoclastic controversy with the Aztecs. He re-asserted the ideal of Tlōque Nahuáque and commissioned a new nine-storey temple without an idol. Texcoco, due to this man more than any other, became the foremost centre of learning and



His system of government created a number of councils including those of war, finance, justice and the so-called "council of music."

preservation of ancient Mesoamerican tradition in the Valley of Mexico.

*Have the goodness to grant me some light,
though it may be no more than a firefly in the
night, to go forth in this dream and this life of
sleep, which lasts but the space of a day.*

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The significance of this philosopher king is still reflected by the imprinting of his face on the modern national banknote.



Awakening to Freedom

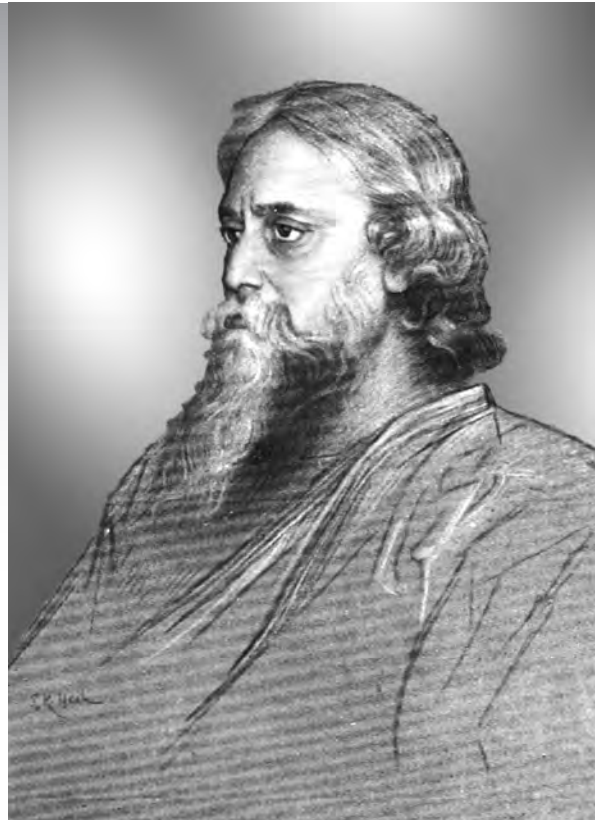
by Vincent Edwards

RABINDRANATH TAGORE MAY BE gone, but his great dream for the future is now more alive than ever. Men everywhere can take heart when they think of his far-reaching vision. When India's celebrated poet and philosopher passed away in his native Calcutta, tributes to his memory poured in from all over the world. His countrymen of course remembered all he had risked for a united India. The English-speaking nations, on the other hand, paid homage to the poet whose genius had brought him the Nobel Prize.

Yet, these accomplishments seem of lesser importance alongside something else. Tagore dared to dream of a world where all people, united in universal friendship, were no longer divided by racial and national hatreds. When he was still quite young, his benign father insisted he put his books aside and go up among the high Himalayas. Rabindranath Tagore had been meditative even as a boy and the parent thought the sight of those lofty, snow-covered peaks might touch his spirit.

Whatever the effect was upon his youthful soul, one thing is known: throughout the rest of his life, the rising young Bengali philosopher never wanted to live walled in by narrow prejudices and jealousies. The older he became, the clearer was his vision of a free world where human understanding would count more than national boundaries.

In this utopian world, people would live as friends, side by side. Scientists would pursue their studies whilst always respecting the environment and cosmic law. And wars would have come to an end through the practice universal love. Does that



dream sound far-fetched? Is it too much to hope for? If beauty and goodness are to prevail in the world, Tagore's dream must surely come true. It remains our only hope for the future.

The prayer that this great Indian poet voiced is perhaps now as relevant for the world of humanity as when it was first conceived for his native country:

*Where the mind is without fear,
where the head is held high
and knowledge is free;*

*Where the world is not broken
into fragments by narrow domestic walls;*

Where words come out of the depths of truth;

*Where tireless striving stretches
its arms toward perfection;*

*Where the clear stream of reason has not lost its way
into the dreary sand of dead habit;*

*Where the mind is led forward by Thee
into ever-widening thought and action;*

*Into that Heaven of freedom my Father,
let my country awake.*



Rosicrucianism and **ZEN** Parallel paths to Illumination

Rosicrucianism and **ZEN** Parallel paths to Illumination

by *Atsushi Honjo, FRC*
Grand Master of the Japanese Grand Lodge



A FORMER GRAND MASTER OF THE Rosicrucian Order, Chris Warnken, once said: “After many years of daily struggle to evolve, more than thirty years of Rosicrucian study and application, and many more years of work and association with our fellow man, I have a strong conviction that the root cause of the majority of our difficulties is unquestionably the ego. The ego is very skilful at masking its identity and only occasionally is it obvious to the majority that the ego is

to blame. More frequently however, the ego is concealed behind an ingenious mask of self-sacrifice, patriotism, health or indeed a host of other clever disguises.”

Zen Buddhism concurs with Mr Warnken’s opinion, namely, that the ego is *the* great stumbling block in life. In fact, dealing with the ego lies at the very heart of Buddhism. As we all know, the Rosicrucian teachings pursue the issue of the ego in much detail and presents practical advice for reducing its dominance or even eliminating





The traditional depiction of the Buddha.

it entirely. In this article then, I will be exploring the many similarities that exist between the Rosicrucian teachings and Zen on the subject of the ego.

A brief History of Zen

First of all, let me give a brief history of Buddhism and Zen. The founder of Buddhism is known as the Buddha Sakyamuni, or Gotama Siddhartha in Pali, an ancient language of India. According to certain Buddhist literature, the Buddha experienced the Great Enlightenment in the early morning of 8th December while watching the pre-dawn rise of Venus in the heavens. He is said to have remarked: *"How strange! Mountains, rivers, grasses and woods..., they are all enlightened."* From the Rosicrucian perspective, what the Buddha experienced was what can be called "Ultimate Reality," namely, consciousness of the indivisible unity of the Universe where Venus, he and Nature all around him were manifested in the form of supreme harmony. Of course, as mystics we know that such an experience transcends any objective description or logic we can engage in, and I will return to this later.

After his enlightenment, the Buddha strove for 45 years to help others to reach this experience. Many disciples gathered around him and through their monastic practices they too sought to experience ultimate reality. Over the millennia, the experiences of each succeeding generation of disciples was checked face to face, Master to disciple, resulting in new Masters emerging from

the disciples, Masters who continued the lineage of instruction and in fact continue doing so today. More than 2,000 years have passed from the first generation of disciples and Masters to the one in existence today.

The Master of the 28th generation was a famous Indian by the name of Bodhi-Dharma, and it was he, according to legend, who founded Zen Buddhism. He is commonly portrayed with a beard and earrings, and in Japan, a doll representing this illumined man is a very popular children's toy. It is in fact a symbol of patience, for the dolls are so constructed that no matter how they are knocked about, they always right themselves..., most frustrating!

Master Bodhi-Dharma is said to have transferred Zen Buddhism from India to China, while the 51st successor in the lineage, the great Japanese Master Dogen, was the one who, for all practical purposes, brought Zen across to Japan from China. Zen has widely and strongly influenced Japanese culture; for example, gardening, architecture, the tea ceremony, flower arrangement, archery and judo are but a few of the activities upon which Zen has left a lasting and beneficial mark.

Master Dogen

But let me return to my subject: the Rosicrucian teachings and Zen. The 13th century Zen master Dogen, who founded the Japanese Soto Zen sect, is a good guide for exploring the many similarities that exist between the Rosicrucian teachings and Zen concerning the ego. In his main literary work entitled *"Shobo-Genzo,"* which means *"The Right-Dharma-Eye Treasury,"* Dogen expresses a profound understanding of the relationship between the human being and the Universe. This insight was

Dogen expresses a profound understanding of the relationship between the human being and the Universe.

acquired only after many years of arduous Zen training which included the practice of Zazen, the seated form of Zen meditation. Master Dogen wrote:

"To learn Buddha's truth is to learn one's self. To learn one's self is to forget one's self. To forget one's self is to be confirmed by all dharmas. To be confirmed by all dharmas is to let one's body and mind, and the



body and mind of the external world fall away. All trace of enlightenment disappears, and this traceless enlightenment continues without end."

To Learn One's Self

Taking the first sentence of this paragraph, "To learn Buddha's truth is to learn one's self," one is reminded of the legendary injunction over the entrance of the temple at Delphi: "Know thyself." And that most certainly is very Rosicrucian, for the main task of every true Rosicrucian is to build up a clear channel of communication between the dull mundane outer self and radiant, sacred inner self. Many subjects in the Rosicrucian teachings deal specifically with this quest for self-realisation. Master Dogen taught the same, namely, that learning about one's Self is the surest way there is of discovering the true nature of our existence and the Universe.

To Forget One's Self

The other sentences in the quote seem enigmatic at a first glance, especially the second one: "To learn one's self is to forget one's self." But from personal reflection and the practice of Zen, I have learnt that this concerns the ego; for forgetting one's self implies surely the abandonment of the ego if one wants to know the true nature of one's being?

Several questions arise. The first is what exactly is the ego? There are so many varied definitions in dictionaries that they frankly confuse rather than assist us. Strangely though, it is not that difficult to conceive of a state of being devoid of an ego. Let's use the example of a professional skier. It's a foggy day, the ski slope is steep and bumpy, and here and there the snow is compressed into dangerous ice plates. The positioning of slalom gates is a specialist occupation requiring the skill of an expert in order to minimise the risk of injury. A world-class skier is waiting at the start gate for the signal to go. Nervous energy courses through his tense though fully prepared body and he knows he will require all his skill and concentration to safely reach the finish line.

The signal sounds and in an instant he's off. With the wind searing his face, he hears the sound of his skis carving the hard snow. He feels the elasticity of the skis but he can hardly see the slope ahead of him because of the thick fog. His balance is constantly disturbed, adjusted and readjusted with split-second precision as he encounters unexpected obstacles and changes in

the course. But he recovers quickly because of his well-honed skills. His actions are automatic, as if something deep within the subconscious has taken full control. If he even for a second had to think about his technique, his actions would be too slow to cope and the consequences could be fatal.

Before he left the start gate, his consciousness had reached a degree of separation from his environment. There was just him and the slope, his ability and the difficult conditions ahead. But

There is oneness and harmony and in this state, one can achieve the best one is capable of.

all thoughts were instantly blown away when he pushed away from the start gate, for the conditions immediately demanded his full attention. It was at that moment that the separation between himself and his environment ceased to exist and something deep within took over.

Now, speeding down the slope, he is no longer aware of his body or mind, and in his field of awareness, in his reality, he is intimately merged with the universe. We all eventually learn through experience that the only universe we can ever know is the universe of our personal reality. And the ultimate such reality is a universe completely devoid of the ego. There is oneness and



Bodhi-Dharma, who was, according to legend, the founder of Zen Buddhism.



harmony, and in this state, one can achieve the best one is capable of. One knows at such moments the enormity of one's true capabilities and has reached at least a partial understanding of the meaning of Zen Master Dogen's words: "To learn one's self is to forget one's self."

To be Confirmed by all Dharmas

And now to the third sentence of the quotation given earlier: "To forget one's self is to be confirmed by all Dharmas." The Sanskrit word Dharma means reality, or things and phenomena that are real to ourselves. The realisation of the skier's excellent performance depends not only on his skills but also on his full integration into the environment in which he is skiing. The world is inseparable from the skier and the skier is inseparable from the world.

If the skier were to start thinking of other competitors or to begin noticing the crowds cheering him on, or if he suddenly became aware of the dangers of the situation, or even if he started being distracted by an itch, his concentration would break in an instant, control for the movement of his body would pass from his subconscious mind to the cumbersome outer intellect, and the race would be lost. A centipede could not walk if he had to think about how his legs needed to move. Similarly, the harmony of the skier disappears and his performance deteriorates the instant his intellect is allowed to take charge. And herein lies the ego in the broadest sense of the word, and we may conclude that it is the ego, that outermost

We may conclude that it is the ego which prevents us from effective action in life.

framework of the mind, that prevents us, more than anything else, from effective action in life.

Just as fish do not notice the water they swim in, or we humans do not notice the air we breathe, so do we hardly notice the presence of the ego. The ego, without a shadow of doubt, prevents us from fulfilling our full potential, and hampers us



The 13th century Zen master Dogen, who founded the Japanese Soto Zen sect, is a good guide for exploring the many similarities that exist between the Rosicrucian teachings and Zen concerning the ego.

severely in gaining understanding of our true relationship with the Cosmic. Indeed it prevents us from understanding that at the very deepest level of our being conceivable, we and the Cosmic are inseparably the same.

Mumyo

What causes the ego to exist? Buddhism says that "Mumyo" is the fundamental cause of the ego and of all suffering in our lives. Mumyo means the ignorance we carry about with us through myriad incarnations, and specifically, it means the ignorance of the "two basic truths."

Syogyo-Muzyo

The first of these truths is "Syogyo-Muzyo." "Syogyo" means all that is perceived, whereas "Muzyo" means change or the changeable.

Together, these words mean: everything perceived is changeable, or to put it differently, *nothing we perceive remains unchanged forever*. How very Rosicrucian!

The ancient Greek philosopher, Heraclitus wrote: "All matter is becoming," and we know that the law of matter is above all else a law of change. Consciousness changes constantly; it is in a permanent state of flux. As one of our monographs says: "Since both consciousness and reality change, nothing is as permanent as it may seem."

We have many strong attachments to things in life, and our concepts seem unchangeable..., at least for some periods of time. These temporarily unchangeable things can be our homes, our status, our physical beauty or strength, our neighbours, lovers, opinions, beliefs, reasoning abilities, etc. Our strong attachment to these things firmly supports the existence of the ego. If, like brief though intense flashes of lightning, we were to realise the true nature of the ever-changing Universe, and if we were to realise that it is impossible to truly possess anything, we would free ourselves from these strong attachments and the ego would as a result be diminished. One part of the written teachings of the Rosicrucian Order says just this, though in a slightly different way:



"Although through man-made laws we can compensate each other and thereby obtain certain rights to have the legal privilege of acquiring something for our exclusive use, we are nevertheless always indebted to the Cosmic for such benefits.

Mystical as opposed to intellectual concentration has the power to break the illusions that the ego has created for us.

"We are obligated to the Cosmic because it is through the manifestations of universal laws that all such things are made possible. Even the inspired human intelligence of the inventor or designer of something is the result of Cosmic enlightenment."

Our Guusi Attachments

Returning to our skier, he is in the oneness, the bare-bones no-ego Universe. But needless to say, not every skier reaches that great enlightenment immediately, and this is because human attachments are so persistent and last for many incarnations. Buddhism compares these attachments to "Guusi," namely, the fibres of the lotus root which are very hard to cut.

On the other hand, our skier for example achieves the no ego state almost exclusively



Before leaving the start gate, the consciousness of the skier had reached a degree of separation from her environment. There was just her and the slope, her ability and the difficult conditions ahead.

through his preparatory period of concentration, followed by a release of intellectual control of that concentration at the precise moment he leaves the start gate. Zen shows that a state devoid of the ego is a natural quality of the deeper self. If repeated no-ego experiences are allowed to accumulate within us, a point is eventually reached when the erroneous paradigm of the ego is blown away forever. Practice is all we need: practice, practice, practice.

From the foregoing example, it seems therefore that some purely mundane activities can lead us to the no-ego state relatively easily. Here are some examples:

- Listening to sounds, say music or mantra sounds, with the detached deep concentration of the inner self.
- Doing various outdoor sports which require the sort of delicate balance achievable only through abandonment of the outer intellect to the higher inner faculties.
- Acting or portraying another personality, animal or even an inanimate thing like a cascading mountain stream, and getting deep into the role.
- And then there is the Rosicrucian technique of gazing at a candle flame or frankly anything else that attracts our consciousness, and allowing the mind to enter a state of neutrality as it watches.

Many similar activities have been arranged in various forms in the written teaching of the Rosicrucian Order. The mystical, as opposed to intellectual form of concentration that is used during these activities, has the power to break the illusions that the ego has created for us.

Syoho-Muga

The second truth of Buddhism is "*Syoho-Muga*." "*Syoho*" means *all things* and "*Mu*" denotes *negation*. The word "*ga*" is ambiguous though. One of the meanings of "*ga*" is the everlasting independent soul personality. If we use this as the meaning of "*ga*," we can get some sense of the meaning of the phrase, namely, that *in the universe there is no such thing as an eternal and separated soul personality, because it is always changing and dependent*. In other words, no soul, and hence no expression of that soul (what Rosicrucians call the "soul personality") remains as it is forever, and is ever completely independent. This agrees with the Rosicrucian viewpoint, for concerning



the soul and its attendant expression on earth (the soul personality), another part of the Rosicrucian teachings explains it as follows:

"To the Rosicrucian, the soul is always connected to and is a part of the great Universal or Cosmic Soul, and is therefore never actually individualised. It does not belong to us, but to the Cosmic; it is not separated, but united. It is not independent, but dependent."

If we thoroughly realise the temporal nature of the individuality, the "I," the ego can no longer manifest. One of the Rosicrucian pamphlets speaks of eliminating the ego as follows: *"It means forgetting misleading, inflated theories about individual personality, or in other words, eliminating personal individuality."*

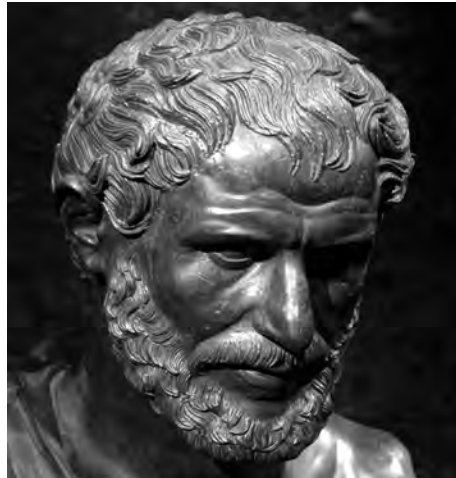
The remaining part of Master Dogen's quote says: *"To be confirmed by all dharmas is to let one's body and mind, and the body and mind of the external world fall away. All trace of enlightenment disappears, and this traceless enlightenment continues without end."* To understand this, we must delve deeper into the profound meaning behind the expression "Syoho-Muga." As previously explained, the word "ga" has several meanings, one of which denotes the fixed characteristics of things. Applying that meaning of "ga" to "Syoho-Muga," we get the following sentence: *Nothing in the universe has any inherently fixed characteristics.* But what exactly is meant by this? And why is it so important?

The Honourable Monk Sariputra

We have a clue in the "Yuima-Sutra," which was written by an unknown author in India in the 1st or 2nd century BCE. This old sutra relates a beautiful and inspiring story about the inherent characteristics of things.

A heavenly maiden lived in a house where Buddhist monks held their assembly. She listened to their discourses and was so delighted and moved that she revealed her body to them and sprinkled heavenly flowers on them. The flowers that fell on the clothes of some of them did not cling and fell on the ground, whereas the flowers that fell on others clung to their clothing. They tried to remove the flowers from their clothes by their supernatural powers but they could not. Eventually she said to one of them:

"Honourable monk Sariputra, Why are you trying to shake off these flowers?" He replied: "We retired into Buddhism and are contented with honest poverty, so it is not appropriate for us to decorate our clothes with flowers." She asserted: "Honourable



The ancient Greek philosopher, Heraclitus wrote: "All matter is becoming," and we know that the law of matter is above all else a law of change.

monk Sariputra, you should not say this, for flowers are in accord with the law of Reality; flowers neither think nor judge. But you think and judge that they are not appropriate. For those who have retired into Buddhism and are living with ultimate truth..., evaluation and judgment are not appropriate with the law of Reality.

"Honourable monk Sariputra, You are evaluating and judging ultimate reality. Evaluation and judgment is not suitable for this. You should observe the monks to whom the flowers did not cling; they neither evaluated nor judged. For example an evil spirit watches for a chance to possess one who harbours fears. Similarly, he who fears birth, death and reincarnation, allows his ego to be strongly attached to the passions, to the things that his five senses perceive. But if he renounces his fears and abandons his passions for the worldly created things, his passions for the things of perception cannot affect him.

"The flowers clung only to those who are not yet free from the patterns of thinking and action that was formed by strong attachments to worldly things. But they did not cling to the clothes of the others who are free from all these patterns."

Sariputra asked: "Honorable heavenly maiden, is not the abandonment of passions, anger and foolishness needed for the attainment of Nirvana?" She replied: "Only for those with inflated egos is there a need to follow the teachings that say that we must abandon worldly passions, angers and foolishness in order to attain Nirvana. For those without ego, the true nature of worldly passions, angers and foolishness is in itself Nirvana."



Nirvana

But can passion, anger and foolishness really amount to Nirvana? This brave assertion relates the fact that Sariputra has many frameworks falling in two categories. One is sacred and the other is worldly. For him, flowers are worldly and do not belong to the sacred world. The passions, anger and foolishness referred to are not part of the sacred and therefore belong to the secular world. They are different from Nirvana which can only exist in the sacred realm.

If we insist on avoiding vulgarity and seek sanctity at all costs, this amounts to a form of attachment to the ego.

But according to the heavenly maiden who made fun of him, flowers have no inherent fixed qualities like “vulgar” or “sacred.” Passion in itself does not have the quality of vulgarity, just as Nirvana does not in itself actually have any inherent qualities of sanctity. These natures or classifications exist only in the mind of Sariputra, so the things, desires and emotions exist independently of whatever judgment is made of him. They have no inherent qualities apart from those we ourselves create.

So, for some people, flowers are ostentatious when worn on their clothes, even though those same flowers can be offered to the Buddha as symbols of the beauty of the sacred world. Some poisons when used in minute quantities, as for example with homeopathy, can be used as highly effective healing agents. Similarly the passions, which so often confuse us, can be converted instead into great compassion because they have no inherently



For some people flowers are ostentatious when worn on their clothes, even though those same flowers can be offered to the Buddha as symbols of the beauty of the sacred world.

fixed natures. This highlights the other meaning of “*Syoho-Muga*,” namely, that *nothing in the universe has any inherently fixed characteristics*.

If we insist on avoiding vulgarity and seek sanctity at all costs, this amounts to a form of attachment to the ego. And if we leave the worldly life and seek Nirvana, this too is a form of attachment which we have to cast off in order to realise the true nature of ultimate reality.

To put it another way, we all tend to construct paradigms consisting of two opposite categories or qualities. Example are the sacred and the profane, heaven and earth, good and bad, the passions and Nirvana, objects and ourselves, body and mind, actuality and reality, outside and inside, space and time. These are convenient for some phases of reasoning, but they are after all merely concepts that we ourselves have created. As frameworks, they do not belong to ultimate reality. If we wish to reach that ultimate reality, God or Nirvana, we must cast off all frameworks and paradigms and stop being misled by the ego. In fact, we even have to cast off Nirvana itself. We have to cast off our concepts of God or ultimate reality if they are mere categories or concepts, for they hold us back from the actual experience of this ultimate reality.

For analogy, suppose you tasted sea urchin eggs for first time. If you had read or heard about them before, and knew what creature they came from, you would probably not have enjoyed their taste as much as your ignorance of these facts would have guaranteed. That is why Zen Buddhism pays special attention to the limitations of language. If we use words to describe something, we inevitably separate ourselves from the reality of what we are attempting to describe. We regard things as objects, as if they existed outside of us.

Pointing at the Moon

Zen Masters often use the metaphor of an index finger pointing at the moon. With their characteristic simple though deep wisdom, they warn us of the subtle danger of confusing Enlightenment, symbolised by the moon, with the *description* of Enlightenment, symbolised by the finger that points at the moon. Experiencing Enlightenment is not the same as describing it. This is why most schools of mysticism affirm that ultimate reality transcends all intellectual concepts and defy objective description. And so it is to with the Rosicrucian tradition. Relatively





Zen Masters often use the metaphor of an index finger pointing at the moon. With their characteristic simple though deep wisdom, they warn us of the subtle danger of confusing Enlightenment, symbolised by the moon, with the description of Enlightenment, symbolised by the finger that points at the moon.

little is conveyed directly in words whilst a great wealth of experience is bestowed upon us through simple rituals, a fragment of which I will shortly be quoting from.

We would do well to take heed of the two truths of Buddhism that have been covered so far, namely *Syogyo-Muzyo: nothing in existence is unchangeable* and *Syoho-Muga: nothing in the universe has any inherently fixed characteristics*. The Rosicrucian teachings and Zen agree on these two points and we should adjust our passions and attachments accordingly. By understanding *Syogyo-Muzyo*, and cultivating the experiences of *Syoho-Muga* through deliberate actions, and by pursuing our daily activities like the skier of our example, we are led to the wonderful realisation of the no-ego perfect Universe.

Being Confirmed by all Dharmas

Let us now analyse the final part of the paragraph of Zen Master Dogen: *"To be confirmed by all Dharmas is to let one's body and mind, and the body and mind of the external world fall away. All trace of enlightenment disappears, and this traceless enlightenment continues without end."*

These words are so profound that I simply cannot reduce or analyse their meaning any further. They say it all so precisely, and cannot be clarified or expanded upon. Suffice it to say that every time

I read these sentences I am overwhelmed by the most sublime emotion of deep attunement with the Cosmic. What I would like to do instead is to quote a brief passage concerning the Cosmic from a Rosicrucian ritual:

"All things are within You..., and from You they continually spring forth. Cosmic Being, You are self-sufficient, for You are both creator and consumer.

"Within You, things have no estimate, for nothing is without place, nothing diminishes, nothing is older or younger, lesser or greater than another.

"Though You are ever changing, Your complexities are nameless. Neither air, fire, water, earth nor life exist by the distinctions by which mortals know them. Yet they are eternally contained in Your essence."

For the sake of humanity, for the future of our world, it so important that we and all others on our beloved planet experience as soon as possible that no-ego, perfect and inseparable Universe that resides within us. Yes, this must be the foundation of that peace based on the Great Compassion that Buddhists call *"Zihi"* and that Rosicrucians know as *Peace Profound*.

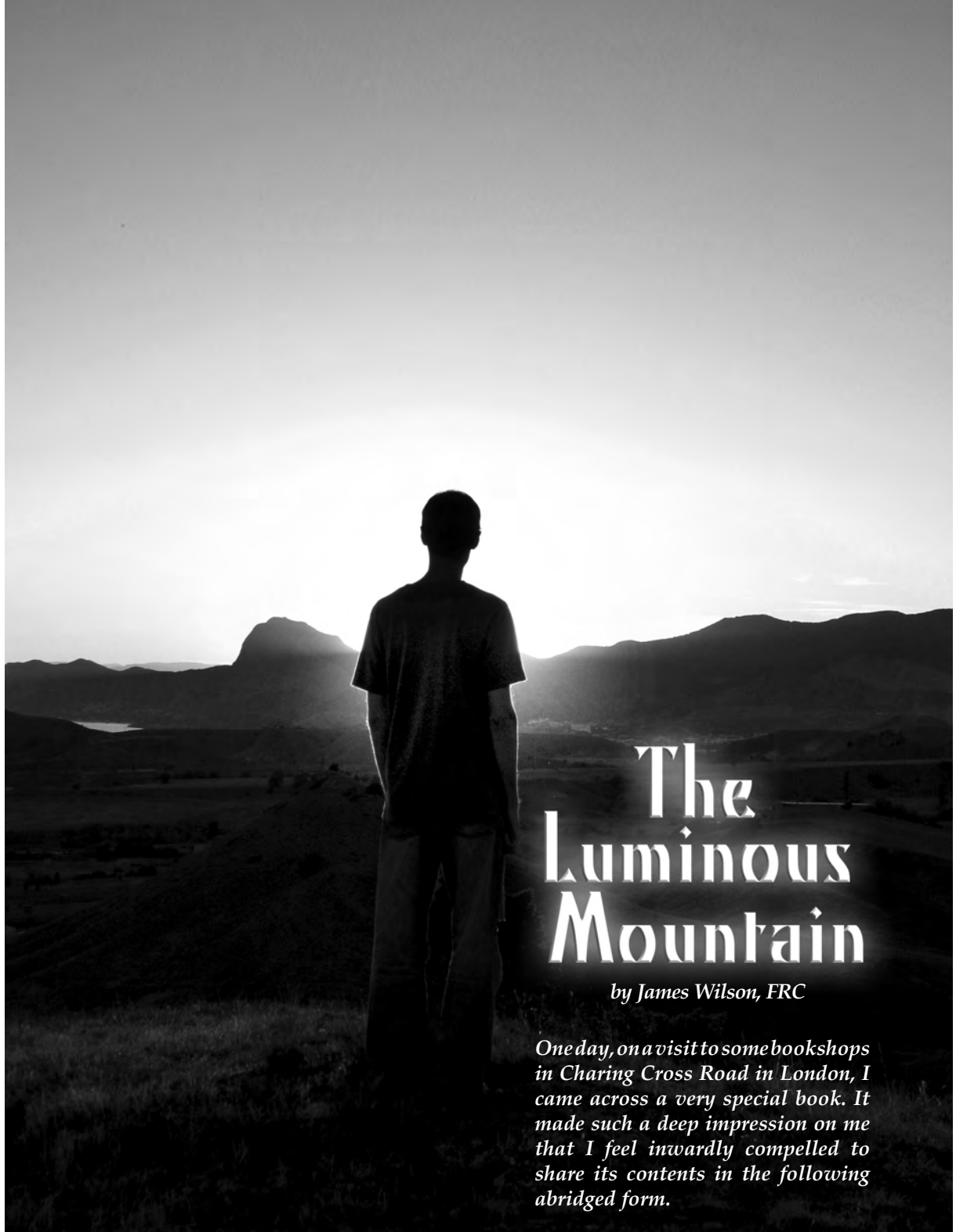
If the realisation is achieved, there will be no *"I;"* indeed, the Universe will become the *"I."* Every person will help others in distress, with no special concern for reward or even recognition, just as the left hand cares for the wound on the right hand, for it is part of the same wounded body. We are all part of the same body, the great body of the Universe, the great Cosmic reality.

Close Friends

I have now reached the end, and as Rosicrucians will no doubt agree, the Rosicrucian teachings and Zen are close friends. They see the same Cosmic reality and agree in principle on the two fundamental truths of Buddhism: *Syogyo-Muzyo (nothing in existence is unchangeable)* and *Syoho-Muga (nothing in the universe has any inherently fixed characteristics.)* Through these two great truths, practitioners of the art of Zen seek to attain realisation of the one perfect, no-ego Universe. And that is after all so very Rosicrucian!

May Rosicrucian aspirants and Zen practitioners the world over all one day achieve the experience of the no-ego inseparable reality and learn to live by it. From the Great Compassion to all living creatures..., may the Rosicrucian Order and Zen fulfil their respective, though common, missions of bringing about a bright new era of elevated human consciousness.





The Luminous Mountain

by James Wilson, FRC

One day, on a visit to some bookshops in Charing Cross Road in London, I came across a very special book. It made such a deep impression on me that I feel inwardly compelled to share its contents in the following abridged form.

DEAR FRIEND, YOU CAME TO ME today because your heart is heavy and you feel a longing you can't easily satisfy. Indeed, you don't quite know what it is you are longing for..., am I correct?

See that Light on the horizon? What..., you don't see it? Okay, try looking a bit further, in fact

much, much further; further than you've ever looked before. Penetrate the mist that clouds your vision, look beyond the mist for this Light, and seek it with all your heart..., and assuredly you will find it, for you are ready for it.

Do you begin to see it? Yes, I see by the look on your face that you see it, though it is faint at the





Penetrate the mist that clouds your vision, look beyond the mist for this Light, and seek it with all your heart.

moment, isn't it? Continue looking until the Light becomes brighter and disperses the mist. Good, this is indeed a worthy start and a very important beginning. Continue looking at the Light and you will see that it shines forth from the pinnacle of a great mountain. Desire it and you will begin to see its form, for it is your destiny to do so. So far, so good; you are beginning to develop your vision.

But stop now and rest your eyes a while, for they are not used to looking at such a Light, and I will tell you about the great luminous mountain.

Light at the Summit

It is the brilliance of its luminescence that distinguishes this mountaintop from the peaks of all other mountains. It is not just the sunlight glistening off crystals of snow that gives it its radiance. Rather, the Light has a special quality that comes from another, otherworldly source.

This mountain's height is unknown. Some say it can never be known, but don't let that put you off. What is known is that it is higher than any of the other great rocks that stand tall and proud upon the landscapes of our planet. Its slopes are steeper, its faces craggier, and its summit more daunting than any other scaled by humankind. There are many hoary legends of valiant souls who have climbed it, and looking at it from a distance you are forgiven for thinking that no one could ever climb to such heights. Yet despite its great height and steep slopes, its peak is attainable by all. No need to look at me like that, for I speak the truth and mark my words, you will begin climbing this mountain one day too, indeed everyone eventually will.

The luminous mysterious mountain, in spite of its size and grandeur, can't be seen if you look at it only casually. You must look at it in a thoroughly unfamiliar manner, as indeed you must have done already, for you have seen its Light have you not? Rejoice at that, for it is a real achievement.

Where the mountain is located is an impenetrable mystery, for no matter where you live, if the heart is ready, you have but a short distance to travel to reach the rock-strewn slopes at its base. The luminous mountain is both everywhere and nowhere and seems to be wherever it is earnestly sought. It was shaped by forces beyond our understanding, constructive forces of a most refined power..., forces that labour eternally for you and I and flow from a fountain of the most profound and pure Love.

Soon you will begin your journey and my words will give you hope and comfort, so listen

Despite its great height and steep slopes, its peak is attainable by all.

carefully. I understand your apprehension for I have felt it too, many times. Don't despair, you must summon your courage and be calm. Now that you have rested your eyes a little, look up again. Do you feel the immensity of the luminous mountain? The altitude of its summit is extreme and as you begin to climb, your breathing will become laboured at times because of the effort you must apply. But you will never need to carry oxygen bottles during your ascent, even when you reach the highest levels, for paradoxically,



the higher you get, the easier your breathing will be. And what of specialist clothing and climbing aids? No doubt you'll be surprised to hear that the thinnest clothing will be adequate even if

You may not see it but this mountain has many faces and, as with any mountain, some routes are easier than others.

you wish to climb beyond the clouds. You will have no need of ice picks, crampons or ropes, for even when the going gets really tough, you are already equipped with all you need, though you may not know it yet. And when the temperature falls in the darkness of night, if you should feel cold, wrap yourself in a cloak of Love, for this will prove adequate for your needs.

The Journey

There is one item you must take with you however..., a large backpack. For when you begin your journey to the heights you will, through necessity, carry a load that will be heavy and burdensome. This is the weight of your past errors and misjudgements, and you must carefully pack them away and carry them on your back. I can hear you groaning, but see for yourself, there is no other way.

Don't give me that pleading look; trust me, I've been there. There's no escaping it, you must prepare to carry your self-made burden. You are still strongly attached to your past, and although it may be a great weight to carry, take heart, for your burden may be lightened soon as you progress with this most adventurous undertaking.

Occasionally you will need to rest, and while you recover, take out one of those onerous little packages and examine it carefully. It is at such moments that you may feel the Light penetrate your being as you realise that you no longer need that particular package. As you look at it, your desire to be rid of it will

be great, and after careful examination, you will understand its contents intimately and will know how its broken bits can be repaired. You will wish you could simply discard this small package in order to lighten your load a bit, but be careful not to carelessly cast it aside in its unsightly form. You don't want the beauty of the mountainside spoilt by leaving it around for others to find. Rather, you must repair it, and in so doing, it will be transformed into something of greater benefit to both yourself and others. Turn it into something that will help you with your ascent, something that may become a source of inspiration to both yourself and others in times of need. It must become something that you would willingly and gratefully wish to give to someone else as your blessing on them. Then your package will shine with the Light of the mountaintop, it will be no burden at all and will take no space in your backpack. You will know what to do with it when the time is right, so don't be apprehensive.

From the start of your ascent, you will carry no provisions, for all things needed to sustain you are readily available at any point along your journey, no matter which path you take. You may not see it from this distance, but the luminous mountain has many faces and as with any mountain, some routes are easier than others.



When you begin your journey to the heights you will, through necessity, carry a load that will be heavy and burdensome.

The severity of your climb will therefore depend upon the choices you make, how well you observe the mountain ahead, how well you plan your journey. But do not worry, your inexperience is always taken into account and you will have guide books, maps and a compass with which to navigate your way. Use them well, lest you stray from your path, but take care not to put all your trust in them, for useful as they are, your inner compass is far more accurate and you must learn to use it well and rely on its infallible readings.

Climbing the Mountain

When you begin your climb, indeed at all stages of your ascent, travel slowly,



deliberately and consciously, observing everything around you; take great care for there are many hazards. Proceeding slowly and thoughtfully is the only safe way to ascend. The landscape can be treacherous and though you will long to reach the Light as quickly as possible, it would be dangerous to run towards it, even if you had the stamina to ascend the slope that fast.

Take heed of my words, for many have fallen and I have seen them dusting themselves off, dazed, hurt and confused, far below where they stumbled. Some will pick up their backpack, and joyful for the lesson learnt, retrace their steps up the slope and smile with happiness as they pass the place where they fell, being grateful that they are now more alert and more able to avoid the same mistake. Sadly though, others wallow in their hurt pride and turn away from the mountain, idly walking in the easiest direction for a while, and that inevitably is down, back to the shadows of the valley where they mistakenly believe they will find an easier life but find instead a harsh, untamed and inhospitable world.

Your journey to each important staging post on this mountain will take its time, maybe a very long time, but don't be troubled by this, for others have travelled your path and they succeeded, so why shouldn't you? The mountain you are climbing is the greatest there is, so remember to pause occasionally when the weather permits, to enjoy the view; not only the vast vistas, but even

You will inevitably encounter some bad weather.

the small, easily overlooked details always close to hand. There is always interesting detail right before you.

You will of course inevitably encounter some bad weather. The mist, seemingly harmless, will fall often, and your visibility will at those times be very poor. You will no longer see the Light and you may despair. But if you look carefully at the map that I will give you, you will find that there are refuges placed at just the right locations that offer shelter from the mist, strong winds, driving rain and snow storms. And don't forget the Light you carry with you in those little packages you transformed. Now they can be used as flashlights to light up your path. Use them wisely and be sure to help others when they need



You have your eye on the Light now and your heart will not allow you to relinquish the yearning for its embrace.

your assistance.

The awesome forces of the mountain may eventually weaken your spirit and strike fear and despondency into your heart. But your courage, determination and sincerity of purpose will always see you through the worst of these conditions. And should it become necessary to seek out one of these refuges, as it most certainly will at times, you will find there messages left by others who have gone before you..., messages of hope and encouragement. Such messages you too may leave for others to read in their times of need.

As I say these words to you, my heart is truly with you, for I know how hard the journey can become. You will often feel isolated and alone, especially when the mists have covered the slopes, and this can be the harshest of trials. But when the mists eventually clear and you look around you, you will see that you are not alone for there are many others undergoing this difficult and demanding journey; you are but one of countless others who have taken up the challenge of scaling the luminous mountain and you are well on your way. Your fellow climbers are at various levels of advancement upon the cliffs and inclines, some above you, some below..., each grappling with



their own fears and mastering their own chosen precipitous avenue.

Don't be afraid to call for guidance from those above, and be mindful of those below, for they may ask for guidance from you. We must all help each other ascend the slopes, and you will find great joy in doing so. And should you find you have strayed from the path a little and have

You can dwell in the valley of ignorance only for so long before your heart yearns for something more, for greater Light.

wandered unseeingly into one of the many dark crevices where you cannot find comfort from your travelling companions, know that you are never alone..., even then, indeed, especially then. Look deep within your being and you will find that I am there, right at your side. My companionship is all you will desire during your entrapment and there too will you find the strength you need to free yourself. Be calm, be still, for I am always with you, right at your side.

There's No Turning Back

I look upon you with much love and understanding, for I know your deepest fears and hopes. You may doubt you have the courage, strength and stamina to ascend to such daunting heights, but once your ascent has begun up those rocky inclines, there is no turning back..., your fate is sealed, and you will ever more feel compelled to move towards the Light.

Even if you should fall, and this you will occasionally do, and find yourself back in the valley where you now stand, you will sooner or later feel compelled to return to resume the ascent..., if not in this life, then in another. You have your eye on the Light now and your heart will not allow you to relinquish your yearning for its embrace. I'm sure you already feel it. Why does the Light shine if it does not shine for you? And what is Light if not Illumination, knowledge and truth?

You know you will never be satisfied with anything less, and it is for this reason alone that you will begin your journey soon and leave behind this dark valley of sorrows. You may feel safe and secure in the obscurity of the shadows, but you can dwell in the valley of ignorance only so long before your heart yearns for something more, before your heart yearns for greater Light.

When your legs begin to tremble, when your hands are cut and bruised, when your eyes weep with painful effort and you think you can't go on..., know that there are still some who will come to your aid..., veteran climbers who have already touched the apex and have descended deliberately to help aspirant climbers such as you who need to be held just for a while and to be shown a better way. Allow them to help you for that is their greatest wish. Open your heart to these Master Mountaineers and they will guide your movements towards every hand and foot hold, every little niche that will serve to help you ever further upward. Remain sincere in your yearning for the Light, be pure of motive, have Love in your heart always, and they will respond to your cries for help. They are agents of Light and can guide you to it better than anyone else.

Last Words

There is one last word of guidance I wish to offer you, my friend. Should you ever falter, should your spirit begin to wear, do not look ahead and despair at how far you still have to go. Rather, look behind, and see how far you have already climbed. You will find no small comfort in viewing the path well taken and the heights you have already attained. Rest a while and then continue your ascent with your eye and heart once more upon the Light.

Go now and prepare yourself for your journey, for you know in your heart that the life you are so familiar with must now be left behind. Reflect on what I have told you about this great mountain and be of good cheer, for I will always be with you, even in your darkest hour. This ascent will not be the easiest of journeys, but it will be an adventurous and joyful one if you will but have the courage to let go.

Take my blessing with you now as I surround you with my lesser Light. Once you have taken that first step upon your chosen path, know that you will also have the blessings of all who have gone before you. If you truly aspire to reach towards the heavens, your efforts will be richly rewarded. And remember that simple, obvious and wise old Tibetan saying: "...many are the vistas that are revealed to one who has attained the mountaintop." Go, seek the luminous mountain, scale its heights and one day return to help others do the same.



Peace of Mind



by Raymond Morgan, FRC

IF THERE IS ONE THING IN THE world that all of us seek it is peace of mind. Any list of desires that does not include this state of mind is incomplete. But are we going about our search properly? Are we really opening the doors of our minds or are we closing off doors and opening only those we choose?

It may seem at times that many of our

dislikes and prejudices have been forced upon us, but we must remember one thing: each of us has consciously or unconsciously decided which of our prejudices and opinions we allow ourselves to hold and preserve. Empedocles said, "... *we would have inward peace, but will not look within!*" The temptation is always to look outside ourselves for peace. It is as if we had decided that we were not really capable of giving peace to ourselves. Or we



may have decided that we don't really deserve such peace.

Other people give us dress codes to follow and rules of conduct to adhere to. And when we fail to do so, we are punished. The longer we live, the longer the list of rules grows and the more complex it becomes. And if we fail, if we get it wrong, we are punished.

Thanks to our upbringing, many of us expect punishment when we get things wrong, and we are surprised if it doesn't happen. As adults, we are met with gentler persuasions than physical punishments: a rebuff, a smile withheld from us, being avoided. We are made to feel guilty for being fallible human beings.

The product of this "psychic blackmail" is a sort of warped conscience. Not the "still, small voice within," but a sort of plastic layer lying between our objective awareness and that true Self Within. Through the years it has been bent, warped and twisted until it only faintly represents what was intended. Like a twisted mirror in a carnival, it reflects only a contorted picture of ourselves. In its reflection, parts of us become enlarged to inhuman proportions while other parts become smaller. The total picture is an absurd mockery of the human frame.

The True Self

What we see of ourselves then, is only a ridiculous reproduction of actuality. All too often we believe what we see to be the truth, for we have come to trust the reflection. Occasionally we catch a

Before we can ever hope to achieve peace of mind, we must learn to live with ourselves, and to like ourselves.

glimpse of the true Self Within, but before the mirror may accurately reflect what is within and outside of us, it must be made perfect. It must be rolled and worked, smoothed and polished.

We must learn to question the reflection we see in the mirror of our minds. We must not take for granted that the reflection we see is truth. As we learn to question our own judgements and opinions, our own sets of likes and dislikes begin to change. Nevertheless, we are still impressed with what we have already learned as children and adults in an often mystifying and rapidly changing world.



What we see of ourselves then, is only a ridiculous reproduction of actuality. All too often we believe what we see to be the truth. We have come to trust the reflection.

Guilt

Let us examine more closely now just one aspect of this discussion about finding peace of mind, namely, the subject of guilt. So much has been written about forgiving others that we are seldom reminded that we also need to forgive *ourselves*. Before we can ever hope to achieve peace of mind, we must learn to live with ourselves, and to like ourselves. And that means forgiving ourselves as sincerely as we forgive others.

Whenever we commit what we consider to be an error, there comes sooner or later a feeling of regret. Considering the act, the extenuating circumstances and our psychological makeup, our reaction can range from mild irritation to deep depression. Prolonged recollection of the act only serves to deepen and strengthen our remorse and sense of guilt. Some of us, through our religious beliefs, feel that that severe punishment, possibly in the form of eternal damnation, may come our way.

Karma

Aspiring mystics are aware of the doctrine of Karma, the Law of Compensation: *as we sow, so shall we reap*. Karma is just and constructive, and no reward or punishment is eternal. The value of experience is the lesson learned. Through the experience of regret, we learn where an error has



been committed, where we have stepped out of line with the constructive cosmic plan, and in this way we strengthen our character and resolve not to repeat the act. Once we resolve to live our lives so that we don't repeat the mistake, the lesson is learned and Karma is alleviated.

We have often made the same mistake several times before we learnt our lesson. But the important consideration here isn't that a mistake has been made, but rather what our reaction to it was. We are our own judges...; not the outer person with his or her intellect, but the Master Within. No one else may judge our actions or ordain our reward or punishment. People who can't understand and forgive themselves are like people running a race with chains on their ankles. We learn upon reflection and set about forgetting past mistakes, thereby freeing ourselves of our fetters.

Self Love

There is an ancient injunction to love your neighbour as yourself. But this does presuppose that you have first learnt to love yourself. That is not a sanction of selfishness or narcissism; that is not what is meant. But those who are full of pride, who are haughty and arrogant, don't love themselves properly and we may be fairly certain that such people are only compensating for a feeling of inferiority, quite often accompanied by ladles of self loathing.

Ask yourself if you really do love yourself. If you don't, then it's impossible for you to love others.

The temptations to indulge in self-contempt and self-destruction along the route to maturity are innumerable. Although we may be able to avoid other people, we can't ever escape ourselves. And we are most often the object of our own aggressions, even in sleep. Self-love should not be misconstrued to mean morbid self-concern. When we free ourselves from narcissism, which is a false form of self-love, we become integrated enough to become friendly with ourselves. Then, in turn, we become friendlier and more loving to others. Whenever you hear the injunction to love your neighbour as yourself, ask yourself if you really do love yourself. If you don't, then it's impossible for you to love others. What may appear as love



What may appear as love for others on the outside may be only a cover-up to mask your true feelings for others and for yourself.

for others on the outside may be only a cover-up to mask your true feelings for others and for yourself.

The Ideal

Learning to love yourself means admitting that you are a member of the human race, with all that this implies. It means that you are not the superhuman you would like others to think you are. Through the use of imagination, each of us has pictured the ideal person we would like to be. Since it is always something better than we are in reality, it stands to reason that we will always fall short of our ideal. It can be no other way.

We must learn to admit our mistakes and shortcomings, if not to others, at least to ourselves. We must forgive ourselves our errors, pick ourselves up and press forward. We should not be made to feel guilty for being human. If we really want to offer others the gift of our love and understanding, we must offer it first to ourselves and accept it graciously.

As seekers of mystical enlightenment, we experience and grow like all other people, but we don't live in the past. We learn from the past and then plan for the future. But we live in the now! We know that by attuning ourselves to the cosmic forces around us and by applying our talents for the benefit of others, our future happiness is secure. We have learned from the past and grow into the future, knowing full well that *destiny is in our hands*, it is what we make it!



An aerial photograph of a medieval castle perched on a rocky cliff in the Schwäbische Alb region. The castle features several stone buildings with crenellated roofs. The surrounding landscape is a mix of dense forest and open fields, with rolling hills in the background under a clear sky.

Simon Studion and the Naometria

by Connie James, SRC

Schwäbische Alb

WHEN ROSICRUCIANISM EMERGED to the public eye in the early 17th century, a single German state did not exist. Central Europe was instead dominated by the Holy Roman Empire, consisting of some 300, mainly German states, ecclesiastical lands, secular kingdoms, principalities, duchies and counties, as well as Imperial Free Cities. All

these regions owed allegiance to the Habsburg emperor in Vienna.

Since 1452, the emperorship had remained within the Habsburg family, though by the 16th century, members of the Habsburg family also ruled Spain, Belgium and the Spanish Empire in the New World. The Austrian branch of the family were also rulers of Bohemia (the Czech



and Slovak lands), Croatia and Hungary. So when Martin Luther (1483-1546) nailed his 95 theses to the door of the castle church of Wittenberg in 1517, little could he have imagined the great upheaval that was to follow from this act. The Reformation and Counter Reformation that followed would engulf the empire and most of Europe in great political, religious and spiritual upheaval that was to change it forever.

The Habsburg dynasty was by far the richest and most powerful family in Europe, with near absolute power that they were determined not to lose.

During the Reformation, they allied themselves with the Papacy in Rome, hoping thereby to maintain the status quo. But in certain parts of the empire, rulers of states such as Hessen-Kassel, the Palatinate and Württemberg embraced the new ideas of the Reformation, and the path to conflict was clear for all to see. It was in forward-thinking states such as the Palatinate, with its capital at Heidelberg, and its neighbour to the south, Württemberg, with its capital at Stuttgart, that contemporary Rosicrucianism was protected and nurtured. This then, was the world into which Simon Studion was born.

Early Life

Simon Studion was born on 6th March 1543 in Urach, at the edge of the Schwäbische Alb in the present-day German state of Baden-Württemberg. His father, Jacob Studion, was a cook at the court of the Duke of Württemberg in Stuttgart. Simon studied theology from 1561 at the University of Tübingen where it is said he was not just a "scholar" (whom modern Württemberg archaeologists revere as the "founding father" of Roman archaeology), but also a deeply devout person.

One of his professors was Samuel Heyland, the mathematician and astronomer, who was also



Contemporary woodcut of Simon Studion (1543-1605).

renowned as an astrologer. In his classes Studion learned about "mystical arithmetic" and occupied himself with the prophetic and apocalyptic calculations of the Italian monk and theologian Joachim of Floris, using biblical narrative. Numerology was much in vogue amongst apocalyptics of that time who were expecting the end of the world and the reappearance of the Messiah. They often made use of the Jewish Cabalistic system of thought to amplify their prognostications.

Simon grew up in Urach, and was educated in the local Latin school. It is believed he may have also attended a monastery school in

Maulbronn. He then went to the university town of Tübingen, where he studied theology and attended the "Tübingen Monastery" which was a charitable institution and whose aim was the education of gifted young people from all walks of life to aid the Ducal Court in theological studies. At this "monastery," men were trained for the priesthood and some would move on to become the Duke's government clerks and school teachers. It was also a teachers' training college for the clergy.



Map of the German states around the time of Studion. In certain parts of the empire, rulers of states such as Hessen-Kassel, the Palatinate and Württemberg embraced the new ideas of the Reformation and showed great interest in occult thought such as that of alchemy and cabala.





Studion went to the university town of Tübingen, where he studied theology.

After obtaining his Masters degree in 1565, he went to Stuttgart and in 1572 he found work as a Praeceptor in the Latin school at Marbach on the Neckar, where he remained until his compulsory retirement in 1605. Whilst at Marbach he began developing his own apocalyptic calculations. On the title page of his magnum opus, completed in 1604, he talks about a marvellous star that had appeared in the morning sky in 1572. The appearance of this star was taken as a sign of great things to come. The concept of the *stella matutina* (early morning star) which he utilised, is used in the Book of Revelation as a synonym for Jesus, the Messiah. “I, Jesus, am the root and of the lineage of David, the bright morning star” (22:16).

Studion described a man of higher impulse through whom the forthcoming world reformation would be revealed, and accepted as given that a new creator of the Earth would arrive and that the insignia of the new kingdom would include the sign of the cross. “... when I heard this, a great fear took hold of me and all my limbs shivered. This went away however when I used all the power of my spirit and heart in order to implement and fulfil the instructions of God.”

The Cruce Signati

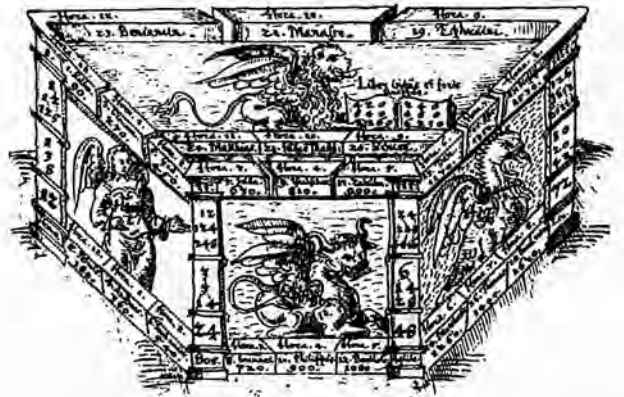
By studying the biblical books of Daniel and Revelations, he estimated the duration of the church as 42 symbolic months, each of 30 days, totalling 3½ years, for he was convinced that the final prophetic month before the appearance of the New Jerusalem would be in 1590. A general reformation would then take place, led by the

Cruce Signati (those marked by the cross).

On 17th July 1586 a conference or “Conventus” took place in Lüneburg (in the current German state of Lower Saxony). It was said to have been attended by several German Princes and Electors as well as Queen Elizabeth I of England, King Henry III of Navarre (who later became King Henry IV of France) and King Frederick II of Denmark or their representatives. They came together with the aim of founding a *Confederatio Militiae Evangelicae* (Confederation of Evangelical Militia).

Who were these *Cruce Signati*? According to the Spanish historian Carlos Gilly, Studion did not consider them to be a secret society or even a select vanguard in the struggle against the Papacy. Quite simply, he regarded them as the egregore or collective community of Lutherans and members of the Reformed church. Studion had the same aim as Giacomo Brocardo, who some decades before, with his mystical and prophetic biblical interpretation, called on Lutherans and Calvinists to take part in a general and conclusive campaign against the Papacy. In spite of the overt political aspects of the work, his main priority was biblical revelation and its mystical fulfilment. According to Johann Valentin Andreae, in his letters to Studion, the *Cruce Signati* travelled far and wide to discover the workings of the divine Mind, while contemporary, principally Protestant Christianity relied on faith alone.

The search for a deeper understanding of the *Cruce Signati*, leads us to the Hebrew letter script and the Old Testament. In the ancient



Studion was convinced that the final prophetic month before the appearance of the New Jerusalem, pictured here from the Naometria, would be in 1590. A general reformation would then take place, led by the Cruce Signati (those marked by the cross).



Hebrew script, a cross was the sign for *Tav* (Tau), the last letter of the alphabet, and thus a symbol of completion, entirety or finality. *Tav* stands for the definitive purpose of Man, for the truth is always revealed in the end. Thus the archangel Gabriel foresaw the destruction of Jerusalem, marking the forehead of the "righteous" with the sign *Tav* as the seal of divine judgement (compare Ezekiel and the Gospel of John). Studion referred to himself as the "Man in Ezekiel" clothed with linen and with writing materials by his side.



A deeper understanding of the Cruce Signati, is embodied in the meaning of the Hebrew tav(tau), the last letter of the alphabet.

The much anticipated alliance never came to pass; equally there is no historical documented proof for any meeting of those particular crowned heads of Protestant Europe. However, we cannot rule out the possibility that emissaries of these rulers did meet together in Lüneburg.

The Naometria

The *Naometria*, the "Measurement of the Temple," that is to say the inner and outer temple, was never printed, but appeared publicly as a revised manuscript in 1604 (*Naometria Nova*). For its apocalyptic prophecies the author turned to numerology and indicated the countless complicated relationships between important biblical and historical events and persons. The work purported to discover the sequence of the ages of God's church. The original can be found in the Württemberg State Library in Stuttgart. It is in Studion's own handwriting.

Studion had hoped that Duke Frederick I of Württemberg (Duke from 1593-1608) given his interest in alchemy and other occult arts, would take enough interest in the *Naometria* to take its contents seriously. Consequently Studion submitted his original manuscript to the Duke upon its completion in 1596. But the Duke had already begun to distrust occultists and alchemists generally and nothing further came of this event. However, the Count Palatine

Philipp Ludwig von Neuburg (1547-1614), a relative of the Palatinate ruling house, was interested enough in this work to have it printed. But Studion's enemies, principally from orthodox Lutheran church circles, threw doubt on his orthodoxy, preventing the Count's wishes from bearing fruit.

However, the enthusiasm of Ludwig von Neuburg for the *Naometria* did prompt its thorough revision and the inclusion of an index, a process that took Studion four years to complete. Nevertheless, the calculations increased considerably, adding to its bulk. In this new manuscript (*Naometria Nova*) Studion presented calculations about the universe, secrets of nature and prophecies from the creation to the end of the world.

The foreword addressed to Duke Frederick bore the date 9th November 1604. Its first section was 204 pages long while the second section, the so-called "Prognosticum," was divided in two and was some 1,790 pages plus an index of 104 pages. Finally, there was the "Hieroglyphic Verse" comprising 70 bars and a diagram of the course of God's church from the beginning of the world to its final destruction.

Two comments in the *Naometria Nova* regarding the current Pope, caused Studion's demotion and he was sent to the town of Maulbronn in 1605 as punishment. Although his life had officially been spared, within months, he was dead. It is not recorded exactly how, where and when he died.

Studion and the Rosicrucians

Was Simon Studion a Rosicrucian? Is there a connection between the *Naometria* and the three Rosicrucian Manifestos, the *Fama Fraternitatis* (1614), the *Confessio Fraternitatis* (1615) and the *Chymical Wedding* (1616)? Experts are divided on this.

In 1710, the Württemberg theologian Ludwig Melchior Fischlein initially described the



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Title page of the *Naometria Nova* manuscript.

Naometria as “the true source of Rosicrucianism.” But in Gilly’s opinion, it was Fischlein’s fellow countryman, Johann Valentin Andreae, who had freed mankind from suspicion for all time. Andreae has in fact been put forward by several authors as the purported author of the Rosicrucian Manifestos but whatever evidence there may have been for this assertion is no doubt lost forever.

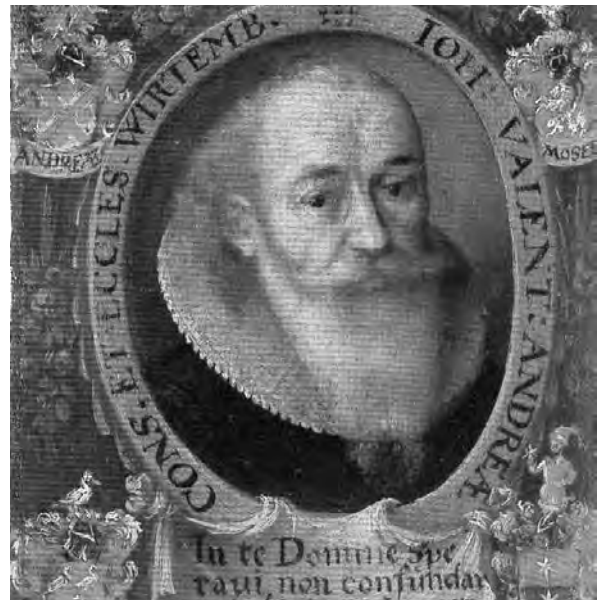
In 1804, exactly 200 years after the publication of the *Naometria Nova*, Johann Gottlieb von Buhle (1763-1821) wrote a treatise entitled “On the Origin and Noble Destiny of the Orders of the Rosicrucians and Freemasons,” mentioning Studion and his *Naometria*. Studion, he wrote, said many mystical and prophetic things “from or concerning the Rose and the Cross;” but he wasn’t thinking specifically about the Rosicrucian Order. Buhle maintained that at that time the real Rosicrucian Society did not exist, so that Studion could not have known any of its members. Later, the Rosicrucian scholar Arthur Edward Waite, who had examined the Stuttgart manuscripts, believed that the image of an outline drawing of a rose with a circle in the centre was a product of a Rosicrucian rose and cross symbolism. However, examining the text, there is no mention of a rose and cross. There are several depictions of a cross but only a few of a rose.

Studion had two close friends from his days at the University of Tübingen, Christoph Besold and Tobias Hess who, together with the much younger Andreae (b.1586), were closely connected with the origins of the Rosicrucian Manifestos. Above all, it was Hess who portrayed

himself as a good “*Naometria*” and was Studion’s most trusted friend. In a text entitled *Tobias Hessi et Studionis Prophetica*, also in the possession of the Württemberg State Library, Hess had copied parts of the initial version of the *Naometria*, as well as letters from Studion dated to 1603. In one of these Studion asks his friend Hess to recommend to him a Tübingen scholar who would copy the soon-to-be-finished *Naometria*. The cost of this was to be covered by his ducal benefactor.

A common feature of his known writings is his dislike of the Papacy, and in this regard, he was following the tradition of Martin Luther. His anti Islamic stance was undoubtedly heavily influenced by his experience of the 15 year-long Austro-Ottoman (Turkish) War. The Pope was portrayed as the “Antichrist” and Mohammed as the “Son of Destruction.” In this respect the *Naometria* preceded the *Confessio* of 1615 by declaring that the time had come when the secret alphabet and the closed Book of Nature would at last be opened.

So it seems that, Rosicrucian or not, Studion had a significant influence on those connected to the Rosicrucian Manifestos. Perhaps without his monumental work, the arrival on the historic stage of the principal texts of modern Rosicrucianism would have been delayed or at worst not appeared at all.



An older Johannes Valentin Andreae. The inscription round the portrait reads: IOH: VALENT: ANDREÆ CONS. ET ECCLES. WIRTEMB (Johann Valentin Andreae, of the Württemberg Council and Church).





Early Morning Attunement With Those In Need

by Austin Nwachuku, FRC

Have you ever awakened at four or five in the morning to attune for the health, peace and wellbeing of someone else?

THERE ARE TIMES, PERHAPS late at night or in the early hours of the morning, when you suddenly awake and almost immediately, feel alert, quiet, calm and receptive. Something special has returned you to objective consciousness and your thoughts differ from those of the hurried daytime hours. Instead of thinking of purely personal matters, your mind reaches out to others in need.

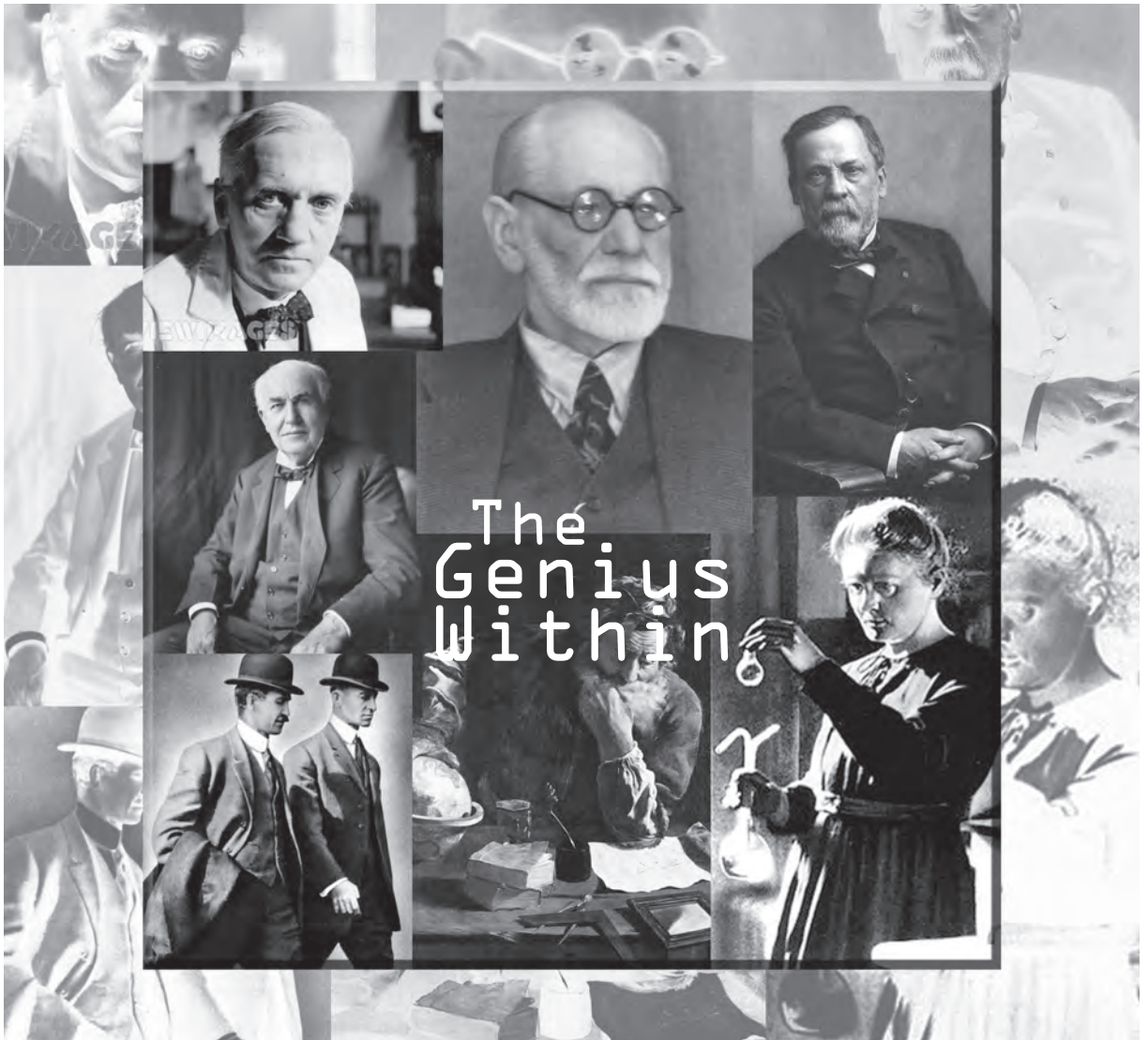
In the silence, you realise that there are many in need of assistance right at that moment, not necessarily far away but probably near, maybe even in your own village, maybe even in your own home. You realise there is no actual separation between you and these others, but a deep inner connection, just waiting to be used; a connection you feel obliged to use for their benefit. There is a certainty that the daily noise and clamour are but illusory froth that you can transcend if you but make the effort; and in stillness you are infused with waves of harmony as you realise yet again the deep oneness of everything.

And then with quavering lips, you close

your eyes and pray with all you are worth that Light, peace and happiness shall descend upon them and envelope them in comfort and safety, and show them the best way forward. In silence you realise that your plans for the coming day are not as important or quite as urgent as you thought, and more important for the moment is this attunement for the relief of suffering of others both close to home and far afield throughout the world. And you know that such attunement not only helps others, but it helps you too, even though helping yourself is not your first thought at this time. Filled with joy and confidence about the challenges and activities of the approaching day, you rise from your sanctum and begin the day, or return to deep, rewarding slumber.

Have you ever awakened at four or five in the morning to attune for the health, peace and wellbeing of someone else? Try it..., once or twice a week for the next few months, and see what wonders will be wrought in your life. Light, Life and Love are ever in us and around us. Let us therefore reach out and share our blessings as widely as we can.





by A W Sasha, FRC

THROUGHOUT THE HISTORY OF human progress, great men and women have found deep and useful meanings in even the most commonplace things.

The Greek mathematician Archimedes, in the 3rd century BCE, discovered the law of hydrostatics by noticing how the level of his bath water rose in ratio to the immersion of his body, a usual occurrence. He was so excited with the implied meaning that, as legend has it, he ran out in the street shouting, "Eureka!" (I have found it!).

Isaac Newton, at the close of the 17th century, saw meaning in the usual occurrence of things falling. He observed that they do so

downward and not upward, even though the earth turning on its axis and travelling around the sun should, by rights, throw them off into space. The result was his discovery of the universal law of gravitation.

Louis Pasteur, in the latter part of the 19th century, started the science of bacteriology with an inquiry into the reasons why wine, left in unsealed bottles deteriorates more rapidly.

Thomas Alva Edison was intrigued by the commonplace occurrence of two metals producing sound when rubbed together. What kind of a sound would be produced by a needle point moving against a resonant plate? What if the pressure on the needle point were to vary in response to the



air current produced by the human voice? The phonograph resulted.

The Polish physicist Marie Curie brought us an understanding of radiation and its application to cancer treatments. She was the first woman to receive the Nobel Prize and the only person ever to be awarded the prize twice.

Dr. Sigmund Freud considered trivial contradictions and slight memory lapses as indicators of conflicting patterns of behaviour in the subconscious. The result: the evolution of psychoanalysis as a system of bringing those hidden conflicting patterns into open understanding for possible establishment of inner harmony and peace of mind.

Dr. Alexander Fleming discovered penicillin by questioning why moulds are more disease-resistant than healthy plants. Investigation proved that moulds are forms of bacteria convertible into antibiotics to fight disease in humans.

The invention of the airplane, credited to the Wright Brothers, had its inception in a very usual phenomenon: Winds lift objects from the earth. Would an artificially created and deliberately directed air current carry objects through the air? From this point on, it was only a matter of choosing the right materials for fuselage, motor and propellers, and of shaping fuselage and wings to receive the correct airflow to produce aerodynamic lift.

These outstanding examples of genius discerning meanings and principles in the most ordinary of things, led to the question: *Is there a special kind of mental faculty that accounts for such discernment? Can such a faculty be developed in every person?*

The genius within, laying dormant for most of the time, manifests as a mental attitude: that of inquiring into obvious things for the discovery of new values which may be found in them. The following experiments may develop such mental attitude in you without your becoming unduly inquisitive.

Helpful Experiments

Consider everything you see or hear as a *hint*, a suggesting of something more beyond it. Hold onto definite and well-verified details; always

ask yourself how relevant the details are to what you are trying to understand. Guard against giving your imagination too much reign in entirely imaginary interpretations, and you will begin to notice new possibilities. Avoid wishful flights of imagination unrelated to reality, and new possibilities can lead you to practical results and to greater mental resourcefulness.

Or try this: Think again and again of some usual thing or occurrence until its usualness fades. Become increasingly interested in all its possible relationships, in its origin, its various effects, in how environment affects it and how it counteracts. A mere blade of grass, a pebble, a snowflake, a person's usual smile or frown and a usual home, through your continued thought of it, will reveal new depths of meaning and heretofore overlooked dimensions and aspects of living.

Nothing will appear to you totally frozen, irrevocably finished. A thing is never isolated. There's always something more to be understood.



Concentrated thought on how grass grows can yield the experience of growing vitality, freshness, nourishment, fertility, strength, even healing power. Instead of fleeting thoughts, interest in more profound and concentrated thinking

can be developed by adopting this method of approach.

Just as all of Nature's usual phenomena: rain, snow, darkness, light, fragrant spring blossoms and colourful autumn leaves, howling winds, and quietly dreamful distances, when regarded with thoughtful search for deeper meanings can yield energising experiences, so also all our usual ways and tasks of daily living can yield the same kind of experiences, giving greater zest and renewed meaning to life.

Nothing will appear essentially haphazard and fortuitous. Where inherent principles of existing order are not as yet known, you will nevertheless sense that *they are there to be discovered and discerned*. This is exactly what takes place in the minds of people of genius. You may not become a genius yourself, but you can surely increase your mental resourcefulness by following their example.

