

BROSICRUCIAN BEACON



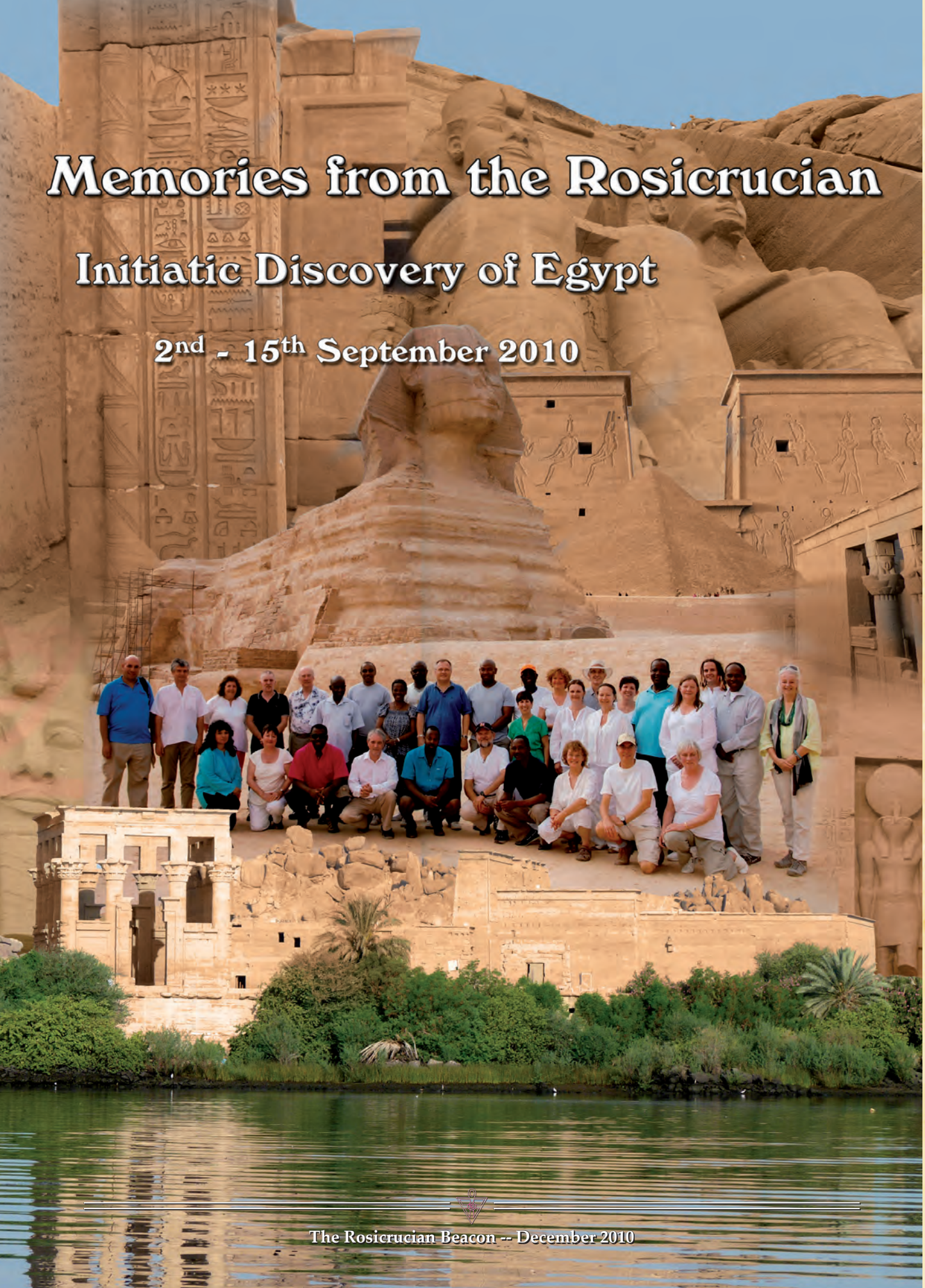
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Memories from the Rosicrucian

Initiatic Discovery of Egypt

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ROSICRUCIAN BEACON

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COVER SPREAD

“Winter Sun in Yosemite Park”



Man's Instincts

by Dr H Spencer Lewis, FRC
(1883 - 1939)



In this article H Spencer Lewis vividly recounts a weekend spent with his family in the Yosemite National Park. His love of nature shines through as he tells the reader that mankind is ultimately bound up with the physical world and when one is in touch with nature one is closest to God.



FEW WEEKS AGO I SPENT A weekend in Yosemite National Park in California. I was accompanied by my wife and children and a few other members of our staff. We purposely planned to go into this beautiful part of the country and live for a few days in the closest possible contact with nature. We wanted to be natural like nature itself, and attune ourselves with the simplest things of life.

This wonderful national park has gone to great extremes to make it possible for people to live for a few days or a few weeks in intimate communion with nature, and yet

with every facility to meet any emergency. Of course, it also affords accommodation for those who merely want to look upon nature and who prefer always to live in the utmost of luxury and comfort with every modern convenience of hotel life at their disposal. But we chose to live for a few days among the great tall redwoods and pines in cool and clean tents, and with our meals served in a huge redwood building. It was not the manner in which we slept or ate, however, that brought us in such close contact with nature, as it was our manner of thinking and acting during the waking periods of those days.





It is astonishing to see how these huge bears and many other animals called wild and dangerous will walk slowly along the roadway or highway while the cars pass, and how they will come up to your car when you stop and wait for you to hand them food.

From the very moment we approached the great canyon in which this marvellous park of scenic beauty and natural wonders is located, we could not help but attune ourselves with the stupendous forces of nature which formed the canyon, and the sublime powers that manifest themselves in light, colour and living expressions of nature's energy.

Here, man has never been allowed to destroy any living thing and, therefore, the very beasts and creatures of the earth wander about without fear and without any other consciousness of man's presence except that which is constructive and joyful. The bears of all sizes and kinds that wander around in the mountains of other parts of California, and are always fearful and cautious and ready to protect themselves against man's so-called sporting blood, come down into this canyon and cast aside that fear and caution and act with the primitive faith that no one will do them harm. It is astonishing to see how these huge bears and many other animals called wild and dangerous will walk slowly along the roadway or highway while the cars pass, and how they will come up to your car when you stop and wait for you to hand them food, or will pause for you to photograph them, even at such close range as to be in actual contact with you.

The Music of Nature

Throughout the day, birds of over forty-one species come down into the camps and fly around your shoulders, alighting on your lap or eating out of your hands with the utmost joy and perfect absence of fear. Many of them

answer back to your whistles and sing songs when you sing to them. At night the trees and grass are filled with sounds of animals of all kinds and you seem to live in the centre of a huge orchestra of primitive music. As you look up to the skies to see the beautiful stars, you feel that they are more brilliant than you have ever seen them before, and that they are vying with each other to sparkle and attract your attention. The moon seems to be more brilliant than you have ever seen it before, and you feel that its beams of silver light make more attractive pictures on the ground and cast more weird shadows than you have even seen in your life.

Sleeping under such conditions and knowing that you are surrounded by friendly humans and friendly animals, and knowing that in the breast of all living things, from the smallest insect to the huge mountain lion standing on the pinnacle of one of the highest rocks nearby and calling to a mate, there beats a heart that is in sympathy with the peace of the environment and the consciousness of love and kindness, is an experience never to be forgotten.

Man can easily revert to his primitive instincts, both good and bad, and it is well for him to occasionally bring himself in closest contact with the good instincts that were the most primitive in his consciousness. Undoubtedly, the most fundamental instinct of man is a love of nature. When you show me a man or woman who has no love for the great trees, the mighty mountains, the roaring oceans, the rushing streams, the green hills and flowery valleys, I will show you a person whose Soul consciousness is cramped, whose psychic development is nil, whose power to imagine has never been awakened, whose attunement with the Cosmic is absolutely undeveloped, and whose appreciation of life is an unknown quantity. Those who must always find in the artificial and manufactured things of life, in the tinsel

We could not help but attune ourselves with the stupendous forces of nature which manifest themselves in light, colour and living expressions of nature's energy.

and the deceptive, in the temporal and fleeting things of the moment, their whole joy and happiness are those who are missing the greater part of life and are dishonest with themselves, dishonest with nature and dishonest with life in its entirety.

To lie down on the green grass and sleep in close contact with the friendly, magnetic unfoldment of the earth's forces, or to wade in the streams or bathe in the pools out in the open under the trees, is to bring into one's aura the great creative forces of the universe. This is another one of man's most primitive desires. The greatest habitations in the world have been built close to the waters of the earth and





From the smallest insect to the mountain lion standing on the pinnacle of one of the rocks nearby and calling to a mate, there beats a heart that is in sympathy with the peace of the environment and the consciousness of love and kindness, is an experience never to be forgotten.



It is only when man gets closest to nature that he gets closest to God. Then we are close to Cosmic Attunement and highly receptive to inspirations that will move the very depths of our being.

when we seek an opportunity for meditation, consolation and communion, we seek the wild space of the mountain tops or the secluded parts of uncivilised valleys.

Wild Flowers Abound

There, in Yosemite, over thirty varieties of roses can be found most of the year, and hundreds of specimens of the most beautiful wild flowers. Man's consciousness finds companionship amid flowers, for they talk to him and tell him a story of beauty and grandeur that nothing else can tell. In the evening hours, we listen to the beautiful music rendered by soloists of national fame and only in such a place can the human voice do justice to the gift of God, and only in such a place can musical instruments tell of the Soul that resides in their physical forms. Around the camp fire, again exemplifying man's love for another element of nature, all sorrows and trials were forgotten, and all of the problems of civilisation were cast aside while the hundreds assembled there looked into the burning embers and listened to the soft tones of musical instruments and the singing of old songs.

It may be true that among the primitive instincts of man is the desire to hunt and kill and that this instinct rises often in man of today and dominates his actions. But it is

also true that in the real primitive man, killing was only in self-protection or for the purpose of securing food. It centred entirely around the need for self-preservation, which is the most fundamental of all human and animal instincts. But when primitive man or modern man finds himself so located that there is no need to protect himself against animals, whose sole desire is to be peaceful, and when he finds himself in possession of sufficient food for his need, the desire to kill does not rise in his consciousness, but remains the most base and unawakened instinct of all. Other instincts of a primitive nature, which are usually called evil, will not rise in man, no matter how primitive he may live or how far he may return to primitive methods of living if he will surround himself with love and kindness and express this consciousness toward all other living things, for they, in return, will express peace toward him and all will dwell together in harmony.

It is only when man gets closest to nature that he gets closest to God. When the artificialities and self-deception are cast aside and we see Nature and all of God's manifestations in their pure, undefiled and unpainted glory, then we are close to Cosmic Attunement and highly receptive to inspirations that will move the very depths of

When we seek an opportunity for meditation, consolation and communion, we seek the wild space of the mountain tops or the secluded parts of uncivilised valleys.

our being. No one can go and live for a week or a day in the natural, astounding, magnificent beauty of Yosemite, amid the redwood trees that have stood there as sentinels for thousands of years, when this Western world was unknown or unsuspected, without coming away filled with a new glory, a new appreciation, and a new love for every living thing that God has created, and for humanity as the highest representation of God's image.





SYMBOLISM, ESOTERICISM AND SALONS OF THE ROSE-CROIX IN LATE 19TH CENTURY FRENCH ART

by *Rick Cobban, FRC*

FEARLY IN 1892 A HAUNTING POSTER appeared in the streets of Paris. It depicted three female figures, one of them nude and sunk into the mire of daily life, slime dripping from her finger-tips. The remaining two ascend a celestial staircase. The next female is dressed in dark clothing and occupies the middle ground. She offers a lily to a near transparent figure higher on the stairs who has left life's pollution far behind. This latter figure represents pure idealism. In her hand she holds a smouldering heart. The steps are strewn with the flowers of Mary: roses and lilies. Masses of clouds and stars swirl about the mountain peaks at the top of the stairs. The

picture is framed by a pattern of crucified roses set on altars. The bottom of the poster announced the opening of the first "Salon de la Rose-Croix."

The Salons of the Rose-Croix

This poster by Carlos Schwabe (1877-1926), the German Symbolist painter, may be familiar to many people. However, the story of esoteric and artistic ferment surrounding the "Salons of the Rose-Croix" is far less well known. Between 1892 and 1897 a remarkable individual organized the "Salons de la Rose-Croix," a series of six celebrated art exhibitions.





Portrait of Sâr Mérodack Joséphin Péladan from 1891 by Gilbert-Marcellin Desboutin.

That individual was Joséphin Péladan. He was imbued with the deep mysticism of the Rosicrucians of Toulouse by his brother Adrien Péladan. Together with Papus and Stanislas de Guaita, Péladan was one of the founders of *L'Ordre Kabbalistique de la Rose-Croix* (Kabbalistic Order of the Rose Cross). On 17th February 1891, he announced in a letter addressed to Papus published in the journal *L'Initiation* that he would sever his relationship with the Kabbalistic Order of the Rose Cross. This was because of the differences in his understanding of the purpose and direction of Rosicrucian

There were many levels of meaning symbolised in the art of the Rose-Croix.

activity. Thus was founded in May 1891 his own Rosicrucian group *L'Ordre de la Rose-Croix Catholique et esthétique du Temple et du Graal*.

This Order was divided into three grades: Equerries, Knights and Commanders. Péladan, as Grand Master, was known as Sâr Mérodack Péladan in his Rosicrucian inner circle. Wearing extravagant violet robes with his beard and hair styled in what he described as the "Assyrian" manner, Péladan became a flamboyant figure simultaneously

respected, admired and ridiculed in Parisian society. His Order's activity was based in France but it also spread into Belgium. Esoteric work was carried on simultaneously with its public artistic and literary activities. Péladan believed that art and music could uplift the soul and promote a more charitable and spiritual world. The *Manifesto of the Rose-Croix* and the *Regulation and Monitor of the Salon Rose-Croix* were published in 1891.

The first "Salon of the Rose-Croix" exhibition opened on 10th March 1892 in the famous Durand-Ruel Gallery. It was one of the most successful exhibitions of the year. Two



A contemporary photo of the Durand-Ruel Gallery which was famously associated with the Impressionist art school.

thousand press invitations were sent out as well as special invitations to private individuals. More than 22,600 visiting cards were left. On the street outside the Salon the police were forced to control the traffic of carriages bringing visitors to the exhibition. The doyens of Parisian high society viewed the Salon, great artists, writers and poets such as Pierre Puvis de Chavannes, Gustave Moreau, Émile Zola and Paul Verlaine, as well as the composer Erik Satie passed through "the great artistic show of the year" according to Remy de Gourmont in the *Mercur de France*. The most well-known

symbolist artists exhibiting at the six Salons were Carlos Schwabe, Fernand Khnopff, Jean Delville, Armand Point, Félicien Rops and Alexandre Séon among the hundreds of artists who exhibited in the Salon. Naturally the standard of the works

exhibited varied, but at its best, the artworks exhibited were rich in symbolic meaning.

The examination of one painting "I Lock the Door Upon Myself" (1891) by Fernand Khnopff will demonstrate the many levels of meaning symbolised in the art of the Rose-Croix. The audience viewing this painting received the understanding they were capable of perceiving. An androgynous figure is shown in a room. Some saw only the imagery of the popular characterisation of the femme-



fatale as being both seductress and chaste. A more insightful interpretation reveals a more mystic vision of the soul personality in contemplation, turning within from the objective world. The androgynous figure symbolises the soul beyond duality and the power the Magus has gained over life and death in meditative isolation. The range of work exhibited may be seen in the painting by Jean Delville, “Satan’s Treasures” (1895) and Armand Point’s “The Siren” (1897) which reveals the diversity and ambitions of Salon exhibitors.

The contradictory nature of Péladan’s ambition for the art exhibited, and his need to guide the Salon through its manifesto and rules gave rise to problems for both his Order and the “Salon of the Rose-Croix.” One of the more contentious issues of Péladan’s elitist view of Rosicrucian activity may be found in the statement: “*Art, this initiatory rite to which only the predestined should be admitted, is being turned into a commonplace to suit the crowd.*” This attitude was demonstrated in Péladan’s complex expectations and criticisms of the artists and their work that would be exhibited within his Salon. The inflexible rules of the Salon were enforced and discouraged some artists from continuing their involvement. However, other artists were inspired. Jean Delville organised Symbolist art exhibitions and Péladan’s work in Belgium. Péladan’s vision for the art of the Salon is summarised in his maxim: “*The work of art is a fugue: nature supplies its motif; the soul of the artist creates the rest.*” This statement in many respects could have been the guiding thought for the development of many aspects of 20th Century modernism. In fact, several artists who would later play important roles in the development of modernism



“I Lock the Door Upon Myself” (1891) by Fernand Khnopff.

exhibited in one or more of the six Salons. Georges Rouault became one of the great independent painters of Fauvism; Émile Bernard a light of the Nabis; Antoine Bourdelle a romantically expressive sculptor and Ferdinand Hodler developed into Expressionism. Jan Toorop became a leading painter of Art Nouveau while Félix Vallotton devised his version of objective realism.

The Symbolists

Symbolism began as a literary movement in the novels *Là-bas* (“Down There” or “The Damned”) and *À rebours* (“Against the Grain” or “Against Nature”) by Joris-Karl Huysmans with their themes of decadence, dandyism and occultism. This should be contrasted with Péladan’s symbolist novel *Le Vice suprême*. The hero of this novel is a mystic Magus who uses his abilities in the service of the highest ideals. The poet Jean Moréas formalised the Symbolist movement in a manifesto in the newspaper *Le Figaro* in 1886. Albert Aurier defined it as the painting of ideas to symbolise the intangible and unseen. Symbolism was a reaction against the excesses of Romanticism and the materialism of Realism and Impressionism.

The symbolist painters Gustave Moreau and Odilon Redon were invited to join the Salon, but both declined, preferring their reclusive ways. Moreau’s symbolist painting inspired by myth and biblical events represented the *fin-de-siècle* mood of late 19th century France. In his paintings “Salome” and “Voice of Evening,” jewelled visions entrance the viewer with the evocative power of the symbol while pointing toward a veiled reality. Moreau’s teaching and art inspired artists such as Gauguin and Matisse to achieve a new synthesis in their art.

The great muralist Pierre Puvis de Chavannes was not interested in imitating nature. He captured a universal symbolic mood in each work by depicting a particular event. Through static scenes of large-scale carefully muted decorative serene colour schemes he created paintings of monumental power. One giant study for such a mural “Saint Genevieve Provisioning Paris under Siege” (1897-98) may be viewed in the National Gallery of Victoria in



Symbolism began as a literary movement in the novels *Là-bas* and *À rebours* by Joris-Karl Huysmans.





Erik Satie composed a fanfare of harps and trumpets, Les Sonneries de la Rose-Croix, for the Salon's opening ceremony at the first exhibition in the spring of 1892.

Melbourne. We see in the painting "The Poor Fisherman" (1881) the contemplative mood evoked by the subtle colour, the awkward diagonal composition and the fisherman's state of supplication. All of this brings the viewer into a state of psychological identification with the spirituality of

The art of the Nabis, using sacred geometry and abstraction of perceived reality, prefigured the modernism of the 20th Century.

the scene. The metaphysical silence found within the art of Puvis de Chavannes quietly gained him both the respect and influence upon all painters interested in evoking the spiritual in their art. The power of that silence would not be found again until the metaphysical paintings of the Italian pioneer of Surrealism, Giorgio de Chirico.

Composers such as Erik Satie and Claude Debussy were involved in a parallel symbolist enterprise of creating a more spiritual music. Satie composed a fanfare of harps and trumpets, *Les Sonneries de la Rose-Croix*, for the Salon's opening ceremony at the first exhibition in the spring of 1892. However, his best known works are *Trois Gymnopédies* and *Gnossiennes*. Erik Satie's influence continues today in the work of modern "minimalist" composers such as Philip Glass and Michael Nyman. The prints, paintings and drawings of Odilon Redon find their inspiration in the imagery of dreams and the unconscious. In his work, as in much symbolist art and poetry, the viewer's engagement in the process of interpretation and intuition of meaning of each work is the most important element. In this way the viewer also enters into the mystical and the visionary experience.

Often Redon would add a title which is like a small poem running parallel to the visual impact. The lithographic print "The Eye floats towards Infinity like some Weird Balloon" (1882) attests to such a visionary experience. In his painting "Silence" (1911) Redon depicts

Harpocrates, the god of mystical silence, with the gesture of the forefinger pressed against the lips that is familiar to Rosicrucian mystics. He reminds us that, ultimately, the greatest mystery cannot be spoken. It is beyond the intellect and all symbolic representation.

The Nabis

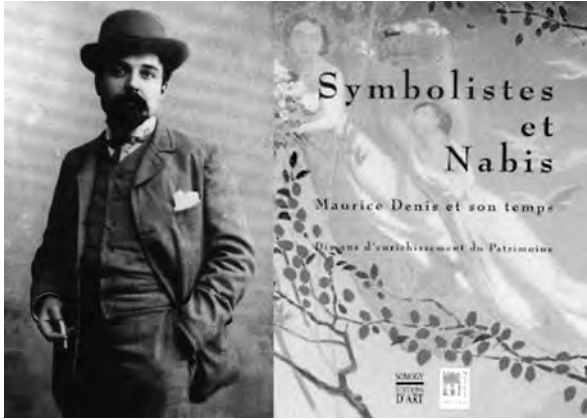
After 1898 the Nabis (Nabi is the Hebrew and Arabic word for "prophet") became the main proponents of Symbolism while the "Salon of the Rose-Croix" began to fade into history. Leading artists of the Nabis were Émile Bernard, Maurice Denis, Paul Sérusier, Pierre Bonnard, Édouard Vuillard, and Paul Ranson. They were a group of artists with diverse styles and beliefs united in their interest in creating a new modern spiritualised art. They met wearing costumes in their homes and studios to share meals and discuss art, philosophy, religion and mysticism. They regarded the quintessence of the creative act as spiritually uplifting for them and all who viewed their art. The theories and art created by the Nabis using sacred geometry and abstraction of perceived reality truly made them prophets of the explosion of modernism in the 20th Century. However, Robert Pincus-Witten points out that echoes of the Salon could still be heard.

In 1899, after the Nabis exhibition, "Homage to Odilon Redon" proved successful at Durand-Ruel's gallery. Maurice Denis wrote to Gauguin in Tahiti asking him to join an exhibition of "Symbolist, Pointillist and Rose-Croix painters" to be held the following year. Unfortunately, by this time many artists had moved on in their styles and associations with other art dealers in Paris.



"Silence" (1911) by Odilon Redon depicts Harpocrates, the god of mystical silence, with the gesture of the forefinger pressed against the lips that is familiar to Rosicrucian mystics.





Maurice Denis, one of the leading artists of the "Nabis".



*The Nabis rallied around Paul Gauguin; his largest masterpiece *D'Où Venons Nous? Que Sommes Nous? Où Allons Nous?* (1897) portrays his mystical understanding of the human condition.*

The exhibition never took place.

The Nabis rallied around Gauguin as the greatest representative of their ideals. In the body of work that reveals the genius of Paul Gauguin it is his largest masterpiece "*D'Où Venons Nous? Que Sommes Nous? Où Allons Nous?*" (1897), which best portrays his mystical understanding of the human condition. Known in English as "*Where Do We Come From? What Are We? Where Are We Going?*" he drew his inspiration from the unspoiled vision of the indigenous people of Tahiti. In this painting Gauguin wanted the audience to feel "emotions first and understanding afterwards!" It depicts the cycle of incarnation from birth to death. All the spectrum of human activity, aspirations, delights and fears are depicted from the new born baby on the right to the careworn old woman who meditates on the past on the left. A statue symbolising the presence of God stares back at the audience while an androgynous figure perhaps symbolising the soul reaches for the fruit of experience: knowledge and wisdom. It asks the fundamental questions of the origin and purpose of all people, cultures and life itself. Each viewer's life will inform their appreciation of this profound painting and bring meaning to it.

Gauguin evokes associative meaning rather than merely wanting to explain or illustrate. "*I have put all of my energy into it one more time before I die,*" he wrote, "*so painful a passion in such dreadful circumstances, so clear and accurate a*

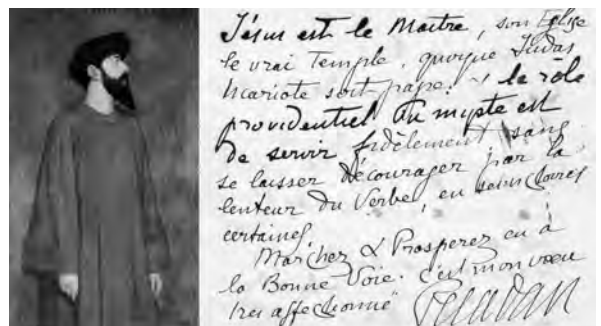
vision, that there is no trace of precociousness and life blossoms forth from it." Gauguin wanted this work to "be comparable with the gospels." He achieved the ideal of the Nabis: the complete fusion of content and meaning with aesthetic form. Meditating upon this painting will repay the viewer many times over, for in this work Gauguin was interpreting the great mystery of life.

Legacy of the Salons of the Rose-Croix

Returning to the life of Joséphin Péladan, he continued to do his utmost to convince the public of the value of a mystically oriented symbolic art. He still wore his violet coloured robes and his beard and hair were styled in the "Assyrian" manner. These deliberately eccentric clothing choices which he made into the science of *Kaloprosopie* were caricatured by journalists. However, by the end of the 19th century many artists, especially the Nabis, enjoyed wearing extravagant clothing to signify their rejection of conventional bourgeois society.

Until his death in 1918, Péladan continued his esoteric and literary activity, which included ninety volumes comprising novels, plays and studies on art or esotericism. Sâr Péladan's life was a work of art. Indeed, later in the 20th century, Péladan's mysticism of the *Ordre de la Rose-Croix du Temple et du Graal* in Belgium would be one of the initiatic connections of Émile Dantinne. Using the *nom mysticum* of Sâr Hieronymous, Émile Dantinne would play an important role strengthening and uniting Rosicrucians as one of the three Emperors of the FUDOSI.

If you look carefully at modern art, with eyes that can see, you may perceive a mystical current that is the aesthetic legacy of Symbolism and the Salon of the Rose-Croix. In the 21st century the Rosicrucian tradition of promoting music and art continues through performances and exhibitions in AMORC Cultural Centres such as the Rosicrucian Egyptian Museum in San José and the Rosicrucian Cultural Centre in Paris.



Joséphin Péladan continued to do his utmost to convince the public of the value of a mystically oriented symbolic art. He still wore his violet coloured robes and his beard and hair were styled in the "Assyrian" manner. Here is an example of his handwriting.

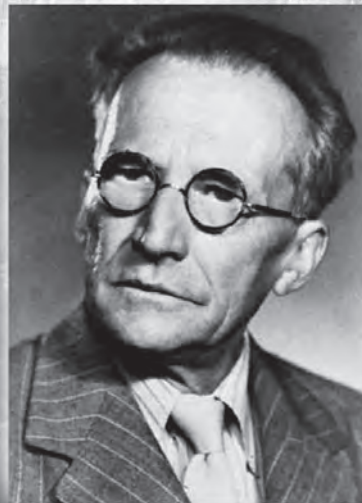


The Vision

by Erwin Schrödinger

Austrian physicist Erwin Schrödinger (1887-1961) was one of the giants of theoretical physics of the first half of the 20th Century. A close friend of Albert Einstein, he received the 1933 Nobel Prize in Physics for his now well known *Schrödinger Equation*. He was strongly influenced by the German philosopher Arthur Schopenhauer (1788-1860). As a result of this, he became deeply interested throughout his life in colour theory, philosophy, perception and eastern religion, especially the Hindu Vedānta; the goal of which is cosmic consciousness.

This article is extracted from his 1925 essay "Seek for the Road."



SUPPOSE YOU ARE SITTING ON a bench beside a path in high mountain country. There are grassy slopes all around, with rocks thrusting through them; on the opposite slope of the valley there is a stretch of scree with a low growth of alder bushes. Woods climb steeply on both sides of the valley, up to the line of treeless pasture; facing you, soaring up from the depths of the

valley, is the mighty, glacier-tipped peak, its smooth snowfields and hard-edged rock faces touched at this moment with soft rose colour by the last rays of the departing sun, all marvellously sharp against the clear, pale, transparent blue of the sky.

According to our usual way of looking at it, everything that you are seeing has, apart from small changes, been there for thousands of years before you.



After a while, not long, you will no longer exist, and the woods and rocks and sky will continue, unchanged, for thousands of years after you.

What is it that has called you so suddenly out of nothingness to enjoy for a brief while a spectacle which remains quite indifferent to you? The conditions for your existence are almost as old as the rocks. For thousands of years men have striven and suffered and begotten and women have brought forth in pain. A hundred years ago perhaps, another man sat on this spot; like you, he gazed in awe and yearning in his heart at the dying light on the glaciers. Like you, he was begotten of man and born of woman. He felt pain and brief joy as you do. Was he someone else? Was it not you yourself? What is this Self of yours? What was the necessary condition for making the thing conceived this time into you, just you, and not someone else? What clearly intelligible scientific meaning can this "someone else" really have? If she who is now your mother had cohabited with someone else and had a son by him, and your father had done likewise, would you have come to be? Or were you living in them, and in your father's father, thousands of years ago? And even if this is so, why are you not your brother? Why is your brother not you? Why are you not one of your distant cousins? What justifies you in obstinately discovering this difference, the difference between you and someone else, when objectively what is there is the same?

Looking and thinking in that manner you may suddenly come to see, in a flash, the profound rightness of the basic conviction in Vedanta: it is not possible that this unity of knowledge, feeling and choice which you call your own should have sprung into being from nothingness at a given moment not so long ago; rather this knowledge, feeling and choice are essentially eternal

and unchangeable and numerically one in all men, nay in all sensitive beings. But not in this sense, that you are a part, a piece, of an eternal, infinite being, an aspect or modification of it, as in Spinoza's pantheism. For we should then have the same baffling question: which part, which aspect are you? What, objectively, differentiates it from the others? No, but inconceivable as it seems to ordinarily reason, you, and all other conscious beings as such, are all in all. Hence this life of yours which you are living is not merely a piece of the entire existence, but there is in a certain sense the whole; only this whole is not so constituted that it can be surveyed in one single

You may suddenly come to see, in a flash, the profound rightness of the basic conviction in Vedanta:

glance. This, as we know, is what the Brahmins express in that sacred, mystic formula which is yet really so simple and so clear: *Tat tvam asi*, this is you. Or, again, in such words as "*I am in the east and in the west, I am below and above, I am this whole world.*"

Thus you can throw yourself flat on the ground, stretched out upon Mother Earth, with a certain conviction that you are one with her and she with you. You are as firmly established, as invulnerable as she, indeed a thousand times firmer and more invulnerable. As surely as she will engulf you tomorrow, so surely will she bring you forth anew to new striving and suffering. And not merely "some day:" now, today, every day she is bringing you forth, not once, but thousands upon thousands of times, just as every day she engulfs you a thousand times over. For eternally and always there is only now, one and the same now; the present is the only thing that has no end.

*One cannot but be in awe when one
contemplates the mysteries of eternity,
of life, of the marvellous structure of reality.*

*It is enough if one tries merely to comprehend
a little of this mystery each day.*

Never lose a holy curiosity.

-- Albert Einstein --



Heidelberg & the Early Rosicrucians

Part 2

by Bill Anderson, FRC



In Part 1 we saw the search for any Rosicrucian influence in the German town of Heidelberg, the capital of the Palatinate. We saw the reasons why Rosicrucians were drawn to this town and the pivotal part it came to play in European history. Now, in Part 2 we consider the story of Friedrich and Elizabeth, the Ra and Ma, if you like, of our story. We look at the wider scene in 17th century Europe for Rosicrucianism and the salutary effects of Karma.

THE CLIMB UP TO THE CASTLE CAN BE tiring, but you are rewarded with beautiful views over the old town and the river valley. Goethe, the German writer, dramatist, philosopher and Rosicrucian, whose story appeared in the June 2010 edition of the *Rosicrucian Beacon*, often visited the ruins and the gardens which were said to have inspired some of the most beautiful verses of his *West-östlicher Divan*, a collection of

poems in the Persian style, as he sat on the terraces of this very garden.

In 1618, at the beginning of the Thirty Years' War,¹ the Palatinate was one of the richest and most flourishing countries in all the German speaking lands, and Heidelberg was home to one of the most glittering of German courts. For half a century, the Prince-Electors of the Palatinate had played a highly dangerous role in German and European politics. But it was also in those





Elizabeth Stuart, born in Scotland in 1596, was the oldest daughter of James VI of Scotland, who became king of England (and thus of Britain) in 1603 as James I.

years of political ambition that the intellectual life in Heidelberg had reached its height.

In 1562, Friedrich III had introduced *Calvinism* to the Palatinate. In common with the Cathars a few centuries earlier, they strongly disliked Catholicism, regarding the church as a manifestation of Satan's power. The Protestant Union, formed in 1608, was a coalition of Protestant German states headed by Friedrich IV of the Palatinate to defend the rights, lands and people of each member state. Members included the Palatinate, Anhalt, Neuburg, Württemberg, Baden, Ansbach, Bayreuth, Hessen-Kassel, Brandenburg, Ulm, Strasbourg and Nürnberg.

There were great hopes for Friedrich V, the son of Friedrich IV, who succeeded him in 1610. His symbol was the lion, the symbolic animal of the Palatinate. After the reign of the emperor Rudolf II, the Bohemian Protestants looked to Friedrich, married to the daughter of the most powerful Protestant monarch in Europe, to save them from the Catholic Habsburgs. Many great men in Europe saw this marriage as an era of extraordinary promise. As we see in the book *Rosicrucian History and Mysteries* by Christian Rebisse, this marriage was seen as heralding a new age, and came close to the time when the Rosicrucian Manifestos first appeared in public.

Elizabeth Stuart, born in Scotland in 1596, was the oldest daughter of James VI of Scotland, who became king of England (and thus of Britain) in 1603 as James I. She was named after Queen Elizabeth of England, in an attempt to curry favour with that monarch. One of the aims of the Gunpowder Plot of 1605 (of Guy Fawkes fame) was to kidnap the young Elizabeth Stuart and put her on the throne after assassinating her father. As we know, that plot failed.

On 14th February (St Valentine's Day) 1613, Elizabeth married Friedrich and took up residence in the court at Heidelberg. Her marriage to Friedrich, Germany's premier Protestant prince, was arranged by James I in an effort to strengthen the ties of Britain with the Protestant princes of the Holy Roman Empire and increase his influence in the empire. James had recently concluded a treaty with the Union of Protestant Princes, of which Friedrich was the titular head. Sir Francis Bacon composed the starkly symbolic theatre for the young couple at their wedding, and it has been suggested that the Heidelberg Residenz with its costumed balls and theatre pieces was the inspiration for Johann Valentin Andreae's *Chymical Wedding*. Friedrich and Elizabeth are believed to have been genuinely in love, unusual for the period, and remained a romantic couple throughout the course of their marriage.

Friedrich was the son of Friedrich IV and of Louise Juliana of Nassau, the daughter of Prince William I of Orange. Friedrich's mother's half brothers were the Maurits and Frederik Hendrik, both Princes of Orange that we met in the story of the painter Torrentius in the June 2004 edition of the *Rosicrucian Beacon*. Friedrich, an intellectual, a mystic and a Calvinist, succeeded his father as Prince-Elector of the Palatinate in 1610. The uncivilised wine drinking contests for which the Heidelberg court had been famous were replaced by the gorgeous pageants and elaborate performances of instrumental and vocal music, colourful dances and magnificent fireworks. The

Many great men in Europe saw this marriage as an era of extraordinary promise.

tone at Heidelberg had definitely changed now that Friedrich and Elizabeth had taken charge.

Hortus Palatinus

The ideal of beauty is simplicity and tranquility.
Johann Wolfgang von Goethe, 1749-1832.

The *Hortus Palatinus*, or "Garden of the Palatinate," was a Baroque garden in the Italian Renaissance style attached to Heidelberg castle. The garden was commissioned by Friedrich for his new wife in 1614. It became famous across Europe during the 17th century for the advanced landscaping and horticultural techniques involved in its design, and is now considered to have been Germany's greatest Renaissance garden.

Friedrich had met the English gardener Inigo Jones and the French engineer Salomon de Caus (1576-1626)





On 14 February (St Valentine's Day) 1613, Elizabeth married Friedrich and took up residence in the court at Heidelberg.

at the royal court in London. De Caus had been involved in constructing a Baroque garden at Richmond Palace for Prince Henry of Wales, but this project had been halted following the Prince's death in 1612. He was also a favourite of Elizabeth Stuart, having been her tutor before her marriage. From July 1614 onwards, de Caus began work in Heidelberg on a new set of gardens. Some writers suspect that de Caus transferred many of his potential ideas from the Richmond project to Heidelberg, applying them on a larger scale.

At first, enormous efforts were required to lay out the garden on the mountain slope. More than two years of hard work were invested to create terraces, which were divided into individual fields called *parterres* on the broad terrain east of the Residenz. Here box trees and bitter oranges were planted, and colourful patterns of gravel and pottery fragments were laid. The steep, mountainous terrain around the castle had to be flattened and levelled up into a huge multi-levelled terrace. The result, a large 'L' shape around the castle, was then furnished between 1614 and 1619 with statues, grottos, plants, flowers and tall trees, surrounded in turn by the forest. The layout of the various exotic plants, many from the then recently discovered tropics, reflects their geographical origins and religious



The Hortus Palatinus, or Garden of the Palatinate, was a Baroque garden in the Italian Renaissance style attached to Heidelberg castle.

connotations. De Caus was particularly proud of the orange tree grove he created, populated with thirty sixty-year old orange trees specially transferred using his own methods, a significant horticultural accomplishment during the period. Other dramatic features included a water organ in imitation of the Roman writer Vitruvius' design, clockwork-driven musical automata birds who sang as nightingales and cuckoos, mazes and a recreation of the legendary animated statue of Memnon. The result was a hugely impressive Baroque garden in the Italian Renaissance style, dubbed by contemporaries the 'Eighth Wonder of the World' with its multi-level terracing.

The elaborate and ornate *Hortus Palatinus* have been interpreted in various different ways. The dominant modern interpretation of the *Hortus Palatinus* is that it is a 'magic' or 'hermetic' garden. In this model, drawing on de Caus's alleged Rosicrucian background, the complex gardens become an allegory of Rosicrucian thought, a "botanical cosmos" containing a coded secret, hidden

Drawing on de Caus's alleged Rosicrucian background, the complex gardens become an allegory of Rosicrucian thought.

deep within their design. In this interpretation, the gardens are intended to capture a universal vision, based on a union of the arts, science and religion, combined with an ancient tradition of secret wisdom handed down over the ages. The Renaissance concept of an earthly paradise created by human hands became reality in the *Hortus Palatinus*. It unites technical, aesthetic and ideological principles to form an artistic synthesis.

Only the bones of this garden survive. The surviving terraces allow us to see the structure of a Renaissance garden but the hydraulic tricks, games, musical devices and *parterres* were destroyed during the Thirty Years War. The



old castle in the Garden of the Palatinate has become the most romantic feature in one of Germany's most romantic towns, and is still a huge tourist attraction.

The Diaspora

*From the unreal lead me to the Real,
From darkness lead me to Light,
From death lead me to Immortality.
-- from the 'Bhradāranyaka Upanishad --*

In general, the affairs of the Palatinate were directed by the *Oberrat*, consisting of nine members. One of the most important of Friedrich's advisers was Prince Christian of Anhalt-Bernburg, who was a man of great amiability, charm and elegance, and had been adviser to Friedrich's father. He had governed the Upper Palatinate from its main city Amberg, in present day northern Bavaria, since 1595 and within a few years directed Palatinate policy. Since 1606, he had been in contact with Peter Vok von Rosenberg in Bohemia, a known patron of Rosicrucians, whom we met in the December 2009 *Rosicrucian Beacon* article about Rudolf II and Prague. It was under Christian's direction that the Palatinate formed a defensive alliance with Britain. When Friedrich married Elizabeth, the prestige of the Palatinate, as the leading state in the empire, was at its peak. It is believe by some that it was Christian who suggested to the Bohemian Estates that they elect Friedrich as their king, an event which led to the catastrophic Thirty Years War.

Friedrich was persuaded to aim at becoming the Holy Roman Emperor, and the first step was to be elected King of Bohemia. Of the seven Electors, he had one vote as Prince-Elector of the Palatinate, another Wittelsbach was the Prince-Elector-Archbishop of Cologne, of the Bavarian branch, while two other Protestants, the Prince-Elector of Brandenburg (his brother-in-law) and the Prince-Elector of Saxony, could reasonably be expected to support him. When he was offered the crown of Bohemia, thus giving him a potential four of the seven votes, he grabbed the chance. The Wittelsbach lineage could trace its origins to Duke Otto I of Bavaria in 1180, and before him as Counts of Wittelsbach. One of Friedrich's extended family ten generations back, was the Holy Roman Emperor Ludwig IV the Bavarian (1328-1347), so his family held the supreme power some hundred years before the Habsburgs, who as Counts of Habsburg going back to 1030, first became Dukes of Austria in 1282, and only first ruled as Holy Roman Emperor in 1438!

Urged on by his two Dutch uncles and his ambitious chancellor, Friedrich accepted the crown of Bohemia. In



Salomon de Caus 1576-1626, the French engineer engaged by the Prince-Elector, Frederick to create the technical effects of the Hortus Palatinus. Work on this formal garden, and its elaborate fountains and artificial grottoes continued until Frederick's political ambitions were decisively defeated in 1620. The Hortus was thereafter reduced to ruins, but, more recently there has been some partial reconstruction work done following the detailed plans left by de Caus in a 1620 publication (also called Hortus Palatinus) that was bound with later editions of his Les Raisons des Forces Mouvantes of 1615.

1619, Friedrich and Elizabeth moved to Prague..., "the Palatinate has gone to 'Bohemia!'" as his mother put it rather sarcastically. Friedrich's reign proved to be of short

The royal couple evacuated Prague Castle in a hurry receiving the epithets "Winter King and Queen."

duration, and in November 1620 he lost his kingdom at the Battle of the White Mountain without even being at the battle itself. The royal couple evacuated Prague Castle in a hurry. It was at this time that they received the epithets "Winter King and Queen," as they only lasted one winter! The Spanish army had invaded the Lower Palatinate and taken Heidelberg while his cousin the Duke of Bavaria's soldiers held the Upper Palatinate. Friedrich





One of the most important of Friedrich's advisers was Prince Christian of Anhalt-Bernburg, who was a man of great amiability, charm and elegance, and had been adviser to Friedrich's father.

was desperately searching for somewhere to go. He was turned down by his brother-in-law the Prince-Elector of Brandenburg. Not even his father-in-law James I offered them asylum! He was too busy flirting with Spain and the Habsburgs. Eventually the Princes of Orange offered

Princess Elizabeth was considered to be one of the wonders of her age and she was able to more than hold her own in scholarly, scientific debates.

their nephew and his entire family refuge in The Hague. Friedrich and Elizabeth had 13 children, one of whom was Prince Rupert of the Rhine, the Duke of Cumberland (1619-1682), who was born in Prague while his parents were King and Queen of Bohemia. Although best known for fighting in the English Civil War for his uncle Charles I, he was a noted soldier, admiral and scientist, and was a founding member of the Royal Society under his cousin Charles II.



In 1619 Friedrich accepted the crown of Bohemia; in that year Friedrich and Elizabeth moved to Prague.

Their daughter Henrietta married the fellow Calvinist Prince Sigismund Rákóczi of Transylvania (1622-1652). It is one of his brother George's descendants we met in the June 2010 *Rosicrucian Beacon* as possibly being the Count of St. Germain. Their youngest daughter Sophia (1630-1714), married Ernst August, Duke of Braunschweig (Brunswick)-Lüneburg, the Prince-Elector-designate of Hannover; their son George became King George I, from whom the present British royal family are descended. So, for a hundred years, the British kings were also Prince-Electors of the Holy Roman Empire until Napoleon dissolved the empire in 1806.

Descartes

Adrien Baillet, the French biographer of René Descartes states that in 1618, the young Descartes left France for Holland and enrolled in the army of Prince Maurits of Nassau, the uncle of Friedrich V. In 1619 he moved to Bavaria, where he joined the army of the Wittelsbach Duke Maximilian I, only to find that the army was fighting against Friedrich V, now as King of Bohemia. It was during this winter campaign on the Danube that Descartes fell into a series of profound meditations. He lived a solitary and meditative life



throughout that winter and it was during this time that he heard about the “Brethren of the Rosy Cross.” He tried to find them but without success.

In 1621 after the Battle of the White Mountain, Descartes travelled through Moravia, Silesia, northern Germany and the Netherlands and returned to Paris in 1623. In 1640, he was introduced to Elizabeth, now known as the Queen of Bohemia’s court. He had been living in Holland since 1637. As a philosopher and man of letters, he became the tutor of Friedrich and Elizabeth’s scholarly daughter Princess Elizabeth. In 1644 he moved into a small chateau near Leiden to be near the princess. Princess Elizabeth was considered one of the wonders of her age and she was able to more than hold her own in scholarly, scientific debates with the foremost university professors. She loved Descartes’ writings and became his disciple, studying metaphysics and mathematics with him.

They had philosophic tastes in common too. He even dedicated his opus *Passions de l’Ame* to her. It has even been said that some papers have been found showing that Descartes was a member of a Rosicrucian lodge in The Hague. When Princess Elizabeth’s brother Karl Ludwig, who was married to the granddaughter of Landgraf Moritz of Hessen-Kassel, another patron of the early Rosicrucians, regained the Palatinate, Elizabeth tried to persuade Descartes to return with her to Heidelberg. But he received what he thought was a better offer from Queen Christina of Sweden and moved there instead..., a tragic mistake that led to his death in 1650.

Rosicruciana

Under the authority of Landgrave Moritz of Hessen-Kassel, the city of Kassel was by 1615 a known centre of Rosicrucian activity where the first two Rosicrucian Manifestos were published. Heidelberg however remained the undisputed centre of Rosicrucian renewal. Other patrons of the early Rosicrucians were Landgrave Ludwig V of Hessen-Darmstadt, Johann-Georg the Prince-Elector of Brandenburg, Prince Christian of Anhalt-Bernburg as well as our Friedrich V the Prince-Elector of the Palatinate

Tübingen, a town which saw the genesis of Rosicrucianism, was further up the river Neckar from Heidelberg. It was part of the Duchy of Württemberg, whose rulers were close friends, allies and fellow Protestants with the Prince-Electors of the Palatinate. Johann Valentine Andreae (1586-1654), whom some believe may have been the author of one (and perhaps all three) of the Rosicrucian Manifestos, was a member of the Tübingen circle. His grandfather had been given a coat-of-arms by the Prince-Elector Ottheinrich himself. The arms depicted a St Andrew’s cross with four roses.



A depiction of the Battle of the White Mountain fought near Prague on the 8th November 1620, an early encounter in the Thirty Years’ War.

Andreae’s book, *The Chymical Wedding of Christian Rosenkreutz* is seen as a forerunner of Goethe’s *Faust*, another Rosicrucian inspired work.

Count Michael Maier (court physician to Rudolf II and a Rosicrucian) wrote the book *Themis Aurea*, published in 1618, where he described, in a veiled manner, the meeting place of the Rosicrucians. This description brings to mind the Residenz at Heidelberg: “*That each brother of the Fraternity shall every year upon the day C. make his appearance in the place of the Holy spirit, or else signify by letters the true cause of his absence.*” And also:

“It is not necessary that any should know their place



René Descartes became the tutor of Friedrich and Elizabeth’s scholarly daughter Princess Elizabeth. In 1644 he moved into a small chateau near Leiden to be near the princess.



of meeting, but they whom it properly concerns. We are sure that it is not in Utopia, or amongst the Tartars, but by chance in the middle of Germany; for Europe seems to resemble a virgin, and Germany to be her belly; it is not decent that a virgin should discover herself, lest she rather be accounted a strumpet than a Virgin: let it suffice that we know her not to be barren; to have conceived, yea and

money, the Queen of the world.”

The three Hesperian nymphs were goddesses of the evening and the garden of the golden apples in the west. It was the golden glow of these apples that was regarded as the source of the brilliant, golden light of sunset. Johann Conrad Beissel (1691–1768) was the German-born religious leader who in 1732 founded the Ephrata Community in Philadelphia, Pennsylvania. Interestingly, he came from Eberbach in the Palatinate near Heidelberg.

In this milieu of religious turmoil the Rosicrucian manifestos appeared.

brought forth this happy Fraternity: although hers is a virgin womb, yet she have teemed with many rare and unknown arts and sciences. We mean Germany which at present flourishes and abounds with roses and lilies, growing in philosophical gardens where no rude hand can spoil or crop them.

“The Hesperian nymphs have their abode here. Aegle, Heretusa and Hespertusa with their golden boughs, lest they again become a prey to Hercules, are here secured. Here are Geryon’s vast bulls in fair and safe pasture, neither Cacus, nor any malicious person can steal or persecute them. Who can deny that the golden-fleece is here, or the princely garden of Mars and Aeta who is feigned to be the son of Phoebus and Phaeton’s brother? Here are fed the sheep and oxen of the Sun called Pecudes, whence is derived the word Pecunia,

Epilogue

Nowadays, the castle has become more of a Romantic symbol. Those parts of the castle still standing are used for banquets, balls and theatrical performances. During the summer, you can find outdoor performances for musicals such as *The Student Prince*, which was set in Heidelberg, or for classical concerts. I think Friedrich and Elizabeth would have approved.

In the early 17th century, Europe was in great religious turmoil: Protestants versus Catholics. It was into this turgid atmosphere that the Rosicrucian Manifestos appeared, offering a way out, a better future for the peoples of Europe. However the turmoil culminated in the holocaust that was the Thirty Years War, which devastated so much of central Europe..., and much, so much, was irretrievably lost or destroyed.

Finding traces of the early Rosicrucians in Heidelberg proved an elusive task. I discovered many clues and got various insights into that time. But like the earliest Brethren of the Rosy Cross themselves, physical proof must wait till some later time. What we can be sure of is that the ruling Wittelsbach family actively encouraged and supported the early Rosicrucians. Friedrich V surrounded himself with people who dared to think independently and had a vision for the future. There was an intellectual fervour in Europe at this time, and the Electoral court at Heidelberg was a magnet for intellectuals from all over Europe, people who wanted to escape the shackles of a church whose dogmas at



Extract from Themis Aurea (1618) by Michael Maier where he writes of the “Brethren of the Rosie Crosse.”



the time kept all intellectual curiosity firmly in check.

My mind went back to Southern France and the Cathars of the 12th and 13th centuries, where it seems similar circumstances prevailed. Is there any link, however tenuous, between the events in the Cathar lands and the Rosicrucians and Heidelberg? I believe so. Religion aside, the atmosphere of culture and open-mindedness that prevailed in both times, and the French Huguenot disenchantment with the established church and their subsequent flight out of France to places like Heidelberg, helped to spread an atmosphere of enquiry that led ultimately to the modern world we live in today.

*For every thing there is a season,
and a time for every matter under heaven:
A time to be born,
and a time to die;
A time to plant,
and a time to pluck up what is planted;
A time to kill,
and a time to heal;
A time to break down,
and a time to build up;
A time to weep,
and a time to laugh;
A time to mourn,
and a time to dance;
A time to throw away stones,
and a time to gather stones together;
A time to embrace,
and a time to refrain from embracing;
A time to seek,
and a time to lose;
A time to keep,
and a time to throw away;
A time to tear,
and a time to sew;
A time to keep silence,
and a time to speak;
A time to love,
and a time to hate;
A time for war,
and a time for peace.*

-- Ecclesiastes 3:1-8 --

ENDNOTES

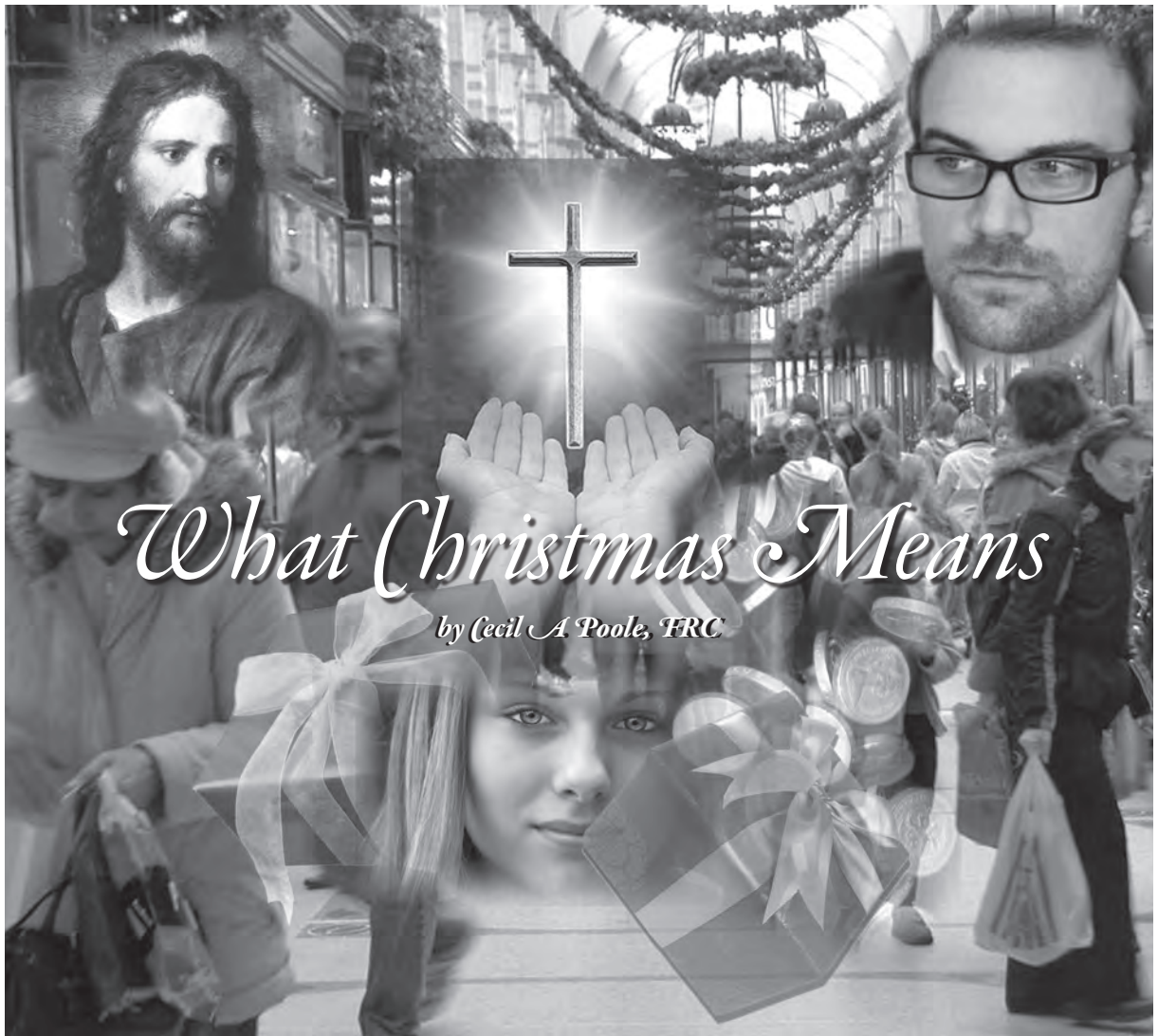
1. Fought between France and the United Provinces on one side and the House of Habsburg (Spain and Austria) on the other.
2. *Der Himmelsstürmer, Ottheinrich von Pfalz-Neuburg* by Klaus Reichold. ISBN: 3-7917-1911-4



Heidelberg castle overlooking the river Neckar and the old bridge; from a contemporary engraving by Matthaeus Merien.

3. *The Winter King: Frederick V of the Palatinate and the Coming of the Thirty Years' War* by Brennan Pursell. ISBN: 0-75463-401-9
4. *Heidelberg, der Schloss- und Stadtführer*. ISBN: 978-3-89917-259-1.
5. *Heidelberg und seine Kurfürsten* by Wolfgang von Moers-Messmer. ISBN: 3-89735-160-9.
6. *Initiatenorden und Mysterschulen* by Lothar Diehl. ISBN: 3-88468-071-4.
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9. *The Devil's Doctor, Paracelsus and the World of Renaissance Magic and Science*. by Philip Ball. ISBN: 9-78009-945-787-9.
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14. *The Stuart Princesses* by Alison Plowden. ISBN: 0-7509-3238-4.
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What Christmas Means

by Cecil A Poole, FRC

IN THE WESTERN WORLD, AT LEAST in those parts where Christianity is the dominant religion, you don't necessarily have to be a Christian to celebrate Christmas. While Christmas is considered one of the most important religious holidays for Christians, it has also come to be known as a general holiday and is celebrated not only by Christians but also by many who belong to other religions.

To children, Christmas is probably the most important holiday of the year, and even the average adult, if they're honest, will acknowledge that Christmas is the most important of all holidays. Being near the end of the year, it is symbolic of the culmination of a year's work. It's an observation of an outstanding event, and traditionally, it has become the principal annual holiday or feast time.

But what do you think of when Christmas is

mentioned? We all react in different ways, and these reactions are associated with our viewpoint about the holiday. Do you think of presents? Do you think that Christmas is no more than an excuse for exchanging presents? I say exchange, for are you not more interested in what you receive as opposed to what you give? Do you add up your total presents after Christmas and think that you have not received as much as someone else?

Instead of presents, is expense the first idea that comes to mind when you mention the word "Christmas?" When you think of Christmas do you associate the word with religion, peace and happiness, or is Christmas merely a holiday?

These reactions are typical of many people with regard to this seasonal event and unfortunately today the message of Christmas is all but lost. Nowadays, Christmas decorations begin to appear in the shops even



before autumn is well under way. Christmas has become so commercialised that this emphasis has caused me, as well as many others, to react, as I have here, by referring to presents and expense as the first two responses that come to mind with the mention of Christmas.

This reaction that may be yours or mine may be a greater insight into our character than we may wish to admit. How we react to the simple concept of this holiday is an indication of what we are thinking. If presents and expense are more prominent in our thoughts than religion, the hopes of peace and happiness for each of us and the world, then certainly something has gone wrong. Unfortunately, this is probably true of a great many people.

What should Christmas mean? Should it be a reflection of our philosophy of life limited to the exchange of presents and the amount of money it's going to cost, or should it carry an implication far deeper? Whether or not we are Christians doesn't in any way detract from the importance of the life of the individual whose birth we traditionally observe on this holiday. He has been called the Prince of Peace, and surely it would be more practical and even more advantageous to us as individuals if our reaction to Christmas was one of peace rather

than presents and expense. If the idea of peace was so instilled in everyone's mind that the word "Christmas" would bring the immediate thought of peace instead of any other concept, much that we do today to protect ourselves against the possibility of those who might upset the peace of the world might be postponed. Apart from the religious implication, Christmas should be our rededication to peace. Christmas represents a time of

Unfortunately today the message of Christmas is all but lost.

birth, an opportunity for something different, new or novel to come into existence; therefore, Christmas should carry the connotation of a new life, of a better life.

Let's hope that as we start to think about Christmas, we'll make more effort to remember the true meaning of this particular holiday. Regardless of our philosophy of life, regardless of our economic status or our social, political and religious affiliations, we all may truly believe, practise and instil into our own lives and the lives of those about us the concept of "Peace on Earth, good will toward men."



The Endless

by O J Rankin, FRC

THE FIRST LINK OF AN ENDLESS chain bracelet is a mystery. Once joined to the adjoining free link, there are no first or last links. Even the person who made the bracelet cannot find them. Their identity is lost in the Oneness of the whole bracelet.

Man is like a link in an endless chain. God cannot find the first or last link, for it is the whole chain, including beginning and end, eternally linked with Oneness.

Meister Eckhart taught that "*the Godhead is absolute*

essence, unknowable not only by man but also by itself."

Separateness is as inconceivable as a beginning or end. There is only Oneness, which is more than Unity.

As links in an endless chain we can only "know ourselves" by knowing the whole. We cannot know God without knowing ourselves, and we cannot know ourselves without knowing God. And we see God only through the eyes of God.

We are always becoming until we become. To Know Thyself means first to think thyself, then learn thyself, then know. It is indeed true that all is within.



A Plea for Peace

by *Narada Maha Thera*



The Venerable Narada Maha Thera (1898-1983,) was a Theravadan Buddhist monk and translator, the Superior of Vajirarama Temple in Colombo. He was a popular figure in his native country, Sri Lanka, and beyond. This article, written during the so called "Cold War" period, has as much relevance today as it did then.

THIS CHAOTIC, WAR-WEARY AND restless world appears to be almost morally bankrupt, although, no doubt, it has nearly reached the zenith of material progress. The ingenuity of modern man has created marvels in every sphere of life, except perhaps in the moral sphere. Seldom, if ever, do we hear of any modern saints.

Scientists, on the contrary, have advanced so amazingly in their respective fields that science has now

become both a blessing and a curse to mankind. Some have conquered matter and space; others have even gone to the extent of prostituting science to cause irreparable loss and indescribable suffering to millions of men, women and children. Ordinary bombs that once rained from the heavens have now become obsolete as we have produced better ways of mass killing.

Some materialistic-minded military leaders, on the other hand, probably due to their greed for power,



possessions and pride of position are ruthlessly sacrificing the most precious thing on earth, life, at the altar of brute force for the sake of national prestige or for the sake of insignificant bits of useless earth.

Suffering

As a result of this deplorable situation in world affairs today everyone suffers; the poor and the helpless suffer most. Brilliant sons perish in their prime of manhood, while “merchants of death” thrive on their profits derived from the victory of death over life.

Peace Conferences, World Congresses of Faiths and Summit Talks are conducted and motivated by high principles in peaceful halls. But at the same time, nations, great and small, waste enormous sums of money running into billions on their armament race. They are suspicious and mortally afraid of one another in spite of the United Nations.

The sponsors and leaders of these peaceful conferences should be congratulated on their efforts to establish peace and happiness among mankind. But I am tempted to question whether these conferences, inspiring addresses or persuasive articles will produce any appreciable effect on the governments of nations and the people who control the lives of others and who aspire to rule the world not by love and right but by force and might.

We might even lament that the so-called world religions have pitifully failed to establish peace and

Talks are motivated by high principles in peaceful halls, while nations, great and small, waste enormous sums of money on their armaments.

goodwill on earth. Perhaps it would be more nearly correct to state that their followers have unfortunately failed to translate into actual practice the religious principles which they themselves profess.

Who then is to be blamed for this deplorable state of affairs in this deluded world? None, but man himself. Man makes or unmakes the world. What man creates, he can uncreate. Man creates his own heaven and his own hell. He himself is his creator; he himself is his destroyer.

The Antidote

In this complex machinery of man, there is an invisible powerful force called mind, which, like electricity, may serve as his bitterest foe or greatest friend. Latent in his mind are a rubbish-heap of evil and a storehouse of virtue. In the rubbish-heap are found three impurities that defile



and ruin him. The first is lust, attachment or selfishness which tends to accumulate and create. The second is anger or aversion which tends to divide and destroy. The third is ignorance or stupidity which tends to both create and destroy.

A boil cannot be cured by merely cutting it out with a knife. The inherent impure blood may produce more boils. The root causes of it should be investigated and removed to effect a complete cure.

Until and unless these three universal evil roots, latent in all in varying degree, which are solely responsible for the ills of life, are eradicated and their opposite virtues of non-attachment or unselfishness, loving kindness and wisdom-are fully developed, no peace and real happiness can ever be guaranteed.

It is left to the respective Governments and public bodies to understand causes and remedy defects and also to provide the suitable environment and other necessary facilities for the equally essential material and spiritual progress of mankind. It is the paramount duty of religions to cater mainly to the moral and spiritual development to make men and women ideal citizens.

A reform of the present situation of the world is essential. For such a reformation a radical change in the conditions of the environment, physical, economic, political, social, psychological, educational and religious, is paramount.

The Cure

It is gratifying to note that respective Governments, both old and new, and philanthropic bodies are honestly attempting to eradicate poverty, disease and ignorance that prevail among the masses which comprise the majority of



mankind. These three pathetic conditions exist more so in Asia and Africa than in materially advanced America, Europe and Australia.

For substantial peace in a civilised world, justice and tolerance must prevail. It is cruel and disgraceful for the powerful nations to bluff, bully, swindle and plunder the weaker nations. When rulers become aggressive, unjust, corrupt and intolerant, it is natural for people to resent and revolt. The inevitable consequences baffle description.

Fortunately, in certain cases the oppressed masses resort to passive resistance and non-violent methods with success. Unfortunately, in some cases people are compelled to resort to violence. History records that some freedoms were achieved through evolution and some through revolution. For instance, Canada gained freedom through evolution, while the United States gained hers through revolution.

But force however, will be met with force; bombs will be met with bombs; vengeance with vengeance. Retaliation is ever painful and will never lead to peace. As the Buddha advises: "*Hatreds do not cease by hatreds but*



by love." Though somewhat difficult in this modern world, the Buddha's exhortation is to conquer anger by love, evil by good, the greedy by generosity, and the liar by truth.

Children Learn What They Live

by Dorothy Law

- If a child lives with criticism, she learns to condemn.*
- If a child lives with hostility, she learns to fight.*
- If a child lives with fear, she learns to be apprehensive.*
- If a child lives with pity, she learns to feel sorry for herself.*
- If a child lives with ridicule, she learns to be shy.*
- If a child lives with jealousy, she learns to feel guilty.*
- If a child lives with tolerance, she learns to be patient.*
- If a child lives with encouragement, she learns to be confident.*
- If a child lives with praise, she learns to be appreciative.*
- If a child lives with acceptance, she learns to love.*
- If a child lives with approval, she learns to like herself.*
- If a child lives with recognition, she learns it is good to have a goal.*
- If a child lives with honesty, she learns what truth is.*
- If a child lives with fairness, she learns justice.*
- If a child lives with security, she learns to have faith in herself and those about her.*
- If a child lives with friendliness, she learns that the world is a nice place in which to live.*



An Initiatic Discovery of Egypt

2nd – 15th September 2010

by *Paul Goodall, FRC*



Egypt is an image of heaven, or to speak more exactly, in Egypt all the operations of the powers which rule and are active in heaven have been transferred to a lower place. Even more than that, if the whole truth be told, our land is the temple of the entire cosmos...

*Asclepius 3.29 from the
Corpus Hermeticum*

BIRTHPLACE OF ROSICRUCIAN philosophy and its teachings, the land of Egypt has a special place in the hearts of Rosicrucians. The land was steeped in great mystery up to modern times when the hieroglyphic writing of its people began to be transliterated and translated into French and English in the 19th century. It has always been recognised as the crucible from which a universal philosophy, the

philosophia perennis or perennial philosophy (a term coined by Leibnitz) evolved. For many decades the Rosicrucian Order has conducted pilgrimages to this ancient land and those who have participated in these initiatic journeys consider themselves very fortunate indeed, having breathed the air of Egypt and felt the presence of the divine in its temples and monuments.

Jeremy Naydler, in his *Temple of the Cosmos*,¹ quotes the great Hermes Trismegistos as saying that following the





As the sun made its presence felt so strongly we were attuned to the concept of Ra traversing the sky in his solar barque depicted at the top left of this composite picture... On day 4 we visited a remarkably preserved solar barque specially housed at the Giza plateau. It is 43.3 metres long and 5.9 metres wide and was uncovered in 1954 on the south side of the Great Pyramid of Khufu. The significance of this ancient replica is still debated. The Pyramid Texts clearly state that at the end of the pharaoh's life on Earth, his soul ascends to the heavens in the solar barque to join his father Ra. The arguments are about whether this boat was purely symbolic, being part of the burial goods, or whether it was actually used in the funerary procession to transport the body of the king by river to his pyramid complex.

desolation of Egypt there would be a renewal of human consciousness of the sacred and a general reawakening to the divine. This might seem at this present time as an ideal rather than as something tangible in today's world. But this cosmic cycle will be eventually be fulfilled and I am sure that some of us experienced this future reality while meditating in many of the holy places we visited.

The Landscape

The first thing that strikes one in Egypt, particularly during the summer and especially the further south one goes, is the heat; a heat generated by the ever present sun. It was recognised that within this celestial phenomenon was a divine presence which the ancient Egyptians aligned with their god Ra. The following hymn of praise to the solar deity Ra, from the "Egyptian Book of the Dead," offers a glimpse of the Egyptian reverence for the solar disk, or the principle embodied by it.

"Homage to you, O you glorious Being, you who are endowed [with all sovereignty]. O Tem-Heru-Khuti, when you rise in the horizon of heaven, a cry of joy goes forth to you



The Egyptians divided their physical world into three main divisions, each associated with a god: the earth was represented by Geb, the sky by Nut and the intervening atmosphere by Shu.

from all people. O you beautiful Being, you renew yourself in your season in the form of the Disk, within your mother Hathor. Therefore in every place every heart swells with joy at your rising forever. The regions of the South and the North come to you with homage, and send forth acclamations at your rising on the horizon of heaven, and you illumine the Two Lands..."²

The sun really made its presence felt as we travelled from Cairo in the north to Abu Simbel in the south in just one day, some 530 miles as the falcon flies. Abu Simbel is situated just south of the Tropic of Cancer in the equatorial zone, and the extremes in temperature were very apparent, flying, as we did, from Cairo to Aswan, and then by coach to Abu Simbel.

Snaking beneath the sky throughout the length of the land is the inescapable River Nile, the life blood of Egypt. It is truly remarkable when one observes the direct contrast between the desert and the arable green pastures bordering this waterway; a sight that really demonstrates how important the Nile was and still is to the land and its people. Before the construction of the Aswan Dam its relatively reliable annual inundation allowed a stable agricultural community to survive in an otherwise harsh environment although occasional high flooding could

Snaking beneath the sky throughout the length of the land is the inescapable River Nile personified as the god Hapi.

be very destructive. The Nile itself was personified as the god Hapi. An androgynous deity, we might see the male and female symbolic aspects of the land brought together, reinforcing the life giving power of this central



waterway. In ancient times the Egyptians simply called it “iteru” meaning river. We had the good fortune to travel this waterway by cruiser from Aswan to Luxor giving the group a chance to observe the profusion of greenery that exists along its banks and how important the River Nile must have been to the survival of ancient Egyptians.

In those ancient times, Egypt was known as the “Two Lands,” divided geographically by the delta region in the north and the rest of the Nile valley in the south. There was an underlying polarity in this division where the rich delta was the domain of Horus and the more arid desert region that of Seth. The Egyptians perceived a further geographical polarity in the Black land of the Nile and the Red Land of the desert. We observed this at first hand from the Nile cruiser where the vegetation was sharply delineated against the desert without any petering out. We might see these polarities as forming a metaphysical cross upon the land being further enhanced by the division between earth and sky giving six points of reference and with a seventh, perhaps, in the observer.

The Egyptians divided their physical world into three main divisions, each associated with a god: the earth was represented by Geb, the sky by Nut and the intervening atmosphere by Shu. During our two weeks of travelling, each of these component parts made their presence felt and it is not difficult, having experienced the landscape at firsthand, to see why the ancient Egyptians observed this.

For example, I have already spoken about the impression of the landscape and the inescapable heat of the day, but the night was indeed another experience



Agilkia island seen from our motor boat on the morning of day seven; situated behind the kiosk of Trajan and to its right is the pylon and forecourt of the healing temple of Isis, part of the Philae temple complex.

in itself. There were two occasions in particular that were moving in their splendour: the first was during the sound and light show we attended at Abu Simbel. This was presented at night while we were seated before the magnificent and colossal temples of Rameses II and his Queen Nefertari. The sound and light show projected

Of all the temples and monuments we saw soaring majestically from the ground Akhetaten seemed the most desolate.

against the two temples was incredible in itself with its drama and visual display accompanied by a stirring musical score and theatrical voiceover. But in places during its performance where the display stopped for effect, we



The sound and light show at Abu Simbel projected against the two temples of Rameses II and Nefertari was incredible with its drama and visual display accompanied by an emotional musical score and theatrical voiceover.



were left in complete darkness with the majestic night sky arrayed above us. Its beauty was beyond words as we observed the Milky Way arching over us, mirroring the life giving Nile of the landscape below. At one point, as I gazed at this spectacle, a meteor slowly burned itself out in the atmosphere to my left and I was moved to reflect on how sights such as this were instrumental in bringing about the Egyptian worldview. Following the show, I learned that other members of the group were also inwardly moved by the awe-inspiring sight of the night sky.

If I might indulge the reader further, there was another occasion that indirectly made me appreciate the intimate relationship between the night sky and the ancient Egyptian mentality. On day seven we were up before dawn in order to visit the healing Temple of Isis, part of the island complex of Philae. This temple complex was rescued in 1960 and moved to the nearby island of Agilkia before the construction of the Aswan Dam which would have left it completely submerged. We used a motor boat to cross the head of Lake Nasser, that part of the Nile formed by Aswan Dam. As we made our way across the water in the darkness I could see the bright star Sirius, a manifestation of Isis in Egyptian mythology, perched several degrees over the horizon and above it the important constellation of Orion which the Egyptians equated with Osiris, the Lord of the Underworld and beloved husband and brother of Isis.

As I gazed out at the night sky deep in thought and just aware of the chugging of the motor, I glanced at the still water of the lake which was also dark, and saw to my joy the reflection of Sirius (Isis) shimmering and winking like a jewel on its surface. Sirius, the “Dog Star,” is the brightest star in the night sky and above the others it shone out of the water, presenting for me a deeply moving sight. A late Egyptian text quotes Isis as saying:

*I am the one who rises in the Dog Star [Isis].
I am the one called goddess by women.
I separated the Earth from the Heaven.
I showed the paths of the stars.
I regulated the course of the Sun and Moon.*³



The partially restored small Aten temple at Tell-el-Amarna with its twin pillars facing the Nile.



An aerial view of the central city of ancient Akhetaten with the perimeter of the Great Aten Temple clearly delineated even though the northern enclosure wall of the temple is buried beneath a modern cemetery.

For the Egyptians the star Sirius was central in one of their calendrical systems. They called it “Sopdet” (Greek: Sothis) and the so called Sothic calendar of 365¼ days was based on the heliacal rising⁴ of this star which also heralded the inundation of the Nile.

Akhetaten

One of the many places we visited was the site of the city of Akhetaten known today as Tell-el-Amarna in the modern province of Minya. The name derives from the Egyptian word for “horizon” which was *akhet*, hence Akhetaten or the “Horizon of the Aten.” Built by the pharaoh Akhenaten (Amenhotep IV), this was for some 14 years the capital of Egypt. Of all the temples and monuments we saw soaring majestically from the ground, this appeared the most desolate. As the group walked closer towards the particular part we were visiting the atmosphere of bleakness intensified, and given the special status with which Akhenaten is held by Rosicrucians this was initially disheartening.

The city of Akhetaten was in its time of some considerable size, being around six to eight miles in length along the eastern bank of the Nile and bounded on the other three sides by cliffs where Akhenaten left a series of monumental inscriptions in which he outlined his reasons for moving here and his architectural intentions for the city in the form of lists of buildings. While there is still a fair bit of archaeological evidence in the form of shallow wall boundaries over some portions of the city, it is not on the scale of the other temples and monuments we visited during the tour and much of it is still buried by sand but visible from aerial photographs.



What we saw at a partially restored small Aten temple were a set of twin pillars, the left being full height and the right, three or four metres off the ground, both forming a frame for the distant horizon upon which one can still observe the “V” shaped intersection in the cliffs from which Akhenaten would at certain times of the year watch the sun disk arise. There were a number of such temples throughout the city, some larger and some smaller. Since the city was quickly built with sun-dried mud bricks it was just as quickly demolished and defaced after the death of Akhenaten which is why so little remains to be seen today.

However desolate this site seemed, the group stood quietly, reflectively and in a meditative frame of mind; it was tantalising to think that Akhenaten himself may have stood in the very spot where we were and we felt especially conscious of the significance of this place as a nursery for the three great monotheistic beliefs which followed.

The Akh Menu

Another equally special site for us was the so called *Akh Menu* (meaning something like “Glorious Monument”) of Thutmosis III inside the Karnak Temple complex at Luxor (ancient Thebes from the Greek, but in Egyptian it was called *Waset*). Situated in the precinct of Amun-Re this building is thought to have been originally constructed to celebrate the *heb sed* (Festival) of this pharaoh. This was a ritual that celebrated the continuing reign of the king and involved among other things a test of his fitness and strength. Given this pharaoh’s Rosicrucian connection we were especially interested in seeing a particular part of the Akh Menu: this was an inner temple sanctuary, the holy of holies, which was secret and sacred in its time and a place of initiation. Its entrance was also concealed to all except the highest initiates.



The entrance to the sanctuary of Thutmosis III within the Akh Menu looking toward the altar.



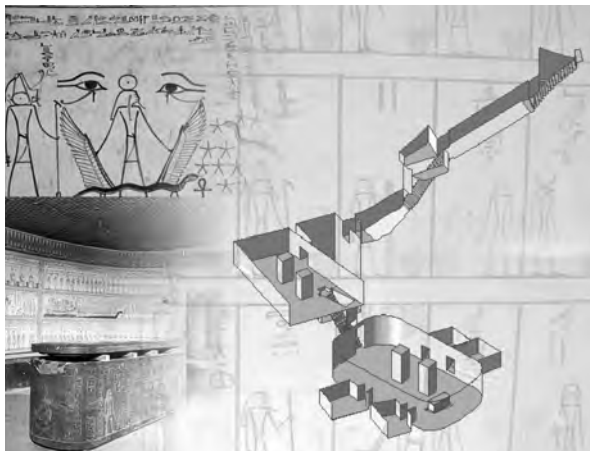
The small statue of Amun (or Amun-Re) recessed into the north eastern side of the altar situated in the sanctuary of Thutmosis III in the Akh Menu.

The exact purpose of the Akh Menu is still debatable but something interesting resonates here with us concerning initiation and the “akh” part of the title in the name Akh Menu. Reading through Naydler’s thoughts about the spiritual psychology that permeated the ancient Egyptian mind, he describes what he calls three states of consciousness; they are as follows:

- The *ka*, related to Horus; an invisible part of the physical body but depicted as a spiritual double and forming a protective “energy” directed by the ancestors toward the physical world;
- The *ba*, related to Osiris; a “more refined, more spiritualised psychic force” that is active during sleep, the “after-death consciousness” and during the initiation process;
- The *akh* itself, associated with Ra and sometimes translated as “intelligence,” is the *ba* divinised, and conveys notions of light such as shining, illumination and irradiation.⁵

It is the last that connects closely to the initiation operations in the sanctuary mentioned above, although all are intimately related to each other. Naydler tells us that “*the archetypal field of the akh is the light-filled heaven, presided over by the sun god Ra.*” During ceremonies, the pharaoh becomes a “shining one” radiating light throughout the universe in imitation of Ra himself. The characteristic of the akh is the power of inner-self regeneration or rebirth. It should be noted that in this initiation sanctuary there is a small statue of Amun (or Amun-Re) recessed into the north eastern side of the stone altar, presumably for the observation of Thutmosis III himself. This feature is in keeping with the general function of the Amun-Re precinct of Karnak. By this period Amun and Ra had become combined into Amun-Re with *Amun* representing the essential and the hidden, whilst *Ra* revealed divinity. Fortunately for our group, we had entered Karnak in the early morning as the sun was about to rise which gave us a lot of time to remain in this special place and to reflect and meditate on these things.





Diagrammatic view of the descent into the tomb of Thutmose III; the sarcophagus on the left is situated in the lower chamber which can be seen in the diagram and also pictured here is a scene from the Amduat which decorates the walls of both chambers.

Kom Ombo and Edfu

Two other temples visited were at Kom Ombo and Edfu between Luxor and Aswan. The Kom Ombo Temple dates to around 180 BCE to the time of the Ptolemies and is built on a high dune overlooking the Nile. It was dedicated to two deities: Sobek and Horus the Elder (Heru-ur or Haroeris). There is also a water well west of the temple which is interesting since it is constructed in the shape of an *ankh* (the Egyptian hieroglyph for life). The well is very deep because of the temple's elevation

above the river. This allowed pure water, in theory from the primeval waters themselves, to be drawn within the sacred area, avoiding pollution from the outside world...; hence the well's unique design and shape.

The group was fortunate in having a private night-time visit to the Temple of Edfu which was devoted to the god Horus. This is another Ptolemaic edifice, its construction beginning in 237 BCE by Ptolemy III Euergetes I and finished by a later Ptolemy in 57 BCE. This is not only the best preserved ancient temple in Egypt, but the second largest after Karnak.

Valley of the Kings

On day ten we travelled to the west bank of ancient Thebes, the Valley of the Kings, where we visited several Royal Tombs including that of Thutmose III which was discovered in 1898. We had to climb a very high set of steps, around 30 metres, to get to the entrance; after this, accompanied by stagnant air and the ever present heat, we made a crouching descent until we reached the first (well lit) chamber below. This is the vestibule or anti-chamber and is decorated with the 741 divinities of the *Amduat* ("Book of the Secret Room"), an account of what happens in the Afterlife. The book is divided into twelve parts representing the hours of the night. From here one descends again to the large burial chamber itself which houses the red quartzite sarcophagus. The walls of this chamber are adorned with the complete text of the Amduat.



The Temple of Hathor, striking for its departure from the standard architectural style of the capitals of the columns, employing instead the head of the goddess Hathor to whom the temple was dedicated.





Approaching the entrance to the mortuary temple of Seti I at Abydos.

In the afternoon we visited the mortuary temple of Queen Hatshepsut at Deir-El-Bahri, the only woman to directly rule as pharaoh (1503-1482 BCE). This temple is set against a very high backdrop of cliffs on the western side providing a stunning sight especially when one is in the courtyard looking directly up to the edge of the cliff behind it.

Denderah

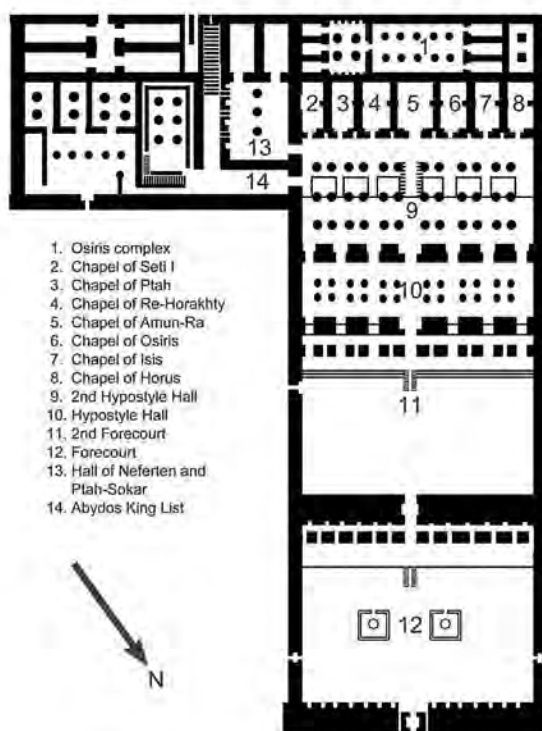
The next day we travelled to Denderah, about 70 kilometres (44 miles) north of Luxor to visit the large Temple of Hathor. This particular temple does not have the characteristic sloping pylon at the entrance that we saw at Karnak and Luxor. Also the design of the capitals of the columns departed from tradition, that is papyrus leaves or lotus buds; instead they have Hathor heads to reflect the deity to which the temple was dedicated. This temple was immensely interesting for the many features it has; especially so was the so-called Second Chapel of Osiris, reached by ascending a passageway of stone stairs to the roof and crossing this to a small courtyard and the entrance to the vestibule. This displayed on its ceiling a plaster copy of the familiar circular zodiac, the original having (amazingly) been removed by Napoleon's Expedition and is now in the Louvre.

Abydos

Again in the afternoon we travelled to Abydos in order to visit the Temple of Seti I. The site of Abydos, known as "Abdju" in ancient Egyptian was an important one being the main cult centre of Osiris, god of the dead. Indeed, one of the principal epithets of Osiris was "Lord of Abydos." The temple itself was initially built by Seti I but finished by his son, the great Rameses II. It is one of the most impressive religious structures in Egypt. Incorporated into this structure at the rear of the temple are seven sanctuaries or chapels dedicated (in order from left to right) to Seti I,

Ptah, Re-Horakhty, Amun, Osiris, Isis and Horus. Each of these sanctuaries is decorated with the rituals and festivals associated with the god it was devoted to. After taking our time ambling through each of these chapels we made our way through the "Kings Gallery" where a king list of 76 pharaohs is inscribed beginning with the 1st dynasty Menes (Narmer) right up to Seti I with some exceptions including Hatshepsut and Akhenaten.

This led to the rear of the temple and the so called "Osireion," the symbolic tomb of Osiris, the structural core of which is formed from granite blocks. Its construction was initiated and completed by Seti I (although it has been argued that the Osireion is older than the temple) but it was his grandson Merenptah that provided the decorative theme. The structure is seated below the water table and its base is permanently covered with water. There is a reason that this is so and it is connected to the death and resurrection of Osiris. When the Nile waters had receded, symbolised in the death of Osiris, it was an indication of his impotency; meaning that his power of fertility had disappeared. Festivals and passion plays concerning Osiris's life and death were performed at the Osireion (as well as other places) in order to bring Osiris back to life and thereby bring about the Nile's inundation. These rituals revolved around the finding of Osiris by Horus whose "raising" of Osiris signifies the beginning of the annual flood. We see in this how closely connected



Plan of the Seti I temple identifying the seven dedicatory chapels.



the ancient Egyptians were to the spiritual realm which they saw as instrumental in producing the physical world.

Abydos grew in religious importance and became a cult centre for Osiris during the latter part of the Old Kingdom. It was, during the formative period of the Rosicrucian tradition, the holiest place on earth and the Seti temple complex is definitively known to have been a major centre of initiation into the mysteries.

The Great Pyramid

The finale of the tour was a second visit to the Giza plateau as we had already visited this important place on day four; this was to be a private visit to the Great Pyramid and it was an occasion to be remembered as it was led by the Emperor himself. So much has been written and speculated about this monument that it is difficult to approach it with a new perspective, our expectations being so moulded by the thoughts of others. It really is an imposing sight stretching up to the sky. When we left the plateau it was dark and standing looking up at the towering shape of the pyramid above us, its power as an historic icon was self evident. There is a story recounting how the priesthood removed the capstone and buried it in some secret place and that when it is recovered and replaced at the summit of the Great Pyramid a renewal of spiritual faith and identity will be established. Surely the Rosicrucian Order will be an agent for such change?

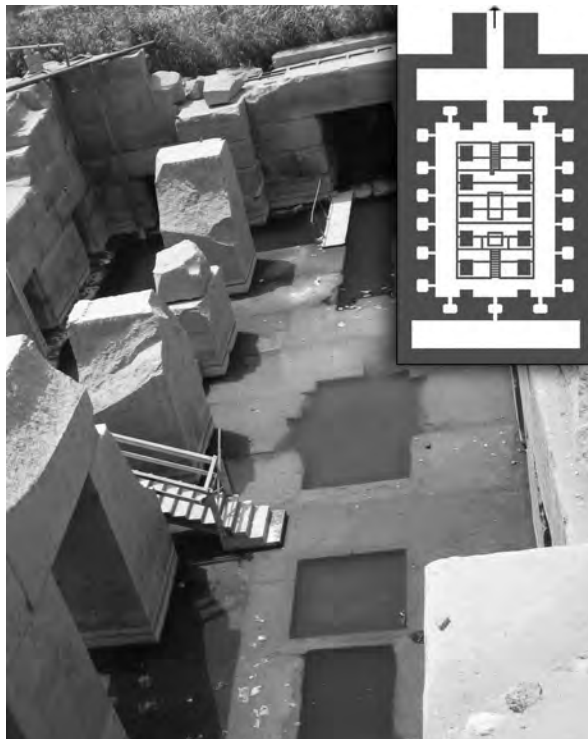
Farewell

All good things come to an end as they say, and with our two week tour complete we prepared ourselves for the return journey home. None of us can say that we were

As our spiritual home, it was a real pilgrimage and we had plenty of opportunity to identify spiritually with all the sites we visited.

unimpressed with Egypt. As our spiritual home, it was a real pilgrimage and we had plenty of opportunity to identify spiritually with all the sites we visited. During some quiet moments, and relatively unobserved, we allowed ourselves some time to meditate and reflect on the ancient but still present spirituality of the places we visited. The words of Jeremy Naydler are fitting here:

“The spiritual world of the ancient Egyptians existed in an era remote in time from our own, but it nevertheless forms part of the evolutionary arc that Western consciousness has traced in its historical development. It is a stratum of our collective experience, and we are the richer for acknowledging



The Osireion, the symbolic tomb of Osiris with ground plan inset.

this ancient civilisation as belonging to our collective history and therefore as part of our wider cultural identity. We are embarked however, on an evolutionary journey that has taken us away from the type of consciousness that prevailed in ancient times, and it is important that we understand and accept this journey in order that we come to a right relationship with ancient Egyptian culture.”⁶

This is certainly true but as Rosicrucians we are able to identify precisely with the spiritual powers that are embodied in the Egyptian pantheon and have much more of an insight into that ancient consciousness than the layperson, historian or scientist. And that is what makes these Rosicrucian tours of Egypt not so much that of a mundane vacation but more of an initiatory journey.

ENDNOTES

1. Jeremy Naydler, *Temple of the Cosmos*, Inner Traditions International, 1996.
2. Appendix to Book 1 of the *Egyptian Book of the Dead*, from the Papyrus of Nekht (a “Captain of Soldiers”), translated by E A Wallis Budge.
3. As quoted in Naydler, op.cit, p. 69.
4. Defined as the moment when a star first becomes visible above the eastern horizon just before sunrise.
5. Naydler, Chapter 3, “The Soul Discarnate”, pp. 193-212.
6. Ibid. p. 282.





Love Yourself

by Evelyn Hall Smith

WATCHING CHILDREN PLAYING on a see-saw, makes us smile approvingly even though we may be a little puzzled over why they enjoy something so simple. The see-saw may be a child's toy, but its symbolism is apparent in life's conditions: up and down, balance and imbalance, all depending upon the operators' whims. Of course, the principles in operation are those of the law of balance.

In a see-saw process, the progress of time often changes attitudes, conditions and methods. For example, the great rush to insulate buildings in order to retain heat. At the

same time, for the sake of our health, during the winter when the heat was on, because our modern central heating can dry out the room, we were urged to use bowls of water or something else to bring moisture to the room. So the houses were sealed. As a result, balance was lost and the law of balance was disturbed.

This law of balance also plays an important role in the life of human beings. I believe that diseases become prevalent when there's an imbalance in the body, often due to insufficient love. We human beings produce negative thoughts of fear, anxiety, grief, resentment and jealousy. We neglect to counteract or balance these with a positive force:





The law of balance plays an important role in the life of human beings. If we neglect to counterbalance positive and negative thoughts due to insufficient love there is an injurious effect on our system.

love. We bottle up the moisture of stagnant darkness within ourselves, which has a injurious effect on our system, and allows no balancing currents of love or its counterpart, light, to enter. The result is too much pollution in the cells of our body caused by those negative thoughts within, not only toward others, but toward ourselves too.

Today's problems have produced another see-saw viewpoint, namely, in the matter of love direction. "*Love thy neighbour as thyself*" is a vital attitude today, because it was advocated by one of the great Cosmic teachers some 2,000 years ago. I suspect someone of such transcendent wisdom such as he would have said "Love thy neighbour, and also love thyself." So much stress has been placed on our love for others as against selfishness that young people often experience a sense of guilt if they love themselves.

There is extensive unrest and mental illness today, essentially because people just don't like themselves. Finding their own solitary company unbearable, they constantly run from it. For fear of being alone to face their thoughts, people try to remain around others. They take up hobbies such as football, golf or bingo. They join various clubs, and many choose to work long hours to build up their own business. In case of enforced solitude, they turn on their television or log into social networking sites on their computer.

It is next to impossible to reach someone on the phone: either the line is busy or you get the omnipresent voicemail. Leave a message and talk to yourself! No wonder our nerves get jangled when we continuously subject them to the vibrations of the harassment and frustration of others as well as our own. No one is immune from the cross-currents of thought encountered daily without an insulation built up by means of periodical, quiet solitude.

Solitude is a Tonic

We all have been told the potency of the biblical command, "*Be still and know that I am God.*" Practise the act of being still, even if just for a few minutes, and discover the thrill of communion with the Cosmic, and surprisingly you will no longer be bored with yourself.

Dare to be alone and hook up with the interesting and infinite knowledge and wisdom from within. For it is available to anyone who is willing to stop their merry-go-round for a moment, withdraw from the noise and crowds and tune in to the Cosmic Mind. After giving it a serious go, you'll find that this is far more rewarding than a book, TV, bingo, parties, golf, work, your beloved Facebook, and so many other things. Your subconscious and superconscious minds have much to offer you as your skill in contacting them grows. And in time you'll be able to acknowledge the command of the ages: *Know thyself!* You'll unearth intriguing facets of your consciousness and seek your own company more often.

This experimental, intimate contact with your inner self should help you develop a love for yourself. And why

Dare to be alone and hook up with the interesting and infinite knowledge and wisdom from within.

not? We are told that God is love; so giving his love to your own self should not be confused with selfishness. The story of Narcissus from Greek mythology had to do with vanity, not with love of self.

A Direct Approach

We have potential universes within us similar to the one in which we live. If God loves his universe, every part of it, we should, in the same manner, love our embryonic universe, the Microcosm. We must be a source of love for ourselves, as the Cosmic is the source of love for the universe, both as a whole and individually, including each of us. Loving oneself initiates a reaction on the Microcosm as does the sun shining on a plant. Each process induces a blossoming into a full glory and capacity. Loving ourselves



There is extensive unrest and mental illness today, essentially because people just don't like themselves.





Practise the act of being still, even if just for a few minutes, and discover the thrill of communion with the Cosmic.

also gives the realisation of God's love within the self. This realisation gives us power.

What is so important about loving oneself? Every cell of the body is centred with a divine spark, or part of the Supreme Mind, surrounded with flesh. Cells are intelligent and retain the wisdom acquired. They have independent memories and repeat in their reparation the exact pattern of the original. Each does its own peculiar work, and its wisdom is a component part of the subconscious mind. We should love and praise these cells for their fine work of constant repair.

We should also praise the organs, which never cease to operate intelligently for the upkeep and repair of the body. They give us a healthy body to use, a well-ordered temple for the soul, for we can receive from the Cosmic or be a channel for the divine purpose only in a degree commensurate with the robustness of the temple or body. To progress into the Light, we must first properly love the body and care for this instrument which, like a radio, is a receiving apparatus and brings us Cosmic messages, inspiration and intuition.

Love is a universal and cohesive force which holds things together, keeping them in right relationship to their source. Through it flow law, order and harmony in the universe and similarly in the body, the duplicate of the universe. Observe the hermetic axiom "As above, so below." This cohesion protects life by keeping it well-ordered and secure.

Loving the body also heals it. Illness of the body is a state of congestion and stagnation. Love activates the cells by accelerating their vibratory motion and causing them to expand, and thus love heals by eliminating congestion;

the lower the rate of vibration, the less vitality of the body. Truly, we heal ourselves. The psychiatrist knows this fact and guides those with mental health problems into channels of self-restoration. The medical doctor also realises this fact and gives psychosomatic treatment to the ill. We must love the body to give it beauty and health, for love constitutes healing. In that healing there is harmony in our hearts, lungs, digestive system and nervous system.

Mental Harmony

We also become more fully attuned to the Cosmic and thereby receive the great spiritual truths or wisdom of the ages by loving and praising our minds. In our state of mental harmony we can learn the attributes of the Creator and know the ecstasy of the contact with the Infinite. In these experiences, we learn to love our very own soul, bringing about the balance of emotions and consequently, peace.

Through this newly-found love of and harmony within our self, we become aware that our purpose in life is to serve our fellow human beings, and not to use them merely as buffers against a solitary state. It's only after we fill our own universe with love that we can offer love and service to someone else.

When we've made our mind and body harmonious and vigorous through love, and as a result prepared ourselves to be a channel for Cosmic love and enlightenment, we can then render great service in the Divine Plan by teaching others the methods toward perfection, harmony, peace and happiness. For each of us progresses in Cosmic illumination only by means of the Light through another.

So it becomes a joy and rewarding achievement, as well as a necessity, to love thyself, as well as thy neighbour. Only in this dual process is there true balance and progress of the soul within us.



We must first properly love the body and care for this instrument which, like a radio, is a receiving apparatus and brings us Cosmic messages, inspiration and intuition.



The Marvellous Bergpark Wilhelmshöhe

by Mary Jones, SRC



In the heart of Germany lies the modern Land or state of Hessen. Three of its cities, Frankfurt, Kassel and Darmstadt have been beloved of mystics for centuries. Rosicrucian and Templar activity have always been associated with them and the printing of the Rosicrucian Manifestos of the early 17th century was done in Kassel in a spot just outside the city itself. This article concerns that spot and the curious structure and monument built on it.

LEAVING KASSEL CITY CENTRE, travelling west along the *Wilhelmshöher Allee* a wonderful vision opens up before you. This is the castle (*Schloss* in German) of *Wilhelmshöhe*, and beyond it, reaching up to the sky is the park with its water gardens and its statue of Hercules on top of the Giant's Castle that crowns the hill ahead. This is the *Bergpark*

(Mountain Park) *Wilhelmshöhe*, the largest park in Europe and an outstanding masterpiece of a garden from the age of absolutist rulers. What you see today is a wonderful example of English landscape gardening. It is in an exceptional setting on the slope of a hill in the *Habichtswald* forest, which made it possible for generations of rulers and master-builders to construct the seemingly impossible: water flowing down the hill in





The Bergpark (Mountain Park) Wilhelmshöhe is the largest park in Europe and an outstanding masterpiece of a garden from the age of absolutist rulers.

several different artistic forms without previously having been channelled up the slope using technical devices such as aqueducts or water-raising machinery.

It is said that this spot was chosen in 1141 CE by a mystic monk of the Augustinian Order as a suitable place for a monastery. He constructed it at the foot of the wooded hill. The hill itself was made of tufa, a kind of porous rock. The monastery, known as *Weissenstein* (Whitestone), stood here for almost four hundred years until the young Protestant Landgrave (Earl or Count) Philipp of Hessen, secularised it in 1526.

The Retreat

It was, in one sense, rediscovered many years later by the mystically-inclined Landgrave Moritz (1572-1632). He chose to make the monastery the site of his hermitage: the *Moritzgrotte*. The foundation stone was laid on 25 June 1606, and his hermitage came into being. Later the structure was enlarged into a *Jagdschloß* and *Lustschloß*, a hunting and pleasure castle called *Schloß Weissenstein*, today known as *Schloß Wilhelmshöhe* (William's Heights Castle), which was renamed by one of Moritz's descendants

This castle faced west and slightly more than 300 metres in front of it, there was a basin which collected the water cascading down the slopes of a higher hill a mile distant. Atop this higher hill stands what has come to be called the *Riesenschloß* or Giant's Castle.

These three: the *Schloß Weissenstein* (*Wilhelmshöhe*), the Cascades and their basin, and the Giant's Castle, recall the stirring days in the history of the Rosicrucians and the Protestants in Germany in the 17th and 18th centuries.

Soon after Moritz became Landgrave of Hessen-Kassel in 1592, he came in contact with Rosicrucians from England. It is likely he had known some one of them for several years already because Wilhelm IV (1532-1592),

Moritz's father and first Landgrave of Hessen-Kassel, is said to have had close associations there, for, among others, King James I and Sir Francis Bacon were mentioned as friends of the Hessian rulers. It is even reported that Sir Francis Drake, the famous English sea captain, sent exotic plants, which he found on his voyages, to Landgrave Wilhelm for his *Auegarten* (mystery garden.) History records that Moritz had a versatile and inquiring mind. His diverse interests included the theatre and he is credited with the establishment of the first theatre building in Kassel where English actors performed. He also wrote books on subjects ranging from mathematics and science to theology and sacred music. For these and other publishing efforts he established what he called the "Typographia Mauritiana." It was here, according to some, that the *Fama Fraternitatis* was printed in 1615. With the outbreak of the Thirty Years War in 1618, the plans of Moritz suffered a setback. His contemplated *Insula Mauritiana*, mystery garden-island, which included a redeveloped Cascades and Giant's Castle came to a halt. He was forced to abdicate his Landgraviate in 1627 after a reign of 35 years, and died some five years later.

The Mountain Park

Three of Moritz's successors seem to have been neither mystics nor Rosicrucians; so the significance of his mystic labours went unrecognised. In time however, his great grandson, another mystic, Karl (1654-1730), became the Landgrave of Hessen-Kassel in 1670. To him must be given credit for the mystical ideas carried out on this hillside in Hessen. He also changed the name of the hill to the *Karlsberg*.

It is said that this spot was chosen in 1141 CE by a mystic monk of the Augustinian Order as a suitable place for a monastery.

Landgrave Karl was the initiator and spiritual author of this artistic work. He chose a site with an extraordinary topography for his gardens, which is recognised as a masterpiece of human creative genius. With his choice in the late 17th century of such a striking location above the *Weissenstein* castle he laid the foundations for a form of princely self-dramatisation that his successors seized upon and took even further. He selected an ideal location on which to construct it, the 500-meter high ridge at the eastern edge of *Habichtswald* forest, and placed a monumental cascade on the site, crowning it with an octagonal building. This cascade is the *Karlsburg Kaskade*, which is placed in a broad ravine, thickly wooded on





An 18th century view of the Bergpark facing the Karlsburg Kaskade and the Giants Castle.

both sides. A staircase of 900 steps leads to the top. For this ambitious project, Landgrave Karl chose the Italian architect Giovanni Francesco Guerner, whom he had met in Italy during his grand tour. The work was begun in 1701 and not finished until 13 years later. Another three years was devoted to the copper figure of Hercules.

To Landgrave Karl must be given credit for the mystical ideas carried out on this hillside in Hessen.

Construction work was already underway when, during his grand tour in the winter of 1699-1700, he came up with further ideas for the design of individual garden elements. The Octagon creates a unique starting point for the water features, which appear to bubble up from the top of a hill without any spring being located higher up. The way this is presented suggests that inexhaustible supplies of water flow down from the hill; however, this water, in the form of rainwater and surface water is collected on the plateau of the hill in the winter months. The transfer of Italian Renaissance cascades to the monumental dimensions of the Baroque represented something completely novel.

The Giant's Castle

This curious structure of several stories, mainly octagonal in form with a middle section, rises for some five stories. On top of this is a pyramid with the gigantic copper statue of Hercules. The whole structure was named the Giant's Castle. A cross section of the building, at the third-floor level, shows that it was laid out like a geometrically-patterned cruciform snowflake or, rather obviously, like a Rosy Cross!

The Giant's Castle's octagonal building is crowned with an 8.3 metre copy of the Farnese Hercules. The whole monument has a total height of 70.5 metres: 32.65 metres are accounted for by the Octagon; 29.60 metres by the

Pyramid and 8.25 metres by the Hercules statue itself. The height difference between top of the statue and the bottom of the cascades is over 240 metres. The Hercules represents the very best in technical and artistic terms for this kind of monumental figure. The fact that it was to be positioned on top of a 30-metre pyramid meant the sculpture needed to be as light as possible. The statue of Hercules leans against his famous club with which he killed the Nemean lion and has his right hand hidden behind his back. This hand contains three apples from the garden of the Hesperides. To Landgrave Karl, these apples symbolised youth and immortality. Also, following the Renaissance, apples were seen as symbols of moderating greed, overcoming anger and despising lust and bodily pleasures. Thus they were a symbol of virtues that a good ruler would possess.

Even though the design project, which covered the entire slope of the hill, was not completed in Landgrave Karl's time, the erection of the Pyramid and of Hercules on the octagonal building, and the adjoining cascade feature did bring things to a meaningful initial conclusion. Later on, successors developed the concept for the park and water features further.

Downhill from the base of this structure, a series of cascades carried the water into the basin, and beyond that, as has been said, lay *Schloss Wilhelmshöhe*, as *Weißenstein* was renamed. The arrangement amounts to an attempt to symbolise Cosmic man captive in the material universe, the whole simulating man, arms outstretched, facing the East. Three grottoes immediately at the foot of the Giant's Castle, each slightly lower than the one above, have been thought to represent the cerebrum, the cerebellum, and the thalamus. The cascades suggest the vertebrae of the spinal column; and the peculiarly-shaped basin in which the cascades end, the coccyx.



View of the Kaskade from the octagonal Giants Castle.



Everything had been worked out proportionately and accurately, according to anatomical knowledge then current. As the primary elemental water roars out of the dark cavern of the Giant's Castle and streams through the cerebral grottoes with the sound of organ pipes, it reaches the spinal stairs. There it tumbles in muffled motion to the coccyx basin below, giving the illusion of the primordial life force as a mighty being struggling to freedom from its shackles.

In 1785, Landgrave Wilhelm IX, later to become Prince-Elector of Hessen-Kassel started a large extension of the park, and the following year his architect, Simon Louis du Ry, created the classical palace *Schloss Wilhelmshöhe* after demolishing the old *Schloss Weissenstein*. Meanwhile, the ideals of the landscaping changed from the French Baroque to the English garden. In the course of the extension and modifications, Heinrich Christoph Jussow created constructions still characterising the park today: artificial ruins like the *Löwenburg* (Lion's Castle) and the Roman aqueduct, as well as extensions of the water garden like the *Lac*, the fountain pond, and the *Teufelsbrücke* (Devils Bridge) with the *Höllenteich* (Hells Pond). In 1793, the *Steinhöfer* Waterfall was added to the water garden.



In the late 18th century the ideals of the landscaping changed from the French Baroque to the English garden.

Refuge and Temple

As impressive in its own way as the great pyramid of Giza, this mystic monument in Hessen spoke to all who saw it in terms far more meaningful. Thousands no doubt saw in

Everything had been worked out proportionately and accurately.

it only a colossal impudence, a pagan symbol of impiety. To thousands of others it pointed in serene assurance to Cosmic law in operation and gave aspiration its proper frame of reference, for among other things, the Giant's Castle was a Rosicrucian refuge and temple of initiation.

The significance of *Bergpark Wilhelmshöhe* is underlined, in a European context, by the fact that Napoleon's brother Jérôme Bonaparte made Kassel the capital of his newly-established kingdom of Westphalia and established a sumptuous court in the *Bergpark*. Moreover, after the annexation of Hessen-Kassel to Prussia in 1866, the *Wilhelmshöhe* gardens were used in particular by the last German Kaiser Wilhelm II as a summer residence.

The *Bergpark Wilhelmshöhe* is a unique park in Kassel, Germany. Art historian Georg Dehio (1850–1932), the inspiration for the modern discipline of historic preservation, described the park as “possibly the most grandiose combination of landscape and architecture that the Baroque dared anywhere.” The area of the park



The octagonal Giant's Castle with the statue of Hercules surmounting it.



is 2.4 square kilometres (590 acres), making it the largest European hillside park, and second largest park on a mountain slope in the world.

Landgrave Karl and his successors were only able to produce this impressive landscape garden through a combination of ambitious artistic interest, knowledge of the natural sciences and by overcoming major engineering challenges. The choice of topography, not to mention the dimensions of the *Bergpark* were prerequisites for the prestigious nature of the grounds so desired by the Landgrave and his successors, but also the prerequisite for this technical masterpiece achieved in harmony with nature. It is control over both nature and technology that are expressed in this outsize statue of Hercules and the water features.

Rosicrucians

Stories have been told concerning the connection of Rosicrucians, Freemasons, Alchemists and the Count de St. Germain with the park and the House of Hessen-Kassel. What evidence, if any, is there of these connections? It is fair to say that any evidence is extremely circumstantial. While it is true that some of the Landgraves like Moritz and his great grandson Karl did have a connection with the Rosicrucians of their times, there is no direct evidence that the planning of the *Bergpark* had any Rosicrucian input, though they likely gathered there for their meetings.



Karl von Hessen-Kassel (1654-1730)

It has also been said that the whole park is a nexus of ley-lines which gathered energy as it moved through the park and streamed along the *Wilhelmshöher Allee* towards the city of Kassel.

Stories about the Count de St. Germain are very difficult to prove. This mysterious man is said to have spent some time at the court of the Landgraves in Kassel. Landgrave Karl is named as his student. However, this

The Count de St. Germain is said to have spent some time at the court of the Landgraves in Kassel.

seems unlikely. It seems rather that Landgrave Karl's name was mixed up with his own great grandson Karl von Hessen-Kassel (1744-1836), also a grandson of the British king George II, who moved to Denmark and became the royal governor of the two German duchies of Schleswig and Holstein. For most of his life he lived at *Schloss Gottorf*. St. Germain was said to have spent some four and a half years at his court in Gottorf, with Karl as his eager pupil in the study of Nature and alchemy. Some credence to this story can be found in the masonic garden that Karl, himself a Freemason, built at Louisenlund.

The *Bergpark* is certainly full of alchemical symbolism, and there seems little doubt that there was a Masonic influence in the design. Visiting the park will make you feel that this is a special place. Symbolism abounds in all the park attractions, which from the Hercules monument down through the Giant's Castle, the cascades and ponds to the *Schloss* itself have been likened to the chakras of some mystical body. This is a special place for Rosicrucians. The whole edifice represents the Mountain of Illumination. As the Rosicrucian initiates progressed up the hill, by the time they reached the Octagon and entered the room inside the Pyramid they experienced a special kind of initiation. May it be only a short time until you too will be able to experience the marvellous *Bergpark Wilhelmshöhe!*

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How Can You Buy or Sell The Earth

Contributed by Isabel Donald, SRC



CHIEF SEATTLE, THE ANGLICISED version of his own name *See-atch*, was a leader of the Duwamish tribe who lived around the present city of Seattle in Washington State on the Northwest Coast of the USA. What follows is a version of his magnificent speech that appeared in the *Seattle Sunday Star* on 29 October 1887. The original speech, given in 1854, was made in the “Lushootseed” language and translated into Chinook jargon before being translated once again into English. We may never know what his exact words were, but this version calls to the very depths of our soul.

Although we call him “Chief” Seattle, there were no hereditary chiefs among the Puget Sound Indians. Strong leaders arose in each village from time to time who, distinguishing themselves by their actions or particular

skills, were respected and followed. For instance, there were fishing leaders, peacetime leaders and leaders in times of crisis. Chief Seattle was one of the latter. In addition to his leadership skills and his ability to understand what the white settlers’ intentions were, he was also a noted orator in his native language. At the presentation of the treaty proposals in 1854, Chief Seattle delivered a magnificent speech, which is widely remembered today. It is the speech of a man who has seen his world turned upside down in his own lifetime

Chief Seattle’s father, Schweabe, was a Suquamish chief from Bainbridge Island, across Puget Sound from the present city of Seattle. But Chief Seattle was considered a member of the Duwamish tribe, who lived on a river in southwest Seattle, across Puget Sound from the present-day reservation of the Suquamish tribe on the Kitsap Peninsula.



His mother, Scholitza, was the daughter of a Duwamish chief, and the line of descent among the Duwamish traditionally runs through the mother.

In 1854, the United States government offered to buy 2 million acres of Indian land in the Northwest state of Washington. Below is a translation of Chief Seattle's reply to President Franklin Pierce in December of that year. It has been described as the most beautiful and prophetic statement of an environment ever made.

The Great Chief in Washington sends word that he wishes to buy our land. The Great Chief also sends us words of friendship and goodwill. This is kind of him, since we know he has little need of our friendship in return. But we will consider your offer.

How can you buy or sell the sky, the warmth of the land? The idea is strange to us. If we do not own the freshness of the air and the sparkle of the water, how can you buy them?

Every part of this earth is sacred to my people. Every shining pine needle, every sandy shore, every mist in the dark woods, every clearing and every humming insect is holy in the memory and experience of my people. The sap which courses through the trees carries the memories of the red man. So, when the Great Chief in Washington sends word that he wishes to buy our land, he asks much of us.

This we know: All things are connected. Whatever befalls the earth befalls the sons of the earth. Man did not weave the web of life; he is merely a strand in it. Whatever he does to the web, he does to himself. But we will consider your offer to go to the reservation you have for my people. We will live apart, and in peace.

One thing we know, which the white man may one day discover, our God is the same God. You may think

now that you own him as you wish to own our land: but you cannot.

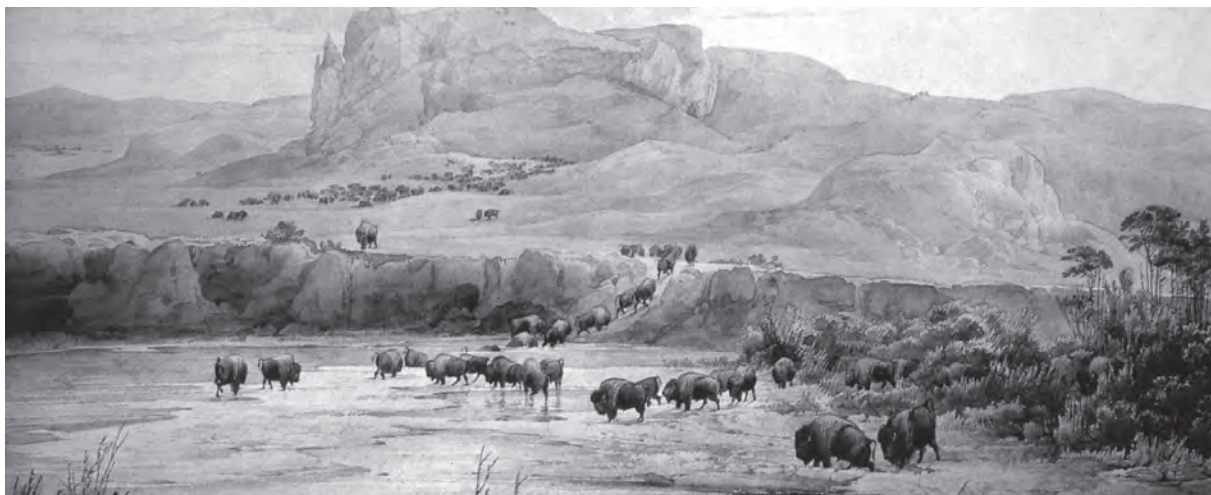
He is the God of man; and his compassion is equal for the red man and white. This earth is precious to him and to harm the earth is to heap contempt on its creator. The whites too shall pass; perhaps sooner than all other tribes. Continue to contaminate your bed, and you will one night suffocate in your own waste.

But in your perishing you will shine brightly, fired by the strength of the God who brought you to this land and for some special purpose gave you dominion over this land and over the red man. That destiny is a mystery to us, for we do not understand when the buffalo are all slaughtered, wild horses are tamed, and a view of the ripe hills blotted by talking wires. Where is the thicket? Gone. Where is the eagle? Gone. And what is it to say goodbye to the swift pony and the hunt? The end of living and the beginning of survival. So we will consider your offer to buy the land.

If we agree, it will be to secure the reservation you have promised. There, perhaps, we may live out our brief days as we wish. When the last red man has vanished from the earth, and his memory is only the shadow of a cloud moving across the prairie, these shores and forests will still hold the spirits of my people. For they love this earth as a newborn loves its mother's heartbeat.

So, if we sell our land, love it as we've loved it. Care for it as we've cared for it. Hold in your mind the memory of the land as it is when you take it. And preserve it for your children, and love it, as God loves us all. One thing we know. Our God is the same God. This earth is precious to him. Even the white man cannot be exempt from the common destiny. We may be brothers after all.

We shall see.





The Mystic Gardener

by *Affectator*

THE TAOISTS, THOSE SAGES OF traditional China, loved saying over and over again that those whose occupation was nearest to the Truth were the farmers. Each of us, in one sense at least, is a gardener, a mystical gardener, cultivating and nurturing our sense of a spiritual presence in all things. This is not a play on words but a very profound truth. The development of that better part of ourselves is truly a close analogy to the art of the gardener.

First of all, the ground must be prepared. This is analogous to the willingness of people to learn and be amenable to instruction. Secondly, the seed must be suitable for the soil in which it is placed. In other words,

the seed that enters the soil and sprouts, represents those people who are karmically ready to understand, rather than those who are doomed to fail even before germination begins.

Of great importance is to remember that nothing good or of lasting value is ever achieved without patience and perseverance. This is a central tenet of all true paths of spiritual unfoldment, and those who feel they are not advancing fast enough, are like novice gardeners who, having sown their seeds, grow impatient after only a few days when they see no signs of shoots appearing. It would be well for such people to heed the old Latin saying, "festina lente..." make haste slowly.

When the right inner soil has been chosen, and





right inner seeds of spiritual achievement have been planted, the only fail-safe way of delivering experience and understanding of genuine quality, is to use in moderation, a “fertiliser” of just the right grade and composition. The fertiliser of your life is to nurture your inner seedlings of wisdom and experience with deliberate acts of good thoughts, good words and good deeds, little by little, a bit every day. In this way you will neither burn your inner plants nor destroy the soil in which they grow. You will in other words, absorb and assimilate increasingly complex and profound mystical principles of living, not only with your mind, but with your whole being. The living, spiritual awareness you seek, will germinate inside you at a time of its own choosing, just as a carefully chosen seed will sprout only when it is ready, only in its own good time. To go any faster would be to risk spoiling everything and a plant that grows too fast, is spindly and lacks strength.

If you are seeking a fast route to spiritual attainment, remember that the price for entering such a path is great

hardship and suffering. Accomplishment can of course eventually come even to the impatient, but at what an extravagant price! Certainly not a price worth paying. Our lives can be led comfortably, happily and peacefully, if we will but allow nature to germinate and grow our inner seeds of spiritual realisation at the pace nature meant them to; no faster, no slower.

There is seldom anything to be gained by forcing the pace of your inner development; nor for that matter, delaying it. There is such a thing as intellectual attainment of course, and it is not hard to gain; but we must never confuse this with true psychic and spiritual development. For these demand real inner labour, long and exacting personal labour over many years of tests and trials. Being a member of a group of spiritual aspirants will not by itself open the portals of wisdom very wide, for that requires hard, private inner labour, independent of what others around us may be doing.

Returning to our analogy of an inner garden, we see that every seed conforms wholly to the inviolable laws of nature, and it does not attempt to deviate from those laws even in the slightest bit. There is always a best time for seeds to germinate, a best time for seedlings to pierce the soil and face the sun, a best time for plants to reach maturity, a best time for them to flower, and a best time for the flowers to drop their seeds.

As seekers of greater spiritual realisation, we are seeking union with an inner form of perfection known to Rosicrucians as the “Master Within,” a template of perfection which already exists, fully formed, within every human being. The great accomplishment is learning how to attract that spiritual perfection out into the open, into the small and great events of our ordinary, daily lives.

It is only through this all-powerful inner guidance that we can be led onto a path of genuine spiritual attainment. And only through our association with this inner master can we hope eventually to come to a right relationship with the universal force that guides our lives and grants us a view, ever so faint..., of God.





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

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

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

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

To find out more about the *Rosicrucian Order* and its unique system of inner development, write to the address below, requesting a *free* copy of the introductory booklet entitled "*The Mastery of Life*." Find out..., it could be the valuable turning point in your life.

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I contemplated man's little spark,
what it should be valued before
God alongside of this great work
of heaven and earth.

– Jacob Boehme (1575-1624) –