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December 2011



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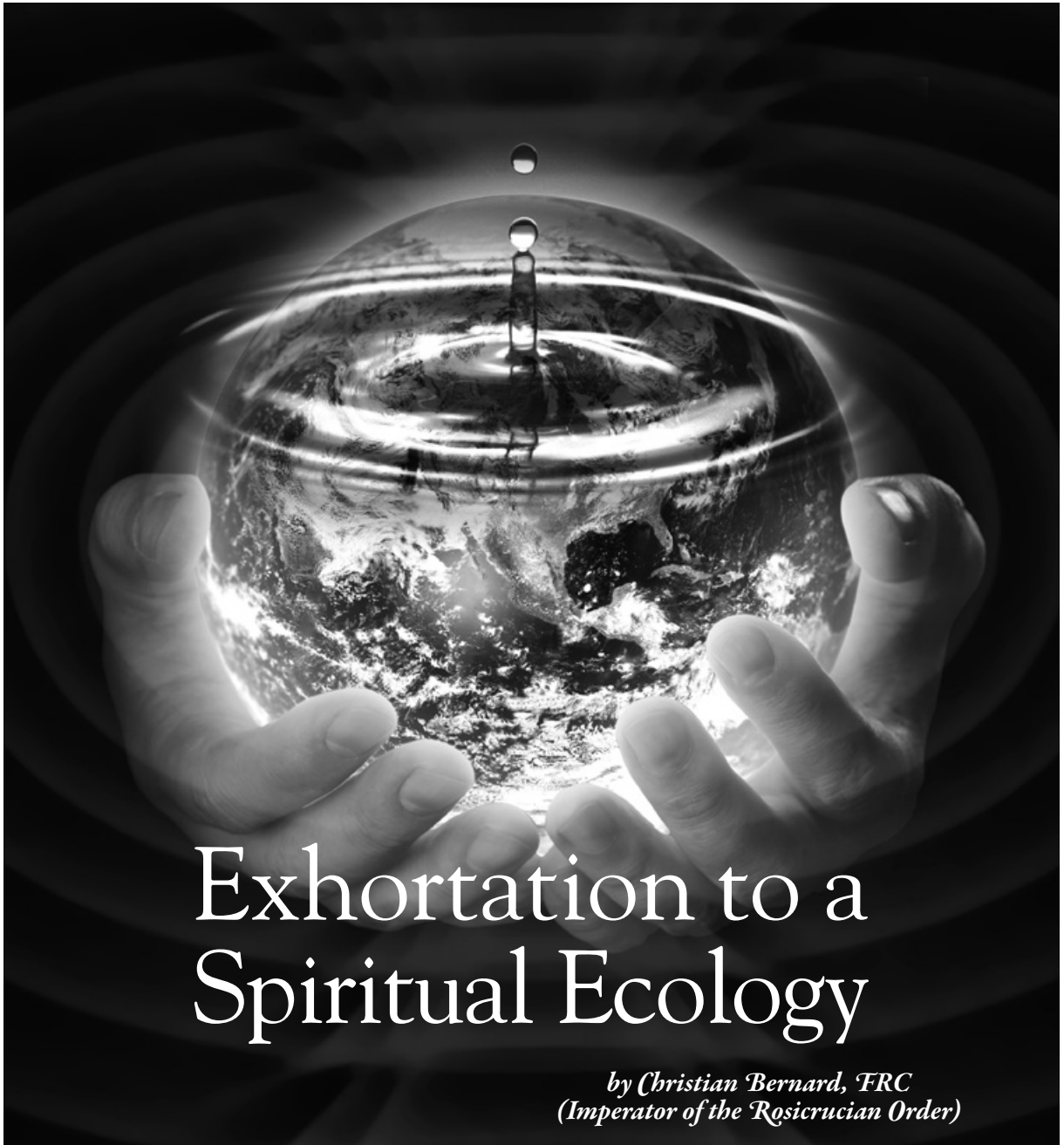
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COVER SPREAD

“Shamanic Egypt”





Exhortation to a Spiritual Ecology

*by Christian Bernard, FRC
(Imperator of the Rosicrucian Order)*

IN THIS ARTICLE I WILL TAKE THE opportunity of referring to fundamental principles which seem to me essential in this difficult period for humanity and earth. Of course what I am about to discuss is well known to Rosicrucians; but so crucially important is it that it needs to be shared with as many people throughout the world as possible.

As you may know, the human being is a dual creature, with both a physical and a spiritual body,

commonly called the “soul.” It is said that God created this Being from the dust of the earth and breathed into his nostrils the breath of life. Stated more scientifically and less poetically, we can say that Man is composed of material elements from the earth, and that each of his cells is made up of living and revitalising physical elements of our planet. As complex, remarkable and wonderful as the mechanism of the human body is, either in synchronisation of its movements or its ability to move and so on, one should not forget that it is



composed of earthly elements, and can only exist thanks to an immutable law.

There would be no life without the divine essence that exists not only in this mechanism, this whole we call Man, but also in the individual elements that compose it. The divine essence is present in water, minerals, vegetation and all that exists in its natural state. To deny this evidence is denying life itself. And so, when this life force leaves the body, the body becomes dead matter.

To put into action His laws, God needs living beings, just as we too have a vital need for His divine essence to keep our physical body alive. As we destroy our physical envelope, we decrease our soul's ability to evolve.

But what will happen to humanity if this sublime harmony and perfect agreement is broken? What is true for the physical body is also true of the Earth. In a few decades we will have destroyed our environment and depleted our best resources. The physical elements to which I referred earlier are at risk of becoming but a mere memory sorted in the huge files of time. This divine force that animates all living beings will no longer have a receptacle, at least in our damaged planet, if we continue with our evil deeds.

We have undoubtedly developed life habits that were not in the original scheme of things. We are very quickly moving away from the mapped-out path. We cultivate our mistakes but unfortunately our awareness is very fallible, despite the voices that rise and above all the terrible trials and tragedies that we receive as sufficient lessons, unfortunately not always recognised as such and not understood. Our violations of these laws break our agreement with nature and move us away from God a little more each day.

If God created Man in His own image, it was not for him to give himself the right to transgress or change the fundamental laws of nature. Man moves himself away from the good path, from the light of the sun, from Earth's magnetism, from the spoils of pure water and from all the good Cosmic vibrations. We play the sorcerer's apprentice or the pseudo-scientist, believing we

To put into action His laws, God needs living beings, as we also have a vital need for His divine essence to keep our physical body alive.

can dominate the world and shape its laws according to our own convenience..., not for our well-being, nor even without reservations, but for an immediate use..., and all because of our greed and pride.

How ridiculous and small we are before a fifteen metre high tsunami wave as it destroys a wall we said was

indestructible. How pathetic it is that so-called "men of spirit" armed with their certainties and diplomas, don't even consider that the construction of nuclear power plants in regions prone to earthquakes is dangerous. Alas, alas, alas three times..., we do not deserve the name of humankind; we do not deserve the sanctuary offered to us: our long-suffering mother Earth. However, for many decades already, it has been said that all beings of good will must unite, join hands and work in and for harmony.

In spite of this and of the negative finding that can be done about the state of our planet, I still think that it is not too late; light can still overcome darkness. But for this it is necessary for voices of protest to rise and

Others are still influenced by their way of life, their profession or what they have read.

become so numerous that the sound produced by them eventually disturbs the conscience of our leaders, if indeed this is still possible. We can all act and be agents of this current that works to safeguard the Earth and humanity. I certainly know that the vast majority of Rosicrucians have been dedicated for a long time to what we generally call ecology, in various skills and in different ways. But many people still have doubts or are very hesitant. Others are still influenced by their way of life, their profession or what they have read. We can still be impressed when we hear people extolling the wonderful powers of various drugs or vaccines. But without soul, without conscience, they are fully aware of the evils they bring about. I could give you a thousand examples of things we should refuse to be influenced by, but you are very observant, educated and intelligent and I know you are part of the group that reflects and meditates daily on the future of humanity and of the Earth.

I would simply tell you that you should not hesitate to voice your point of view, even if your environment is refractory to your ideas. For Rosicrucians, ecology goes hand in hand with spirituality, for the one cannot exist and endure without the other. This is why at the beginning of my message I said that all Being is dual in nature. Just as one must employ all one's efforts to protect the health of the planet and its inhabitants, one should wish to rise ever higher in the realm of spirit. Rise beyond the ugly, nasty and cruel things of life, and serve from the material aspect of things as a step that allows you to rise higher and have a grander conception of the world. With your eyes on the horizon, live as a raised up being, and don't put yourself on your knees but in the sanctum of the beautiful and the virtuous..., which is housed in the heart of the cathedral



of the soul, of our soul, the great universal soul! It is here that one can find Peace Profound, where one can hear the celestial music and melodious voices of the Masters gathered in choir and permeating all of that sacred building.

Your body must serve the world of humankind and your spirit and willingness must be helpful in your service to your fellow beings. But your soul should rest in the divine realm, for there it will always find refuge and comfort. When regret, doubt and lack of courage submerge you, let yourself be lulled by the divine mother. Fly higher than all your fears and penetrate the consciousness of God.

I know the recommendations I have given are easier to say and hear than to implement, and that our fears, anxieties and multiple defects are like clods of mud

adhering to our feet, holding us back and impeding us from rising to the higher spiritual spheres. However, we must never give up. Even if we are lost in the way of existence, we must retain hope. There will be other lives, other paths to be taken, and the experience we have acquired will serve us as a guide and a light. May it be so, despite the destructive madness of humankind!

Your body must serve the world of humankind and your spirit and willingness must be helpful in your service to your fellow beings.

This then is a brief exhortation to a spiritual ecology, and as I like to say to members of the Rosicrucian Order, be proud of being Rosicrucians, be proud of being men and women of good will.

When I Awake

by *Maurice N. Obashi, FRC*

When I awake: I thank the cosmic for the return of consciousness.

When I awake: I know it is noble to honour another privilege of service.

When I awake: It is humble and right to submit to the Masters for inspiration and guidance.

When I awake: I admit it is time to water my unfolding rose with the fountain of virtues through personal experiences.

When I awake: I must strive to fulfil all I can accomplish before dusk.

When I awake: No matter the circumstance, I try consistently and enduringly to dwell in Light, Life and Love.

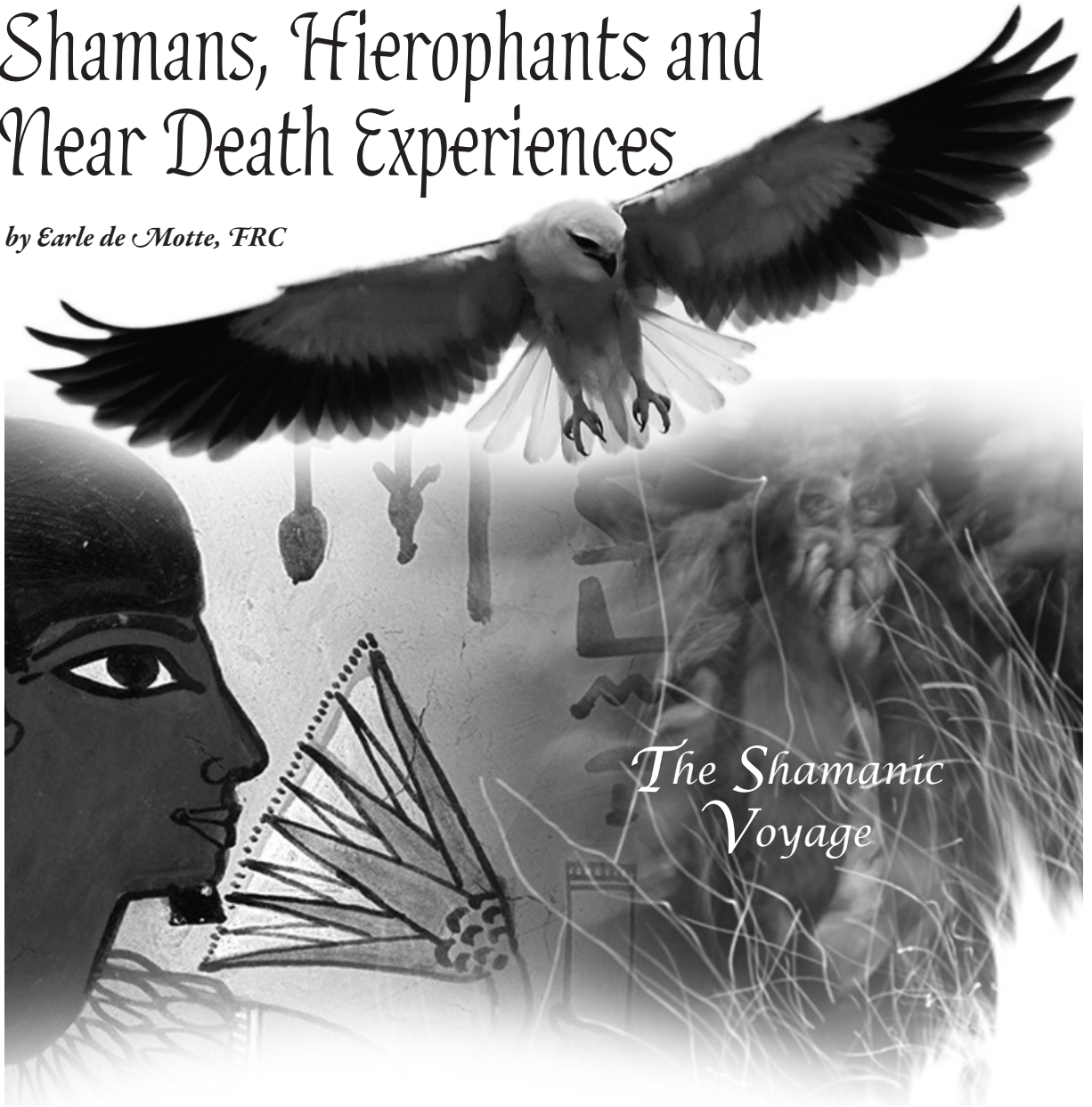
When I awake: I realise that life and death, like dawn and dusk, are nodes and antinodes of an eternal spiral.

And so: When I awake and bathe in the savouring radiance of the sun, my goal must remain to know myself. For this is the path towards God and the Universe.



Shamans, Hierophants and Near Death Experiences

by Earle de Motte, FRC



The Shamanic Voyage

THE MYSTICAL NATURE OF THE initiatory experience recalls the “Shamanic Voyage”: the speaker, a shaman, says that he “soars like a bird,” and having reconstituted himself completely, can descend to Earth with his extended powers. In his own studies of shamanic cultures, Mircea Eliade, in his book *Shamanism* (1951), informs us that “*the shaman specialises in a trance during which his soul is believed to leave his body and ascend to the sky or descend to the underworld.*”¹

This is termed “magical flight.” The shaman experiences such flights spontaneously or through an initiation. Remarkably, a description of the shaman’s universe and the concepts found in Egyptian texts seem to coincide. There were three zones: *Sky*, *Earth* and the *Underworld*, and the shaman or Egyptian *Kheri-heb* (priest) knew the art of breaking through from one plane to another. Like the Egyptian’s passage through the regions of the *Duat* (Underworld), the shamanic destination was the circumpolar stars, or his soul was





The shamanic voyage or magical flight: the shaman says that he “soars like a bird,” and having reconstituted himself completely, can descend to Earth with his extended powers. The close identification of the shaman with animals is indicated by his carrying of the monkey on his shoulders.



Ascending the ladder heavenwards is an image known to both the shamanistic culture and the Egyptian priesthood.

raised in a cosmic tree, and he could assume animal forms.

The researchers Lynne Picknett and Clive Prince in their book *The Stargate Conspiracy* (1999) have assembled considerable data proffered by various authorities (Jeremy Narby, Michael Horner, Stanislav Grof among others) on shamanistic experiences; enough to establish the high probability of the Egyptian priesthood establishing a “College of Shamans” in their midst. Their thoughts are paraphrased as follows:² there is a similarity of experiences shared by shamans and initiates in the Egyptian Mysteries.

At a certain level of consciousness, they would experience being attacked, dismembered and reassembled for rebirth.

The writers note that shamans had visions of bird-headed people who were the true gods of this world; many Egyptian gods or *neters* (pronounced “netchers”) were theriomorphic, that is, having an animal form. Shamans had access to the gods during their trances; it is possible that Egyptian hierophants could access the gods directly; certainly they were able to depict in their records any dialogue between the deceased Pharaoh and other divine beings. In both cases there occur moments of psychic attunement and communication with spiritual powers.

Shamans sought snakes as imparters of wisdom. They also wore snake-like ribbons with two tails in their clothing, a sign of traditional fear or respect for these creatures. In the Egyptian Underworld some snakes acted as guardians and protectors of the initiate on their journey, whilst other entities might be enemies, and there was a doubling of their body parts (two legs, wings or heads).

Ascending the ladder heavenwards is an image known to both the shamanistic culture and the Egyptian priesthood: whilst the ascent to the Milky Way is an image mentioned in the Pyramid Texts we find that among the Indian tribes of Columbia the use of tea distilled from the *ayahuasca* vine, when taken in the performance of a sacred ritual, is said to evoke a ladder of ascent to the same area of sky. One could compare the shamanic flight to the Otherworld with the whole of the Pharaoh’s ascension to the stars and the pattern of experience undergone by Egyptian candidates for initiation. Both shamans and Egyptian neophytes had to undergo fearsome physical and spiritual ordeals. At a certain level of consciousness, they would experience being attacked, dismembered and reassembled for rebirth. This is the message of the Osirian Myth. The notes made by Murry Hope on the subject are worth recording here:

“The dismemberment concept is re-echoed in the story of the cutting-up of the body of Osiris into 14 pieces, to be





Both shamans and Egyptian neophytes had to undergo fearsome physical and spiritual ordeals. At a certain level of consciousness, they would experience being attacked, dismembered and reassembled for rebirth. This is the message of the Osirian Myth.

duly reassembled and immortalised by Isis, via the agency of the hekau [spells or words of power] as instructed by Thoth. In the ancient initiation rites, the body of the shaman was believed to be conveyed to a secret place where it was dismembered and reassembled according to a magical formula, which duly rendered the shaman aspirant his or her true power. The idea behind this has of course nothing to do with the physical body as such, being purely symbolic of the rearrangement of the “self” that is deemed essential of the aspirant to the spiritual path of service. It represents, as it were, the sacrificing of the immediate person (body or soma) or the subjugation of the desire nature to do the will of the transpersonal or higher self.”³

The pleasant feeling of achieving ecstasy and acquiring the power of healing recalls the experience of the Egyptian underworld traveller or the candidate for initiation making his way to the “Field of Reeds,” of being united with Osiris, or being projected heavenwards.

Similarity of Shamanic and Egyptian Initiatic Experiences

But with the shaman and the Egyptian adept, the most important aspect of their consciousness change was the “development of communication with a community of higher beings.” Such communication was possible when the non-physical components of the deceased reached the state of being an *Akh* or “Shining Being.” It is at this point that hierophant and shaman stand apart from their fellows. In making his case for the Pyramid being an initiatory centre, Anthony West in his *Serpent in the Sky* (1979) concurs with this view of shamanic-Egyptian parallels. He informs us that the initiation ceremonies of a number of still existing shamanic religions are in some respects strikingly similar to the Egyptian practices described in the *Book of the Dead*.

In Egypt, the use of the term “descent” into the Underworld may not be appropriate, for a person, dead

or alive, would not descend from the Underworld to Earth. Such a possibility could only be conceived if it was a psychic element of a living person, say, an initiate, returning or descending to their physical body. In both the shamanistic and Egyptian cultural contexts, the event is that of an initiate going through an ecstatic, out-of-body or mystical experience of spiritual travel, and a return to their (living) body. If not alluding to a belief in reincarnation, the statement: “*I am yesterday and today..., and I have the power to be a second time*” (Spell 65 from the *Book of the Dead*), could only mean a *rebirth* or *transformation* in one’s present life. The Egyptian-shamanistic resemblances are so close that Jeremy Naydler saw fit to entitle his comprehensive study of Old Kingdom texts as *The Shamanic Wisdom of the Pyramid Texts*.⁴

Psychoactive Plants as Facilitators?

The Picknett/Prince commentary also touches on the use of psychoactive plants, with particular reference to the Ayahuasca vine,⁵ to trigger their shamanic flights into the other world, resulting in trance states, remote viewing episodes and the acquisition of other psychic powers. The comparison between shamans and the Egyptian initiating priests as masters of the process of consciousness change is valid only if it is assumed that the Egyptians knew about and used psychoactive substances in their rituals, specifically those rites pertaining to initiations that lead a neophyte to experience aspects of life in another reality. This hypothesis is controversial, and the comparison is made more difficult when opinions differ on the particular state of altered consciousness that is reached with or



*For the shaman and the Egyptian adept the most important aspect of their consciousness change was the “development of communication with a community of higher beings.” Such communication was possible when the non-physical components of the deceased reached the state of being an *Akh* or “Shining Being” represented in Egyptian hieroglyphs as a crested bird. Following the death of the *Khat*, the *Ba* and *Ka* were reunited to combine into the *Akh*. This was only possible if the proper funeral rites were executed and followed by constant offerings.*





Whilst it is known that the ayahuasca vine is used to induce shamanic trance states it is not definitely so for the blue lotus so often observed in Egyptian funereal and ritual settings. The Ebers Papyrus (c.1500 BCE) does however give some evidence for its use. One assumes that the plant would have been used by Egyptian initiates to hasten a change in consciousness in their candidates for initiation.

without the use of “mind-expanding” drugs. Resorting to rational argument does not fit into the case for either side, since we are dealing with the domain of subjective experience, and objectivity becomes clouded.

A little is known about psychoactive substances in the Egyptian context. There is evidence of the use of psychoactive drugs in Egyptian medicine in the *Ebers Papyrus* (c.1500 BCE). One could assume that they may have been used by Egyptian initiates to hasten a change in consciousness in their candidates for initiation. Egyptian art, architecture and literature show a fondness for the use of the blue water lily or lotus. If the flower was included in a suitable mixture, and it was ingested, it could have a mild hallucinogenic effect. It is reported that an ancient method of preparing an extract of a blue lotus was to boil six buds or flowers, and then squeeze them in a linen cloth to extract the juice. When ingested, one is expected to have a feeling of well-being or ecstasy. It is claimed that there is mounting evidence that the Egyptians may have used it “to induce ecstatic states, stimulation and/or hallucinations.”⁶

Yet another claim makes the sacred blue lotus a flower valued for its capacity to bring on “euphoric, heightened awareness and tranquillity.” Michael Carmichael, an American researcher conducting an experiment on the flower in question, reported that it had a narcotic effect on the subject. Other claims backed by experimental research almost categorically claim that the drug induced a state of consciousness producing insightful mystical states. The picture becomes fuzzy here. One could accept as fact that there were definite changes in perception of reality, but it is difficult to know if the perceptions of the states compared were even remotely alike. Throughout the work

of anthropologist Jeremy Narby, but particularly in his *The Cosmic Serpent*,⁷ there is attention to a close correspondence of images and experiences reported by subjects tested for the effects of ingesting Ayahuasca and those found in the Egyptian Underworld books.

It can still be argued however that the same images and experiences depicted in papyri and on the walls of tombs and temples that pointed to Egyptian initiatory practices, made no specific references or hints of the use of psychoactive substances. It is quite probable nevertheless that shamanic practices (with the use of herbs..., hallucinogenic or symbolic) of Egyptian prehistoric tribal beginnings may have survived in late Egyptian religious and initiatory rites, such herbs being used more for the enhancement of ritual than to deliberately induce hallucinations.

So the great doubt still prevails, particularly among mystical and religious circles as to whether psychoactive substances were actually used, other than for therapeutic purposes. Evidently there were no encomiums in the hieroglyphs such as those found in the literature of the ancient Indo-Iranians in respect to the use of *soma* or *haoma*, sacred but intoxicating herbal drinks, regarded by some

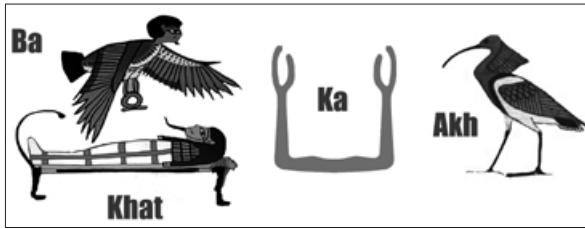
When ingested, one is expected to have a feeling of well-being or ecstasy.

as being psychoactive. The doubt is further increased by the insistence of some that the intrusion of external agents into the body could do more harm physically and mentally than good..., that the real motive for taking drugs was ego-centred and pleasure-centred, and that visits to the world of a higher reality and the search for illumination eschewed self-gratification in favour of union with the Higher Self.



It would seem that the truth about the use of external agents to bring about mystical and transformative states lies hidden among the historical Mystery School tradition. The lotus flower, apart from its inferred hypnotic powers, also represented for the ancient Egyptian the idea of rebirth because this plant closes at night and opens again in the morning, reflecting the journey of the sun-god.





*An NDE subject, looking down at his or her body can be compared to the Egyptian concepts of the *Ka*, *Ba* and *Akh*, the subtle components of any human being that come into prominence after the death of the *Khat*, or physical body.*

Furthermore, if higher states of consciousness were achievable, albeit with more effort and time, one could not see why the enlightened priest initiates of the Egyptian Mystery Schools would not prefer to use “hypnotic” or other unknown powers, in addition to other means of preparation and instruction, to cause their targeted states of consciousness to occur in their candidates for initiation. One gets the impression that the truth about the use of external agents to bring about mystical and transformative states lied hidden among the Mystery School initiates.

Did they or didn't they resort to psychoactive drugs to open the “doors of perception” to another realm? If they did, they would certainly know the secrets of how to administer them in a controlled and safe manner, as much as is done among tribal elders and their shamans today. They would also ensure that such knowledge would not become part of the public domain.

Near Death Experiences

Prior to the advent of extensive research into Near-Death Experiences (NDEs), post-mortem life as conceived by various religious cultures was explained psychologically in terms of a readjustment of forces in the human unconscious in order to reach equilibrium or harmony. From the mystical perspective as well, the happenings and forces that make up the Afterlife were sometimes compared with the experiences of mystics experiencing a subjective world of trial and effort leading to a state of ecstasy and illumination. Now, studies of persons who have reported NDEs have widened our understanding of the nature of a higher reality. The common thread linking all of these, firstly the soul's experiences in the Afterlife, secondly the dynamics of the human unconscious and thirdly the ecstatic and noetic or intellectual elements of the mystical experience, was the individual's projection into a consciousness of this higher reality.

In looking at certain narratives of those who have recovered from the onset of a fatal medical crisis resulting in a declaration of death and a “miraculous” recovery, Kurt Leland compares the frequently reported experiences

of subjects in this group of NDEers with the ancient Egyptian's description of the “soul” after physical death, mummification and placement in the tomb.⁸ An NDE subject, looking down at his or her body is compared to the *Ka*, *Ba* and *Akh*, the subtle components of any human being that come into prominence after the death of the *Khat*, or physical body. This disembodied person floating within the limited area of the operating theatre may be like the *Ka* who likewise moves short distances in and around the tomb. The swift movement in a dark tunnel reported by those having NDEs is likened to the movement of the *Ba* (Soul) near the corpse or travelling swiftly anywhere in the twin dimensions of reality. Again, the image of the *Ba* as a human-headed bird may be compared to the loss of human form suggested in the NDE. Finally, Leland envisages the *Akh* (translated as a “light being”, “intelligence” and “shining one”) as representing in NDE terms the subject experiencing no body at all, but resembling a point of consciousness expressed as a “Being of Light.”

This close proximity of the imagery and experiences of those having NDEs and the Egyptian description of Afterlife phenomena, harks back to the hierophant's knowledge of the Otherworld reality. Part of the explanation will be considered in the paragraphs following. But we need to call attention here, in connection with NDE studies, to the possibility that these Initiated Masters could have or must have undergone a *deliberately induced shift in consciousness* in order to have these Mysteries revealed to them. It is known that when the candidates for initiation sought admission into the Mysteries, their tests were so severe as to be fatal to some of them. Others could have reached the point of physical death but recovered quickly, a brief moment in time in which ecstatic feelings were experienced and unexpected revelations of special knowledge of the subliminal world flooded their consciousness.

An Imaginal World

There is a view held among some “realists” that the whole edifice of Egyptian metaphysical belief and practice was a product of some vivid imagination, rationalised over time for political purposes, and intended to make a reality of a fantasy. The question may be asked: Is not this Underworld stuff imaginary, and is its knowledge base, ritual practice and magic the contrivance of clever minds intent on making a society subservient to the will of its priestly caste? This could be so. But some (Rudolf Steiner, Anthony West, Jeremy Naydler and others) have presented perspectives to counter this materialist and anti-religious position. Jeremy Naydler's explanation is



particularly worth repeating here.⁹ He first calls attention to an important distinction that many modern esotericists and psychologists make between what is merely *imaginary* and what is *imaginal*, the former being the personal fantasy and therefore subjective. What is imaginal belongs to the imaginal realm, *which has an existence independent of the individuals who become aware of it*, a realm that is universal. What is reality is both visible and invisible. The invisible and intangible has been mapped in many religious cultures, allowing for cultural differences in expression. Yet they are remarkably similar. The Egyptians, in his view, worked on a world of archetypal energies and powers that had to be called up in their daily lives. In doing so, one manifests a spiritual energy on the physical plane. Assuming that we are cosmic, and not just terrestrial beings, then our spiritual fulfilment is only possible in a cosmic setting. The *Duat* is a huge part of this setting. It was seen by the Egyptians as the source of the most profound wisdom concerning the nature of reality.

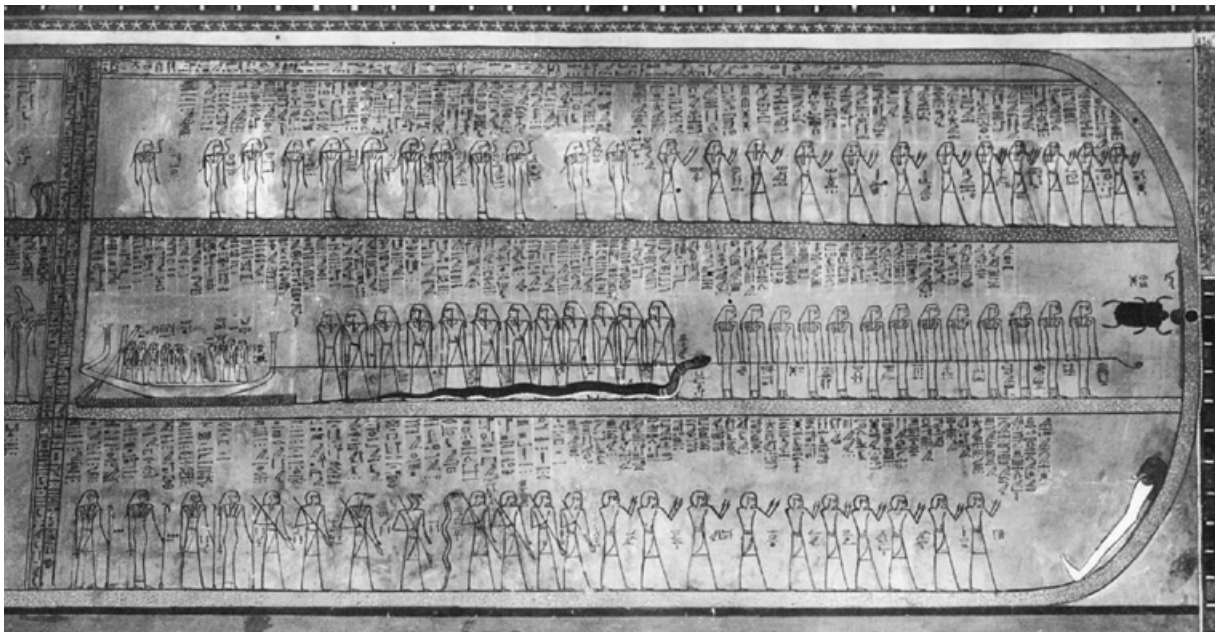
Naydler concludes this theme with penetrating insight into the cultural history of the West. Since the time of ancient Egypt, he asserts, the world has been changed by a new consciousness which expresses a solidification of our material interests so that it is no longer able to transmit radiant energies of the divine. He suggests there is a karmic relationship working between ancient Egypt and the new era that is unfolding before us, that Egypt's

past can help us in forging our own future by helping us re-engage with the spiritual dimensions so intrinsic to people's experience in times of old.

Rosicrucians, in pursuing the mystical life and practice of the ancient Mystery Schools, would hasten to add that their claim to find their roots in ancient Egypt is more than a nostalgic look back. Rather, it has been and is a continuous engagement with the wisdom of this ancient civilisation.

Endnotes

1. Mircea Eliade, *Shamanism: Archaic techniques of Ecstasy*, translated by R. Trask, Princeton University, 1972, p.5
2. Picknett/Prince, *The Stargate Conspiracy*, Little, Brown & Co., pp.346-360
3. Murray Hope, *The Sirius Connection*, Element Books, 1997, p.133
4. Jeremy Naydler, *Shamanic Wisdom in the Pyramid Texts: The Mystical Tradition of Ancient Egypt*, Inner Traditions, 2005
5. Picknett/Prince, *ibid.*
6. See: <http://www.en theology.org/edoto/anmviewer.asp?a=65>
7. Jeremy Narby, *The Cosmic Serpent: DNA and the Origins of Knowledge*, Tarcher/Putnam, 1999
8. Kurt Leland, *The Unanswered Question*, Hampton Roads, 2005
9. Naydler, *ibid.* See also his *Temple of the Cosmos: the Ancient Egyptian Experience of the Sacred*, Inner Traditions, 1996 and the March (pp.5-11) and June (pp.2-5) issues of the *Rosicrucian Beacon*.



The Duat plays a large role in the Imaginal World of the Egyptians. However our understanding of what the "Underworld" represents is not the same as the Egyptian concept of the Duat since it has more reference to the morning twilight just before sunrise. In the illustration here we see depicted from the tomb of Amenhotep II the 12th Hour of the Amduat; this is the "Book of the Hidden Chamber" and is the earliest of the funerary texts. It documents the sun in the form of the god Ra on his journey through the hours of the night after the setting of the solar disc on the western horizon has occurred. In this final Hour we see (on the right) Ra emerging out of the Amduat in the form of Khepri and once more visible to all (i.e. as the "Shining One"). The initiatic comparisons are quite clear and we can equate this journey with that of the dead pharaoh and indeed the initiate in the course of his (or her) ritual and spiritual progress.



The Year Ahead

An Open Door to Rich Opportunity *by Benefactor*



THE BEGINNING OF THE NEW YEAR is like the opening of a great portal that has been closed and sealed in ages past. None of us knows completely what lies beyond it, and a lot that may be there will be as strange and new to us as the things beyond the closed and sealed portals of an ancient Egyptian tomb.

Standing upon the threshold of this portal however, we are sure of one thing: the door will be opened for us to enter one day. All the experiences of life that fill the twelve alcoves of the chamber of mysteries will reveal their startling surprises and marvellous benefits as we pass through each of them in succession. Even those who may pass through transition that is death on the very eve of entering the portal will find it still open to them.

But there is one other thing we can be sure of: as full as this new chamber may be with surprises and startling revelations, new lessons to learn and trials and tribulations...

it is also filled with *opportunities*. The opportunities which a new year offers us are free and unlimited. The poorest of the poor and the wealthiest of the wealthy will find their opportunities waiting for them. The only requirement is that we walk through the portal of the coming year keenly alive to the subtle appeals, the quiet calls that may come from each corner, from each little part of the great chamber, so we miss no opportunity and let no advantage pass us by.

This coming year can be likened to a great museum in which the opportunities, lessons and experiences of life are on display for each of us to see and understand. All that is required to enter is to prepare ourselves to see and understand, to hear and realise, to sense and inwardly comprehend. So many of us go through life and miss the most beautiful and most important things that benefit and bring us great satisfaction! How many of us will pass into life's museum of this year and exit again next December without having learned all of the lessons and derived all possible benefits?

In many ways, the coming year is full of possibilities that have never been so completely offered to humankind before. New opportunities unheard of in the past, new standards of living, new methods of doing things and new directions in life will be shown to us during the next twelve months and will offer us the long sought for way to happiness and prosperity. We may enter this new chamber and cross over the threshold, and we may leave it when the year is done. But while we are in the chamber, everything it has to offer is ours for the asking if we but know how to ask and how to appreciate what is offered.

In past centuries and millennia, people had a way of making the months of the year of particular interest through studying the lives of the deities and saints associated with each month. As each month came, its special purpose was studied and analysed to discover the keys to success for that particular period of the year. Many cultures have their New Year at different times and even the traditional Rosicrucian New Year begins at the equinox in March. But if we take the month of January, commonly recognised throughout the world as the first of these twelve alcoves, we find that it was called the month of statesmen. So, if you were born during January, the January influence will awaken in you some interesting facts hidden in your consciousness, and everyone who makes January a month to read biographies will turn this alcove of life's museum into the first of a number of intellectual benefits.

Enter into this first alcove of the year and awaken the statesmanship qualities within your consciousness in preparation for your visit to the second alcove in February! In this way, from month to month, you will make your journey through the year a complete course of preparation for the recognition of the opportunities it and life has to offer.



Expanding Our CONSCIOUSNESS



by Peter Wiley, FRC

FROM CHILDHOOD THROUGH to our adult years, consciousness expands by the acquisition of knowledge and experience. In this continued growth of human consciousness lies the hope of the world. The parallel in the physical world to this expansion of consciousness is found in the equivalent physical growth of the body. The infant is undeveloped but it is the potential life and body that will become the adult. As the processes of the growing child become complete and coordinated so must the accompanying consciousness expand by the sensations that reach the mind through contact with the environment.

Considering the general state of consciousness which exists in the humanity today, we can see what great strides have been made from the first historical records that were written down, possibly as long ago as five thousand

years. As humans we are constantly being challenged by our environment. We have been able to harness various forces that exist around us and the results are the material achievements of civilisation which exist today. Unfortunately this process has not always been constructive. Individuals in their growth of understanding have come into conflict with others who are also in the processes of growth and as a result, ideas and desire for possession of physical things which are indicative of what is generally believed to be the purpose and satisfaction of living, have caused humans to work against each other and have instigated many conflicts in the world of various natures.

While no one will deny the evidence of humanity's continual conscious growth, there is still a great deal of room for further expansion. And while we have been able to better utilise our environment and our own abilities, we



have not reached the point of realising that true expansion of consciousness must lead to an understanding of the rights and abilities of others who are also involved in the same process of conscious growth.

Wasteful Action

Everything that happens in our universe has its residue of waste. For example, in the case of an ordinary petrol engine, if *all* the energy created by the combustion process could be converted into kinetic energy and used for the output of the machine, the efficiency of the engine would be incredible. However, most of the energy gained through combustion is lost through heat and friction losses, and only a comparatively small part of the initial energy contained in the petrol is finally translated into forward motion in the car.

Through experience, we learn that in every action we take there are things to be considered.

Every process then is accompanied by a certain amount of waste and as we are in the process of expanding and gaining a growth of consciousness, then waste in this process is the misunderstanding of others and of ultimate purposes of the whole process. Therefore humanity is constantly delayed and set back in its overall growth and progress due to the fact that collectively it has not yet perfected an end or a means by which to accomplish an end in itself.

Cosmic Consciousness

Serious thinking people have always aspired to a better state than that in which they find themselves. Philosophers and mystics of the past have always held out an exalted state which has variously been known as Cosmic Consciousness or union with the divine source of which we are a part. Few have come to the realisation that this state of Cosmic Consciousness, or whatever we may choose to call it, is not obtainable in its most perfect form while we are still growing. Just as a child must go through various steps of physiological growth before the state of adulthood is achieved, so we must go through many steps before a state of consciousness, which would be one with our concept of God, is finally attained.

Therefore, while it is worthy of aspiring mystics to set high goals and to hope for the achievement of a state of Cosmic Consciousness, they must never forget that they are only in the process of this achievement, that is, in the process of developing and expanding consciousness; and furthermore, may only recently have begun the process. Whenever we become aware of abilities and ideas that lie beyond the immediate range of our physical sense

perception, we have made a definite step in the process of the expansion of our consciousness, and we are gradually working toward the ultimate end which will only be at the present time an ideal.

Realising Potential

Through experience, we learn that in every action we take there are things to be considered. We cannot create a building, invent a new machine, or apply nature's laws in a different way without the cost of time and effort expended in experimentation and research. In other words it involves real effort, hard work, which ultimately leads us to the perfection of the idea which we have set before ourselves. It is through this organising process that we learn and come to appreciate the final end to be obtained.

And so, while it may not be possible to achieve the total expansion of consciousness we aspire to, namely, the complete unity with the ultimate being and the absolute in this life, we nevertheless can realise that we are at a stage of the process which is most essential and in fact absolutely necessary as a contributing factor to the end which may be our goal.

For all people today, whether aware of it or not, there is an *obligation* to focus and direct their efforts so that everything done is a contribution to the growth and expansion of the collective consciousness of humanity, and not merely living for oneself. We must all use the laws of science, philosophy and the arts in whatever practical way provides us with a means for this growth, and a means for the growth of the collective consciousness of humanity as a whole. We must realise that part and parcel of this process of growth requires us to have greater tolerance, wider and more street-wise knowledge of things, and a wisdom which silently guides us as to what is right and wrong. Only so will we be better able to cope with the same problems among our fellow human beings that we face, or have faced in the past, and learn to sympathise with the challenges they face, many of which we may already have mastered, though certainly other that we have yet to even encounter for the first time.

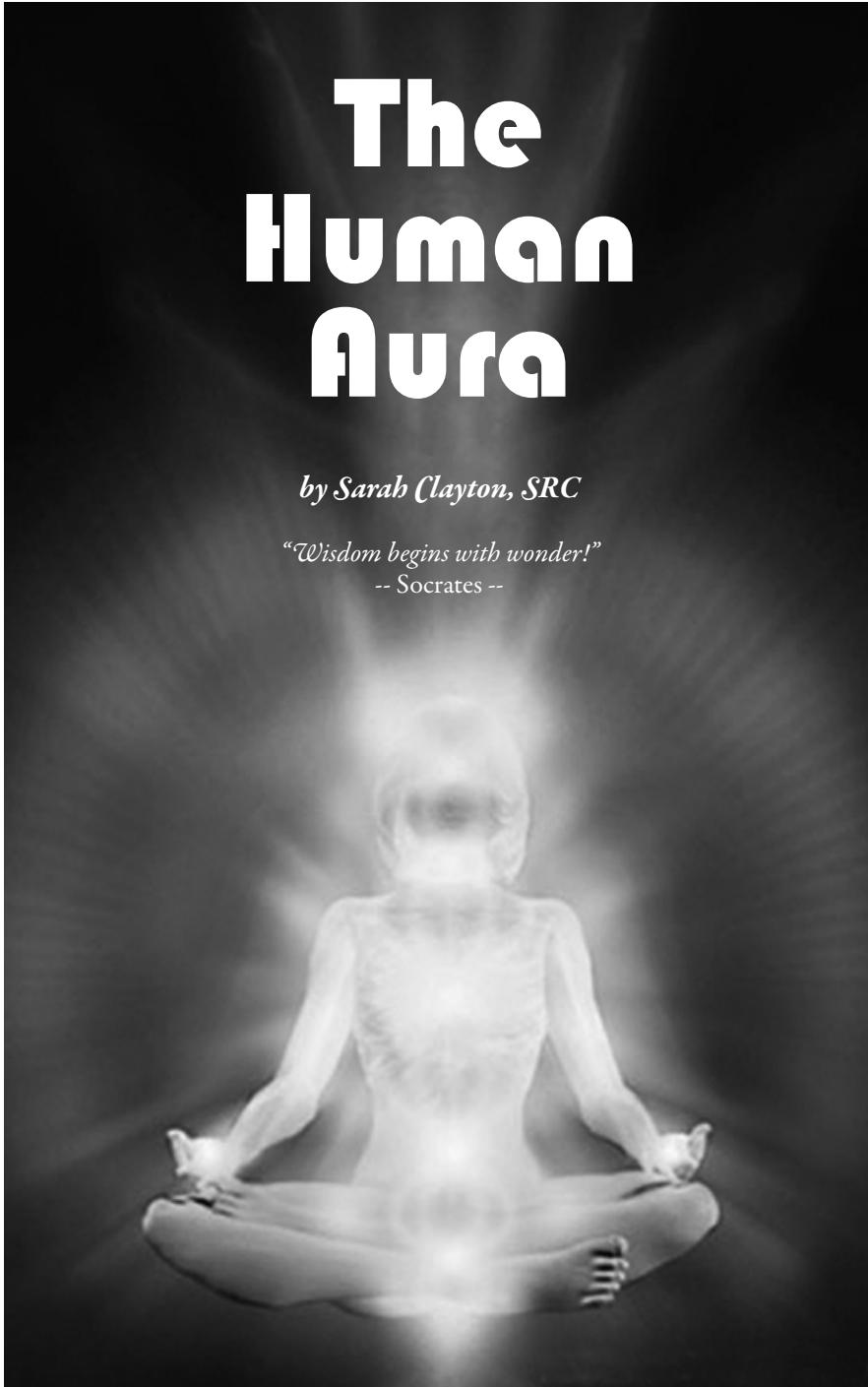
In this we see that the hope of the world in which we can live constructively with each other, depends upon each of us each individually one day consciously and objectively realising that our personal growth cannot come about at the expense of the growth of the collective consciousness of humanity. Although personal growth comes first, for we are primarily responsible for ourselves and our immediate karmic proximity, but that growth cannot be at the expense of the expansion and maturation of the collective consciousness of humanity, and this we must always keep in mind.



The Human Aura

by Sarah Clayton, SRC

*"Wisdom begins with wonder!"
-- Socrates --*



THE HUMAN AURA IS INVISIBLE TO most eyes, much like electricity; we can't see it, but we know it is there and we can make it manifest in a number of indirect ways. In much the same way, the aura becomes a reality to a clairvoyant person with sufficient training. Dr Walter Kilner (1847 – 1920), worked at St Thomas'

Hospital, London in the late 19th century and up to his death in 1920. He was a respected physician specialising in the then new science of electrotherapy, and was a member of the Royal College of Physicians. He was possibly the first person to make a serious attempt at scientifically investigating the human aura as a magnetic field, and his most detailed and controversial findings



and conclusions were published posthumously in 1920.

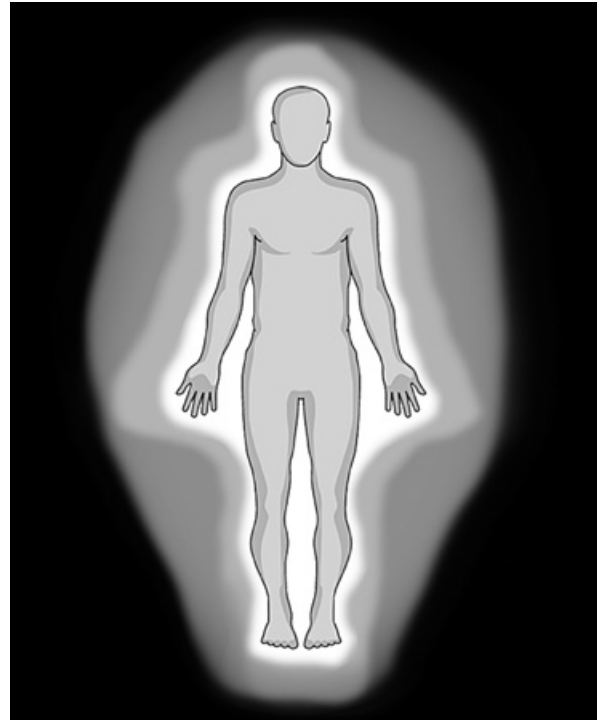
Research shows that about one in 10,000 people are aware of an envelope around human beings, a sort of haze of faint light, a halo or aura which is definitely associated with the body, for it precisely follows the movements of the body. This estimated ratio may be true when the world as a whole is considered; but it is not true when referring to the western world, where a far higher proportion of people are aware of the human aura, possibly through reading popular books on the subject and thereafter attempting to see auras. Kilner was not a clairvoyant, but he was able to see auras by first sensitising his eyes by looking through a screen containing an alcoholic solution of dicyanine, a coal-tar dye. Many have since tried his methods (and more advanced methods) under scientifically controlled conditions, and the conclusion is that virtually anyone can be trained to see auras when certain conditions are fulfilled.

In Kilner's words these requirements are: "*the light must not be too bright; should be diffused, proceeding from one direction only and illuminate the person being observed equally all over.*" He also got better results if the person was standing in front of a black background. He observed that the aura was less distinct during illness when it contains more yellow. His investigations led him to make three divisions in the human aura:

1. *Etheric Double*: A narrow strip, lying between 1mm and 4mm from the skin and completely surrounding the body, appearing like a thin, diffuse shell.
2. *Inner Aura*: Immediately outside this is a second aura 6 – 9 cm wide.
3. *Outer Aura*: Outside the second aura is a third aura 10 to 25 cm wide.

The aura most easily seen however was the thin shell-like 1 – 4 mm wide aura immediately next to the skin, what he called the etheric double.

Each aura ends in what appears to be a shell or clear separation where the colour or intensity changes distinctly from one aura level to the next. Controversially, Kilner said that the strongest auras on all three levels surround the most intelligent people and the weakest are associated with people of lower intelligence. However, the 6 - 9 cm second division or *inner aura* was found to be better defined and stronger in people of both sexes where they were naturally robust and in good health. This suggested to him that it is the health of the body rather than mental powers that are the chief energisers



Dr Walter Kilner (1847 – 1920) defined three divisions in the human aura: the etheric, the inner, and the outer shell.

of the *inner aura*. He described this second part of the overall aura most frequently as a bluish grey, the blue predominating with stronger, healthier people, and the grey predominating in people of poorer, weaker constitutions.

The aura most easily seen however was the thin shell-like 1 – 4 mm wide aura immediately next to the skin, what he called the *etheric double*. This very thin aura, though mainly transparent, is nevertheless striated with faint pink areas. Between the pink striations is a homogenous stroma or supporting background. Kilner described most of the aura he saw as bluish grey, but he did mention seeing other colours such as red, yellow, blue, greenish grey, bluish green, reddish grey, reddish green, reddish blue, orange, violet, mauve, plum, carmine and purple. These colours were seen through the additional help of different coloured screens over and above the dicyanine screen which he first employed. In other words he used a technique which is standard in astronomy today, that of filtering out unwanted colours in order to see only colours of a particular frequency.

Thoughts and the Aura

He observed that the inner and outer auras can be made to disappear for short periods of time by placing the





These are the special glasses or goggles invented by Kilner to observe the human aura.

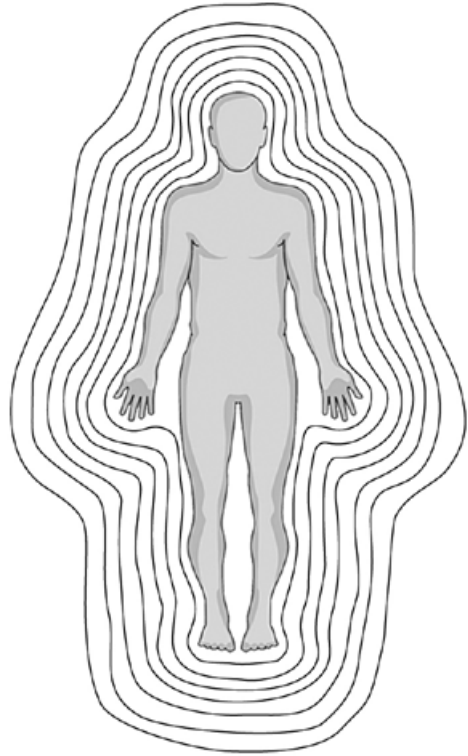
persons being observed on insulated stools and attaching powerful positive or negative electric charges to them. As soon as the electric charge was removed, the aura slowly returned (*do not try this at home!*). So it was found that the aura is not absolutely stable but can be influenced by an electric charge. In fact he observed that the aura changed constantly.

He also recorded that the aura could be seen in total darkness, and could even be seen by some people with their eyes closed. This has been confirmed in many well run experiments, though the nature of this study still greets such results with a fair bit of derision in some quarters. While some people need mechanical aids such as Kilner's glasses (which were more like goggles) to see the aura, others have no need of any assistance to see it in either the light or total darkness. It seems to be a physiological ability that some are born with, but one which anyone can train themselves up to possess.

The constantly changing colours of the aura may be seen radiating from around the head and shoulders in particular, in waves or billows. If you hold your hands out in front of you, facing a dark or black background and having only a very dim light at your back, it is possible to see a ray or cloud streaming out from your fingertips, similar to a torch beam at night. Kilner proved that by voluntary effort of the will one can learn to change or intensify the colour of one's own aura.

The Aura and Health

Research shows that changes in the shape and size of the aura occur as a result of any number of common illnesses, and any impairment of mental acuity causes a diminution in both the size and distinctness of the aura. Even when someone faints, the aura loses much of its brightness and is reduced in size, which would indicate that at least



According to the Rosicrucian Order the aura is an electro-magnetic energy field surrounding the body and manifesting in several shells with distinct boundaries, each shell defining an area of critical importance to the person. The representation depicted here does not indicate a specific number of auric shells.

part of the aura is dependent on objective consciousness.

The aura extends beyond the third level and can be anything from 1 to 2 m or even more from the human body. Helen Keller, who was completely blind and deaf, once said that she could sense and identify

Helen Keller, who was completely blind and deaf, once said that she could sense and identify objects as she approached them by means of their auras.

objects as she approached them by means of their auras. She could sense the difference between walls, doors, windows, doorknobs, etc. by their individual auras, and she could distinguish one fruit from another and one flower from another simply by the differences in their auras. She was also able to tell by the aura which one of two handkerchiefs was owned and carried by a woman and which by a man and could recognise the difference between the aura of a bundle of cotton and a crumpled up piece of paper.

During the 1950s and 60s, the Rosicrucian Order carried out extensive investigations into the nature, composition, source and function of the human aura.





It has been observed that pearls, diamonds and other jewels are affected by the aura of the person long in contact with them. This fact was proved some few years ago by a Japanese scientist who first experimented with the effect of the human aura on pearls.

Although it was pioneering work for its time and subsequent research has superseded it, much of the basic principles discovered still stands. The most obvious result is that the aura is an electro-magnetic energy field surrounding the body and manifesting in several shells with distinct boundaries, each shell defining an area of critical importance to the person. Being at least partially electromagnetic in nature, the aura can serve as a protection against other electro-magnetic fields in the environment, including the auras of other people and animals. In ways only poorly understood even today, we can therefore partially neutralise these other fields and insulate ourselves from potential harm or influence.

The aura can be strengthened temporarily through deep breathing, a healthy diet, right thinking and the development of the so-called “psychic faculties.” As viewed around a body, the aura is the result of three factors:-

1. The vibrations that radiate from the body as a physical, material, animate organism.
2. The vibrations of colour resulting from and partially produced by our thoughts.
3. The vibrations of colour given off from the deepest part of our being, the soul personality.

The vibrations from these three sources fuse and constitute the aura as we see it. The better our physical health..., the purer, more elevated and more noble the thoughts..., the greater our psychic development..., and finally, the greater our spiritual maturity and

understanding..., the wider, more pronounced and more brilliant the aura will be. A pure white aura is the most highly developed aura anyone can have, and is exclusively found in the most advanced human beings, people we would in mystical lore refer to as Masters, Adepts or Avatars. But there are many other degrees of spiritual enlightenment to be found, and a brilliant violet, almost ultraviolet colour in the aura, denotes a truly spiritually illuminated person, though one still of fixed personality and not yet displaying the scintillating white aura of a person who has risen above the level of individual human personality.

It has been observed that pearls, diamonds and other jewels are affected by the aura of the person long in contact with them. This fact was proved some few years ago by a Japanese scientist who first experimented with the effect of the human aura on pearls. Because the aura is the result of three factors, one of these being the physical body, it would naturally be suspected that a healthy body would radiate a stronger, wider and more brilliant aura. This supposition has been found to be true. And as with everything to do with vibroturgy (commonly known as psychometry), pearls and diamonds will, like other materials, though in their case more powerfully so, acquire aspects of the personality of the person who used and treasured them the most.

Everything that exists, whether animate or

The aura can be strengthened temporarily through deep breathing, a healthy diet, right thinking and the development of the so-called “psychic faculties.”

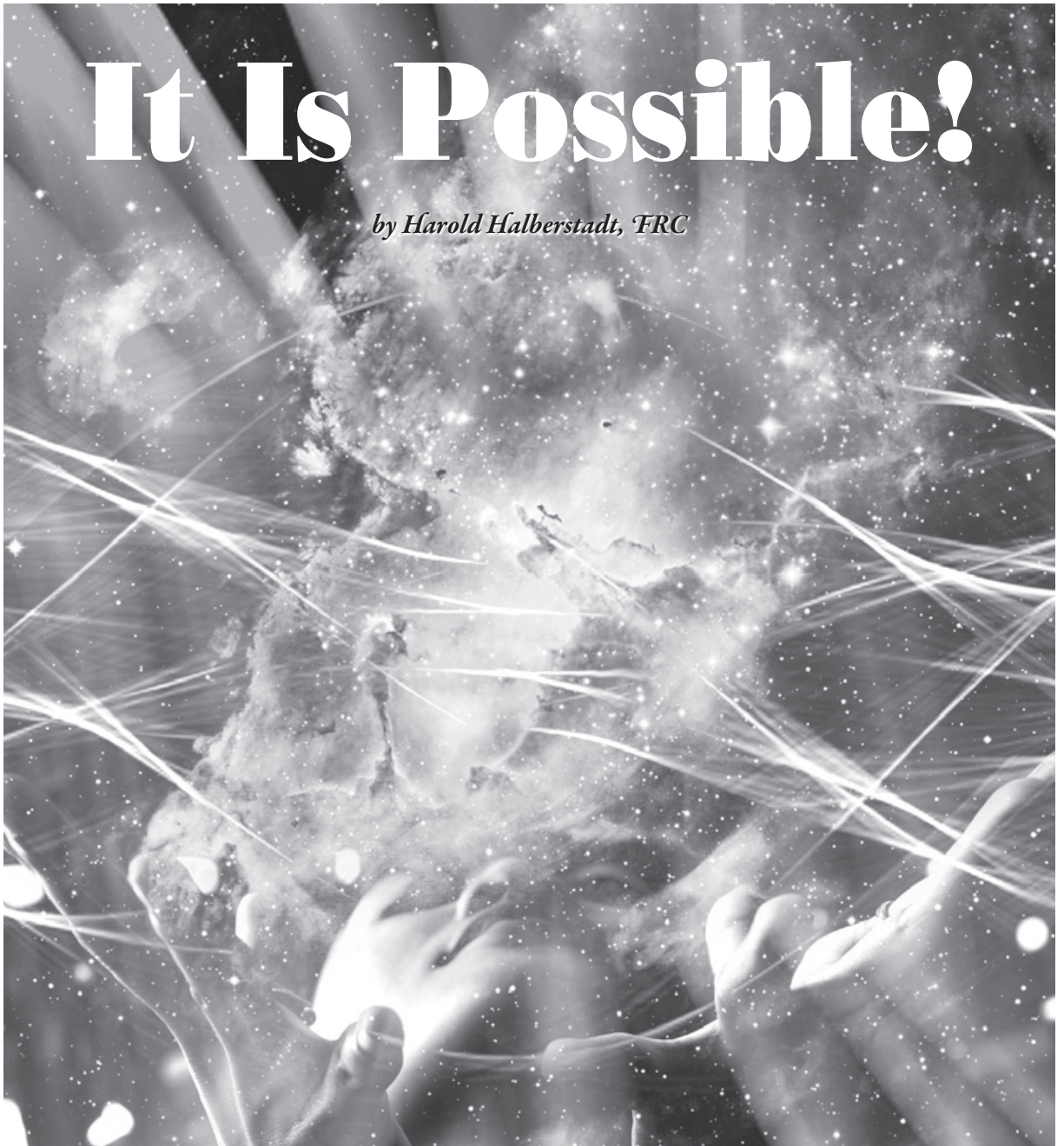
inanimate, has an aura. Every little insect has an aura surrounding it. Every virus, bacteria, or cell has its own aura. The aura that surrounds a human body is a combination of the electro-magnetic energies produced by parts of the physical body, but also by the mind, as expressed through the physical brain. Psychic and spiritual development boost the aura’s overall power, and enhances the colours in it.

So, the aura is like an envelope or garment around the body, oval and large in shape when the body is healthy, but much weaker and smaller when the physical and/or mental constitution is weaker. The aura protects and preserves the vital functionings of the body and helps to insulate and direct the Vital Life Force to the areas of the body that need it the most. Being able to see the aura of another, and better still, to be able to see one’s own aura can reveal a lot about the general state of one’s being..., physically, emotionally and spiritually.



It Is Possible!

by Harold Halberstadt, FRC



THIS TITLE IS INTENDED TO BE A statement of daring. It is also a statement of vision, faith and hope..., and why not? The time has come for us to declare, “Yes, it is possible!” During the so called “Dark Ages” in Europe, people lived in fear, and were satisfied to be told by church authority and to blindly accept what was possible and what was not.

In our modern scientific age however, we are free to think for ourselves. But within the last century and a half,

we have become shackled to some extent to the “scientific method,” namely the empirical approach to discovering the laws of nature. Whereas there is no real alternative to true scientific enquiry, perhaps we have come to depend a bit too much on our objective senses and the tangible, physical evidence of proof as the true measure of reality. For many, if there is no objectively neutral, scientifically conducted experiment devised to test a hypothesis, then the hypothesis may not even exist, and some would even say it is false, even though there is no evidence either way.



Many are afraid of treading upon territory that is either not blessed by religion or approved by science. They accept the authority and pronouncements of those considered better qualified than themselves to judge what is possible. And these vaunted "authorities" jealously guard and protect their own favoured positions. Religious disagreements about reality are at times shameful to watch; but scientific squabbles are almost as bad, and bordering at times on blind devotion to positions that could easily be considered in the same vein as religious beliefs are based on blind faith.

The secret was in our natural ability to think whatever we wanted, and our thoughts were our own private possession which no one could know.

Through ignorance and fear, certain authorities would prefer to keep everyone enslaved mentally and thereby remain subservient to the positions of those authorities. But centuries ago, the Roman emperor and Stoic philosopher, Marcus Aurelius warned: "*Do not think that what is hard for you to master is impossible for man; but if a thing is possible and proper to man, deem it attainable.*" The secret was in our natural ability to think whatever we wanted, and our thoughts were our own private possession which no one could know. Thoughts are things and they are powerful. The German philosopher Nietzsche said, "*Even a thought, even a possibility, can shatter us and transform us.*"

Perhaps because human beings are finite, in that they live and die, most of the enlightened thinkers and leaders of the past have calculated that the universe is itself ultimately finite and that humanity is slowly learning more of the totality of this finite universe. It is presently conceded that the universe is so large that it is beyond our comprehension, but that at some time in the distant future we will "catch up" with knowledge of the total scheme of things. This is an understandably human conclusion to be reached by finite human beings, but it remains a limited viewpoint. The conclusion implies that "once upon a time" the universe was created, and once created the Creator abandoned the job, leaving no forwarding address. This view of the origins of everything left us with an inert, unalterable, fixed universe to which we must adjust whether we like it or not.

The Cosmic

But in recent decades there has been a new awakening among certain scientists and thinkers which dares

to question the finality of our completed universe concept. Within the last forty years we are hearing of an "Intelligent Universe." A British scientist, described as a cyberneticist, Dr. David Foster, in his book *The Intelligent Universe* (1975), said that the universe consists of "*a total construction of waves and vibrations whose inner content is 'meaning.'*" Can we surmise then that the "builder" is still on the job? Yes indeed! Religiously, philosophically, spiritually, psychically, mentally and physically the "Creator" is eternal.

But who or what is the Creator? For reference let us use the Rosicrucian term, "the Cosmic" instead. The Cosmic is "Mind" in its broadest and most universal sense; we can call it "Universal Mind." But Mind is thought, and thoughts are ultimately reduced to *things*, physical things. It follows then that the Cosmic is in all thought, and all thought is in Mind, and Mind is in the Cosmic..., always, in all times, in all scales of size, in all places. There is no thought except in the Cosmic. Furthermore, those thoughts we claim as our own must be but one infinitesimal expression of the Cosmic. If the Cosmic created all, this means *omnipresence*, and in these terms there cannot exist anything or any thought apart from the Cosmic.

There are various qualities of thought: Reflection, for example; in other words *passive thought*, being the recall or replay of thoughts we have previously had. Contemplation and thinking are *active thought*; they constitute exercise of the thought processes, reassembling previous thoughts into new and useful combinations that bring new meaning to situations. Concentration is the *discipline of thoughts*; it controls the inflow and acceptability of random thoughts into the objective consciousness.

But the greatest kind of thought is *visualisation* or *creative thought*. This is the magnificent gift we possess to become co-Creators of the new and to make possible what has too long been accepted as impossible. The vast

Concentration is the discipline of thoughts; it controls the inflow and acceptability of random thoughts into the objective consciousness.

majority of people will concede the fact of Infinite Mind and the infinite wisdom of the Cosmic. Rosicrucians speak of the Cosmic as the Omnipotent, the Omniscient and the Omnipresent, all of which lead to the Infinite. It is in the Infinite that there exists that "inexhaustible self-inexhausting possible." To be infinite, there can be no limitations, and where there are no limitations, all things are possible.

We often read in literature of an "infinite plan." Dr



Richard Maurice Bucke in his book *Cosmic Consciousness* (1901) said, “*We shall clearly see that all were parts of an infinite plan which was wholly wise and good.*” An infinite plan must be “wholly wise and good” if viewed with human intelligence, for it must contain all potentials and all possibilities otherwise it would not be infinite. Viewed with disbelief and unintelligently, it may not appear to be “wholly wise and good,” but the fault would be with the viewer and not with the infinite plan.

Hidden Teachings

The present realisation of *limitations* resulting from empirical scientific methods, the newer, more sophisticated understanding of the meaning of infinity, and the natural evolution of humankind, have been leading us to a renaissance of interest in all things of a mystical nature. Mysticism may be frowned upon by some as being weird and dabbling with dangerous “things;” however, the only reason mysticism seems so mysterious is that it deals with things of a hidden or undisclosed nature, things that one day will be as open and revealed as all other things in science.

It is to mystery schools such as the Rosicrucian Order that we owe a debt of gratitude for the preservation of much of the world’s store of mystical, hidden or arcane knowledge. Fortunately the world is changing for the better. Climate change is a threat, nuclear proliferation

is a threat, loss of biodiversity is a threat, but people throughout the world are at least awakening to the existence of knowledge of a mystical nature, despite the lack of empirical evidence for the veracity or otherwise of some of its tenets. Many thousands are turning to organisations like the Rosicrucian Order to share in the Light of understanding and spiritual realisation that Rosicrucians of past decades and centuries have found in its practical spiritual philosophy of life.

In the Introduction to his book, “*The Occult, A History*,” British author Colin Wilson said, “*I have argued that there is a connection between creativity and ‘psychic’ sensitivity. The creative person is concerned to tap the powers of the subconscious mind and, in doing so, may become aware of forces that are normally inaccessible to consciousness.*” Since changing our imperfect world into one that is more perfect is a matter of *creativity*, the new generation is determined to explore all systems, all laws and all creeds, without restriction or limitation. They have complete confidence in, if not full knowledge of, the infinite plan and seek to learn to create a new and better world. They are absolutely convinced that it is possible!



The Cloud Upon The Sanctuary

1795

Karl von Eckhartshausen

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

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

Through these divine instruments the interior truths of the Sanctuary were taken into every nation, and modified symbolically according to their customs, capacity for instruction, climate, and receptiveness.

So that the external types of every religion, worship, ceremonies and Sacred Books in general have more or less clearly, as their object of instruction, the interior truths of the Sanctuary, by which man will be conducted to the universal knowledge of the one Absolute Truth.





Change Your Thinking

by Louise Lane, SRC

IT WILL TAKE JUST 37 SECONDS TO read this and change your thinking. Two men, both seriously ill, occupied the same hospital room. One man was allowed to sit up in his bed for an hour each afternoon to help drain the fluid from his lungs. His bed was next to the room's only window. The other man had to spend all his time flat on his back. The men talked for hours on end.

They spoke of their wives and families, their homes, their jobs, their involvement in military service, where they had been on holiday. Every afternoon, when the man in the bed by the window could sit up, he would pass the time by describing to his roommate all the things he could see outside the window. The man in the other bed began to live for those one hour periods where his world would be broadened and enlivened by all the activity and colour of the world outside.

The window overlooked a park with a lovely lake. Ducks and swans played on the water while children sailed their model boats. Young lovers walked arm in arm amidst flowers of every colour, and a fine view of the city skyline could be seen in the distance.

As the man by the window described all this in exquisite detail, the man on the other side of the room would close his eyes and imagine the picturesque scene. One warm afternoon, the man by the window described a parade passing by. Although the other man could not hear the band, he could see it in his mind's eye as the gentleman by the window portrayed it with descriptive words.

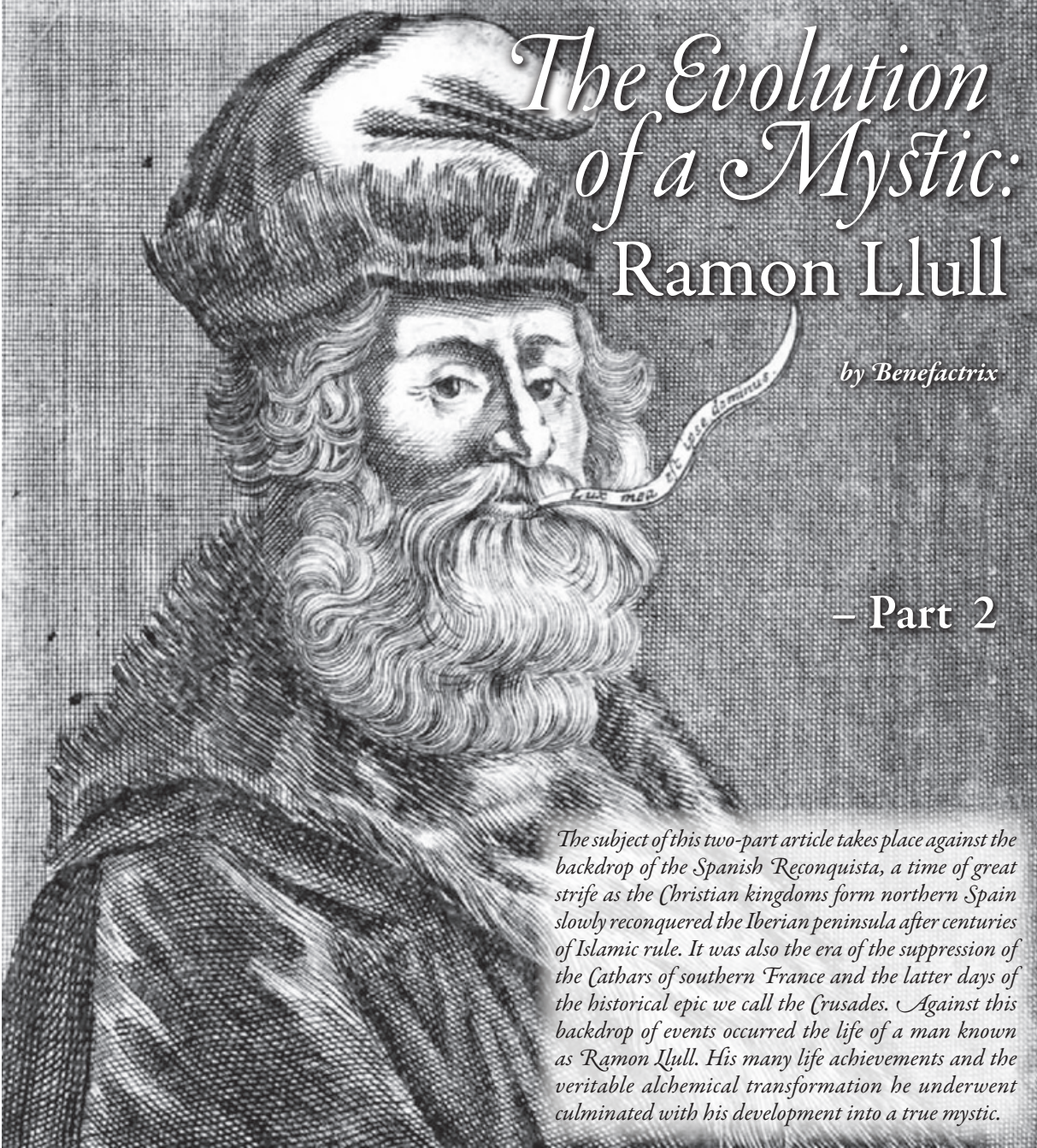
Days, weeks and months passed. One morning, the day nurse arrived to bring water for their baths only to find the lifeless body of the man by the window, who had died peacefully in his sleep. She was saddened and called the hospital attendants to take the body away. As soon as it seemed appropriate, the other man asked if he could be moved next to the window. The nurse was happy to do so, and after making sure he was comfortable, she left him alone. Slowly, painfully, he propped himself up on one elbow to take his first look at the real world outside the window. He strained to slowly turn his head toward it and to his shock, he realised he was staring at a blank wall.

The man asked the nurse what could have compelled his deceased roommate who had described such wonderful things outside this window when it wasn't there. The nurse responded that the man was blind and could not even see the wall, let alone a window. She said, "Perhaps he just wanted to encourage you."

Epilogue

There is tremendous happiness in making others happy, despite our own situations. Shared grief is half the sorrow, but happiness when shared, is doubled. If you want to feel rich, count all the things you have that money can't buy. "Today is a *gift*; that is why it is called the *present*." The origin of this letter is unknown, but it brings blessings to all who read it.



An engraving of Ramon Llull, a bearded man wearing a cap and a heavy, fur-lined robe. He is shown in profile, looking towards the right. A scroll of text is emerging from his mouth, containing the words "DIEU MERIT".

The Evolution of a Mystic: Ramon Llull

by *Benefactrix*

– Part 2

The subject of this two-part article takes place against the backdrop of the Spanish Reconquista, a time of great strife as the Christian kingdoms form northern Spain slowly reconquered the Iberian peninsula after centuries of Islamic rule. It was also the era of the suppression of the Cathars of southern France and the latter days of the historical epic we call the Crusades. Against this backdrop of events occurred the life of a man known as Ramon Llull. His many life achievements and the veritable alchemical transformation he underwent culminated with his development into a true mystic.

AFTER A VISIT TO HIS FAMILY, HE returned and settled in Montpellier, and in 1283 he compiled the outline of his philosophical romance *Llibre d'Evast e d'Aloma e de Blaquerua son fill* ("The Book of Blanquerna"), the romance of the young man he wished he had been. This book is composed in five sections, each one being a part of the life of its main character, Blanquerna: the state of *marriage*, the state of *religion*, of *prelacy* (senior clerical

office), of apostolic *seigneurie* (the position and authority of a feudal lord) and of the *contemplative* life. Moreover, it is in this last part of "The Book of Blanquerna," where the protagonist, Llull himself, in his contemplative life as a hermit, composes his *Llibre d'Amic e Amat* ("The Book of the Lover and the Beloved"); the "Lover" being Man, and the "Beloved," God.

This work, consisting of 365 verses in symbolic and metaphorical language, glorifies the Creator. It contains





Title page of the philosophical romance *Llibre d'Evast e d'Aloma e de Blaqueria son fill* ("The Book of 'Blanqueria'"), the romance of the young man he wished he had been.

one verse for each day of the year, each verse being the subject of a special meditation for his disciples. Under its poetical form, full of the simple expressions of his loving heart, is hidden the profound philosophy and ardent mysticism of the author. But the free use of such symbolism in most of his books was not easily understood by the uninitiated for whom his allegorical style remained unintelligible. In this particular book "*The Lover and the Beloved*," Ramon Llull ponders over the problems of good and evil, of the Divine Being, and of his relation to sin.

The Language of Education

In 1287 he made his first visit to Rome. He wanted Pope Honorius IV (1285-1287) to take an active interest in his plans for the creation of schools for the teaching of oriental languages, thus facilitating the disciples in their powers of persuasive argument. He thought that it was of prime importance that they should be able to combat through the strength of their argument and logical reasoning, rather than with the sword. This had always been his fondest wish, and he insisted upon the necessity

of making spiritual crusades, where words would be used rather than military means. However, circumstances were against him for Honorius IV had just passed away when he reached Rome.

Returning to France the same year (1287), he applied for and received a teaching post at the Sorbonne (University of Paris), and for a few years taught Arabic metaphysics. In 1289 he wrote his *Felix, o Llibre de les meravelles* ("Felix or the Book of Marvels"). This narrative recounts a journey through life by Felix, the protagonist, who is sent by his father to travel the world and question all of creation. He goes through cities and forests asking all manner of people such as shepherds, wise men, hermits, artisans and philosophers, questions about theology, astronomy, science and politics, and learning much about all aspects of creation.

Although by 1283 he had revised and completed the *Ars compendiosa inveniendi veritatem* of 1274 (i.e., his *Ars Magna*) calling it now *Art demonstrativa* or *Ars demonstrativa* ("An Exposition of Art"), he produced a simplification in 1290, which he again renamed *Ars inventativa veritatis* ("The Art of finding Truth"). This was in order to make it more approachable for his students. These were all essentially revisions of his epic *Ars Magna* and combined metaphysics and logic to make all the sciences and knowledge of the day demonstrable. Off to North Africa

Frustrated with the new Pope's apparent disinterest in his plans for language schools and also the special tract for peace in the Holy Land he had produced, and especially now that the port of Acre had just fallen to the Saracens in 1291, he resolved instead to make his way through North Africa. But at the moment of sailing, he fell ill. To his illness was added the bitterness he felt about the indifference or misunderstanding of all those whom he had repeatedly solicited.

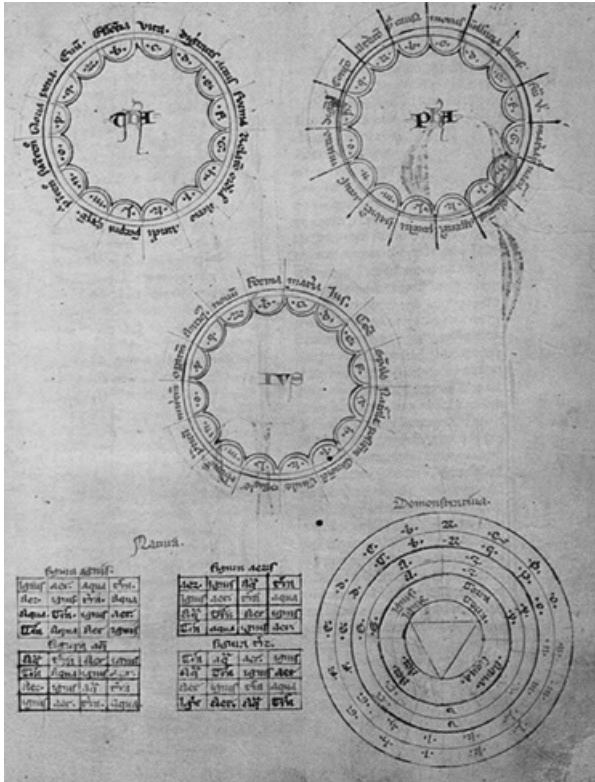
In this period of mental and physical depression, his

In this period of mental and physical depression, his mind was assailed with doubts as he entered his "Dark Night of the Soul."

mind was assailed with doubts as he entered his "Dark Night of the Soul," the dreaded state of hopelessness and despair that all mystics eventually have to pass through triumphantly. With great difficulty, and after alternating between despair and exuberance, of despondency and renewed hope, he slowly but surely he came out of this awful period of trial, was restored to health, and strengthened in his faith.

In 1291 he arrived in Tunis, the capital of the





A page from the *Ars Demonstrativa* showing the figures of Theology, Philosophy and Law, and the Elemental and Demonstrative figures.

kingdom of the Hafsīd dynasty, which had good relations with Aragón and Catalonia. Here he expounded his “Ars Magna” to the scholars of the town. Unfortunately for him, he was denounced to the Caliph, Abu Hafs Umar I, who, along with his council, decreed he be put to death. But a powerful member of the council it seems, persuaded the Caliph to change this sentence to one of banishment instead. However, he did not get away unscathed and was attacked by crowds on his way to the Genoese ship. Eventually he made it on board and escaped back to Italy, fortunate to be alive. Landing in Naples, he taught his “Art” publicly, especially preaching to whatever Moors were in the city.

The Petition of Ramon

After 27 months of unusual papal vacancy due to Cardinal indecision, the aged Celestine V was elected Pope in 1294; his office was to last only months and Ramon sent him his allegorical work *Flors d’amors e flors d’intel·ligència* (“Flowers of Love and Intelligence”). This was accompanied by



In 1291 he arrived in Tunis, the capital of the kingdom of the Hafsīd dynasty which had good relations with Aragón and Catalonia where he attempted to expound his *Ars Magna* to the scholars of the town. He was imprisoned and condemned to death but was eventually banished instead.

his *Petició de Ramon al papa Celestí V per a la conversió dels infidels* or “Petition of Ramon for the conversion of the Heathen.” The aim of the petition was that God should be known and loved in the world, “that the Lover may know, love and contemplate his Beloved, who is God, and set his Will upon loving Him.” The language of both texts resonates with his earlier work *Llibre d’Amic e Amat* (“The Book of the Lover and the Beloved”) of 1283.

These had little effect on the worn out Celestine V who abdicated early the following year. The *Petition* was put immediately to the succeeding Pope, Boniface VIII, but there was too much political intrigue and other conflicts occupying his mind to take enough interest in the pleas of Ramon Llull who only achieved in gaining scornful enemies at the Papal court for his trouble. His disillusionment at this rebuff resulted in his next work, the *Desconhort* (“Disconsolateness”) which was seemingly his finest work in verse, and written to alleviate his “grief” at his failure to accomplish his “sacred work” in Rome. Some of it was autobiographical and was supposedly written from the stance of an aged Ramon Llull, being a personal and passionate outpouring of his soul.

The Franciscans

Shortly before composing his *Desconhort*, Llull had asked for admission into the Franciscan “Third Order.” He had always had great admiration for St. Francis of Assisi, its founder, whose humble personality had been a deciding factor in his own inner transformation, as well as the work he had chosen afterwards.

In late 1295, Llull continued working on his rather long-winded and encyclopaedic *Arbre de ciència* or “The Tree of Science.” His disillusionment with life seems to have dissipated by now and it took him only six months to write and complete the work by April 1296. The work is divided into sixteen “Trees” with the whole using the framework of a tree displaying branches of knowledge, revealing their inter-relationships and connections between the different levels of reality. Ramon Llull was such a prolific writer that he also produced in this same year his *Proverbis de Ramon* or *Liber Proverbiorum* (“Book of Proverbs”) which contained over 6,000 aphorisms.

In 1297, when he was around 65 years old, he returned to his work with renewed zeal. He went to Paris and while there wrote in Latin his “Declaration of



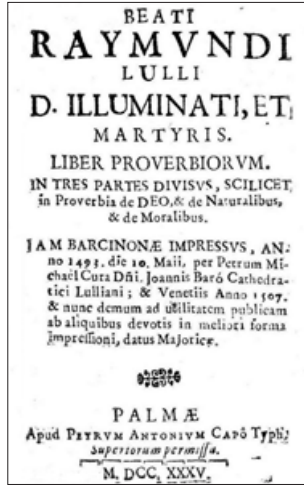
Ramon by means of a 'Dialogue' which was directed against the teachings of the Muslim philosopher, Averroës (Ibn Rushd, 1126-1198). He returned to Rome, constantly lecturing and teaching, and finally went back to Spain where he taught in the remaining mosques and synagogues. Two years later he was again drawn by some irresistible attraction to North Africa where he continued teaching Islamic scholars. But the risks were great, and during a new illness he narrowly escaped being poisoned by two of his servants.

Now over 70 years old, he became acquainted with a young philosopher, John Duns Scotus (1265-1308) who, like himself, belonged to the Franciscans' Third Order, and who on account of his

eminently critical and discriminating mind had been given the title "*Doctor Subtilis*." Despite their great difference in years, there was a great affinity between these two men. Though admittedly not spiritually universal by modern standards, they were animated by what they believed to be the most universal form of truth there was. They felt a keen delectation in discussing the ideas they had in common, as well as those where their opinions diverged.

Around 1306/7, after a long stay in Paris, Ramon again returned to North Africa. His soul was appeased and his love for his Creator was of the same powerful quality and ardour as before. But by now he had greater tolerance for those who seek the Creator through different paths to his. It was a new experience, for he had never known such tolerance before. During the course of long periods of reflection and meditation, and after pondering his former debates with Islamic scholars, he came to a better understanding of the true universality of spirituality in its most general form. Intuitively he finally realised that fundamental truths are revealed to a searching humanity through a multiplicity of spiritual paths. Today's truth may be tomorrow's error, and the branches of the tree of spiritual enquiry may lead from completely diverging points of opinion and experience to the same unique source.

He submitted plans to the Council of Vienne (1311-1312), the church council that was more notable for withdrawing papal support from the Knights Templar. These plans, which he had been proposing for so many years to various representatives of the Church, finally came to fruition when the Council ordered the creation of chairs of Hebrew, Arabic and Aramaic studies at the universities of Bologna, Oxford, Paris, Salamanca and the Papal Court itself. After this success, he unfortunately



The title page of an early modern edition of Lull's *Liber Proverbiorum* or the *Book of Proverbs* from 1735.

returned to his old ways, and returning to North Africa, surreptitiously entered Tunis, where his work of converting Muslims to Christianity soon alerted now exasperated people of Tunis to turn against him again. He was without doubt to the majority, an enemy of Islam, and was stoned to death by a mob of angry people; or at least they thought he had died.

One of his friends, a Genoese navigator who had heard of his condemnation, searched for him everywhere, but could not find him. Then suddenly in the dark of the night, they saw a short distance away, a faint, pale violet and white light wavering over a heap of stones. There lay Ramon Lull, still feebly breathing and close to death. The Genoese, with the help of his

men took him on board his vessel where they tended him for a few days with great affection. But he was 80 years old, and badly wounded with deep cuts and broken bones. His heart and soul longed for his "Beloved Friend," for Christ, and no human care could cure him now. As the ship came in sight of the Mallorcan coast, Ramon passed away. And at that very moment he passed away, legend say that in spite of a strong, breeze, a delightful

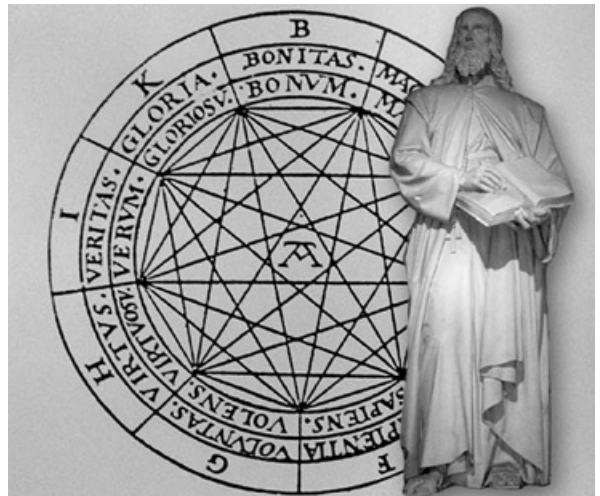


In 1297 he went to Paris and while there wrote in Latin his "*Declaration of Ramon by means of a 'Dialogue'*" which was directed against the teachings of the Muslim philosopher, Averroës (Ibn Rushd, 1126-1198).





Llull's third and final mission to North Africa in 1315 ended tragically; after entering Tunis surreptitiously the people it seems turned against him and tradition has it that he was stoned to death.



For some, Llull is the founding father of computer science, especially given his influence on the concept of "characteristica universalis," a universal and formal language conceived by the German philosopher Gottfried Leibniz in order to express mathematical, scientific and metaphysical concepts. Llull's contributions span over the areas of formal logic, argumentation and social choice. Recently discovered manuscripts show Llull to have anticipated by several centuries prominent work on election theory. (See http://ijcai-11.iii.csic.es/program/ramon_llull)

perfume of lily and roses spread all over the ship, to the great astonishment and awe of the sailors.

As he had belonged to their Order, the Franciscans claimed his mortal remains and he was buried by them in the Church of Sant Francesc d'Assís in Palma of Mallorca. According to several Franciscan writers, a number of miracles were accomplished at the place of burial.

Epilogue

Ramon Llull was a prolific writer of Christian philosophical and mystical belief of the 13th and early 14th Centuries. Although he experienced at least one period of acceptance of the universality of all religious belief systems, he was for most of his life an ardent proselytiser, bent on converting the Islamic inhabitants of North Africa back to the Christian religion they had once embraced and lived with as an ideal for centuries before their forcible conversion to Islam. Although he more particularly applied himself to the study of the contemporary philosophical systems, he also accumulated a vast knowledge of the sciences, and successfully taught mathematics in Paris for many years.

No less than 241 books or pamphlets are attributed to him. He was a great lover of Nature, and is recognised as the first real poet in the Catalan language, and some of his inspiration is certainly derived from the pure lyricism of the troubadours. It is also possible that his first teacher may have had some influence upon his mystical formation,

an influence that the teacher had himself received before fleeing from the Cathar region just prior to the brutal period of extermination supported by papal decree. On several occasions in his books, he mentions that his inspiration was communicated to him by a spiritual guide, and when he was in a certain condition of exaltation, he

According to several Franciscan writers, a number of miracles were accomplished at the place of burial.

could write page after page for hours, thereby gathering together a comprehensive harvest of information that was inspired and universal, but of course universal only by the rigid hierarchical standards of the era in which he lived.

To some of his disciples he explained the means of arriving at a state of pure contemplation, or ecstasy; which would indicate that, either through revelation, or through his studies or relations with several Hermetic Masters, the esoteric part of some philosophical doctrines had been taught to him; and he knew the method used to develop our latent spiritual and psychological faculties, and also how to perfect attunement with the Supreme Being.

We are indebted to him for a book on the Kabala; and it appears that, in his book "*Blaquerna*" he has given sufficiently explicit details on occult subjects. His extreme emotion and his earnest love of God were for him eminently favourable conditions for producing the ecstasy; at the same time his vivid imagination facilitated



the work of visualisation. In all that was related to the attunement with the Divine Principle, the *Doctor Illuminat* or "*Doctor Illuminatus*" as he was called, emphasised the emotional exaltation in preference to the sensible manifestations of devotion. According to his conception, the heart must ardently participate in the aspiration of self toward the creator. For him, the point in question was not only a cold, mental communion, but the absolute atonement of the whole being. It also appears that several times, during his long life he had experiences of clairvoyance and prophecy, which characterise the mystic who has attained a certain degree of development.



In what refers more particularly to the much mooted question of alchemy, it was only natural that such an inquisitive mind, an indefatigable seeker, should become interested in that art and science.

In what refers more particularly to the much mooted question of alchemy, it was only natural that such an inquisitive mind, an indefatigable seeker, should become interested in that art and science. Certainly, his avowed friendship with Arnold of Villanova must have been the source of many interesting discourses. But while the materialist sees in alchemy only a means of transmuting base metals into gold, to the mystic it is a wonderful means of transforming and bringing about a profound inner change for the better. And being aware of the exhortation "...that which is below is like unto that which is above," the mystic also looks farther, beyond the limitations of the sensory world.

From the material wealth he had inherited from his parents, Ramon, who was excessively generous and disinterested in material assets, had kept only what was necessary for the welfare and comfort of his family, and for himself hardly enough to keep body and soul together; for he often suffered from hunger and thirst during his long journeys, and had no interest in the material gold that people of those days believed could be transmuted from other substances. For him, logical, systematic enquiry for the sake of finding new revelations of truth in all things, was the only thing that mattered; and in some respects he was therefore one of the earliest protagonists of what would 350 years later become the "scientific method" of discovery.

Some commentators claimed that several books attributed to him dealing with alchemy were apocryphal. Of course that may be true, though we must not forget the sheer number of other references that make it very likely to any unbiased mind that Llull was no stranger to the "Royal Art." Llull cannot be said to have been an innovator from a philosophical point of view, as

he stayed close to the orthodox lines of enquiry and philosophical speculation. But he nevertheless had the merit of guiding his contemporaries, and those who later became his admirers, onto paths of love and service to humanity. His love for the God of his understanding was intense but no doubt mirrored as well by the similar feelings of mystical bliss he at one time saw in a few of the Islamic scholars he sought so ardently (and some would say misguidedly) to convert to his view of Christian salvation. Misguided as he may have been in his attempts to convert the Muslim parts of North Africa, he was nevertheless a man who loved God, and achieved through this devotion a communion with his Creator that would I believe earn him the title of a great mystic.

The paths by which the Lover seeks his Beloved are long and perilous. They are populated by considerations, sighs and tears. They are lit up by love.

The Lover wept and said, "How long will it be until the darkness of the world is past, when the paths to hell will be no more? When will the hour come when water, which flows downwards, will change its nature and mount upwards? When will the innocent be more in numbers than the guilty?"

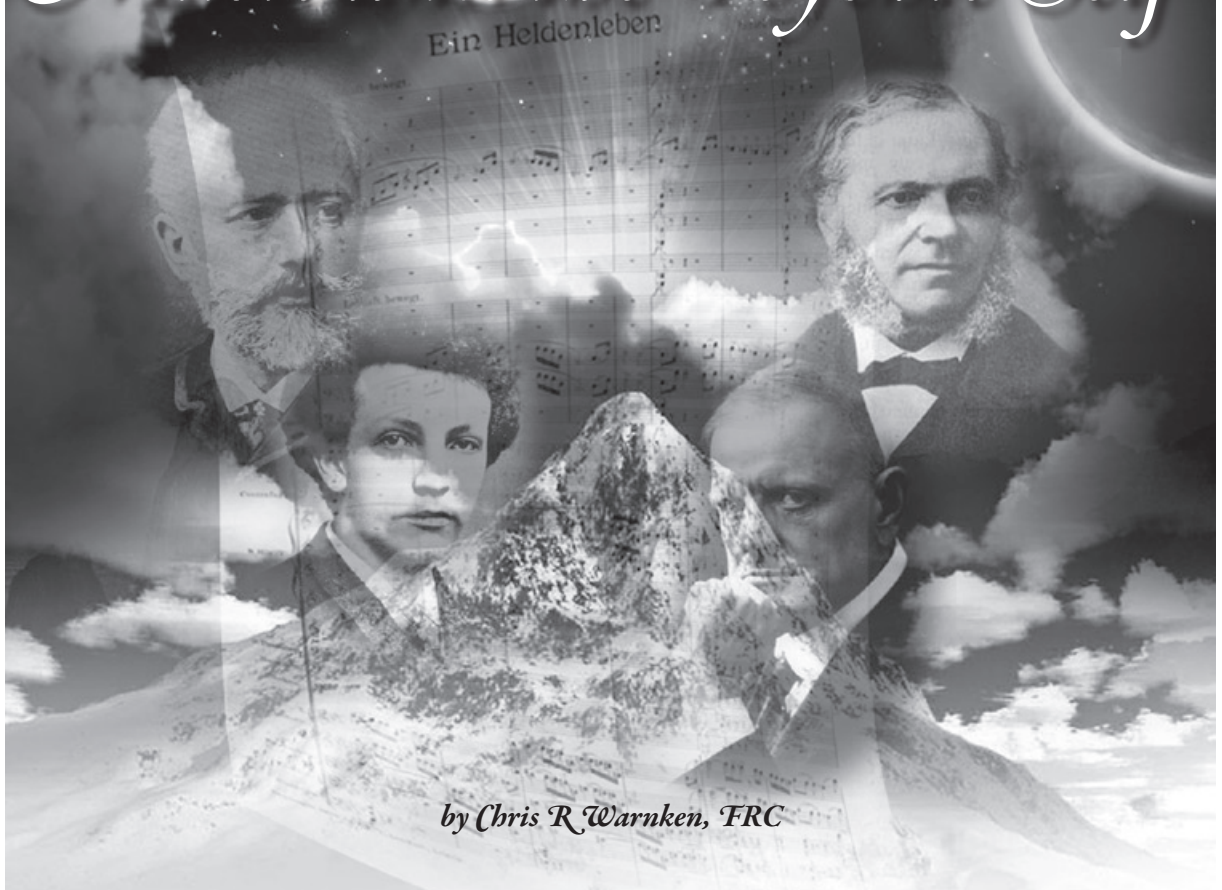
The Beloved asked the Lover, "Have you remembered any way in which I have rewarded you for you to love me thus?" "Yes," replied the Lover, "for I make no distinction between the trials which you send and the joys."

Love is the mingling of boldness and fear which comes through great fervour. It is the desire for the Beloved as the End of the will. It is this which makes the Lover like to die when he hears someone sing of the beauties of the Beloved. It is this through which I die daily, and in which my will dwells forever.

-- from the "*Book of the Lover and the Beloved*"



Music and the Psychic Self



by Chris R Warnken, FRC

A PSYCHIC STORM: THIS IS THE definition of great music made by the essayist and critic, Paul Elmer More; about whom Walter Lippmann wrote “To read him is to enter an austere and elevated realm of ideas and to know a man who, in the guise of a critic, is authentically concerned with the first and last things of human experience.” This view is confirmed in one of More’s essays where he hints that he has penetrated the veil of the esoteric mysteries. More wrote:

“Great music is a psychic storm, agitating to fathomless depths the mystery of the past within us. Or we might say that it is a prodigious incantation. There are tones that call up all ghosts of youth and joy and tenderness; there are tones that evoke all phantom pains of perished passion; there are tones that revive all dead sensations of majesty and night and glory, all expired exultations, all forgotten magnanimities. “Well may the influence of music seem inexplicable to the man who idly dreams that his life began less than a hundred

years ago! He who has been initiated into the truth knows that to every ripple of melody, to every billow of harmony, there answers within him, out of the Sea of Death and Birth, some eddying immeasurable of ancient pleasure and pain.”

As the initiate can be completely understood only by an initiate, so it is likely that only the initiate can really confirm the truth of the above quotation. Truly, some music, although mathematically or scientifically perfect and heard as beautiful in melody, harmony and timbre, is still soulless. We can marvel at the skill of the composer in creating a work that is pleasant to listen to, perhaps even titillating to our senses if it is performed in rapid time or in an exotic rhythm. But the response of our aesthetic nature may be similar to our visual appreciation of a modern piece of architecture, and our gratification will be purely intellectual. We will enjoy the work of its creator as we would a machine, or the feats of a magician. Wholly missing will be an inner response, for we cannot



fully relate or identify ourselves with such creations, no matter how amazing or wonderful they may be.

Emotional Music

There is another type of musical composition however, which we believe is engendered in a different manner. In this composition, we firmly believe that the composer serves as a channel to materialise tones and themes that exist eternally in the psychic world. Such music has the power of “calling up ghosts of the past,” as More said, in an ageless humankind. There are subtle chords, themes and progressions whose vibrations set up resonant responses in the dim unconscious memory in the human psyche. This type of music may not be mathematically perfect, it may not always even be pleasant to the ear, but the response and recognition will persist. This is emotional music.

We have known for a long time that music or its reception is completely subjective. No two people need respond to certain music in the same way. What inspires one person may very well annoy another. There is no preponderance of evidence one way or the other, so who can say if one is right and the other wrong? It has been proposed that the effect of music bypasses the brain and intellect altogether, by way of the thalamus, the message-relay centre in the middle of the brain and the nearby auditory nerves. The rhythmic body swaying of otherwise inaccessible mental patients is sometimes referred to as “Thalamic reflex.” These and other observations led to the development of the techniques of music therapy. This healing method is practised widely amongst those with mental health issues, and with sometimes amazing results.

Music Therapy

The essayist William Congreve in his 1697 play “The Mourning Bride” says:

*Musick has Charms to sooth a savage Breast,
to soften Rocks, or bend a knotted Oak.
I've read, that things inanimate have mov'd,
and, as with living Souls, have been inform'd,
by Magick Numbers and persuasive Sound.*

Certainly it was found in early experiments with music therapy that only music of a certain type or genre could truly soothe. And oddly enough it was not always what is popularly recognised as “soothing music” that accomplished this. Those who were excited, distraught or enraged could be “reached” only by equally exciting, noisy and irregular musical compositions.

At some time when you find yourself in an angry, frustrated or downright “vile” mood, listen to some stirring, exciting music like Tchaikovsky’s *Francesca da Rimini*,

Scriabin’s *Poem of Fire* and *Poem of Ecstasy*, perhaps even Stravinsky’s *Le Sacré du Printemps*. Chances are that after listening to some of the above you will experience a purgative effect which will completely remove your negative mood. The stimulating and violent mode of the music seems to absorb the matching nature of our mood, leaving us calm and relieved afterwards. When you are sad and perhaps trying to repress the feeling to hide it from others, you might experiment with listening to the first and last movements of Tchaikovsky’s *Sixth Symphony* (the *Pathétique*), Sibelius’ *Valse Triste*, and notice the purging effect which might even be accompanied by tears. To soar spiritually try *Ein Heldenleben* by Richard Strauss or *Verklärte Nacht* by Schoenberg! Personally, I find myself moved by most of the organ music of César Franck.

People who listen to great music can often be divided into two groups. One group is composed of those who delight in the technical excellence of composition, the extent and cleverness of development and other mechanical considerations. Someone may criticise Franck for too much chromatic scale and too frequent modulation, resulting in tonal instability and lessening of musical interest. Another group comprises those who may have no knowledge of the mechanics of music, or if they have, they just do not care. They prefer simply to listen to that music which, at any given time, appeals to them and touches them. It is unimportant to them how or why the composition is constructed. They know only that music speaks to them in a universal language which requires no explanation, and they revel in its beauty as in a magnificent painting or vista.

Universal Appeal

The first group prefers intellectual music, while the second chooses emotional music. The significant point is that music of some kind is sought and appreciated almost universally. All cultures, from the most primitive to the most sophisticated, have their own mode of music and have had it for ages in the dim past.

So it is that in the everlasting subconscious of humankind there remain those salient memories of great moments associated with, or described by, the great music of the world. That music carries us over and through the uncharted seas of time and space, birth and death, to revisit the scenes, or at least the emotional content of scenes and experiences, of our ancient but eternal lives. Those who have been fortunate enough to have experienced initiation into the esoteric mysteries especially appreciate the power of music to relate us to the eternal *now*. Filled with happy moments, sad times, great lessons, ominous terrors, sweet and tender interludes and spiritual exaltation, the experience of great music is indeed a psychic storm.



The Strange Packing Box

by *H Spencer Lewis, FRC*
(Imperator 1915 - 1939)



The following story was written by Dr H Spencer Lewis, Imperator of the Rosicrucian Order between 1915 and 1939. It is one chapter of a book of short stories to be published in December 2011 entitled "My Personal Experiences: Four Unusual Psychic Adventures."

A FEW MONTHS AFTER I HAD MOVED my home to a large city in Florida in 1925, with the intention of remaining there a few years to assist in building up our work in that part of the country, I was called on the phone one evening by a very close neighbour who asked if I would come quickly to his home and investigate something that had been tormenting his wife and himself throughout the evening. It was a little after midnight when I was called, and I had not yet retired. It was early in the spring and the sky was very dark but clear and there was a warmth in the air plainly indicating that the warm summer period had made a good start.

The homes in this city of Florida were all large and spacious, the ceilings especially being very high

in order to allow a large amount of free air circulation throughout the summer months. Every house of this kind had many large windows, well screened, and when I say well-screened, I do not mean with a loose portable fly screen or a large one on the outside of the windows that flaps loosely or is easily removed, for the great winds that often sweep over Florida necessitate the construction and fastening of screens in a manner that will protect them against being torn from the building suddenly and completely. Furthermore, the city was on the highway, traversed most frequently by tourists from the north, and was generally filled each day with motorists and those begging free passage along the way, and there had been so many attempts at robberies and intrusion, that the owners of homes had taken every precaution to see that



every downstairs window and door was tightly secured before retiring at night.

The second stories of such homes very often consisted of one or two enclosed bedrooms and three or four sleeping rooms or open air porches. My neighbour's house was a wooden bungalow with a second story consisting only of two sleeping rooms entirely surrounded by windows that could be opened and with only the tightly fastened screens would become typically an open air sleeping porch. The hallway and stairs by which these two upper rooms were reached were at the rear of the house. Just between the dining room and an adjoining den room and library, a flight of stairs ascended for about six feet where there was a small platform at right angles with another flight of stairs rising for six more feet to the second floor. Here there was a small hallway on either side of which were located the two sleeping rooms, to which I have referred.

My neighbours had moved into this house but two or three months previously, and had had it redecorated inside and out in a very thorough manner. Only within the last few days had they furnished one of the upper bedrooms, for during the first two months of occupancy of the house, it was cool enough to permit them to sleep in one of the downstairs bedrooms. From the very first night of their occupancy of the upstairs bedroom, they had been awakened from eleven o'clock onward with peculiar sounds in the hallway outside of their upstairs sleeping room and in the adjoining bedroom, which was unfurnished and was used for storage of unused pieces of furniture and packing cases of various materials and articles.

For three or four nights, they believed these noises to be due to the winds which often become very strong after midnight or late in the evening, or possibly to mice or to the flapping of a radio wire connecting the antenna on the roof with a set in the den room below. It appears, however, that the young couple occupying this house had generally retired after midnight, and on only one occasion had been in their bedrooms before eleven o'clock. They had therefore heard the sounds only after twelve-thirty or one in the morning. When I reached their home on this particular night, I found both of them in bathrobes or dressing gowns seated in the den room downstairs and frightened out of their wits. The story they told me was as follows:

They had retired just about eleven o'clock in the upstairs room and closed the door as they had always done. Shortly after the lights were extinguished in their room and they were at rest in the bed in the far corner, they heard footsteps in the outer hall and a bristling noise as though some paper was being rattled. Both of them

remained awake listening, but each was unconscious of the fact that the other was listening. The young man happened to be in a position where his face was turned toward the closed door on the opposite side of the room. The faint light from the arc lamp on the street illuminated the room sufficiently for them to see the outline of the door and the pieces of furniture in the room.

Listening for a while to the footsteps, the young man was suddenly frightened by hearing the door-knob of the door rattle and turn. The door-knob was one which stuck, and required more than the usual amount of pressure to turn it, and after being rattled for a while and turned, the door gradually opened. You can imagine the sensation this created in the mind of the young man, but he was able to restrain himself and lie quietly in his bed and watch. The door opened to the extent of eight or ten feet, and then moved no further. He waited to see if there would be any attempt on the part of anyone to enter the room, but there were no further sounds for a few moments, and nothing else to be seen.

Then suddenly the footsteps in the hall were heard again, much louder this time because of the door being open. Then another door-knob was rattled and turned, and the creaking door on the opposite side of the hall giving entrance way to the unused bedroom indicated

Listening for a while to the footsteps, the young man was suddenly frightened by hearing the door-knob of the door rattle and turn...

that whoever was causing the disturbances had stepped across the hall. The second door finally closed and as the young man listened he heard the movement of some heavy articles on the floor and then the rattling of paper as though large sheets of stiff wrapping paper were being shaken, and finally the noise of a hammer hitting against nails or wood.

Thoroughly alarmed he turned around to awaken his wife, only to find that she too had been listening to the entire procedure and believed that he was asleep. They compared their impressions and then arose and turned on the lights, and rushed out into the hallway with a gun which the young man always kept in his room. They found the door of their bedroom open, but the door of the bedroom on the opposite side of the hall was closed. They examined every part of that room carefully, including a little door that afforded entrance way into part of the attic adjoining these two bedrooms. No one could be seen and nothing found to give any explanation of the noises they heard. After searching around downstairs and making sure that every window was still closed tightly and every door



locked, they returned to their room, and before they could possibly get to sleep, similar noises were repeated. Always the same rattling of large sheets of paper, the handling of pieces of wood, and the hammering of these together as though nailing up a box or crate.

Just why the young couple interpreted the noises as the nailing up of a crate, they could not explain. It is a psychological fact that we try to associate every noise with some commonplace incident or something with which we are familiar. In looking at my notes from which I am dictating the report of this experience, I find that in my usual manner I made very careful notations of everything that was told to me, and everything that I observed myself, for I do not like to depend upon memory in regard to such experiences. Years of research and investigation have trained me in making copious notes in notebooks, and filing these away under various index classifications. I find one notation which deals with this very point.

I asked the couple several times why they believed

No one could be seen and nothing found to give any explanation of the noises they heard.

that the noises had anything to do with the packing of a large wooden crate, and their answer was that it sounded just like the noises they had made themselves when they packed some of their crates and unpacked them in the processes of moving to their present home. I found however that very often the Cosmic Mind or the psychic mind within the individual gives a clue to the nature of the noises, and that this is more dependable than the mere association of ideas. However, we were all agreed that the noises heard had something to do with the handling of wood, paper, nails and a hammer.

After hearing the same noises a second time, they decided to stay up the rest of the night, and partly dressed they went downstairs into the den room on the first floor, which was almost directly under the bedroom in which they had been trying to go to sleep. With all of the lights on in the house, they could still hear footsteps on the floor upstairs and every now and then they would hear one of the two doors open and close, and then there would come the rattling of paper and the hammering. They even heard the footsteps descending the stairs as though coming down to the lower hall and entering the very room in which they were seated. After listening to all of this for over an hour, they finally asked me to call.

After making a search all through the house and finding nothing that would give any clue, I sat down in the den room with them and waited. In a little while we heard the footsteps, the creaking boards, the turning of

door-knobs, the creaking hinges, the rattling of the paper, and the hammering. There was no mistaking the noise of the paper, and there certainly could be no mistake of the noise of hammering. Whether the hammering was upon a packing box or on the floor, I could not determine. Every attempt to go up the stairway while the noises were distinct resulted in an immediate cessation of the noises. However, one time I stood at the foot of the stairs with the lights all turned on and distinctly heard the footsteps coming down the steps toward me until they were within three or four feet of me.

Deciding that I would make one of my usual materialistic tests, I took a sheet of thin tissue paper and stretched it out on one of the steps half way up the flight. Then we waited for the footsteps to come down the stairway again. As the noise of the footsteps began and approached me we waited for the invisible footsteps to reach the piece of paper. Suddenly, we saw the thin sheet of paper pressed downward against the wooden step just as though some foot had stepped upon it. You may realise that a piece of thin paper lying on a carpeted step will lie very lightly and will not fit tightly against the carpet. However, the paper was suddenly depressed in the centre and gave every visible evidence of some light weight upon it. Then the noise of the footsteps ceased.

Wishing to carry my investigation a little further I went up the stairs to the upper floor and sat down upon a chair midway between the two bedroom doors and then extinguished the lights. The young people remained downstairs in the den room. Finally I heard the footsteps ascending and looking down the stairway I could see the haze and bluish white aura of a figure. It came closer and closer and finally passed right by me, and through the partly opened door into the bedroom that was not being used. Then the door closed just as definitely and decidedly with all the noise and clicking that one hears when a door is closed by a physical hand. Waiting a moment, I heard the rattling of the paper again and finally the very loud pounding of the hammer.

Pushing the door open I found a large, white, hazy figure much like an oval form of white fog standing in the middle of the room and then floating in the space of the room in a horizontal position it wafted out through the upper part of the open window passing through the metal screen just as though there was nothing to interfere with its passage. It was the first time in my experience that I had ever seen a figure of this kind hasten away from me. In nearly every instance of psychic research, such figures, whenever of genuine psychic nature, become passive and remain long enough in my presence to reveal to me the nature or purpose of their mission.



I closed the door of the room and seated myself on the edge of a trunk and waited in the faint light that came from the street lamp for any further developments. Suddenly my attention was attracted to the little door that gave access to the attic. This little door was about eighteen inches wide and possibly thirty inches high, and was cut into the wooden panelling of the room in a hidden manner with just a little brass catch on it to keep it closed. It was not intended for any use except possibly for electricians or repair men to get to the attic when absolutely necessary and since the attic was very low and unfinished, the little door was kept constantly closed. Earlier, I had looked at this little door and noted that the spring catch on it was

Suddenly, we saw the thin sheet of paper pressed downward against the wooden step just as though some foot had stepped upon it.

working properly and that the door was securely fastened. Now I was surprised however to see the spring catch on the door actually open with a click, permitting the door itself to open to the extent of eight or ten inches.

I suppose that many would consider it an uncanny thing to sit in the centre of a room and watch a small door apparently open of its own accord. Looking through the dark opening of the door I could see in the centre of the attic a small bright light much like a ball of luminous paint. It had a very hazy outline but the centre of it was brilliantly white. As I concentrated upon it I saw that it was moving toward me, and as it moved it widened in area until finally it was at least two feet in diameter. Then I saw it squeeze or condense itself through the little open doorway and rapidly expand into a large oval of misty white luminosity. This appeared to be the identical oval form that I had seen float out of the window. It came closer to me, passed in front of me, and went to another corner that was very dark. Here it stood and gradually changed its shape from an oval figure to the form of an old man. I plainly saw the grey hair and grey beard, and the bright eyes, and even the trembling lips.

Slowly he raised one of his hands and enabled me to see that in this hand he held an odd shaped hatchet. Pointing with this hatchet over toward the opposite dark corner, I was surprised to see there a large packing box made crudely out of odd pieces of wood. The top of it was partly closed, and alongside it stood a number of pieces of wood which evidently were intended for the closing of the top of the box. I was just about to ask some questions when the wind blowing against one of the shades or something else caused one shade that was pulled all the way down against

a closed window to suddenly flap and spring upward. As the shade wound itself rapidly around the roller, making a terrific noise, the figure in the corner trembled and turned into a misty haze again of a deep red colour, and seemed to condense into nothingness right where it stood. Even the vague packing box in the corner disappeared also.

After I had made sure that the figure had entirely disappeared, I examined the window where the shade had caused all the disturbance and could find no reason for this incident, which certainly interrupted what might have been an interesting conversation. The young folks downstairs had heard the noise of the shade, and had heard me spring across the room, and were quite concerned.

They stood at the foot of the stairs and called to ask if anything was wrong. To pacify them I had to go down and explain that merely a shade had played a trick on me. They were thoroughly frightened however and explained that they would not go to bed as long as there were such noises in the house, and the young wife even threatened to prepare to move the next day. I had to assure them therefore that I would intercede for them and see that the magic spell that had been cast over the house was neutralised or extinguished for all time.

So, all three of us proceeded then to sit in concentration while I attuned myself with the Cosmic forces and pleaded that this sort of psychic manifestation should discontinue inasmuch as I had received sufficient explanation from what I had seen to eliminate any further necessity for a continuance of the visitation.

Explanation

I did not attempt to trace this completely and to learn the details of the story back of it. Whatever details I would have learned would have been unimportant from a mystical or psychic point of view. For instance, I am not concerned even today as to the identity of the old man or what his position or place in life had been. It is quite

As I concentrated upon it I saw that it was moving toward me, and as it moved it widened in area until finally it was at least two feet in diameter.

evident to me from what I saw, that the old man had lived in the house at one time either as a permanent resident or a guest, and that just before his death he had engaged in packing something or many things in a large box, which he had crudely constructed out of various pieces of wood, and intended to ship this packing box to some place or leave it for someone to possess with all of its contents.



Death however overcame him before he completed his work and evidently the contents of the box had gotten into the wrong hands or were in danger of getting into the wrong hands, and the personality of the old gentleman was undoubtedly disturbed and uneasy, and desired to complete the protection of the things that had been placed in the packing box.

Such strong desires in the heart and mind of a person at the moment of death often cause them to return to the earth plane or to be held earth bound on the earth plane for days, weeks, or months after death. It is just as though after death they found themselves floating in space as a being, but with their mind and thoughts centred upon and held fast by some little problem that they considered exceedingly important. Through their mind being concentrated upon the problem and the location and character of the problem, their personality projects to that place and they perform in a sort of mental visualisation those acts or those things that they would have liked to have done before death. These mental pictures project themselves to the place being thought of and become visible. If you can convince such a projected personality that the message they wanted to give or the thing they wanted to do is being taken care of, and that

everything is all right, they will immediately abandon their restlessness about it and forget it completely, and this at once releases them from constant contact with some earthly place.

Nearly all cases of the return of a personality to some former habitation is for the purpose of giving to someone a message, pointing something out that is hidden, lost or undiscovered, or to attempt to cause some little act which weighed heavily upon their minds at the time of death.

Such strong desires in the heart and mind of a person at the moment of death often cause them to return to the earth plane or to be held earth bound on the earth plane.

The turning on of lights however, and the brusque manner of dealing with these projections and manifestations, often frightens away the personality only to return again at some quiet moment. The quickest way to end this sort of thing is to sit by peacefully and sympathetically and ask the vision before you what it is it desires to convey or what it wishes to have done, and listen to what is said or watch what is shown, and thereby bring the matter to a permanent close.

Triumph

by Clive S Campbell, FRC

The whistling wind ruffles the snow, clouding the landscape and powdering the faces of the trees. It swirls around the tree trunks, whistling as it frolics along, and then suddenly stops as quickly as it began. A ghostly stillness seizes the land. The snowy owl sits in a pine tree silently surveying the landscape. All is still. All is quiet. No creature dares to desecrate this sublime moment.

The majestic stillness infuses all matter and coalesces with the Infinite. Beauty Incomplete in its completeness suddenly assumes perfection when That which conceived it looks at and admires the reality of its Being. And then, as if in triumph, a sunbeam unmask itself and the glittering snowflakes dance with the beam and reflect its shadow on the land.

The wind arises from its sleep, whips up clouds of dancing snow and again obscures and clothes the trees in a mantle of purity. The newly fallen snow sparkles as the sunbeam's life-giving warmth kisses the face of the snowscape, then continuing on, the sun looks back on the scene before resuming its endless journey.



HONGI

and the Breath of Life

by *Bill Anderson, FRC*



I AM JETTING OFF TO NEW ZEALAND soon, yes, off to see where “Lord of the Rings” was filmed! Whilst doing some background reading on things to do in New Zealand, I came across something the Māori call the *Hongi*. I thought you may be interested in the mystical meaning of this gesture.

The Māori language is a member of the Eastern Polynesian language group and is closely related to Cook Islands Māori, Tuamotuan and Tahitian; somewhat less closely to Hawaiian and Marquesan; and more distantly to the languages of Western Polynesia, including Samoan, Tokelauan, Niuean and Tongan. So that means you will find some words common to these languages and especially to Māori and Hawaiian, both of which are thought to have originally come from Eastern Polynesia.

Now, anyone with a television will be familiar with one item of Māori culture that has survived into modern times: the *Haka*, or war dance. Every rugby fan knows the chanting of the All Blacks just before each game. It is a form of greeting.

The *Hongi* on the other hand, is another form of greeting. The word *hongī* is glossed in the Māori-English dictionary as “pressing noses as a form of greeting” or “smell,” or “sniff.” You may have seen pictures of two people in New Zealand pressing their noses together when they meet. But there is a lot more to the gesture than just pressing noses. In Hawaii this gesture is called *honi*.

You may also be familiar with a traditional Inuit (Eskimo) greeting called a *kunik*, a form of expressing affection, usually between family members and loved ones, that involves pressing the nose and upper lip against the skin (commonly the cheeks or forehead) and breathing in. It is a non-erotic form of greeting that serves as an intimate way of greeting one another, for people who, when they meet,

often have little except their nose and eyes exposed.

However, the *hongis* used at traditional meetings among modern Māori and at major ceremonies, serves a similar purpose to a formal handshake in modern Western culture. In fact a *hongī* is often used in conjunction with a handshake.

Breath of Life

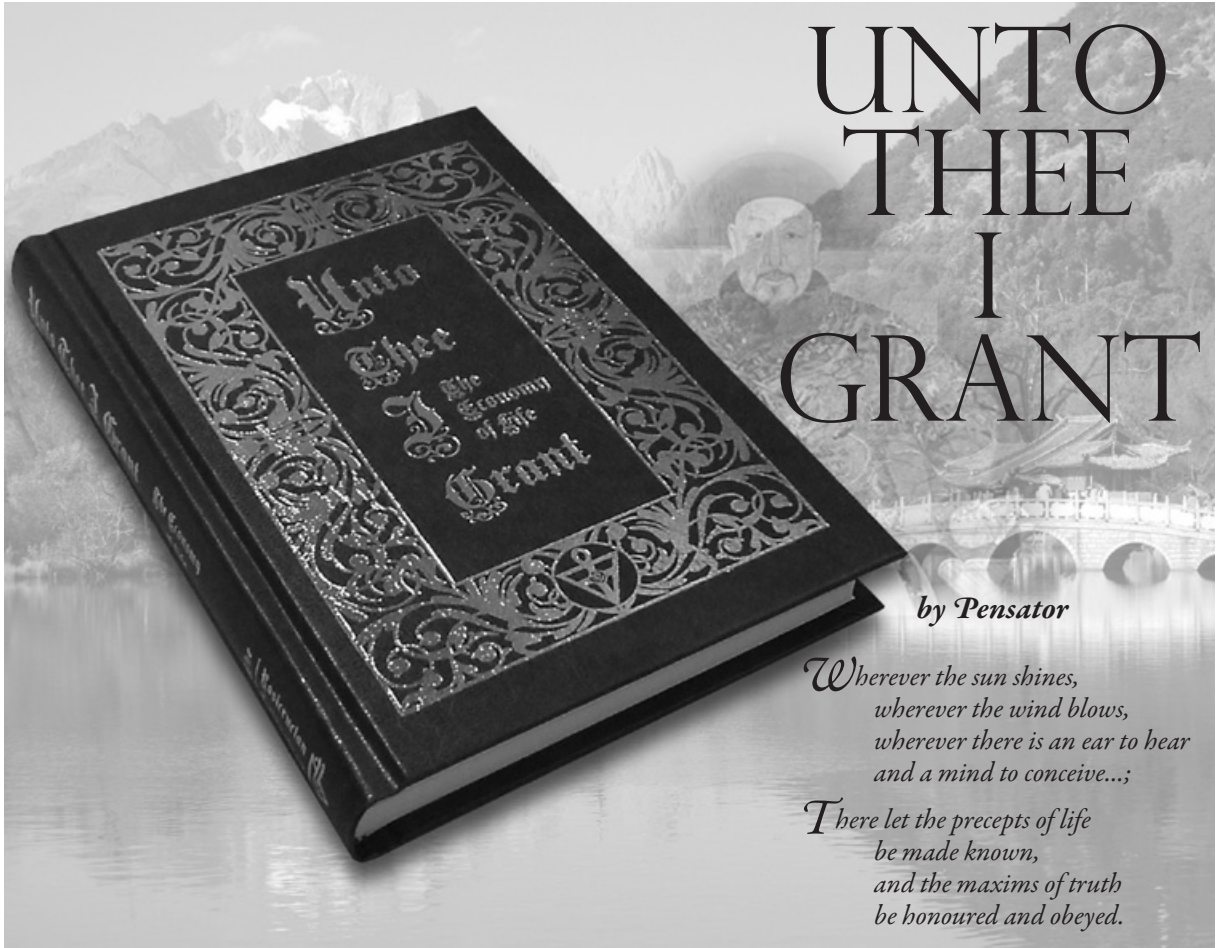
When Māori greet one another by pressing noses, the tradition of sharing the breath of life is considered to have come directly from the gods. During the *hongī*, the *ha* (or “breath of life”), the Vital Life Force in Rosicrucian terminology, is exchanged and intermingled between two people. Through the exchange of this physical greeting, you are no longer considered a visitor but rather, one of the people of the land. For the remainder of your stay you are obliged to share in all the duties and responsibilities of the home people. In earlier times, this may have meant bearing arms in times of war, or tending crops such as the sweet potato.

The Māori word *haa* means “breath” and is related to the word *hau* meaning “air,” “breeze” or “wind.” *Hā* in Hawaiian means “breath of life,” and as part of a ritual, it imparts mystical powers through breathing on the recipient. It was also a way of imparting *mana* or power by breathing into someone’s mouth.

So, the *hongī* is more than just a gesture, it is a celebration of life and respect for others. It is a vivid reminder that we are all one under the Cosmic.

*There is a breath so gently breathing
So soft, so sweet, by sighing breezes
That as it touches my whole being
It warms me in my heart
From The Soft Gentle Breeze
by Queen Lili'uokalani of Hawai'i*





UNTO THEE I GRANT

by *Pensator*

*Wherever the sun shines,
wherever the wind blows,
wherever there is an ear to hear
and a mind to conceive...;*

*There let the precepts of life
be made known,
and the maxims of truth
be honoured and obeyed.*

THE TITLE *UNTO THEE I GRANT* *The Economy of Life* is the latest addition to “The Rosicrucian Collection,” a corpus of books written by or of interest to Rosicrucians. It was first published in July 1925 by The Oriental Literature Syndicate of San Francisco. Shortly afterwards the rights to the book were taken over by the Rosicrucian Order and a further 32 editions appeared up until 1992. It is often commented that the chapters of this work are difficult to read in their original mid-18th century English. To make the book more appealing and to facilitate the modern reader, this new edition is divided into two parts, Part 1 being the original English revised in 1925 by Sri Ramatherio, while Part 2 has been adapted into modern English. Also an index has been created for both parts which further assists the modern reader.

The Foreword refers to the book as a work of spiritual and moral guidance. Certainly, the aphorisms or short instructive sayings contained in it are timeless. They are as valid today as when they were created by their author, and it is this timelessness that makes it such a valuable work. We can be assured that several centuries from now it will still be a source of inspiration for the aspiring mystic.

The Strange Story of the Original Book

The story of the book’s discovery goes back to the early years of the long Qīng or Manchu dynasty (1644-1912), in the reign of the Qiánlóng Emperor. This particular emperor was a major patron of the arts with an insatiable appetite for collecting. He saw himself as an important preserver and restorer of Chinese culture. One of the emperor’s greatest projects was to “assemble a team of China’s finest scholars for the purpose of gathering, editing and printing the largest collection ever made of Chinese philosophy, history and literature.”¹ The result of this task, known as “The Four Treasuries” project, was the publishing of all the collated texts into 36,000 volumes containing around 3,450 complete works.

Meanwhile, an English gentleman and scholar, commissioned by the Earl of Derby it seems, was sent to China between the years 1740 and 1750 to gather special data and information of historical and geographical importance. The gentleman evidently made the acquaintance of a number of high officials at the Imperial Court and he regularly reported back to Britain



on what he had discovered. In a particular letter to the Earl of Derby, dated 12th May 1749, the Englishman reported that a certain book from Tibet had come to his knowledge; one which the emperor had acquired and ordered to be translated into Chinese. With the permission of the emperor, the English gentleman acquired a copy and had it translated into English, after which he forwarded it on to the Earl of Derby.

He believed it contained a complete system of mystical instruction written originally in ancient times by those he surmised were either Gymnosophists² or Brahmins. Some attributed it to Confucius, the Chinese philosopher (551-479 BCE). Whatever its origins, the Earl of Derby had it reproduced in a limited number and it rapidly caught the attention of several mystical organisations then active in Europe. Within a few years it had been translated into Spanish, French, Dutch and German.

Contents

Unto Thee I Grant is divided into 12 books. Each book differs in size, consisting of from one to eight chapters each.

Book 1 deals with “Our Duties as Individuals.” This first part includes in chapter 3 the famous maxim: “*Do not defer till the evening what the morning may accomplish.*” Book 1 brings to mind the ancient Egyptian “Negative Confession of the Book of the Dead” known to Rosicrucians as the “Confession to Maat,” although expounded in a different way.

Book 2 is called “The Passions.” It warns of the dangers of self-indulgence and of giving in to anger. However it ends on a positive note about love.

Book 3 is entitled “Woman,” and Book 4 is entitled “Husband.” Both are self-explanatory, though the latter also includes advice for fathers, sons, brothers and sisters.

Book 5 is “Providence or The Accidental Differences of People.” It discusses wisdom and the way people should behave towards one another. Having said that, it reflects the ordered nature of society at the time of its writing, and therefore deals with masters and their servants, and rulers and their subjects. The important point of this book is that it governs relationships between people and how to establish harmony.

Book 6 is about “Social Duties.” This book is more concerned with you as a person and how you should act towards others. But beware of common human negative aspects.

Book 7 is called “Religion.” This short book consists only of 1 chapter. It is less about religion than the

attributes of God in particular, and brings to mind the holy books of the western traditions: the Bible, Koran and Torah.

Book 8 is about “Humanity Considered in the General.” Here we have four chapters dealing with life, the soul and the human body. “*Learn to esteem life as you should; then you are near the pinnacle of wisdom.*”

Book 9 has a long title: “Humanity Considered In Regard To Its Infirmities, And Their Effects.” This book looks at some of the negative aspects of humans, but not in an Old Testament or fundamentalist way, where we are all doomed. The book discusses these negative aspects, but also shows the way to overcome them.

Book 10 has another long title: “Of Human Inclinations Which Are Hurtful To Oneself And Others.” This book continues in the same vein as the previous one.

The first words of Book 11 set the tone: “*Fine nobility resides only in the Soul; there is no true honour except in goodness.*” It has another long title: “Of The Advantages Humans May Acquire Over Their Fellow-Creatures,” and consists of two chapters describing the nobler side of human nature.

Book 12 is entitled “Manifestations of Karma.” This is less of a discussion about Karma, than a continuation of the previous part.

What a marvellous little book this is, each chapter is worth meditating on. I freely admit that in its previous incarnation I paid little attention to it. I found it difficult reading as it was in language that was difficult to understand. It belonged to an age of greater leisure, when one had the time to sit down and study every word for the depth of its meaning. I know that many Rosicrucians will still cherish this aspect of the book, for Part 1 is a complete reproduction of the original text. But that is why this modern edition is so good, for it has both versions and is

Learn to esteem life as you should; then you are near the pinnacle of wisdom.

bound to appeal to everyone. If your mind is troubled or if you are just seeking inspiration, then this is the book for you. A page a day to inspire and encourage, is enough for most.

Endnotes

1. Jonathon Spence, “Portrait of an Emperor” in *ICON Magazine/WMF* (World Monuments Fund), Winter 2003/2004, p. 26
2. Members of an ancient Hindu sect who wore very little clothing and were given to asceticism and contemplation. (OED 2010)





Meditation on Love

by Ian Murphy, FRC

IN THE WORLD OF MATTER, THE most important force in creation is the power of Love. This has been spoken of so many times it seems cliché, but think about it a minute..., the daily expressions of love we see about, and those that come from us, are they not manifestations of one of the most powerful forces of attraction known to humanity? This power of love dominates and shapes all lives it touches, and each of our incarnations on this physical plane are changed primarily through it alone. In conjunction with the effects of our karma, it assists in attracting precisely the people, possessions and events we need for our soul personality to evolve.

In her book *From Bethlehem to Calvary*, the late 19th and early 20th century author on Theosophy, Alice Bailey, argues that while Buddhism is the “way of mind,” esoteric Christianity is the “way of love.” To me, love in its purest form connects our inner self with the God of our deepest understanding, and ultimately with all aspects of the Universe.

In modern Christianity we find four injunctions that the master Jesus gave to his disciples to follow. All mention the word love, and are designed to appeal to our hearts. The first injunction, to love God with all your might, is essential before the love of God can manifest in you. The second and third injunctions: to love your neighbour and your enemy are related to the way we think. We must

strive to produce good thoughts and good deeds as much as we possibly can, even to those who intentionally or unintentionally manage to do us harm. The fourth and final injunction was to love one another. I feel this is the most important of the four. We must learn to extend our love and compassion to all living things and we can do this daily by attunement to the highest forces of love and compassion in the Universe. Rosicrucians do this through what they call their daily Celestial Sanctum attunement, not only strengthening themselves in the process, but strengthening and expanding as well the collective energy of similar thinking people throughout the world.

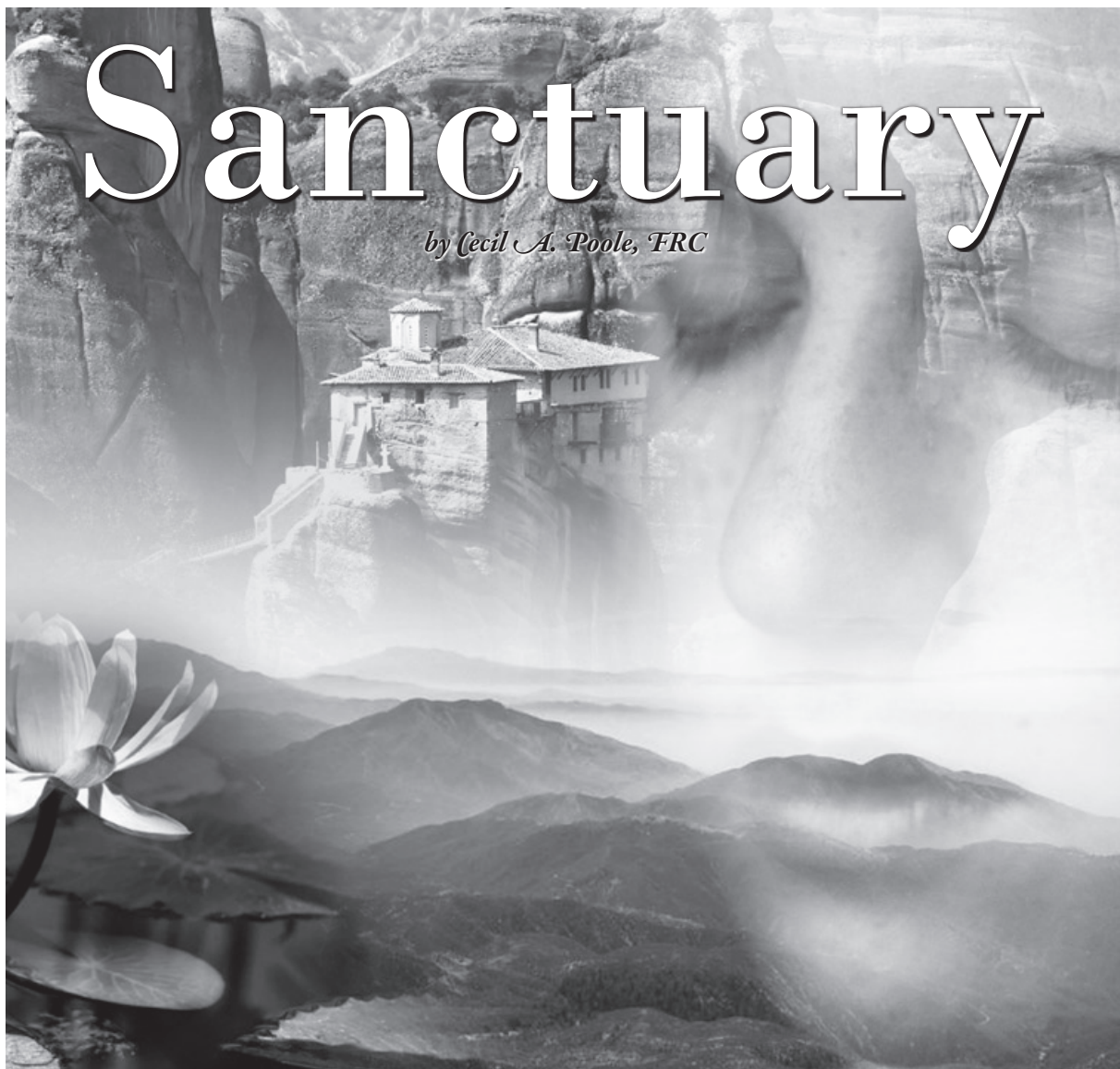
Buddhism also uses this concept in its *Meditation for Loving Kindness*. In this, you first try to find loving kindness for a friend, then for someone towards whom you have neutral feelings, next towards someone you dislike, and finally, for the whole world. No one said a true path of spiritual enlightenment is easy, but rewarding all the way, it most certainly is.

Rosicrucians have a booklet entitled *Liber 777* which explains how anyone can contact the Celestial Sanctum and through it, reach the higher latitudes of the Cosmic itself. Repeatedly using this method to meditate over many years enables any sincere seeker to connect with the conscious will of the Cosmic and thereby enable themselves to harness and redirect the love with which we are surrounded at such times.



Sanctuary

by Cecil A. Poole, FRC



THE WORD “SANCTUARY” HAS different meanings for different people. For many, it is interpreted in religious terms and apply the word to the area of a temple, mosque or church which is considered the most sacred. To others, the term means a release from responsibility and troubles, symbolising an escape from those problems that are inevitably a part of the daily life of each human being.

But to others, the word has little meaning. Faced by the demands of an objective world in a ceaseless effort to keep themselves occupied mentally and physically, people do not objectively acknowledge the need of turning away from these demands which they allow to dominate their lives.

What is Sanctuary?

The significance of various words is of course based on the experience and background of the individual. All of us assign to some words meanings we feel they express, and these meanings are not necessarily always the same as the dictionary meaning generally agreed upon by society. Sanctuary however, should carry for everyone the connotation that there is a release of some sort for a troubled mind or a troubled spirit. Sanctuary should provide the means by which you can detach yourself from those things that cause you pain and suffering whether physical or mental.

With all the pain, suffering and grief that exists in our world, we have to face the facts of existence and realise



No Place to Hide

BY David Bradley

The statement that there is “no place to hide,” may literally be true as far as our material selves and possessions in daily life are concerned.

that not all the reasons for all events are known to us. The purpose of some events can only be explained when we are able to retreat from the usual demands of daily life and carefully analyse, internalise and file away the experiences we have had. By “taking ownership” of our experiences in this way, we get a better overall view of things, a view that is separated entirely from the objective and petty considerations of everyday living. And this view is utterly essential to our continued spiritual growth.

Some years ago a book was published containing in its title the words: “No Place to Hide.” This book, I believe, implied that should the Earth suffer a catastrophic event, as has happened many times in the past, the most notable being the end of the age of the dinosaurs, there would be no place where anyone would be safe. The book emphasised the fact that great destruction is possible, and that regardless of where someone might be they would have little chance of escaping the consequences of any such an extinction level event.

A Place to Retreat

If applied purely to the physical environment and to the physical human being, this statement certainly is true. It is very discouraging to look to the future with the constant thought that some event will eventually end life and civilisation as we know it. The statement that there is “no place to hide,” may literally be true as far as our material selves and possessions in daily life are concerned too. However, there has always been a place to which we can retreat if we wish, and that place is of course an inner one.

In using the word “retreat,” I do not mean trying to

evade the consequences of one’s existence or trying to avoid the consequences of one’s actions and attitudes. Retreat in this sense simply means retiring inwardly in such a way that one gains a broader perspective of things. Retreating from life has been the desire of many people in all times. In every age in history, regardless of the extent of the advancement of civilisation or the physical, mental and other accomplishments of humanity, there always have been those who were recluses, namely, who isolated themselves from the physical world in order to avoid the responsibility of meeting the consequences of the environment of their era. These individuals retired to caves or monasteries and in one case to the top of a pillar, with the sincere purpose that they would be able to better serve their God by doing so. Many times a desire to retire from the world has been due to a personal psychological concept, a desire to retreat from the obligations of life and thereby to avoid them.

You may be able to retreat or retire from the immediate demands of physical obligations, for a while at least. It is possible, at least theoretically, for you to move and relieve yourself of your obligations. Every week, there is a story or two of someone who has simply vanished from life, left their families, their debts and in that way have seemingly been able to escape from obligations which they felt were pressing upon them. But few of these people ever really make their escape for good, and sooner or later the law catches up with them. They seem to create similar conditions wherever they go and if they escape to avoid payment of debts in one place, debts of one kind or another will accumulate again.



There have always been those who were recluses, namely, who isolated themselves from the physical world in order to avoid the responsibility of meeting the consequences of the environment of their era.



Most people fail to realise that the environment, our particular circumstances, is as much a cause as an effect of how we think, feel and act. In the early part of the 20th century, psychologists tended to base human behaviour almost exclusively on the influence of the environment. It was believed that the environment moulded the character and personality of the individual and that they were therefore a product of their environment. This is an application of the mechanistic philosophy which was so prevalent at that time. If this were completely true, it would seem that to solve any problem, all you would need do is escape from your environment. In this theory, sight was lost of the fact that the human being is more than the various phases of their environment. Human beings are not only composed of matter, but of other less tangible substances also.

Life itself is a factor that cannot be accounted for exclusively by material composition. Consequently, between the human entity and the environment there is no one-way street..., there is constant interaction. Environment affects each of us and we affect our environment; and our particular personality, habits and behaviour tend to affect the environment in which we live. If we move away from that environment, we do not solve our problems. We may only create the same problems in another situation.

In other words, there is no retreat from self. Self is a continuity. It is the phase of us that endures, regardless of the condition of the physical world or of the environment in which we live. It is possible to retreat from the problems of the physical world temporarily, and possibly even in such retreat to gain some inspiration or insight about how to improve the handling of the problems that our environment and obligations demand of us. But it is not necessary to go anywhere to do this. Some travel long distances to enter a monastery, to find a place where they can be alone. The eventual end result of such an attempt is that they will still be with themselves and they will still face their self wherever they may be. Remember, you take your self with you, wherever you go.

Celestial Sanctum

In the 1920s, former Emperor of the Rosicrucian Order Dr H Spencer Lewis established the group concept of a

“*Celestial Sanctum*,” a “place” of sanctuary in the broadest terms possible. In his day, he called it the *Cathedral of the Soul*. It is an appeal to all people who would like to retreat temporarily from the demands of their environment to seek release from the tiresome work and responsibilities which are a part of everyone’s life.

To enter a theoretical or, we might say a mental sanctuary, requires no physical action. It merely requires the association of the mind with people of like mind and

As I concentrated upon it I saw that it was moving toward me, and as it moved it widened in area until finally it was at least two feet in diameter.

purpose, and a strong desire to unite with them in attuning with the highest levels of spiritual experience humans are capable of. Through a specific process, a brief period of complete inner silence can be found which produces peace and adds to the fortification of the mental and spiritual values inherent in us. In this meeting of the minds we may be encouraged, or may receive inspiration for dealing with the problems which are a part of our environment.

Sanctuary for every person is the ability to face life consistently with confidence and the ability to accomplish



The mental sanctuary: Through a specific process, a brief period of complete inner silence can be found which produces peace and adds to the fortification of the mental and spiritual values inherent in us.

all that is needed in one’s life. The greatest achievement we can attain is to be able to leave unanswered some of the questions that are not readily apparent insofar as their purpose is concerned, and to find an inner strength that will cause us to adjust to our environment in a way that will contribute to the development of peace of mind. The modern Celestial Sanctum of the Rosicrucian Order fulfils that desire which we all have for a place to which we can voluntarily retire. It is a point of absolute privacy because it is privacy of the self. And in it you can find, as thousands have before us,

a point of contact with powers or forces which supersede those that play around us in our environment and create the petty problems of physical living.

Whether you are a member of the Rosicrucian Order or not, we invite you to contact us and request a booklet entitled *Liber 777* which explains how the Celestial Sanctum provides a sanctuary free from any restriction that might be imposed by human beings for the rehabilitation of the human spirit. [Note: this booklet is available online at www.amorc.org.uk].



The Painful Road to Awareness



by Carol H Behrman

THERE'S MORE THAN ONE WAY TO achieve awareness, self-knowledge and an understanding of your place in the cosmic scheme. Though the goal is one, the paths leading to it are as varied and complex as the types of human beings who follow them. Contrary to the claims of some dogmatic individuals, there is no one way. Each seeker must find and travel those roads according

to life's circumstances, to bring them closer to the elusive essence of all being.

For some, the path is smooth and well illuminated. Most of us however, find our way barred by the dark, tangled jungles and inhibiting mountains of human imperfection and illusion. The road ahead seems dangerous and forbidding, and it is understandable that so many choose not to advance but remain static,



unmoving and not growing. The natural movement of life however, is forward..., always on and upwards. Even when we hesitate and draw back, the forces of unity and fulfilment work to prod us and to push us forward. All the impulses of the universe are toward growth and expansion. Voices of eternity whisper in the inner ear, urging us on. Each individual, at every stage in their progress, has the power of choice..., to heed the cosmic promptings of the Inner Self and struggle through the obstacles into greater growth, or to turn away from the challenge, refuse to listen and slip off onto side paths of spiritual rigidity and stagnation.

For example, what if you suddenly fall ill or have an accident..., You can fill your time with self-pity, blame, anger and irritation, and come out of the experience not one bit wiser. Or you could use this unexpected period of freedom from your hectic daily routine to reflect upon your life and perhaps even discover what areas of it might have been so out of kilter to bring about this breakdown in health. In the latter case, you are certain to increase in self-understanding, and the illness, which seems to be an obstacle, can then prove instead to be a vehicle of growth.

Kahlil Gibran, the Lebanese poet and long-time New York resident, wrote: *"Your pain is the breaking of the shell that encloses your understanding. Much of your pain is self-chosen. It is the bitter potion by which the physician within you heals your sick self."* If an illness brings you to an understanding of these words as they apply to yourself, then it has truly been a means of advancement upon the road to spiritual attainment.

Your life will be filled with opportunities for growth, though they are often concealed in pain and unhappiness. Each one can be either an insurmountable obstacle or a lesson in awareness, depending upon your own reaction.

You may fail in your job and allow your self-image to be so crushed by this defeat that you let yourself go through life constantly repeating the same pattern of non-achievement. But you always have the option of learning through adversity and growing enough in self-understanding to avoid the same errors. In such an event, the seeming failure has, in actuality, been a successful conquest of another hurdle.

The severest test to which you can be put is the death of a loved one. This soul-shattering event can lead

Learn to esteem life as you should; then you are near the pinnacle of wisdom.

to complete despair and death of the spirit; or it can guide you through the darkness into the ultimate light of awareness. It has been said that the greater the pain and suffering, the higher the level of spiritual attainment possible. *"We shall draw from the heart of suffering itself, the means of inspiration and survival,"* wrote Sir Winston Churchill. The vicissitudes and frustrations of life can be taken as a bitter potion that poisons and destroys the spirit, *or* they can be met as challenges, roadblocks on the path to awareness.

Painful experiences are not the blows of a cruel and remorseless Fate, but rather, are necessary obstacles that can serve the purpose of providing lessons in self-knowledge. Through them, it is possible to grow spiritually. Pain and suffering are stern but wise teachers. If you permit them, they can guide you along that difficult but golden

road to ultimate understanding and awareness. Be ever mindful, therefore, that in your ability to conquer pain and adversity lies the key to the attainment of all your spiritual goals.



Walking (1851)

Henry David Thoreau
(1817 - 1862)

*When I would re-create myself, I seek the darkest wood,
the thickest and most interminable,
and to the citizen, most dismal swamp.*

I enter as a sacred place, a Sanctum Sanctorum.

There is the strength, the marrow, of Nature!





Infinite Within The Infinite

by Connie James, SRC

LOOKING AROUND US WE SEE matter and space. Looking up into the night sky we see the same: billions of stars and galaxies revolving in space. It all seems to have definite dimensions, but in what are the stars and galaxies revolving? To grasp the fact that our universe exists in an infinite space is beyond our human comprehension. Is it at all possible to understand something of it?

The Hindus tell the story of creation as follows: Brahma, floating on the waters of infinity, is meditating. And in his meditation he suddenly beholds the universe as a golden egg. If we apply this to our problem we come to the conclusion that our universe is a “thought form” of and in the Divine Mind. This seems to put the problem on a different level but brings it within the grasp of our finite minds. If we close our eyes, clear the mind and then visualise something, anything, but do so powerfully and with motivation..., we can learn how to really “see” that object, as if in a state of superconsciousness where all five of our senses participate through our eyes. And what we “see” is almost more real than our “real” world.

Here then the visualised object is present within an infinite “space.” If we use this as an analogy to the Divine Mind, we can say that our universe exists within the Divine Mind just as an object exists within our minds when visualised. The conclusions drawn from this are very important. It means that all that exists, exists within and is imbued with the Divine Mind; that our own minds are a sequestered part of the Divine Mind; that through our minds the Divine Mind is expressing itself. At the same time it means that as the Divine Mind is eternal and infinite, our minds, as extensions of it, are eternal and infinite too. This also applies to matter, for it too is an expression of the Divine Mind. This expression of matter may change, but

its underlying energy is eternal, a principle enshrined in the famous *law of conservation of energy* which states that energy may neither be created nor destroyed.

What is matter? We know that it is made up of molecules; which again are made up of atoms which in turn are made up of protons, neutrons and electrons, which in turn are made up of quarks, which again are [believed to be] made up of superstrings. To understand and work with these components we must sometimes consider them as waves, other times as particles. In quantum mechanics electrons are described as clouds, each point in such a cloud representing the electron in a particular collapsed quantum wave function. We can definitely say that matter, which is the building material of our bodies, is energy, whatever that may actually turn out to be. In the complex expression of this energy, life and mind manifest. So it seems that somewhere these two are connected. The Divine to us is and will remain incomprehensible, but its expression, as explained above, can be grasped..., a bit.

There is still another important conclusion that may be drawn from the previous. When we die, a separation must take place between the part that is matter and the part that is mind. We know what happens to the material part..., it decays like all other organic matter does. But the mind, being an extension of the Divine Mind, will again become an undivided part of the Divine Mind, a process which can only take two forms. In the first form it will diffuse into the Divine Mind like salt into water, and be expressed at a later time though having lost its entity. In the second form, its entity will remain. At a later date the entity will be able to express itself anew and evolve. In his book *The Prophet*, Kahlil Gibran expresses this thought most beautifully when he says we are “*infinite drops within an infinite ocean.*” Which of these two processes takes place is something everyone has to find out personally.



Kenneth U Idiodi

3rd Oct 2011 - elected member and director of the
Supreme Grand Lodge of AMORC

Kenneth Idiodi was born on 20th December 1946 in Delta State, Nigeria. After completing a degree in Mathematics, he trained and worked as a flight controller in Lagos. His deep interest in metaphysical studies from an early age drew him to the Rosicrucian Order in 1965, and it was during his year as Master of Isis Lodge, Lagos in 1974 that he was invited by the Supreme Grand Lodge to set up the Nigerian Administration of the Rosicrucian Order. Since then he has served the Rosicrucian Order and the Traditional Martinist Order in multiple capacities.

Bridget, his wife of 36 years, is a professional Nurse and Midwife. They have four children in professional occupations and several grandchildren. Together, Kenneth and Bridget have organised and steered the Order through both good and challenging times, but always with a strong, positive approach that has earned them deep respect from people in West Africa.

Kenneth has over the years received several awards and fellowships from professional bodies, as well as honorary doctorates from universities. Born and raised in a royal household, he has a deep understanding of West African traditions, and seamlessly merges these with the Rosicrucian spiritual heritage.



Roland Brisson

3rd Oct 2011 - elected Grand Master of the
Spanish Grand Lodge for the Americas

Roland Brisson was born in Port-au-Prince, Haiti, on 10th April 1957. In 1973, he emigrated to Puebla in Mexico where he completed his High School education. In 1983 he completed a Masters degree in Architecture at the Regiomontana University in Monterrey, the same year he became a member of the Rosicrucian Order.

Serving in several offices at the Monterrey Lodge, he was installed as Regional Monitor in 1996 and Grand Councillor of Region 4 of Mexico from 2000 to 2007. He has been a member of the Traditional Martinist order since 1985 and served as Provincial master for seven years.

In 2010 Emperor Christian Bernard appointed him Grand Administrator of the Hispanic Grand Lodge for the Americas. Fr Brisson was elected Grand Master during the Supreme Board Meeting in October 2011, and was installed in office by the Emperor during the Santo Domingo Convention.



