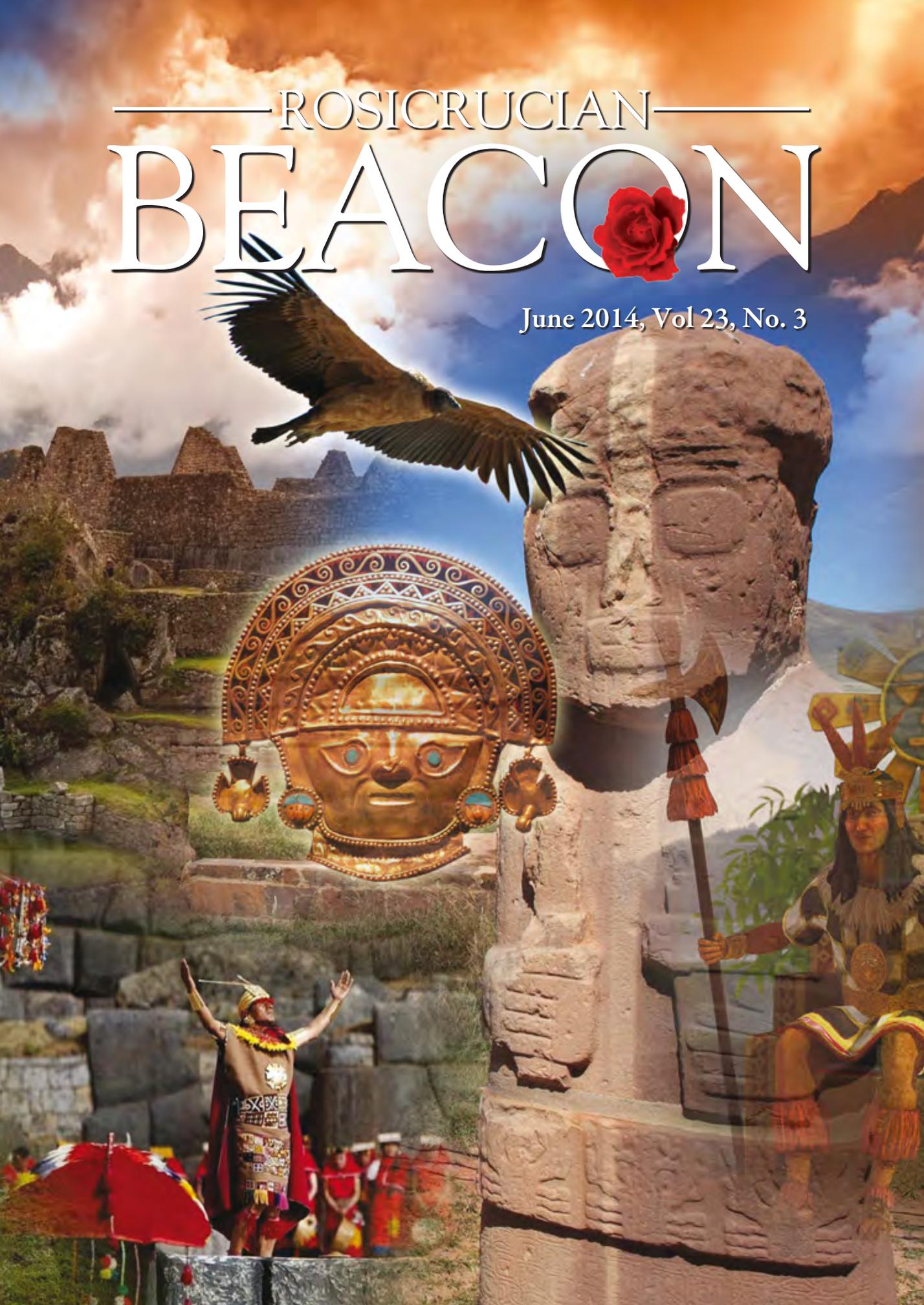


— ROSICRUCIAN —
BEACON



June 2014, Vol 23, No. 3



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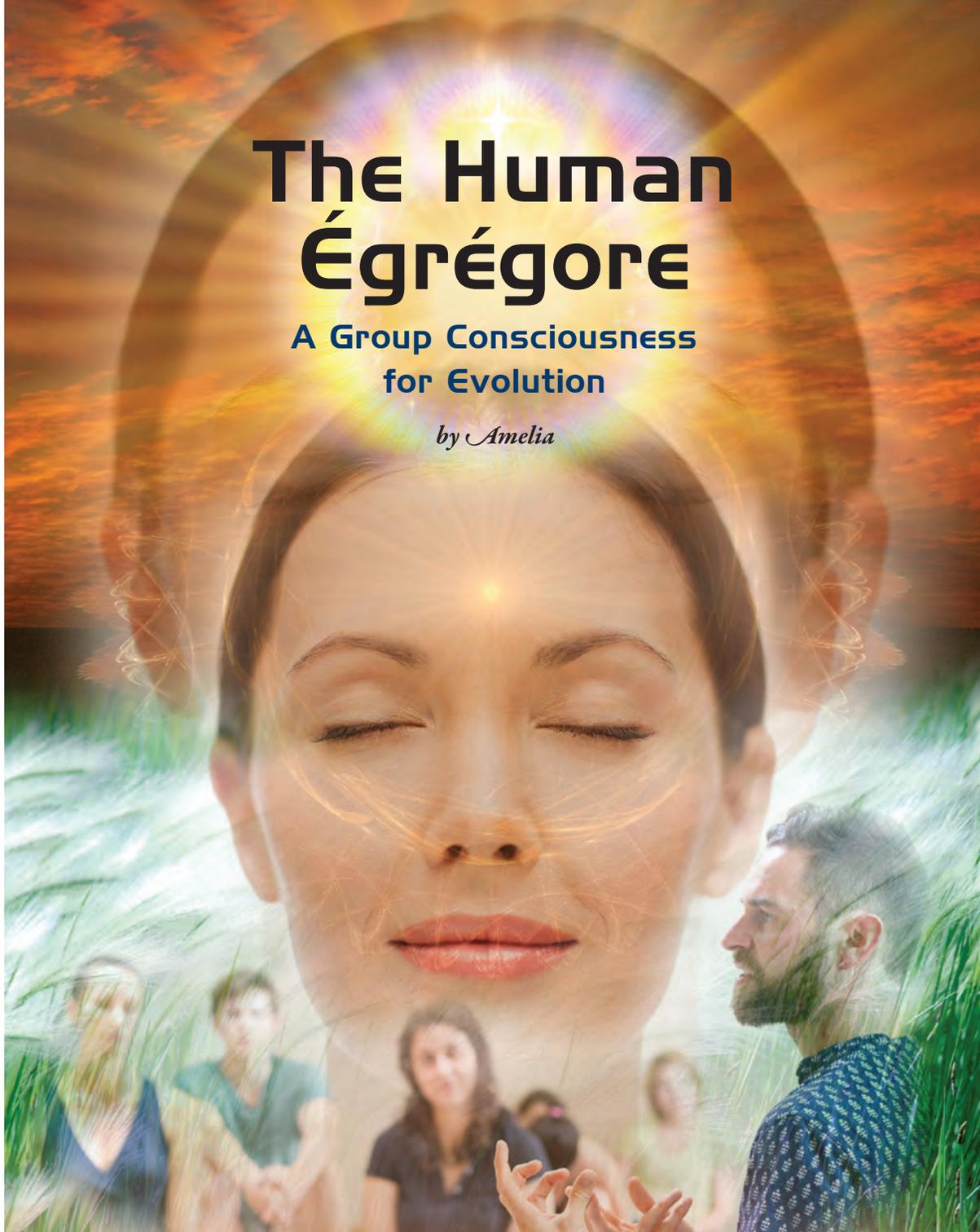
Inca Heritage



The Human Égrégoire

A Group Consciousness
for Evolution

by Amelia



A QUESTION uppermost in the minds of many who deal with neural systems and artificial intelligence is what consciousness actually is. And it all boils down to a single question: *does consciousness depend exclusively on material reality?* Or put another way, could consciousness exist without a brain, in fact without anything material at all? Clearly this is not something science can answer, for no instruments have been devised yet that can

measure anything that may be occurring in the so-called ‘non-material’ or ‘psychic’ realm. And from a scientific standpoint, words such as ‘non-material’ or ‘psychic’ don’t have any strictly defined meanings. Yet, despite the fact that the very question is non-scientific, it is being asked with greater urgency each year by science itself.

The great psychiatrist and philosopher Carl Jung (1875–1961) believed that consciousness exists beyond the realm of matter when he said: *“I do not doubt the*



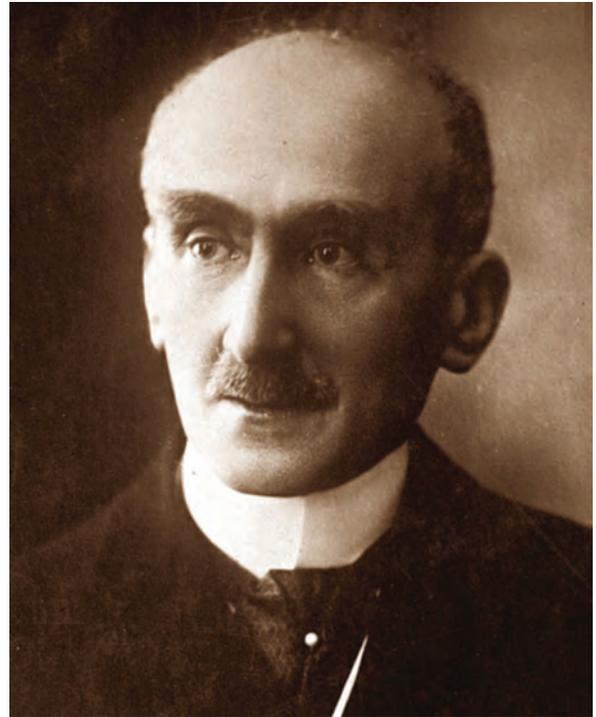


Carl Jung.

existence of mental states transcending consciousness.” His statement implies that the word ‘consciousness’ was for him a physical process associated with the brain, while ‘mental states’ were something beyond material reality. When speaking of ‘mental states’ was he referring to a sort of universal or cosmic consciousness common to all living creatures, something above and beyond ordinary material, neurological consciousness? Or was he referring specifically to their human analogies? It’s not clear, for he was a universalist in many ways. But in this instance it is quite likely that he was referring to humans consciousness only. With suitable changes to our definition of ‘mental states’ and ‘consciousness’, the essence of his beliefs could however easily be extrapolated to all living creatures, which would then give his words the more universal appeal that much of his writings contained.

The French philosopher Henri Bergson (1859–1941) made an extensive study of the relationship between the mind, the brain and consciousness, and concluded that mind and some forms of consciousness, are separate from the body and its brain. Of course he was not the first to come to this conclusion. For thousands of years, people have believed that some intangible or non-material substance ‘inhabits’ the human body and directs its actions at a deep level. It is this ‘spirit’ or ‘soul’, rather than the body itself, which possesses the traits and qualities we associate with human consciousness.

Of course neither Jung nor Bergson were neural scientists or investigators of artificial intelligence; for such fields, and in particular PET and MRI scanning, have only existed for a few decades. Great as they were in their time, neither person could have had the insight and knowledge that modern science has acquired only relatively recently regarding the strong correlation that exists between the brain and our thought processes. They could therefore not have been aware of the close link that is now believed to exist between some of our thoughts and emotions and specific areas of the brain. Had they known this, they may well have adopted a similar approach to that taken by many research workers dealing with cognition



Henri Bergson.

and the brain today, namely that our entire experience of consciousness is due to the electro-chemical activity of the brain alone, and ceases to exist when the brain dies.

That there exist strong correlations between certain thoughts and emotions and certain areas of the brain has been proven beyond doubt. I am aware of course of the strong arguments for the so-called ‘brain-only’ or ‘brain-first’ origin of both consciousness and simple awareness; yet, there is one part of me which, against my better judgement, simply refuses to accept that something as refined as human consciousness can have a source *exclusively* in the physical substance and structure of the brain. I do not doubt that the bulk of what we would call ‘objective consciousness’, including virtually everything we consider to be our identity, could not exist without the brain. But is that really all there is to consciousness...? here today, completely and forever gone tomorrow? It may be, but I doubt it very much.

The Guiding Power of Life

The deeper forms of consciousness that we, and no doubt most other animals possess..., things like the subconscious and unconscious states that do the main housekeeping work of keeping us alive..., are they also exclusively the result of neural activity within the brain? Certain aspects certainly are, and it may be my more unruly, less rational side that needs to be suppressed in the face of scientific facts. But try as I may, I can’t ignore the nagging feeling that this can’t



be the whole story. Something deep within either wants to believe a less material-only explanation, or simple cannot accept the crudeness of current models of consciousness.

There exists a type of fundamental reality pervading the entire universe, a vital part of the life force itself, which infuses and ‘inhabits’ all living creatures, from whales down to viruses. And if it does not possess objective consciousness, then certainly it possesses a more diffuse form of consciousness which for us would be analogous to the subconscious or the unconscious that all humans possess. This is no new theory of course; Plotinus (3rd Century CE) wrote often on matters closely related to consciousness though in modern terms we would be more inclined to dismiss his musing as mere belief unsupported by even the logic of his own day.

I can't shake off the feeling that there is something deeper and as yet undiscovered by science.

Consciousness at the level of the subconscious or the unconscious is, I believe, the guiding power of all life and the pattern or design through which life is expressed. It meshes with all other qualities, laws and forces of the universe under a single overarching intelligence which in esoteric circles, particularly in the Rosicrucian Order, is known simply as ‘the Cosmic’ or ‘the Divine Mind.’ Of course I’m speculating, I know this is merely a personal belief based on nothing more than an ‘inner feeling’ on the one hand, and reasoning based on inner assumptions on the other. But I’m fully aware of the risk I’m taking with my professional standing every time I air such matters. Yet, despite the fact that there is no scientific basis for believing any non-physical origin for consciousness, I can’t shake off the feeling that there is something deeper and as yet undiscovered by science. My experience of life and the beautiful thoughts my mind has obligingly conjured up for me over the years, makes the existence of a sentient sort of ‘Divine Mind’ an inner certainty, not merely a remote possibility.

A Collective Consciousness

Can we really envisage a universe as sophisticated as ours *not* possessing some form of universe-wide ‘collective consciousness’, a sort of ‘sentient natural law’ which guides and cajoles all things to follow their particular ‘templates of ideal existence’, thereby allowing them to achieve the highest possible states of fullness and excellence in their particular lives? I find it hard to accept

that any universe can be purely mechanistic, like a great wind-up toy which slowly winds itself down, and in the process causes all things to happen in a fully pre-determined manner. Once again this is a belief of course, but increasingly so one based on a firmer and firmer footing as the wonders of quantum physics unfold in the pages of respected scientific journals.

The manner in which the cooperative collection of cells which makes up our bodies and brains can give us the rich experience of human life, is a wonder to behold. And just as humans have an ideal state to which they are biologically driven to strive for, no doubt all creatures have their own ideal states, and all strive for those states without ever wondering why. The cooperative collection or group consciousness (and intent) of members of any living species creates a rich experience for individuals of the species to benefit from.

And group consciousness by definition must possess greater complexity, and therefore a higher form of intelligence than any individual member of the species. This ‘group intelligence’, being of a higher, more refined sort than individual intelligence, is I believe the closest we can ever get to a sensible definition of a God. It is not the highest concept of God, but it is the highest form that any member of the group can ever become conscious of. God, as experienced by the individual, is therefore different for all creatures, and depends to a large extent on the *égrégoire* or group consciousness to which the species gravitates.

A Super-Égrégoire

With the human intellect though, because of its ability to reflect upon its own capacity to think, there is the possibility of a God higher than that perceived by all other creatures on Earth; one that not only incorporates the qualities, thoughts and hopes of all humans, but of all



Group consciousness possesses greater complexity, and therefore a higher form of intelligence than any individual member of the species.



living creatures 'below' humans as well. And that 'super-égrégoire' or super collective consciousness can be assumed to be the highest form of God that humans can ever aspire to become conscious of. There are almost certainly elements of that super-consciousness which are at least partially separated from and entirely apart from the physical, neural systems of all creatures in the universe. And certainly, this group consciousness or super-égrégoire continues existing regardless of individual members of any species dying off.

The consciousness of any individual creature must therefore include within itself a focused and highly specific form of consciousness, but must also have access to a much more general and diffuse awareness of the collective consciousness of the species as a whole. In the Rosicrucian Order we use the coined term 'égrégoire', which it seems was first used by the French Poet Victor Hugo (1802–1885), though admittedly not with quite the same meaning as ascribed to it in esoteric circles today. In modern usage it refers to 'a field of collective consciousness', and it is this form of broad consciousness that I believe exists in all living creatures to some extent, and which powerfully binds together members of each species.

I'm not deluding myself, for I know perfectly well that there exists as yet no objective, factual evidence to support such speculations. But speculating is after all one of the primary tools-of-trade of all philosophy, and as an aspiring philosopher then, my temporal experience of life could amount to nothing more than a fleeting period of highly focused objectively conscious awareness of a very small portion of a much wider field of consciousness known as the 'human égrégoire'. And that égrégoire in its entirety, namely everything that a human can ever become, may well be part of an even broader collective consciousness called the 'Divine Mind', of which all other living creatures also happen to be a part. As the great sage of Nazareth is reported to have once said: "*...in my father's kingdom there are many mansions.*" Maybe this refers to the many forms of 'collective consciousness' or égrégoires that exist, one for each species.

Life is Unique in Every Instance

As far as we know, each individual life experience, down to its most intimate details, can never be repeated. Each creature born into our world is unique in some way, and the consciousness associated with it ceases, according to science at least, at death. Taken to the limit then, the greatest manifestation of life may be the collective



Krishna and Arjuna.

consciousness of everything that has ever existed, rolled up with the collective consciousness of everything that ever could exist. Such consciousness would have no past or future, only a fixed, unchanging present. Everything that could ever happen, happens permanently in the present moment, in this 'life', and we could comfortably refer to it simply as the 'Divine Mind.'

This greatest of all actualities, this Divine Mind, would possess an intelligence that at one and the same time vastly lacks the focus and specificity of our objectively conscious experience of life in the microcosm, but also possesses in parts of it, the highly focused, objective awareness of individual humans for example. It could therefore operate both as an impartial natural law, and as a highly personal, loving, caring God. This God then may be the broad actuality that lies behind of all existence, human existence included; and to some extent at least, aspects of that both broad and specific consciousness may be the sort of consciousness we experience after death.

Even after your death, when you have no physical brain with which to pick and choose the parts of the 'Divine Mind' you wish to experience, the 'Universal Actuality' that existed before you died would continue to exist virtually unchanged. The experience of your life could conceivably then continue existing within the permissive bounds of that vast égrégoire. And it is perhaps from that égrégoire that 'something else' is able to take up the thread again in some form or other, and continue the life experience which was briefly interrupted between the moment of your death and the moment of the birth of another human in another era, perhaps in another part of our universe, perhaps even in another universe entirely.

Our dreams may be disconnected fragments of this form of consciousness..., a bubbling up from the subconscious of experiences that we can't have unless the will is quiet and a door to deeper, less objectified forms



of consciousness has been opened. In the Bhagavad Gita, Krishna says to Arjuna: “*You and I Arjuna, have lived many lives. I remember them all; you do not remember.*” Although any discussion of consciousness more or less assumes that we are referring primarily to the focused, objective type we associate with thinking, we must leave the door open for the possible existence of a host of other forms of consciousness, less focused, less specific and analytical than our ordinary thought processes. They may be forms of consciousness which exist in other life forms in the universe totally unknown to us, perhaps life forms that aren’t even carbon-based. And some of these may experience forms of consciousness similar to what we experience after death. Speculation it certainly is, but rich food for thought nevertheless.

Consciousness, Intelligence and Complexity

We must remember that consciousness and intelligence are not necessarily synonymous. The word ‘intelligence’ almost exclusively refers to a form of consciousness that ‘moves’, namely experiences things in a focused and purposeful manner linearly from past to present to future, using past experiences to project into the future possible scenarios of what may happen. Consciousness in a wider sense is therefore not synonymous with intelligence, but more akin to what we know as ‘intuition.’

Intelligence on the other hand can be closely associated with the concept of *complexity*; the greater the complexity of a system, the greater the intelligence the system can and probably *must* possess. So, consciousness pairs with intuition while complexity pairs with intelligence. Ultimately, the two pairs differ only in one respect, that of outward complexity. I use the word ‘outward’ deliberately, for there exists with intuition a far greater degree of *hidden complexity* and therefore *hidden intelligence* (also known as ‘inherited wisdom’) than the outward complexity that is associated with any intelligent creature.



In war, soldiers use their intellect and reasoning powers to devise the best strategies of survival while trying to defeat their enemy. But in critical situations when there is ‘no time to think’, they throw caution to the wind and follow instead their intuition in an apparent override of the intellect. This is often the case where urgent life-or-death decisions have to be taken and the objective intellect can’t respond quickly enough on its own. By very definition, intuition must tap into some sort of ‘super intellect’ or knowledge-base far superior to the specific and highly focused type of intellect we use when applying our ‘intelligence.’ This well of knowledge is I believe none other than the collective consciousness or *égrégoire* of the human species, and exists independently of any individual. Whether we are alive or not, the human intuitive group consciousness continues to exist, and almost certainly can continue being drawn upon ‘beyond the veil.’

Only Human Consciousness?

Not only humans have consciousness of course. There exist forms of consciousness both broader and more

Each form of consciousness in the universe has associated with it a ‘cluster’ of energies of which that consciousness is formed.

all-inclusive than humans possess, and some creatures possess ‘packages of cognition’ much more focused and objective than anything we can experience. We therefore need to expand a bit upon what we mean by the word ‘consciousness’ when applied to non-human life forms.

Let’s begin with say minerals, and then move up the ladder of complexity to plants and animals, the latter of which we are a member species. I can hear you say “*but minerals have no life*”, and yes, in the normal sense of the word, this is true. But minerals do possess structure, organisation and specific rules by which they ‘self-assemble.’ For the purposes of the present discussion, I am therefore extending ‘life’ (temporarily) to include any form of self-organisation, and of course that would include even a computer.

Each form of consciousness in the universe has associated with it a ‘cluster’ of energies of which that consciousness is formed. The energies in this cluster come from a wide range of frequencies, but they are not necessarily contiguous. This is not to say that consciousness itself *is* the energy, only that consciousness in some form, however primitive, is present wherever energy exists. One may postulate further that no energy can exist without some form of consciousness being



associated with it. Rosicrucians refer on occasion to the so-called 'law of the triangle' whereby all manifestations in nature have two causes or two inherent properties, not just one. In the present context then, we have energy plus consciousness being associated with every 'living creature' (I loosely include minerals here), just as we have space plus time being associated with the dynamics of all reality in the universe. And as space and time cannot be conceived each in isolation, energy and consciousness can also not be conceived each in isolation. The two come together always; without one, the other does not exist.

At the level of minerals, how can we speak of consciousness? Admittedly we do so only with some difficulty, for the concept is so far removed from the analytical form of consciousness we use, that most people would fail to see a link. But this is merely a problem of scale and complexity. The highly-focused form of consciousness humans possess is as a result of the complexity of the brain. The human brain has orders of magnitude greater complexity than what exists in the structure and self-organising process of say the crystals in a mineral. But just as various laws of nature ensure that certain crystals self-assemble in one way only, and others in other ways only, a wider set of natural laws ensure that humans too 'self-assemble' only in specific ways. I'm sure you're thinking of DNA by now, but more specifically I'm

thinking of the self-assembly *coding* that causes DNA to come into existence, not the self-assembly which is caused by the DNA structure once formed.

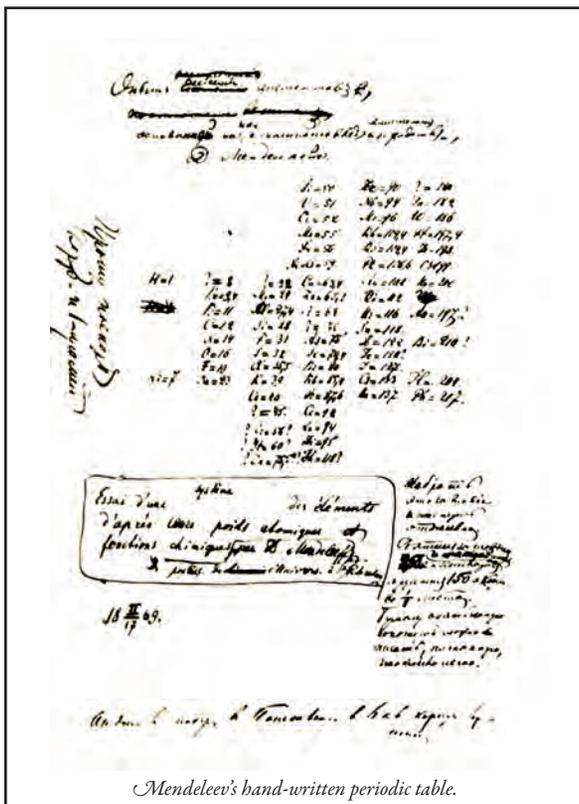
These ways of assembling an organism may give greater degrees of freedom to the human self-assembly process, thereby yielding people with red hair, others with black hair, some with freckles, some with white skin, others with brown skin, some with blue eyes, others with green eyes, etc., but all conforming to a basic body plan from which there is little deviation. And conformance to that body plan, and the intellect that comes with its brain, differs conceptually only in scale and complexity from the very simple laws governing the self-assembly of crystals. We are different to crystals in scale and complexity only. Crystals and humans could therefore both be governed by égrégores or islands of 'group consciousness' that define what they can and cannot accomplish and the extent to which their 'intellects' can grow.

Where 'Dead Matter' Becomes a Living Organism

Just as our thoughts manifest as energy which can at times be perceived by other humans, so too it can be said that the self-assembly of mineral crystals is caused by definite laws which provide the information necessary for the atoms and molecules to assemble themselves in the only way possible for that mineral. And this self-assembly process may, perhaps with a stretch of the imagination, be considered as a form of 'life' too, though of course nowhere near as complex and sophisticated as even the smallest bacteria. Self-organisation occurs at all levels in nature, and it is merely a matter of scale and complexity to decide at which point we agree that 'dead matter' ends and living organisms begin.

Arbitrary points on a scale are okay if we can all agree on them, but in absolute terms they aren't much use and the scale itself is all that should interest us. We may use inches or centimetres as our scale of length, but there is nothing universal or absolute about those units. So, the point at which life begins and ends is arbitrary, and precise agreement on where that point lies is not universally accepted. Therefore, putting arbitrary agreements aside, on the basis of this universal self-organising, self-assembly principle, we can say that even simple minerals possess 'life' too.

The laws governing the 'self-organisation' of simple elements are well known today, but thanks should go out to one man in particular, the 19th Century Russian scientist Mendeleev for his creation of the periodic table of the elements, a simple arrangement of the basic atomic elements which is still used in chemistry classes today. His table has of course been superseded by much



more detailed and useful tables and the rules governing the self-organisation of elements are much more complex than they were only 50 years ago. But in principle, we have at least a clear set of laws of nature that govern the manifestation of 'life' at these simple levels.

And this corpus of natural laws is under the overarching governance of an *égrégoire* or 'group consciousness' of sorts, something that science would call the laws of physics perhaps but that the brightest minds of societies of past centuries would have referred to as something like the 'Cosmic Mind' or 'Divine Intelligence', in the same way that the laws governing higher, more complex life forms are also placed under an umbrella of some sort of 'intelligent guidance.' In the plant kingdom, there are many plants that actively turn towards the sun as it moves across the sky. Some close their petals at nightfall, and others (like the Venus Flytrap) close their flowers quickly in order to capture and consume their prey. Awareness is certainly revealed in a plant capable of trapping a living insect, just as consciousness (or awareness at least) is of course present in a plant that actively tracks the motion of the sun.

Primitive Consciousness

An early experiment to try and demonstrate the presence of consciousness in plants was done by Satyendra Nath Bose, the great Indian mathematician and one of the

The pattern of consciousness in all things becomes more apparent as we move up the ladder of complexity.

co-founders of Quantum Mechanics. Born in Calcutta, unlike many scientists of his time, he had a deep and abiding love of all Creation, including things as simple as plants. Turning his mind to the possibility of plants possessing consciousness, he created an extremely sensitive instrument which could record the precise moment a stalk was cut, and he showed in this manner that plants were well aware of trauma to their physical integrity.

Much more delicate instruments have since then proven this beyond doubt, and many psychically sensitive people have reported perceiving the discomfort that a plant undergoes as its leaves or stems are cut. That is not equating that conscious response to what we know as pain; it is merely highlighting that the plant is at the very least aware, and to an extent possesses consciousness of a form that we humans undoubtedly also possess in the most primitive parts of our brain.



Satyendra Nath Bose.

The pattern of consciousness in all things becomes more apparent as we move up the ladder of complexity. The greater the complexity of the organism, the more sophisticated are its faculties of perception, observation, knowledge and even memory. Migrating birds that fly thousands of miles across oceans and continents at fixed periods of the year are undoubtedly helped by the earth's magnetic field and the polarisation of sunlight entering their eyes. But they are almost certainly also influenced by a higher 'group awareness' or *égrégoire* that is linked to the Cosmic Mind of the universe. Border collies, the working dogs of many sheep farmers, learn quickly through observation, repetition, and a conscious understanding of the intent and purpose of the farmer's voice, what each instruction means. And for many, their intelligence is in some cases almost human-like.

In wild creatures, consciousness is closely influenced by instinct or intuition, much as a mother plover for example (a ground-nesting bird), becoming aware of an approaching potential predator (a human, dog or cat for example) deliberately leads the predator away from where the chicks or eggs are hidden, by deliberately behaving as though it were wounded and therefore a potential easy meal. They become aware of the danger, instinct or intuition warns them of the gravity of the situation, and their bird intellect causes them to act injured as they lead the predator away.

Karma and Reincarnation

With humans, as with animals, people have many levels of consciousness, though roughly conforming to what we easily recognise as being human. According to mystical lore, the exact nature of their consciousness is determined by their past thoughts, words and actions, in other words their karma (from the Sanskrit root *krm* meaning 'action'). Origen (185-254 CE) in his work *De Principiis*,



says: "Every soul comes into this world strengthened by the victories or weakened by the defeats of his previous life." Clearly he believed that humans reincarnate and that their lives are influenced by what they have done in past lives.

Human consciousness is that 'continuing essence' within the person upon which is recorded these actions. Is that 'continuing essence' none other than the soul itself? Whatever we wish to call it, it is special, it is individual and unique to that person alone, though it also shares many of its qualities with the great human group consciousness known as the 'human égrégoire.' Like animals, primitive hominids were conscious at first only of the most basic of conditions, such as fear of lightning, floods, fires, etc., but also danger from predators like lions and hyenas who undoubtedly ate them when they could.

Slowly, as challenges in their environment grew and they were forced to adapt to harsher conditions, their consciousness adapted to the greater and greater complexity of their brains and they became conscious of things such as devotion to one's loved ones and the need to protect them from harm. Much later in evolutionary terms, they realised the many advantages that exist when living with inevitable compromises in larger social groups, such as a clan or tribe, and from this, social life as we know it finally started emerging.

At this level, early hominids knew of their world only by means of their five senses. They became aware of simple facts such as the similarity of some physical objects to deeper principles of life, and from this, symbolism as a pure artifice of the intellect was born. Much later of course, aspects of thinking such as reasoning and memory became the dominant feature differentiating hominids from all other creatures.

Inner Apprehension

As the complexity of human cognition increased neurally, so did the complexity and sophistication of interactions between people. Conscious of higher, less tangible qualities of life slowly emerged, and this led in due course to moral and spiritual philosophies and religions. It was the deep-rooted consciousness of something hidden, unknown and apart from the individual that led to the formation of all belief systems.

With the acquisition of a higher inner apprehension



The "Great Eagle" of Native American ancient religious belief, is ultimately what guides and directs all humans in their evolution.

of greater forces in life than those they were aware of through their senses, early humans began using faculties of the mind such as imagination, concentration and visualisation to plan their futures. And inevitably a time came when the first person experienced what we today refer to as an 'afflatus of the soul', from which true spirituality finally emerged.

Our early ancestors became conscious of a much more intricate world than that of previous times, and over tens of thousands of years, systems of governance, moral codes of conduct, and inner levels of personal discipline became the hallmarks of what was considered civilised or not. Eventually mathematics and science emerged and made human life far more pleasant and easier to bear. Evolution had moved beyond mere random mutations of

DNA, to deliberate choices made in the minds of humans who could see better ways of living and treating each other.

I have no doubt that this inner apprehension of 'something better', emerged not only through the labours of a few pioneering individuals, but was almost imposed upon them when they realised from communion with their inner self or their conception of a universal God, that there exists something far greater and more awesome than any human being. And it is this 'great something', this "Great Eagle" of Native American ancient religious belief, which ultimately guides and directs all people in their evolution.

We have come a long way from the first microbes to emerge on Earth billions of years ago, and we have a wonderful evolution of consciousness ahead of us if we can but survive our present world crisis. But one thing I believe is certain, the broader issues of our cognitive evolution, while governed certainly by physical laws of inheritance and random selection, are also governed by something more subtle, something I have referred to above as the human collective consciousness or 'human égrégoire'. And to drive the point home as far as it will go, this human égrégoire exists with or without us and will continue existing even when the last human has gone extinct.

The broader implications of such a belief are that consciousness, or some form of it at least, is not purely 'physical', not purely the result of electro-chemical signalling within a complex system such as the human brain, but exists as well entirely independently of the human form. It's a belief of course, and you can take it or leave it; but I urge you to at least think about it.



Time & Time Again

by Shirley Elsby



Time is one of the trickiest attributes for humans to handle in earth-bound incarnation. Now you have it, now you don't. It expands and contracts according to what you do with it.

IF TIME WERE a character in a play, it would be a slippery one with multiple faces and its own fickle agenda depending on how much it liked the plot. Standing in the background as we each star in our own particular life script, which we write and re-write daily through our thoughts, words and deeds, Time spreads its wings to



embrace our dearest dreams, or with equal ease squashes the seconds so tight we scarcely notice them vanish. And sadly, inevitably, irrevocably, just like one-off bargains in the supermarkets, once they're gone, they're gone!

The Rubaiyat¹ of the Persian poet, philosopher, mathematician and general all-round genius Omar Khayyām, who lived from 1048 to 1131, include these lines about the nature of Time:

*The Moving Finger writes,
And having writ, moves on.
Nor all thy piety nor wit, shall lure
It back to cancel half a line.
Nor all thy tears wash out a word of it.*

They are a warning to make the most of this finite resource we are given to use for our chief and overarching reason for being here at all, the evolution of our individual soul personalities. Again and again the written curriculum of the Rosicrucian teachings remind us with the following words of the urgency and importance of the spiritual work that lies before us: *"Whatsoever thou resolvest to do, do it quickly. Defer not till the evening what the morning may accomplish."*²

Like most people at the starting end of the path to perfection, I have met Time in both his merciless guise as Cronus, the old man with not just a chip but a scythe on his shoulder, and also in his more playful, exuberant personification as a worker of magic and miracles. The great Rosicrucian quest for the Mastery of the Self is at least partly dependent on acquiring Mastery of Time, making him a great servant instead of a pitiless master.

Where the Scythe Cuts Deepest

Many of us come to realise the hard way that the scythe cuts deepest into our allotted Time, however long that may be, when whole evenings disappear into solving Sudoku puzzles, when important jobs are side-stepped in favour of anytime errands, chit-chat and shopping. If you reverse the trend and put the important things first

according to your own perception, the scythe is set aside and Time becomes a great and helpful ally, allowing you to be completely amazed by what can be carried out when Time at first seemed in such short supply.

Time performs best when he's properly harnessed and kindly treated like the valuable servant he wants to be. He likes it when we apply self-discipline and get on with things, and he kicks up like a child in a tantrum when he's mistreated or ignored. Sideline him from your thoughts and he'll disappear himself through the windows, the chimney or the airbricks, taking your hopes, dreams and aspirations with him.

Starting a task brings Time on-side by catching his attention and interest. If the momentum is kept up rather than abandoned to trivia, he thrives on using his ingenuity to make positive things happen, whether by expanding the worth of his minutes so it is possible to complete a task that seemed daunting, or by bringing ideas, support

Many of us come to realise the hard way that the scythe cuts deepest into our allotted Time.

or human aid out of the ether and presenting them on a plate, or perhaps a writing pad. Part of his craft is to signal to others that you mean what you say and intend to do what you mean. They get the message that what you're about is important and assess whether their own designs on your Time are sufficiently important to interrupt or can be postponed.

Rocks, Pebbles and Sand

This is not to say that work should always come first. It means putting the important things first. There's a celebrated tale about a science teacher demonstrating that if you take a jar and fill it with sand representing the small grains of things you want to do, there's no room for the more important tasks, the pebbles, and still less for the most vital, the rocks. If you put the rocks in first, the pebbles in second and then the sand, there's plenty of





When their present time is nearly finished, people will frequently seek to make amends for wrong-doing, set differences aside, patch up quarrels.

room for some of all, and even a little water on top. Try it as an experiment at home. The smaller particles filter past the larger ones, and so it is that smaller tasks can be fitted into the gaps between the greater ones.

It's widely known today that people benefit physically and mentally from achieving a good balance between the different aspects of their lives including work or career, relationships, exercise, rest and recreation, personal growth, service and spiritual development. The mix may vary from day to day or week to week, but inevitably, one aspect takes precedence over another in different seasons, so someone may need to work overtime for a while at the expense of their family life or take time off from work for a holiday. Overall though, each area should be allowed to thrive by having quality attention bestowed on it, and that means sufficient input from Time. The variety delights him and encourages him to spread himself thickly.

The Immanent Departure of Time

Never are people so conscious of Time and his role in their lives than when they know that the end of their present earthly incarnation is close. The news that someone is approaching 'the end' by way of a serious illness has a way of concentrating the mind to do what seems most important. Sometimes those things have to do with financial or property matters. They realise they've not provided as they could for the people they'll be leaving behind, and make urgent arrangements to alter their will or move money around. They give away precious possessions to those they think will cherish them, learn or prosper from them. The imminent departure of Time really focuses the mind.

If they believe they have Time, have resources and feel well enough, they may seek out the experiences they always wanted to have but never got around to, like going on holidays or visiting. Invariably they'll seek out treasured friends or relatives and tell them how much they've meant in their lives. They'll frequently seek to make amends for wrong-doing, set differences aside, patch up quarrels and generally settle their heart so it beats to a comfortable rhythm with their conscience.

Sometimes they may feel they still have work to do, some creative venture which never quite got started or a project they always wanted to fulfil. As contemporary author Wayne Dyer wrote: *"Don't die with your music still inside you. Listen to your inner, intuitive voice and find what passion stirs your soul. Listen to that inner voice and don't get to the end of your life and say, 'What if my whole life has been wrong?'"*³

Most people facing the end of their physical incarnation will invariably want to spend a considerable amount of their remaining Time communing with the Divine, continuing with whatever spiritual work they are able to with their existing state of development. Perhaps Time spent on this may enable them to take a significant step forward in their wider journey. Once again Time

**Don't die with your music still inside you.
Listen to your inner, intuitive voice and find
what passion stirs your soul.**

really changes us when his departure is imminent.

But not everyone has the kind of forewarning that mainly doctors deliver. Every day, people pass away unexpectedly, in accidents or through unknown health weaknesses. It may not be possible to make adjustments at the end, so the best way to accomplish that final transition from life to the hereafter with a light heart and a clear conscience is to put your affairs in order across all aspects of life as soon as possible and keep them that way. As the old sayings go: *"Never go to bed on an argument."* and *"Time and tide wait for no man."* The best Time to embrace Time is always now!

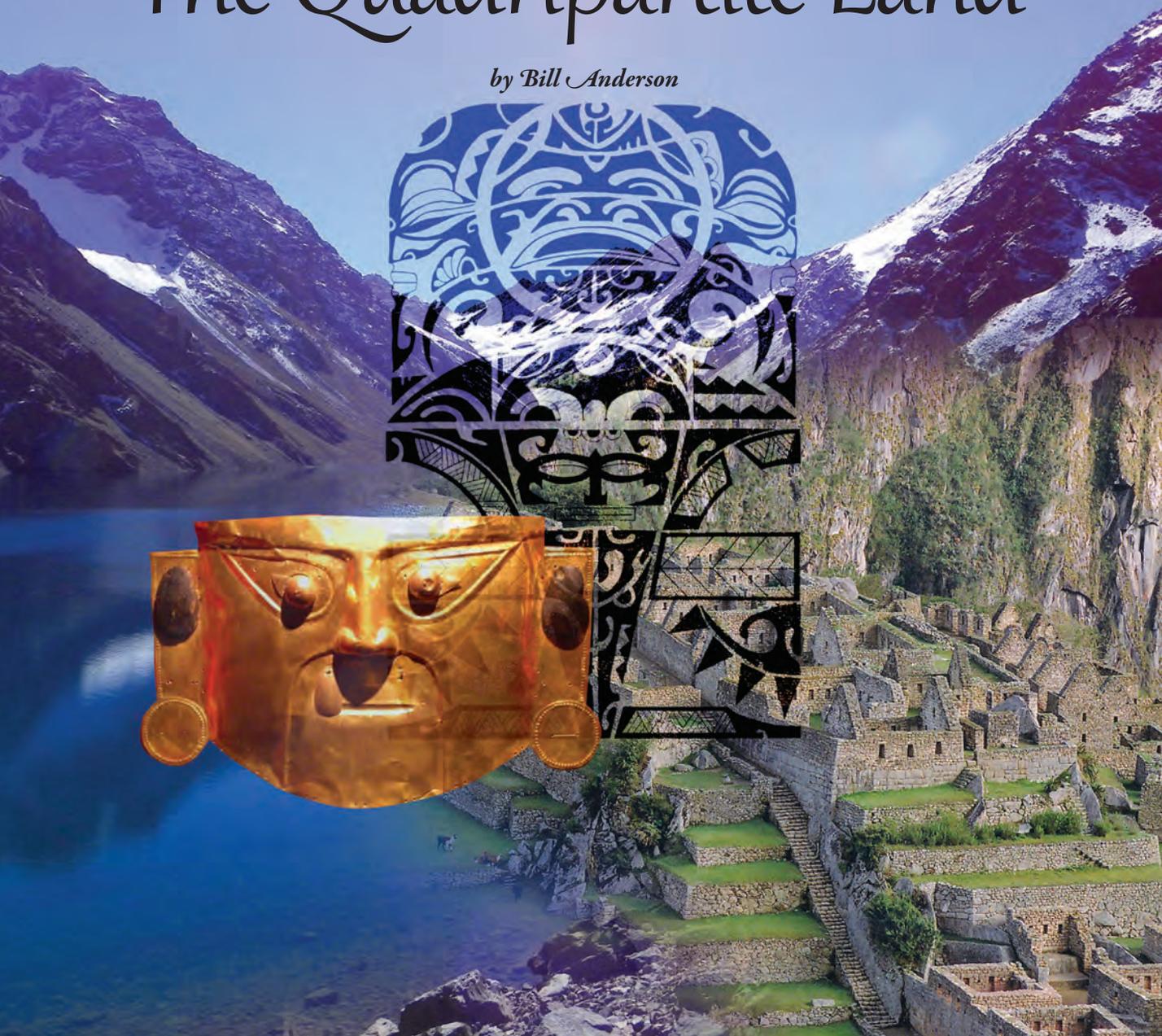
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The Quadripartite Land

by Bill Anderson



IT'S STRANGE how some things happen. One night I was sitting at home listening to music by Avicii, a Swedish DJ, when one of the tracks "Hey Brother" made me sit up and take notice. Quite apart from the lyrics, it was the rhythm that surprised me. It reminded me so strongly of a dance from the Andes called a *Huayño* in Quechua, the *runa simi* or common language of the Inca Empire, which is still spoken widely today. One of my friends has visited

Perú and I remembered some stories from his trip that encouraged me to delve deeper into the Andean mind.

Nowadays, Perú is a modern country on the west coast of South America with a vibrant Rosicrucian membership. In a previous Rosicrucian Beacon article¹ Burnam Schaa (vice-president of AMORC) gave us an over view of the cultures and history of Perú, the area once known as Tawantinsuyu (The Land of the Four Quarters). In this article I want to take a closer look at the more



mystical and esoteric side of life under the Incas harking back to previous cultures and to give us a deeper insight into a way of life that disappeared following the arrival of the rapacious Conquistadors.

The Inca Empire that the Spaniards found stretched from Ecuador in the north to the south of present day Santiago in Chile. According to one writer it represents the distance from London to Baghdad, so, larger than the Roman Empire, and it contained one of the highest active volcanoes in the world: Cotopaxi, the largest salt flat: the Salar de Uyuni, the highest lake: Lake Titicaca, and Andean peaks rivalled in size only by the Himalayas. It was an empire of radically contrasting scenery and climates.

The Canyon of the river Colca in southern Perú, northwest of Arequipa, with a depth of 4,160 metres, is more than twice as deep as the Grand Canyon in the United States. The Inca Empire was indeed a land of superlatives, dominated by the Andes Mountains, whose orogeny, thanks to the Nasca Tectonic Plate sliding under the South American Tectonic Plate goes back millions of years to the Age of the Dinosaurs. The orogeny or process of mountain formation continues to this day, which is why the area is prone to earthquakes and volcanic activity.

And the Earth Cried

When Pizarro and his Spanish adventurers arrived on the northern shores of the Inca Empire, they had already been preceded by smallpox, a plague of European extraction which was sweeping through the Empire and scything through a population that had no immunity to any of the European diseases. The Spaniards in their turn, mostly uneducated from our point of view, had little or no understanding of the advanced civilisation they encountered. To them, the natives were savages, doomed to hellfire unless they converted to Catholicism.

The intricacies of what they saw around them went totally over their heads. So the downfall of a unique civilisation that had survived for some 3,000 years began.



Model of the Chavín de Huántar temple.

Unlike some of the civilisations further north in Central America, such as the Aztecs and the Maya, there were no written records to commemorate the great events of the past, at least not in a form we would usually identify as such. And so it has been until quite recently. At last we are beginning to glimpse what was lost in an historical blink of an eye, and we can only marvel at what we are discovering.

Quechua, the Inca language, has today the status of

To them, the natives were savages, doomed to hellfire unless they converted to Catholicism.

an official language in Bolivia, Ecuador and Perú, along with Spanish. A number of Quechua loanwords have entered English via Spanish, including coca, condor, guano, jerky, llama, puma, quinine, quinoa, vicuña. Quechua had already expanded across wide ranges of the central Andes long even before the Incas, who were just one among many groups who already spoke forms of Quechua across much of Perú.

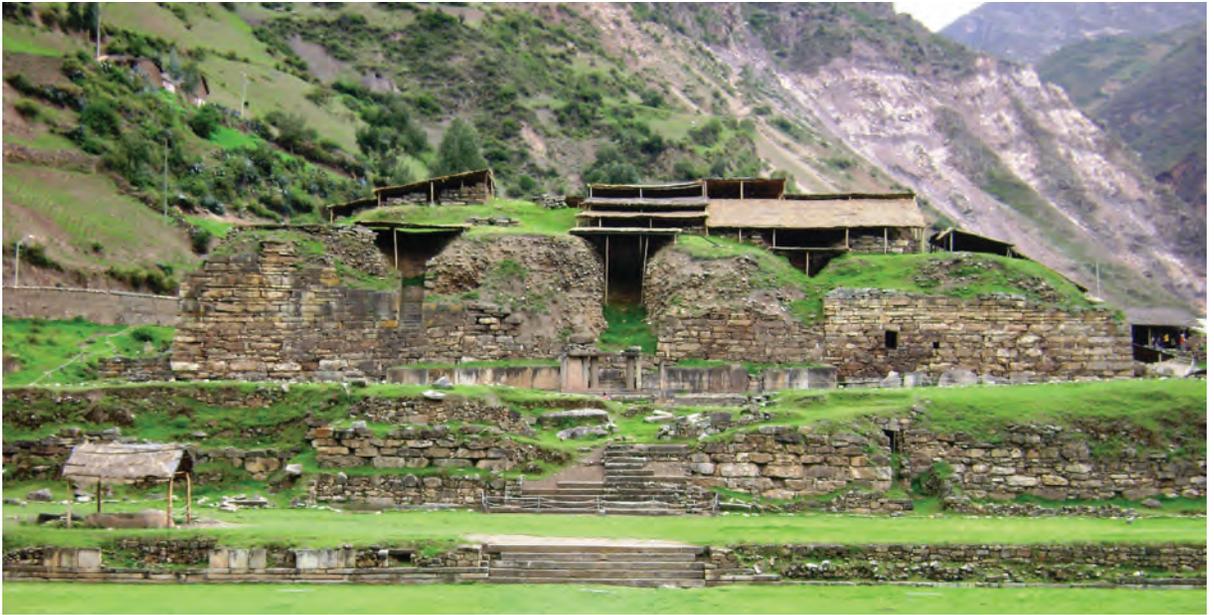
It is a beautiful language with a myriad of meanings and nuances by adding suffixes at the ends of words. English for example creates nuances of meanings by incorporating words from other languages to define the meaning we seek, which is why English has the largest vocabulary of any language. Let's journey into the soul of Tawantinsuyu, the Land of the Four Quarters.

Chavín de Huántar

Chavín de Huántar is an immensely important archaeological and World Heritage site containing ruins constructed around 1200 BCE and occupied until around 400-500 BCE. On a time-line more familiar in the West, this corresponds roughly from the time of the Egyptian pharaoh Ramesses II (the Great) to the great philosopher Plato of classical Greece. The Chavín were a major pre-Inca culture and widely regarded as the mother city of pan-Peruvian culture. The ceremonial centre is located in the Áncash Region of Perú, 250 kilometres north of Lima, at an elevation of 3,180 metres.

This huge ceremonial centre has been carbon dated to at least 3000 BCE, but with ceremonial activity occurring mainly toward the end of the second millennium and through to the middle of the first millennium BCE. While the fairly large population was based on an agricultural economy, the city's location at the headwaters of the river Marañón, the main source of the Amazon, between the coast and the jungle, made it an ideal location for the dissemination and collection





The ruins of Chavín de Huántar.

of both ideas and material goods. Interestingly, recent discoveries in the Amazon region and its subsidiaries, have shown that what we in recent centuries have considered untouched wilderness, was not always so. Large tracts of what is today impenetrable forest, were part of major civilisations that were a great deal more complex than anyone had previously thought².

Chavín de Huántar also served as a gathering place for people of the region to come together and worship and it became a pan-regional place of importance. People went there as a centre to attend and participate in rituals, consult an oracle, or be inducted into a cult. It is built in stone and richly decorated with reliefs and carvings and was declared a World Heritage site in 1985. With its architecture, music and visual arts, it forged a distinctive world view and is today regarded as the mother culture of the Andes.

The temple is a massive flat-topped pyramid surrounded by lower platforms. It is a U-shaped plaza with a sunken circular court in the centre. The inside of the temple walls are decorated with sculptures and carvings. Sunken plazas continued to be an important feature of religious life in the Andean region. Unlike Egyptian temples, most ceremonial work took place outdoors in open-air plazas. Here, in a natural sun-trap and protected from the winds by high walls, ceremonies and much feasting took place. The plazas were a place for the whole community to come together for a great social period following the more formal religious ceremonies.

The Old Temple, constructed early in the site's history, was an inward-facing structure composed primarily of passageways built around a circular courtyard.

The structure contained obelisks and stone monuments with relief carvings depicting jaguars, caimans, and other forms with anthropomorphic features. At the very centre of the pyramid was a 4.5 metre high sculpture of the Lanzón, which is assumed to be a supreme deity of Chavín de Huántar. The figure is anthropomorphic, with a feline head and human body, an interesting correspondence with ancient Egypt. Its right hand is raised, while its left hand is lowered, thereby pointing to the earth and the sky simultaneously, embracing the universe.

The architectural design of Chavín de Huántar changed over time as an old temple development was added to with a new temple. Changes were more complex and smaller renovations happened consistently over time ending by about 500 BCE when the new temple was completed. With the simpler design of the old temple, the



Chavín de Huántar interior corridors.





Chavín de Huántar engraving.



Chavín de Huántar portal.

new one followed the U-shaped ceremonial-centre design accompanied by a sunken circular plaza. After the new temple was complete, Chavín de Huántar still embodied a U-shaped ceremonial centre design. The renovations enlarged the site considerably and added a larger sunken rectangular plaza. The main objective of these renovations appears to have been to enable more people to gather in one place, as the site, and presumably the population supporting it, expanded.

The religious significance of the Chavín depends upon the geography of the site. The confluence of two large rivers has shown religious significance in past cultures, and thus it makes sense that the location of the Chavín was utilised as a religious ceremonial centre. The confluence of two rivers is referred to as *tinkuy*, which can be defined as the harmonious meeting of opposing forces. It has been suggested that Chavín de Huántar served as the meeting place of the natural and cosmic forces. The area is known to have natural hot springs as well as an awe-inspiring view of Mt. Wantsan which could both add to the religious significance of the site.

Inside the main temple are passageways which could be flooded with water, producing a roaring sound which, combined with the singing and rituals, must have produced a great impression on all those attending.

The Incas

The Inca Empire was a centralised monarchy. It drew upon the administrative forms and practices of previous Andean civilisations such as the Wari Empire (c. 600-1100 CE) and Tiwanaku (c. 300-1000 CE), and had in common certain

practices with its contemporary rivals, notably the Chimú (c. 900-1470 CE).

Inca ideology was founded on Andean cosmology which was hierarchical and dualistic with a variety of opposing forces jostling in position through on-going action. Their worldview was animistic, and their *amautakuna* (teachers or sages) taught that the world was suffused with *camay* meaning 'breath' or 'life-force',

It has been suggested that Chavín de Huántar served as the meeting place of the natural and cosmic forces.

much like the 'Chi' from ancient Chinese belief systems. Change was understood as occurring through asymmetries in power between those forces, while *pacha*, an equilibrium or balance, was struck through *ayni*, a process of reciprocal exchange.

The essential beliefs and divinities of the Inca pantheon were widely established in the Andes by the time the Inca empire arose. These pre-established beliefs were key to the ideological effectiveness of later Inca reforms. While a belief in any number of 'high gods' those preeminent aspects of a given pantheon were common before the Inca, the elevation of the god Inti to a pre-eminent position was therefore nothing radical. Similarly, cults of the dead were very ancient in the Andes, and so the worship of deceased, mummified Incas attended to by their descendant *panaqa* groups was not revolutionary.

The *Sapa Inca* or emperor was believed to be divine and was the head of the state religion, just as the current British queen is head of the Anglican Church. The



Villac-Umu or high priest was second in power and authority to the emperor. Local religious traditions were allowed to continue and in some cases such as the Oracle at Pachacamac on the Peruvian coast, were officially venerated. The emperor also presided over ideologically-important festivals, notably the *Inti Raymi*, the most important of four annual festivals held at Cusco. Attended by soldiers, mummified rulers, nobles, priests and the general population of Cusco, the festival began at the mid-winter solstice (21st June), culminating nine days later with the ritual breaking of the earth by the Sapa Inca himself. Cusco was considered the cosmological centre of the universe, loaded as it was with many a *wak'a* and radiating *Ceque* lines.

The Inca expression of state ideology could and did change through time. Early rulers seemed especially concerned with establishing the predominance of the cult of Inti, the sun god. The Incas portrayed themselves as *intip churin* or children of the Sun, with the divine mission of conquest and subjugation. They were the special creation of *Inti* the Sun and *Viracocha* the creator. The ruler or *Sapa Inca* was considered literally to be the son of the Sun and therefore divine. His words and deeds were divinely inspired. So important was a state religion to the justification of Inca rule that the *Sapa Inca* Pachacuti is said to have completely reorganised the structure and to have placed himself at its head. Other Incas placed special importance on the cult of Viracocha. Viracocha Inca, son of Pachacuti, even adopted the name Viracocha in order perhaps even to equate himself with the great creator god. He constructed an enormous temple to Viracocha at Raqchi, southeast of Cusco.

An English Rosicrucian who once visited the site said: “*The temple was a ceremonial centre of great importance within the empire. Thousands of pilgrims came*

from long distances to worship at the temple of Viracocha. This temple was unique in the Inca Empire as it was the only temple built using cylindrical columns and with four naves. The rectangular building ran generally in a north-south orientation. It was 92.2 metres long and 25.4 metres wide. Due to its height of 12 metres, it was visible for quite a distance. The roof was probably thatched. Inside the building were friezes representing the three worlds of Andean cosmology: [The inner world of] Ukupacha represented by snakes, the [outer] world represented by a puma and the upper world represented by condors.”

After midday, as the sun headed to the West, their voices gradually lowered and they continued singing until the sun had set.

Sabine MacCormack in her study *Religion in the Andes*, described a harvest festival on a plain on the outskirts of Cusco where they could watch the sun rise. “*After the harvest it was the custom of the rulers to make a great sacrifice to the Sun. More than 600 richly-dressed nobles formed a procession from the city, and when they arrived on the plain, they formed two lines some 30 paces apart. Each line of more than 300 lords was like a procession with one choir facing the other as they stood quietly waiting for the sun to rise. When the sun was partly risen they began to intone a song with great order and harmony. And as each lord sang, he tapped one of his feet, singing in a polyphony with the others as the sun rose higher and higher and their song grew louder and louder.”*

After midday, as the sun headed to the West, their voices gradually lowered and they continued singing until the sun had set. As the afternoon wore on, the songs or hymns became sadder, and when the sun had completely set, they joined hands and prayed in deep humility. Singing and dancing were consistent parts of their rituals. They had a single word *taki* for this activity during the rituals. The *taki* of this festival were like the heartbeat of the cosmos. As the singing rose and fell, it spread out toward the sun just as the *Ceques* and *wak'as* radiated out from Cusco.

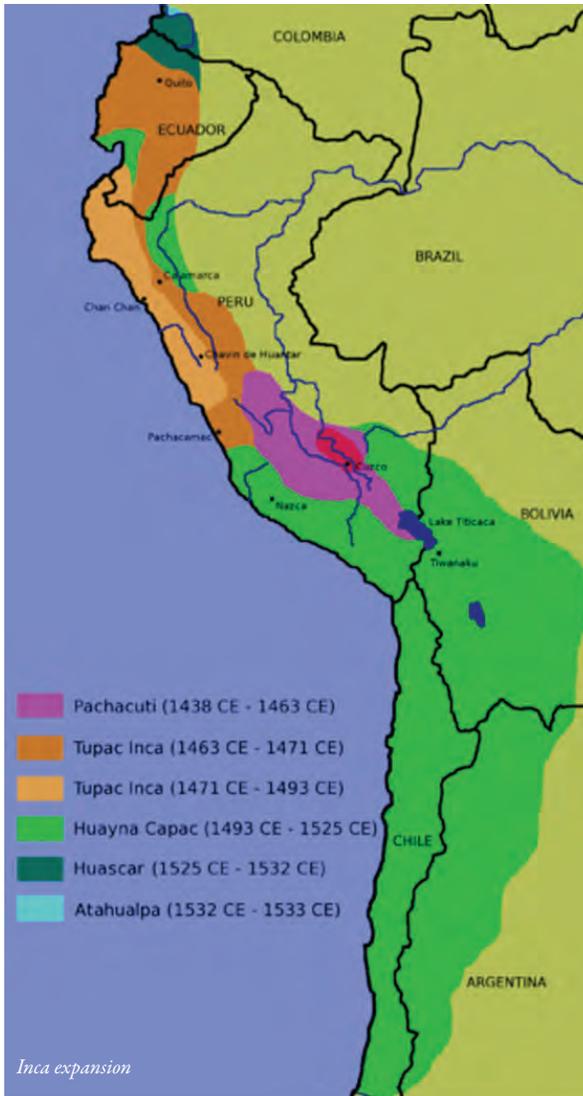
Cultural Homogeneity

The ancient Andean cultures revered every aspect of their environment: the landscape, seascape and the skies above. The Milky Way was believed to be the great celestial river and the source of all moisture, just as in ancient Egypt where it was referred to as the Nile in the sky. Moisture or



Temple of Viracocha at Raqchi, halfway between Cusco and Juliaca.





First image of the Inca in Europe 1553.

It was built in the shape of a puma, thus representing the middle part of the Andean cosmos. The city had two sectors: the *Hurin* (lower) and *Hanan* (upper), representing two equal though distinct lineages. Rosicrucians will recognise here the distinction between Positive and Negative polarities and the city itself was divided into four wards corresponding to the four regions of the empire. A road led from each of these quarters to the corresponding region (*suyu*).

World Renewal

According to Inca legend, the city in the new form first seen by the Spaniards, was built by the 9th *Sapa Inca*, the emperor Pachacuti (1438-72) or *Pachakutiq Inka Yupanki* in Quechua, the man who transformed the Kingdom of Cusco from a sleepy city-state into the vast empire of *Tawantinsuyu*. He has been compared to Charlemagne, Tutmosis III, Alexander the Great or Napoleon and it has been suggested that the estate of Machu Picchu was built for him. In the Quechua language, *Pachakutiq* means “he who shakes the earth”, and *Yupanki* means “honoured.”

During his reign, Cusco grew from a hamlet into an empire that could compete with, and eventually overtake, the Chimú Empire of the Peruvian north coast. He began an era of conquest that, within three generations, expanded the Inca dominion from the valley of Cusco to nearly the whole of western South America. Archaeological evidence however points to a slower, more organic growth of the city beginning before Pachacuti. The city was constructed according to a definite plan, and two rivers, the Huatanay and the Tullumayo were channelled around the city.

water was a vital part of Andean life. Nature was considered a living, breathing being. It was something to engage with rather than the Judeo-Christian view as something to conquer and dominate. To the Andean peoples, the landscapes and skies were animate and charged with interactive, reciprocal forces.³

Symbolism played an important part in the life of everyone in the empire. And as in modern-day Rosicrucian temples where the temple represents the world with the four cardinal directions and a centre around which all activity occurs, it was the same in the Inca Empire which was divided into four regions or *suyus*: *Chinchaysuyu*, the northern region (NW), *Antisuyu* the eastern region (NE), *Kuntisuyu* the western region (SW) and *Kollasuyu*, the southern region (SE). At the centre of the realm, though not at the geographic centre, was the capital city of Cusco.



Oracles

We are familiar with the ancient Greek oracles, especially the most famous, the Oracle of Apollo at Delphi. As in ancient Greece, oracles were also very important in the Andean area. The Peruvian equivalent of Delphi was the Oracle of Pachacamac (Creator of the World, *pacha* meaning “earth, time or space”, while *camac* meaning “one who makes or creates”). This pre-Inca god had such enormous prestige that he was adopted into the Inca pantheon and they enlarged and embellished his temple at the huge ceremonial centre named after him at Pachacamac at the mouth of the valley of the River Lurín, some 40 kilometres southeast of Lima, the current Peruvian capital.

It is this disparity between beings and forces that not only forms the nature of reality, but which also causes movement and makes things happen.

It was one of the most sacred places of the Andes. Pilgrims came from all over to visit the shrine-complex and receive prophecies from its oracle. To date, several pyramids have been uncovered and archaeologists have identified at least 17 pyramids, many of them irreversibly damaged by the El Niño weather phenomenon, which over the centuries has had an enormous impact on the various cultures bordering the Pacific coast. Later, the Wari Empire took over the site (c. 600-800 CE) and constructed a city, probably using it as an administrative centre. After the collapse of the Wari Empire, Pachacamac continued to grow as a religious centre. The majority of the common architecture and temples were built during this stage (c. 800-1450 CE), before its conquest by the Inca Empire.

Admittance was gained through three successive precincts of the temple before they could approach the inner sanctum. They had to purify themselves where, as in Delphi, the god was questioned and the replies interpreted by a priestly intermediary.

Inca Religion

The dramatic Andean landscape of ice-clad mountain peaks, remote high plains, vertiginous gorges, cascading rivers and violent thunder storms evoked in the minds of its indigenous inhabitants a sense of a latent power in the earth. In their world view nature was possessed something akin to a soul or guiding force. It was

an invisible ‘substance’ that animated all things and all elements of the landscape such as rocks, the soil, caves, springs, rivers, lakes and the ocean.

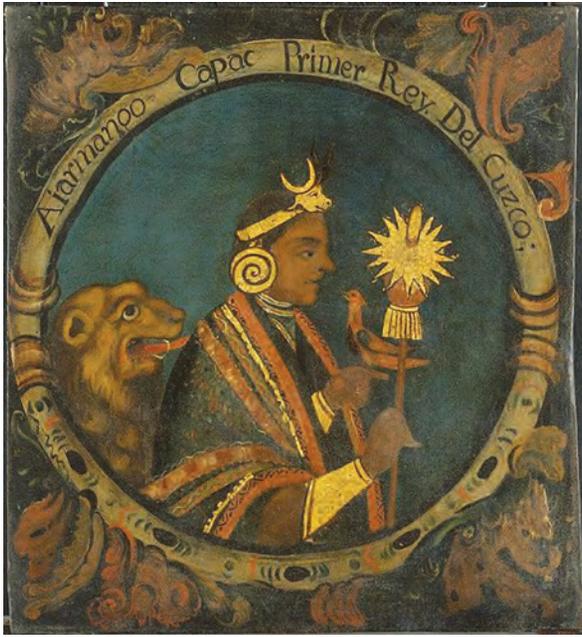
The Andean worldview sees the world in movement and flux. There is an emphasis on asymmetric dualism; reality is comprised of states of being and forces that are different, but which need each other. Each state is complementary to the other, completing it and necessary for its existence: one state cannot survive without the other. The pair of states thus formed is the ‘essential unit’, not the atomistic individual, and one of the pair is always slightly larger or more forceful than the other; up is literally and figuratively ‘higher’ than down; male is bigger and stronger than female; the sun is stronger and brighter than the moon; and so on. It is this disparity between beings and forces that not only forms the nature of reality, but which also causes movement and makes things happen. The nearly equal partners in a pair are related by a central line, point or axis⁴.

Andean dualism is rooted in the concept of *ayni* or reciprocity (give and take) that circulates the energy of the universe in a pattern of continuous reciprocal interchanges. It is a concept that comes close to our concept of Karma, or the esoteric equivalent of Isaac Newton’s third law of motion, “...for every action, there is an equal and opposite reaction.” The dualism was in Andean belief systems a veritable ‘code of life’, an innate imprint in Nature and ever-present in the universe. *Ayni* implies reverence and universal responsibility. It is the guiding principle for a way of life that embodies ethical behaviour and spiritual practice that promotes reverence for the earth and heavens, family and culture, and fosters social harmony⁵.



Machu Picchu.





Inca Manco Capac.

Andean thought also emphasises the distribution of *camay* or life-force across a reality that makes no sharp distinction between animate and inanimate, life and death, as is so common in Western thought. Instead, it is concentrated to greater or lesser degrees at certain times and places and in certain things. It is strong in wet things, with the waters of the mountains linked in a cycle to the waters of the oceans which return to the mountains as rain and snow falling from the clouds. The mountains themselves were termed *apu*, and the *apukuna* or snow-capped mountain peaks symbolise everything that is profound, powerful, inaccessible and mysterious, things lying outside the boundaries of human comprehension.

The life force *camay* was everywhere, like a field spread throughout the universe. At some places, the force was concentrated and powerful, while at other places it could erupt suddenly without warning as a *pachacuti* or unexpected cataclysm. Asymmetrical dualism meant that forces were always shifting and change was constant. More stable entities were considered to be more powerful and reliable, and places where two things, such as rivers meet (called *tinkuy*) were considered as powerful and creative.

Ethnographers have discovered that the Andean cosmos is divided into three 'worlds': an Upper World (*hanaq pacha*) where you find the sun, moon and ancestors, symbolised by the condor; a Middle World (*kay pacha*) where we humans live, symbolised by the puma; and an Under or Inner-world (*ukhu pacha*) symbolised by a snake. This is a thought pattern found all over the Americas and these three animal symbols can be found frequently all over the Andean cultural area, no matter

what the language used may have been. Maintaining balance and harmony (Ma'at in ancient Egypt) between these various states of reality was the task of the religious specialists who were tasked with acquiring equilibrium after an illness or some form of political upheaval when things had fallen out of balance.

The Ceque System

The Quechua term *wak'a* (often spelled as *huaca*) is sometimes translated as "sacred thing," although its meaning encompasses not just the thing itself but the *camay* or life-force of the object as well. The Inca considered things that were somehow out of the ordinary or extraordinary to be *wak'a*. This could be anywhere from stone in a field perhaps laid down when the glaciers retreated or an exceptionally high mountain. The similar idea is a Christian or Muslim saint's shrine. The tallest mountains were considered great ancestors who had to be respected and appeased because they could and did affect human lives. The Inca framed, carved, sat on, built with, revered, fed, clothes and talked to certain rocks⁶.

Anyone interested in numbers and symbolism will have a field day with this topic. The *Ceque*⁷ were an elaborate system of shrines surrounding the city of Cusco, and even today, many of these shrines or *wak'a* are respected. The system is composed of 328 *wak'akuna* (-*kuna* is the plural, like the *s* in an English plural) that encircled Cusco, and the 42 *Ceques* or lines along which they were organised. Each of these 42 *Ceques* were further organised into 3 clusters termed *collana*, *payan* and *cayao*. Chinchaysuyu, Antisuyu and Kollasuyu each contained 3 of these clusters, while Kuntisuyu contained 5 clusters.

A modern equivalent of the *Ceque* might be the theory of Ley Lines, the supposed alignments of numerous places of geographical and historical interest such as ancient monuments, megaliths, natural ridge-



Tambomachay Cusco.





The Nazca Lines.

tops, water-fords and other ‘places of power.’ Cusco, the Inca capital was the seat of the ruling dynasty as well as the spiritual centre of the empire. The name itself means

The Incas had an institution that superficially resembled the Vestal Virgins of ancient Rome or the Colombes of Rosicrucian tradition.

“Navel”, and it was the navel of the Andean world, just as the *Omphalos* (Navel) at Delphi was the navel of the ancient Greek world. At the heart of the city and the *Ceque* system stood the *Coricancha* (Golden Enclosure) the temple of the Sun.

To the Inca, *Ceque* probably also meant something like ‘religious journey’ or ‘pilgrimage’. Radiating out from the *Coricancha* temple in the Inca capital city of Cusco are 42 *Ceques* that seem to represent both political boundaries and pathways dotted with hundreds of small shrines. These paths were an essential part of the royal governance of the Inca Empire. We also find something similar in the Nasca lines, which may have served a similar purpose. As reported by the Spanish priest Bernabé Cobo, the *Ceque* system broke Cusco into four sections, corresponding to the four royal roads (and four political divisions called *suyus*) of the Inca. Shrines, called *waka’s* in Quechua, were connected by the *Ceques*, so that as you journeyed along the line, you would visit the shrines in order.

Shrines located on the *Ceques* were many things, including natural landscape features (caves, boulders, springs) and man-made features (houses, fountains, canals, palaces). The shrines had a variety of functions and meanings related to the Inca religion, to political rulers, to family connections, to astronomical sighting points, and to land boundaries or irrigation system markers. Some of the *Ceques* were straight lines, while others zigzag their way across the landscape. They never cross one another though, but often run parallel to one another.

Chosen Women and Education

The Incas had an institution that superficially resembled the Vestal Virgins of ancient Rome or the Colombes of Rosicrucian tradition. The *aqllakuna* and their supervisors, the *mamakuna* were young women from the provinces chosen for their beauty and physical perfection. Housed in special residential compounds or ‘convents’ called *aqllawasi*, they were considered as ‘wives of the Sun’. And while some served the State cult, others served the imperial family. They had their own retainers to look after their needs, and apart from their ritual duties they also wove clothing and brewed *chicha* (beer) for the great ceremonies⁸.

Education was provided in the *yachaywasi* or Houses of Knowledge, learning sites located in Cusco where nobles enrolled students who attended these training schools. *Amautas* (teachers in the Inca Empire) instructed future rulers in the intricacies of Inca moral standards, their religious beliefs, and the corpus of historical and governance literature of the Inca Empire. They also taught maths, science, knowledge of the earth and the universe (Andean worldview), Inca history, religion and the Quechua language.

Andean Cosmivision

The Andean worldview in which the Incas participated was based on the principles of duality and reciprocity. The world was viewed as being balanced between a series of dual opposing forces with concepts such as upper versus lower, wet versus dry, heat versus cold, male versus female and so on. They complemented each other and provided an equilibrium in which life could exist⁹.



Part of Inca wall found at Cusco.



As part of their cosmology, the Incas followed the practice of dividing time into ages. Each age ended with an event called a *pachacuti*, which can be translated as

The Andes are of unquestioned significance in human history: a cradle of agriculture and of ‘pristine’ civilisation with a millennia old pedigree.

“cataclysm” or “world reversal”. This concept had such an important place in Andean thought that the greatest of the Inca emperors adopted it as his name in order to signal his remaking the world anew.

There were other similarities to ancient Egypt with some of the *Sapa Incas* marrying their sisters. While the emperor represented the sun, his queen, the *Coya*, represented the moon. All Andean people mummified their dead. Not in the same ways as the ancient Egyptians, not so elaborately, and not with the hope of resurrection at a future time. The Andean peoples mummified the illustrious dead, so they could continue to be a part of everyday life, from which they had passed on, but were still intrinsically an important part of. For example, mummified *Sapa Incas* continued to live in their own palaces, owned property and estates which supported their descendants, known as their *Panaca* (clan of their descendants). These mummies who were asked to intercede with the spirit world and would also act as oracles, were brought out in palanquins and in great state at times of national celebration.

The emperors also took reign titles as they did in ancient Egypt: Tuthmosis III was referred to as the Pharaoh *Menkheperra*, and his cartouche is still used today in a symbolical sense in some literature of the Rosicrucian Order. *Sapa Incas* took reign titles such as *Pachacuti* (World reversal, cataclysm), *Titu Cusi* (magnanimous joy) or *Tupac Amaru* (resplendent serpent).



Andean mummy from the Llullaillaco stratovolcano.

The Andes are of unquestioned significance in human history: a cradle of agriculture and of ‘pristine’ civilisation with a millennia old pedigree. The Incas were just the culmination of a succession of civilisations that rose and fell. This was all part of the rich tapestry of Andean life; a life of work and worship, a life of giving and accepting, a life of singing and joy which fortunately, against all the odds, has survived to this day. I will finish off with a poem attributed to the warrior emperor *Pachacuti*:

*Oh Creator, root of all, Viracocha, end of all,
Lord in shining garments who infuses life
and sets all things in order saying,
“Let there be man! Let there be woman!”*

*Molder, maker, to all things you have given life.
Watch over them, keep them living prosperously,
fortunately, in safety and in peace.*

*Where are you? Outside? Inside?
Above this world in the clouds?
Below this world in the shades?
Hear me! Answer me!
Take my words to your heart!*

*For ages without end let me live.
Grasp me in your arms, hold me in your hands,
receive this offering wherever you are, my Lord,
my Viracocha.*

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Inca ruins at Moray.



Generous to Faultlessness

by Sarah Plait



BODY BUILDERS increase strength by continually working their muscles to breaking point. They apply exertion to the extent that it tears the fibres of the target area. The inner repair system then kicks in to fix the damage and in the process adds extra tissue at the point of rupture resulting in bigger, fitter muscles. Of course there is always the risk of working the body too hard so real injury results, a course of action which works against

the strength-building masterplan by forcing the owner to take a rest and then recover from a weakened point. To avoid this unfortunate outcome, knowledgeable coaches prepare training plans which take the individual carefully from where they are a little closer to where they would like to be.

Humans also have spiritual muscles that can be worked into a finer state of fitness, perhaps even developed way beyond what they may once have felt possible. They



include such things as generosity, compassion, tolerance and humility, qualities which are held as virtues the world over. And developing these qualities help the person to grow in wisdom, knowledge and understanding. As ever, there are workouts to suit people at every stage of fitness, from the flabby, floppy and under-motivated, to those already flexing their spiritual six-packs in daily, selfless service to the world.

Take for example giving. There are various degrees of generosity, from the grudging to the genuinely philanthropic. A person may exhibit the full spectrum from dark to light depending on the circumstances and their reasoning about them. Some people are completely open-handed with their money, time and effort in relation to family members, but resist making even a token contribution to the starving millions. Others may give of their resources out of a sense of duty, doing a favour when asked but wishing the request had never been made. Many keep a tally sheet in their heads, doing good works but expecting payback at some stage and being resentful if it doesn't come. But at the higher levels there are some quite special people who give wherever they see a need, or anticipate a need. Such people actively seek out ways to help others, indeed to help all living creatures in need; and they do good for them freely and unasked for, even at great cost to themselves.



does voluntary work will find, if they plumb themselves deeply enough, that while it seems outwardly that they are doing good for others unselfishly and without want of reward, they inevitably always gain something of value for themselves and in a way that can only come about through the acts of service they are rendering. And this 'reward', whether viewed as an actual reward or merely as a valuable lesson, will occur every time an act of compassion or service to others is performed, regardless of what the person outwardly believes his or her motivations to be. The soul works in deep and silent ways through us and cares not a whit what we outwardly believe.

The key to how good a person's giving is lies in the kind of emotions they have when giving. Giving which generates resentment, stress or insecurity is better than not giving at all as it is part of life's great learning curve; but it is of course not in the spirit of true giving, it is not a true gift from the soul. Giving, whether true or forced, may bring pleasure on a scale ranging from a mild sense of satisfaction about 'doing the right thing' through to the experience of pure joy at having made the best possible use of one's talents and know-how.

The Motive in Giving

People give for all manner of reasons: good, bad and middling. They include a simple desire to contribute, to leave a legacy, to be well thought of, to gain favour, fame, promotion, position, recognition, admiration or gratitude, to make amends for something they regret, to be part of a solution rather than a problem, develop skills, achieve a sense of purpose, make a difference,

Giving which generates resentment, stress or insecurity is better than not giving at all as it is part of life's great learning curve.

challenge themselves or just because they can. They may want to give themselves a karmic boost, adding something positive to the right side of the scales and by so doing, give themselves a leg up to a brighter future. As the author of 2 Corinthians 9:6 puts it, "*Whoever sows sparingly will also reap sparingly.*"

Truth be told, a person can't help others without gaining some reward for themselves, either tangibly or in the sense of well-being which follows. Anyone who

Your Generosity Training Programme

Those setting out on a generosity training programme may start off with giving just a little, well within their comfort zone. They can step up the positive results by adding extra weight, however miniscule, perhaps donating a bit more to a charity, including another person or cause in the circle of those they help. Or they can devote a smidgeon of extra voluntary work to their weekly routine. They can also increase their exercise repetitions as a weight trainer does, doing the same or similar giving more often until these things become so easy they can't help but demand more of themselves.

Just as serious sports professionals push themselves to ever greater effort, so the spiritual athlete looks for



ever greater challenges and setting fresh goals to reflect their new strength and confidence. They seek out extra and better ways to give, perhaps to increase their financial contributions so they really do hurt, to make them anonymously so as not to draw attention to their good works, or removing the strings which limit how their money may be used. They may try to predict when someone is running into trouble and act to prevent it, take on some form of responsibility or ally themselves to a cause which in some way benefits all humankind. Championship quality spiritual athletes, such as the Buddha and St Francis, give away everything they have, with no recorded signs of regret.

Naturally, people are unlimited in what they can do and they are free to practise their giving across the wide range of possibilities available, small and large, local or global, personal or universal. Not all giving has a monetary cost though, and one of the greatest gifts is simple kindness which can take the form of the smallest gesture, a listening ear, a compassionate heart.

Giving is only one end of a long bar. At the other end is receiving and even the most accomplished, generous and ready givers constantly get back from other people and situations everything they have given, although the substance of what is received may seem different and may come from an altogether different quarter from that where the giving took place.

We all receive constantly from the universe, everything from our food to our friends; and there's not a day in which we don't all have the use of things which arrive in our lives through the work and well-meaning of other people, including the objects we use in our homes, the food we eat, the matter which feeds our minds and the technologies which make our lives modern and comfortable such as housing, transport, tap-water, sewerage systems, farms and factories.

It takes only a few moments of reflection to realise that we could never give more than we receive, however much we work on those muscles; for the 100 per cent generosity of the universe which supplies everything is



always giving it right back. Hmmm. Now, where did I last lose that gym membership form?

Generosity in the Words of the Published

- "Blessed are those who can give without remembering and take without forgetting." -- Elizabeth Bibesco*
- "We should give as we would receive, cheerfully, quickly and without hesitation; for there is no grace in a benefit that sticks to the fingers." -- Seneca*
- "Only by giving are you able to receive more than you already have." -- Jim Rohn*
- "It's not how much we give, but how much love we put into giving." -- Mother Teresa*
- "You can give without loving but you cannot love without giving." -- Robert Louis Stevenson*
- "Speak the truth do not become angered and give when asked, even be it a little. By these three conditions one goes to the presence of the gods." -- the Buddha*
- "Really big people are above everything else courteous, considerate and generous..., not just to some people in some circumstances, but to everyone all the time." -- Thomas J Watson*
- "When I chased after money, I never had enough. When I got my life on purpose and focused on giving of myself and everything that arrived into my life, then I was prosperous." -- Wayne Dyer*



A BEGINNER'S GUIDE TO ESOTERIC SYMBOLS

by Konrad Morgan

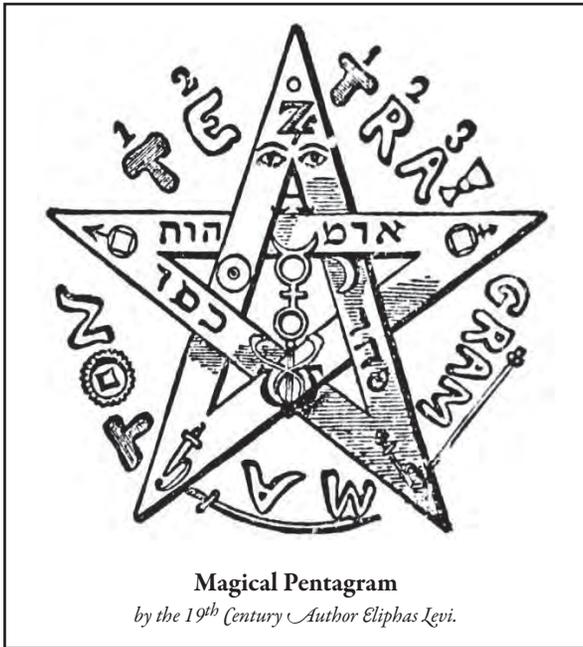


MUCH HAS been written about symbols and symbolism in the context of the esoteric. A lot of this material tries to explain the hidden meaning of a set of symbols as they apply to a specific philosophy or path of spiritual practice. Instead of trying to explain symbols in this manner I will try to share some of my own insights with respect to symbols and how they can be used to enhance mystical understanding for the beginner to mystical practice. Most symbols have

one of three primary purposes.

1. The first is as a short-hand for some specific mystical technique or operation.
2. The second is as a replacement for language, as we must realise that the ability to read and write was extremely limited in the general population up until relatively recently.





- The third class of symbols are those that can be a method of communication bypassing the conscious mind and communicating with the hidden powers lying within the vast storehouse of the subconscious and unconscious mind. This final use of symbols is the most powerful.

Symbols as an Operational Shorthand

Our first group of symbols are an operator's shorthand for a practice or technique. I remember when I first started my Rosicrucian studies how fascinated I was by the many symbols, odd glyphs and obscure alphabets that filled old manuscripts. I later came to understand that these symbols all represented processes or objects that were involved within a specific operation. In a way they were like modern cook books, except that they were written at a time when the study of mystical principles was an extremely dangerous occupation. As modern students of mysticism we are very fortunate that we live in much more understanding times when we can study paths for the mystical development of the higher self without the risk of persecution, torture or even death.

Our predecessors were not so fortunate, and as a result developed complex secret shorthand techniques of describing nature and its fundamental processes. We should also remember that unlike today, when recording our thoughts and ideas is relatively simple with computers and self-published books, in the relatively recent past the barriers to the accumulation and preservation of knowledge for future generations to benefit from were

Table of Alchemical Symbols
from Basil Valentine Andrea's Last Will and Testament, 1670.

much greater. And understanding this makes us realise that for many seekers of the past who sought systems of spiritual growth different from the orthodox spiritual creeds of their day, it was important to express ideas in as concise a manner as possible in order to minimise the use of precious writing materials.

So these 'cook books' of mystical ideas are often crammed with symbols that look like dangerous magical formulae when they are nothing more than shorthand ways of passing on knowledge that for each symbol is explained elsewhere in more details.

Symbols as a Replacement for Written Language

I won't spend much time considering the second of the three primary purposes of mystical symbols mentioned above, namely their use as a replacement for language,

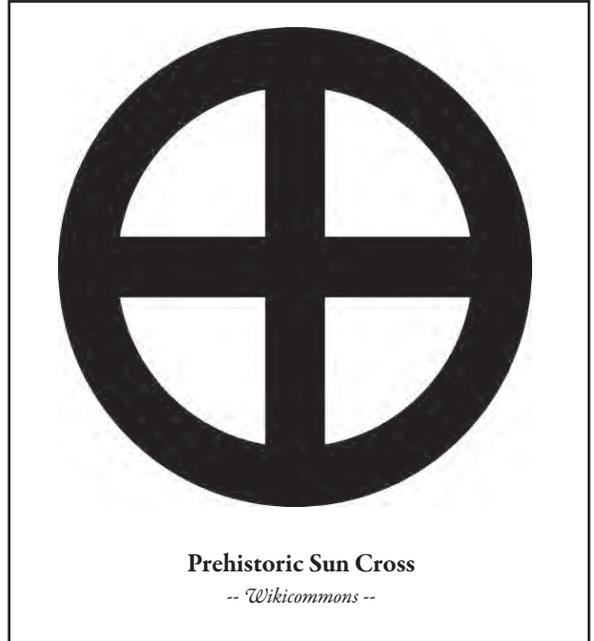


Classic Craft Stonemason's Symbol

-- Wikicommons --

but I do think that many of the symbols that beginners encounter, and which have obscure meanings attributed to them by modern authors, may have had much more mundane applications as a way for non-literate people to assimilate complex ideas and more easily express these concepts when communicating with each other. Indeed, most ancient symbols referred to matters of a simple nature outwardly, although some (or even many) may of course have contained far deeper nuances as well.

Certainly when we look at the use of paintings and images in traditional religions or the ceremonies of ancient trade and craft guilds, we must realise that symbols and pictures were the only way ordinary people could understand the principles underlying a complex theology. Remember, very few people in past centuries were literate. The danger of using symbols in such settings is that it is easy for people to subconsciously stop seeing the symbol as merely a symbol for an attribute of worship of the divine and instead start worshipping the symbol itself. Worshipping symbols rather than the concepts or 'things' they represent is sadly all too common, even today. We still have, even in these modern times, statues of saints for example that are items of veneration in themselves and not merely symbols of archetypes of the thoughts and concepts they are meant to represent.



Prehistoric Sun Cross

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Archetypal Symbols

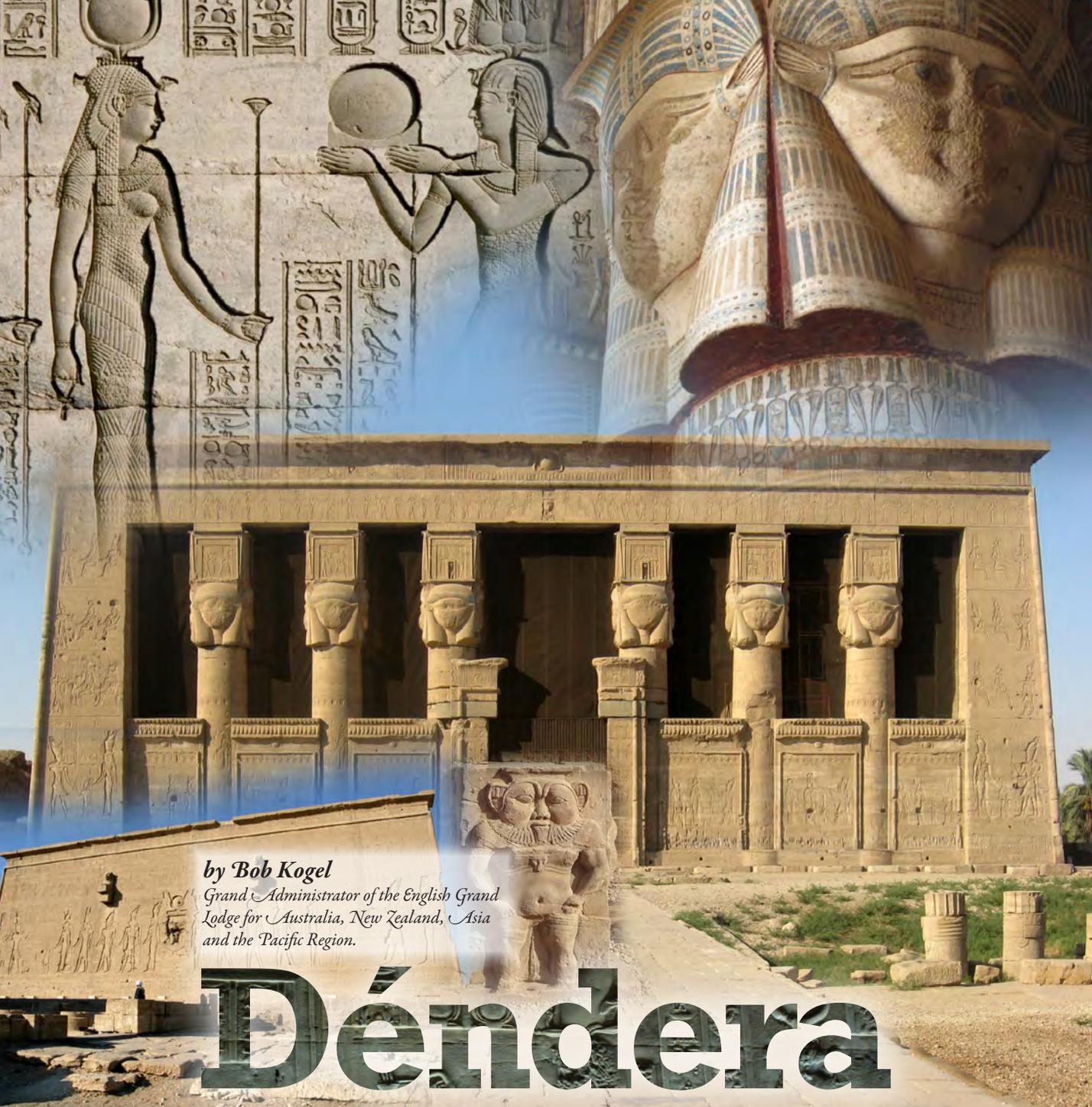
This brings us to the third type of symbol, one that can communicate directly with us by bypassing the conscious mind. Such symbols have the power to awaken and stimulate mental forces within our subconscious mind and when used appropriately can enhance our mystical experience and psychic unfoldment.

When first encountering a symbol of this third type, we must recognise that those that form geometrical shapes are typically associated with broad cosmic forces of construction or destruction, while symbols made up of non-geometric forms are typically associated with organic processes. Examples of geometric forms would be the five pointed 'star', the pentagram, while examples of rounded shapes would be the sigils found in the talismanic seals of medieval grimoire or the vévé of Voodoo.

Geometric forms were traditionally associated with creating some principle or idea within the mental realm which, when combined with appropriate techniques, would begin the process of bringing some new condition into effect.

Organic shapes were traditionally associated with communication with or applying the forces of what were believed to be entities that existed within the mental realm. Such 'entities' could be pre-existing or created intentionally. A more modern understanding of the mind proposes that organic shaped symbols can assist in awakening specific attitudes, behaviours or thoughts that lie dormant within the unconscious mind.





by **Bob Kogel**

Grand Administrator of the English Grand Lodge for Australia, New Zealand, Asia and the Pacific Region.

Déndera

During our Rosicrucian mystical tours to Egypt, we always visit the beautiful Temple of Hathor at Déndera. Hathor, one of the most ancient of the many deities of Egypt, was probably worshipped as a cow during the pre-dynastic period, though the earliest reference to her dates to the 4th dynasty. Entering her temple is like entering another world.

If you are ever privileged to visit this temple, find a place where you can be alone and feel the vibrations of this special place wash over you. Even in antiquity, there was an opinion that Egypt was the font of all wisdom and the stronghold of

hermetic lore. Modern Rosicrucians trace their traditional origins back to the mystery schools attached to the main temples of ancient Egypt. This is the story of what is arguably, the best preserved of all the extant temples.

Foundation

The Déndera Temple complex is about 60 kilometres (37 miles) north of Luxor. The Temple of Hathor that we see now was rebuilt during the Ptolemaic period. Ptolemaic Egypt was a Greek, or rather, Hellenistic kingdom set in the land of





ancient Egypt. It was ruled by the 32nd or Ptolemaic dynasty founded by Ptolemy I Soter (they did not use numbers to differentiate each other, just epithets like Soter or Philopator) reigned 303-283 BCE after the death of Alexander the Great in 323 BCE.

His dynasty ended with the death of the famous Cleopatra VII Philopator (69-30 BCE) and the Roman conquest in 30 BCE. Afterwards, Egypt became just another Roman province, though somewhat special in that it was ruled directly by the emperor in Rome, albeit through a Prefect, rather than by the Roman Senate as was customary. Some of the early Roman emperors added to the construction of the Temple of Hathor.

No doubt in an attempt to ingratiate themselves with their new Egyptian subjects the early Ptolemies built magnificent new temples for the Egyptian gods and soon adopted the outward display of the Pharaohs. In general the Ptolemies undertook changes that went far beyond any other measures that earlier foreign rulers, such as the Persians, had imposed. Previous rulers never lived in Egypt, the Hellenistic rulers did, and had a vested interest in doing the best for their adopted country. They therefore used the religion and traditions of ancient Egypt to increase their own power and wealth, which they spent mainly in the adornment of their new capital Alexandria or on ruinous foreign wars against the other Hellenistic kingdoms of the time. Although the new Egypt was a prosperous kingdom, enhanced with fine buildings, the native population enjoyed few benefits and there were frequent uprisings. This was why they spent so much money and effort on the reconstruction of native temples, the powerhouses of the ancient Egyptian civilisation.

The Ptolemies, having declared themselves pharaohs to gain recognition by the native Egyptian population, created a powerful dynasty that ruled at its greatest extent an area stretching from southern Syria to Cyrene in eastern Libya and south to Nubia, and included Cyprus and parts of modern-day Turkey. Alexandria, the capital city was a centre of Greek culture and trade. To gain further support from the Egyptians, the early Ptolemies were careful not to disturb the religion or customs of the Egyptians, but rebuilt instead some of the ancient temples that had fallen into disrepair.

The Dendera temple we see today was begun under Ptolemy IX Soter II (143-81 BCE). Improvements to the temple were made on one of the outer walls by Cleopatra VII, the last ruler of Egypt, who is shown with her son Caesarion (Ptolemy XV), the son of Julius Caesar. The Pronaos of the temple was erected by the Roman emperor Tiberius (14-37 CE). But Dendera was a site for chapels or shrines from the beginnings of the history of ancient Egypt. An inscription in one of its crypts purports to place its foundation back to the time of the Companions of Horus in the remote pre-dynastic past. At any rate, the present temple was built on top of a succession of earlier temples stretching back far into antiquity

The Horizon of Hathor

The approach path to the temple is between two Roman fountains that end at the massive entry gate. The enclosure walls, also massive, are made of mud-brick, and within them is the temple itself, two birth houses, a sanatorium, a sacred lake, and a temple to Isis. There is also a Coptic Christian basilica, which is a later addition to the complex. The temple, known as the *Horizon of Hathor*, has a long history.

There is evidence that Pharaoh Pepi I of the 6th dynasty (c. 2250 BCE, Old Kingdom) rebuilt the temple while other texts refer to reconditioning by Thutmose III, Amenhotep III and Ramesses II and III of the 18th to 20th dynasties (New Kingdom). Additions were made during the Greek and Roman periods as well. Evidence also shows a temple underneath the one built by Pepi I, showing how ancient her cult really was.

Iunet

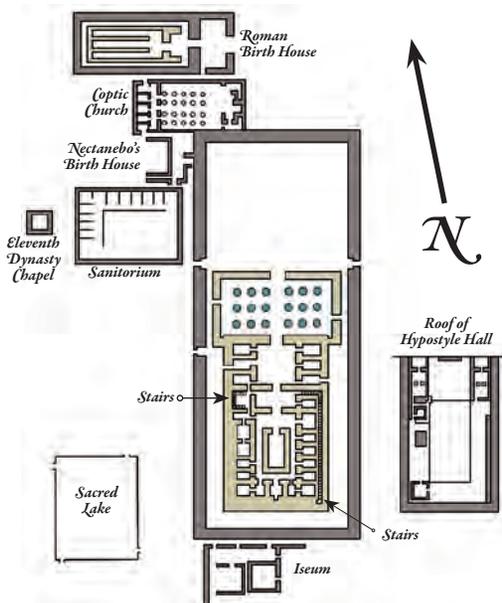
The ancient Egyptian town attached to the temple was called *Iunet* or *Tantere*. Known to the Greeks and Romans as *Tentyris*, it was the capital of the 6th Nome or province of Upper Egypt and a town of some importance. Today, we know it as Dendera though the population of the town long ago moved to Qena across the Nile on the east bank. Nowadays, the temple lies isolated on the edge of the desert.

The Dendera temple is dedicated to the goddess Hathor and her consort Horus the Elder (*Horwer* in ancient Egyptian). She was an immensely popular goddess in Ptolemaic times, as indeed she was throughout Egyptian history, being associated with love, music, merrymaking and generally having a good time. *Horwer* played an important part in the ritual life of the temple: his statue journeyed north from Edfu by boat each year to visit his wife amid much pomp and ceremony. Hathor also took a river journey south each year to meet her husband Horus at Edfu during the 11th month of the year. The 'nuptials' were attended



by thousands of well-wishers and favour seekers. Hathor was everyone's bride and mother, and at the same time a mystery and a refuge.

The Temple Complex



The features in the complex include:-

- Hathor temple (the main temple)
- Temple of the birth of Isis
- Sacred Lake
- Sanatorium
- Mammisi of Nectanebo II
- Christian Basilica
- Roman Mammisi
- A Barque shrine
- Gateways of Domitian & Trajan
- The Roman Kiosk.

Above is an outline of the temple complex which covers some 40,000 square metres within the mud brick enclosure wall. The earliest extant building in the compound today is the Mammisi or Birth House where the goddess gave birth to her son Ihy. It was built by Nectanebo II, the last of the native pharaohs (360–343 BCE).

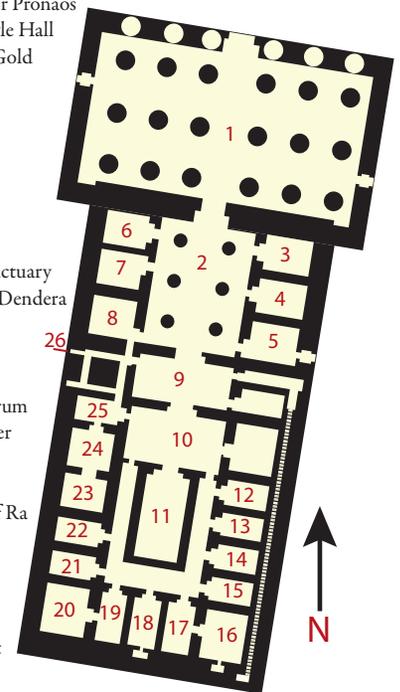
South of the earlier birth house is a mud-brick 'sanatorium', which is the only one of its type known in association with an ancient Egyptian temple. Here, Hathor was a goddess of healing and her temple was a centre of healing. Visitors could bathe in the waters of the temple's Sacred Lake and spend the night in order to have a healing dream of the goddess. Jeremy Naydler in his book *Gardening as a Sacred Art* describes an ancient Egyptian temple garden. In the Sacred Lake, which was fed from a canal, lotus flowers would blossom. It would have been surrounded by papyrus and sycamore trees, the latter of which were sacred to Hathor. One of her epithets was "*Lady [or Mistress] of the Sycamore.*" There may also have been fig trees and vines.

The sacred lake symbolised the original waters of creation from which all life originated. If the divine life force within the body was out of harmony with a person, s/he

could make use of the sanatorium. This building had benches around its sides where the sick rested while waiting for cures affected by the priests. This is reminiscent of healing temples of Asclepius throughout the Greek world. An inscription on a statue base found in this location suggests that water was poured over magical texts on the statues, causing it to become holy and to cure all sorts of illnesses. Basins used to collect the holy water can still be seen at the western end.

An index to the temple rooms follows below:-

1. Large Hypostyle Hall or Pronaos
2. Second, Small Hypostyle Hall
3. Laboratory or Hall of Gold
4. Storage Magazine
5. Offering Entry
6. Treasury
7. Exit to Well
8. Access to Stairwell
9. Hall of Offerings
10. Hall of the Ennead
11. Great Seat or Main Sanctuary
12. Shrine of the Nome of Dendera
13. Shrine of Isis
14. Shrine of Sokar
15. Shrine of Harsomtus
16. Shrine of Hathor's Sistrum
17. Shrine of Gods of Lower Egypt
18. Shrine of Hathor
19. Shrine of the Throne of Ra
20. Shrine of Ra
21. Shrine of Menat Collar
22. Shrine of Ihy
23. The Pure Place
24. Court of the First Feast
25. Passage
26. Staircase to Roof



The temple at Dendera is the most explorable of all ancient Egyptian places of worship. It is possible to visit virtually every part of the building, from the crypts to the chapels on the roof. Much of the interior decorations remain intact, and colourful reliefs in a few of the chapels recapture some of the richness of the temple interior as it must have appeared 2,000 years ago. Inside the main temple there is a great 24-columned Outer Hypostyle Hall or Pronaos which then leads through a 6-columned Inner Hypostyle Hall (the Hall of Appearances) with further halls and vestibules to a sanctuary where the goddess Hathor's statue was kept in a sacred barque.

Remember that the Egyptian gods did not live on some Mount Olympus. Instead, to the ancient Egyptians the temple was the god's abode where s/he lived together with her or his family, very much a living part of the community. In the temple, the gods slept during the night, were awakened in the morning, clothed anew and were regularly offered food and drink. The temple was regarded as a living, divine organism



that stood between heaven and earth, between order and chaos. It was a place of harmony, security and above all balance.

The interplay and alternation of light and dark, of inside and outside, symbolised a world of complementary states of being, a place of repeating transformations. Inside, the temple may have seemed like a dark box, but with ritual, the temple came alive with vibrant light and colour; the sounds of chanting, the fragrance of incense and the movement of ritual re-enactments. Interestingly, there is a hall designated the House of Gold which, judging by the reliefs and texts on the walls, seem to connect it with the beginnings of alchemy. Egypt after all was the origin of at least the transcendental form of alchemy and the very word itself “Al Chemia” refers to the black soil of the Nile after each year’s inundation.

Within the temple the most distinctive parts are the 14 crypts of which 11 were decorated. In beauty and artistry their remains far surpass those of other temples. The inclusion of secretly accessed crypts in temples can be traced back to the 18th Dynasty and by the Late Period crypts were included in the architectural design of most temples as standard. The main use of a crypt was for the storage of cult equipment, temple archives and magical emblems for the temple’s protection, though the most important object kept in the crypt was a statue of the *ba* or soul of Hathor.

In a crypt, the last room has, carefully carved on its Southern wall, a falcon with detailed feathers, preceded by a snake emerging from a lotus blossom within a boat. Whereas the temple as a whole is constructed of sandstone, to facilitate a relief of fine quality there was placed in the wall, at the level of the figures, a block of limestone suitable for very detailed work; and this the ancient artist took full advantage of. The reliefs are cosmological representations. The snake emerging from the lotus is equated with the shining deity *Harsamtauy* (*Ihy*, son of Hathor) as he appears for the first time out of the primordial sea.

He is again represented near the bottom of the crypt in the form of two snakes also coming forth, but this time wrapped in lotuses like protective envelopes. Sometimes those that were on the *Mesktet*-barque collaborated with Horus; other times the *Mandjet*-barque with its crew helped to reveal Horus: you can observe the Djed raising Horus’

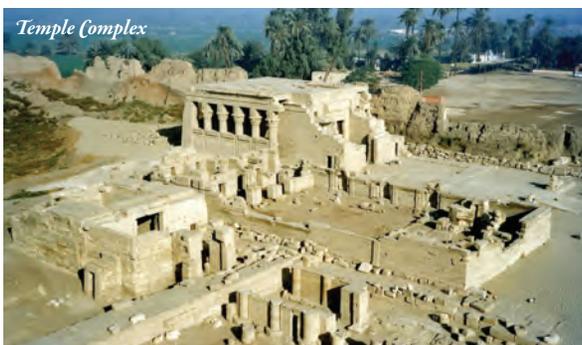


body, a supreme manner of worship, attendant of the god’s *ka*. The statuettes appear to have been used for the New Year celebration and the festival of *Harsamtauy*. It is likely that on these solemn occasions these objects were transported to the vault, a room above the crypt.

Along a short corridor there is a tiny court of the New Year Chapel. The chapel has elegant columns and a well preserved ceiling featuring the goddess Nut. Inscribed ceremonies here recalled Hathor’s function as mistress of harmony and the divine dance, and they show a description of the New Year ritual. Each year, the image of Hathor would be carried up via an internal staircase to the roof of the Temple to be ‘re-animated’ by the rays of the rising sun. On the roof in the southwest corner is a kiosk in which the ritual of the goddess’s union with the sun was performed. It has four Hathor columns on each side. Sockets in its architraves suggest the former existence of a barrel-shaped timber roof with a double hull and segmented pediment, though for its purpose it must have had roof windows to allow the sun’s rays to enter. In the floor of the chapel one may also note the light-well for the Horus chapel below in the main temple.

The most prestigious of the statues was that of the *ba* or soul of Hathor. According to the inscribed texts on the walls, we know that the kiosk consisted of a gold base surmounted by a gold roof supported by four gold posts, covered on the four sides by linen curtains hung from copper rods. Inside was placed the gold statuette representing a bird with a human head capped with a horned disc. This was Hathor, Lady of D ndera, residing in her house. It was certainly this statuette that was carried in the kiosk on the evening of the New Year, where it would have spent the night prior to watching the rising sun in a symbolic union with the solar disc.

On the roof of the D ndera temple there are also twin chapels in which the mysteries were celebrated. Each chapel has a small courtyard, a vestibule and an inner chamber. These were also known as tombs of Osiris since D ndera is one of the places in Egypt where a part of Osiris’ body was purported to have been buried. This ceiling in the second chapel of Osiris has a circular Zodiac on the ceiling. Or rather, it would have still had one if the original had not been shipped to the Louvre in Paris in 1821. The D ndera temple now has a plaster copy which for all intents and purposes looks exactly like the original.



Temple Complex



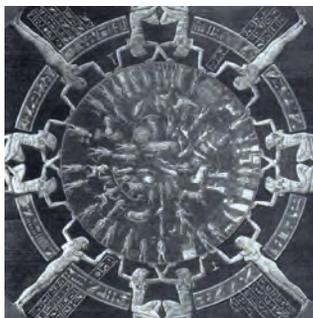
The Dendera Zodiac

During the era of European plunder of the temples of Egypt by unscrupulous collectors in the early to mid 19th Century, many Egyptian scholars were appalled at this vandalism and protested, none more so than Jean-François Champollion who asked why it was necessary to separate the Zodiac from its context, when a cast of it could have been taken. Some people have claimed that the Dendera Zodiac is 4,000 to 6,000 years old, but this is highly unlikely and it is generally accepted that it dates from the Greco-Roman period, roughly contemporaneous with the Ptolemaic renovation of the temple.

Sylvie Cauville from the Centre for Computer-aided Egyptological Research (CCER) at the University of Utrecht in Holland and the French astrophysicist Éric Aubourg dated it to 50 BCE through an examination of the configuration it shows of the five planets known to the Egyptians, a configuration that occurs once every thousand years, and the identification of two eclipses. The solar eclipse indicates the date of 7th March 51 BCE. It is represented by a circle containing the goddess Isis holding a wild boar by the tail. The lunar eclipse indicates the date of 25th September 52 BCE and is represented by an *Eye of Horus* locked into a circle.

In 1828 Champollion mounted an expedition to Egypt to see the ruins for himself. The expedition arrived at Dendera in mid-November. Entering the part of the temple that had housed the circular zodiac, Champollion saw for the first time the empty space left nearly a decade before. He noted that the name in the cartouche originally alongside the Dendera zodiac was Αυτοκράτωρ or *Autokrator*, the Greek word for Emperor that was used during the Roman period.

According to the mystic Egyptologist René Adolphe (R.A.) Schwaller de Lubicz (1887–1961), the Dendera Zodiac demonstrates that the Egyptians knew about the precession of the equinoxes. The axes marked on the zodiac show the movement of the solstices and equinoxes through



Dendera Zodiac

the constellations between the foundation of Egypt and the time of the building of the Dendera temple. Sirius appears twice; once on the true North-South axis, above the horns of the 'cow of Isis', and also on the axis of the temple, as Horus on a papyrus stem. The light of the star would illuminate the inner temple on the Egyptian New Year's Day, at the heliacal rising, when the temple was built. In that era this would have coincided with the summer solstice in

Cancer, which is why Sirius also appears aligned to Cancer on the North-South axis. In recent years, doubt has been put on the original interpretations of this unique object. All may not be as it seems.

The restoration project of the ceilings and part of the walls of Dendera is one of the many that took place in Egypt under the supervision of their Supreme Council of Antiquities. They used a special cleaning solvent that removed the grime of the ages while preserving the underlying paint. The restored ceiling frescoes are stunning and show the original colours in all their brilliance even after some 2,000 years. The subject of the frescoes is equally fascinating and they can be considered rectangular zodiacs and you can see the symbols for the 12 signs of the zodiac.

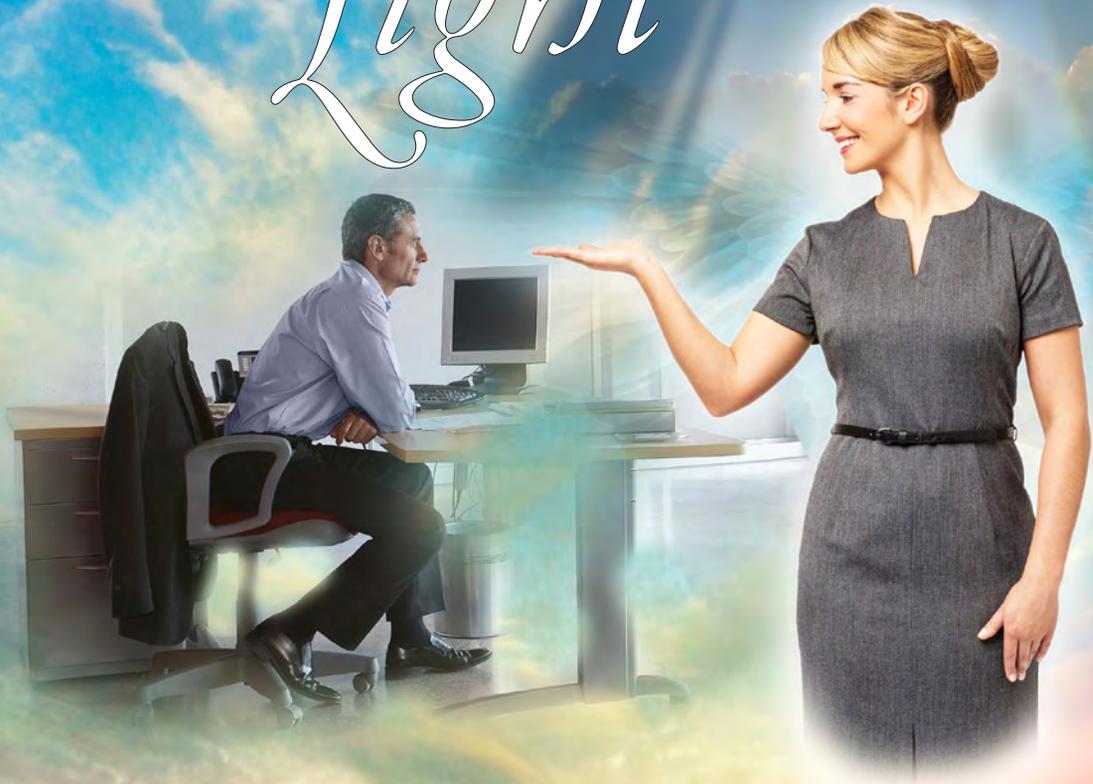
"The day of the Festival is come. With pure thoughts in his mind, the high priest advances through the Hall of Offerings, crosses the Hall of the Ennead and enters the hidden, secret chambers. Once inside the Mysterious Corridor he approaches the Sanctuary or Great Seat of the goddess. Breaking the great seal, he opens the doors of heaven and the goddess manifests herself. Hathor, Lady of Dendera appears in all her glory and makes a tour of her holy precinct."

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Go to the Light



by Stella Dartington

MANY PEOPLE have over the centuries apparently been able to connect successfully with the thoughts and life experiences of people who have long ago passed away. They have used these special psychic connections to glean wisdom from the ethereal planes and to pass on what they have learned to those of us still clad in material bodies and struggling to find our way.

Engaging examples of these mysterious attunements include a range of books by the team of Esther and Jerry Hicks and a friendly 'ghost' called Abraham. One such volume is the eminently readable "*Manifest Your Desires*" which makes use of a table of emotions from joy to despair. The book urges people in the miserable, lower strata to stretch for a better feeling emotion than the one they are currently experiencing, and thereby effect



an instant improvement in their condition. By doing so they place themselves in a mood to be able to generate still better feelings and emotions, and so attract greater benefits. The chief advantage is that by doing so, individuals realise their own power to take control of their emotions and so empower themselves to get closer to their true spiritual aspirations.

Another writer and medium with an apparent channel to the light was Jane Roberts (1929–1984), who supposedly took dictation from an out-of-body sage called Seth; they never seem to have ordinary names! He taught that we are responsible for our own states of being, for we all create our own circumstances, our earthly reality, by our own thoughts, words, actions and expectations. The powerful message was that we can alter our personal realities for the better by taking control of and changing our thoughts, words and expectations at any given moment into something more productive and inspiring.

The following short story was inspired by the works of these strange and wonderful communicators, in the hope that readers may be encouraged to strengthen and begin using for good purposes their own latent psychic abilities.

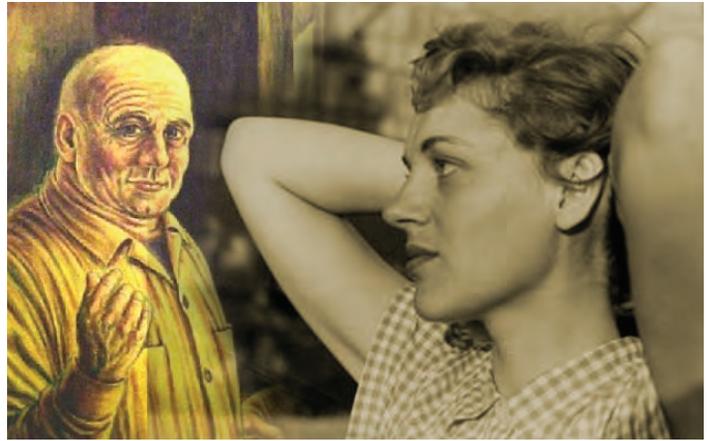
The Michael Shoreditch ‘Office’

During his most recent life in the flesh, Michael Shoreditch prided himself on punctuality, and as a ghost he kept the routine, wafting into his former office at 08:25 prompt and taking his seat at his desk, ready for work. It was rare for anyone in the material world to witness his appearance though, for the earthly illusion of time had moved on and to those incarnate in Hackley in 2011, the office had been demolished 10 years earlier. His daily materialisation was

He taught that we are responsible for our own states of being, for we all create our own circumstances.

therefore into empty space some 20 metres above ground. It also took place in daylight and most of those who did see his misty form mistook it for a trick of the light or a not-very-interesting weather phenomenon rather than anything as exciting as a haunting.

Michael’s habit didn’t go unnoticed in the spiritual realm however. From a celestial vantage point, the Guardians of the Light remarked that Michael seemed to have refused to take a right turn, despite the brightest



Seth and Jane Roberts.

of signs being before him each day since the severance of the silver cord binding him to matter, space and time. He had therefore got himself stuck. Poor Michael, he was well and truly in a rut!

With eternity being what it is, the Guardians were normally content for ghosts to tread their chosen steps over and over until they eventually came to themselves and corrected their ways, even if it took hundreds of Earth years. Time wasn’t of much concern and it was inevitable they would in the end find their way; for as philosophers are well aware, change is the only certain thing in the universe. But on the autumn equinox of 2011, Standard UK Earth Time, the Guardians received a revolutionary edict. It was announced by their forceful team leader, Gabriel:

“Following our review of Lost Souls from the early 21st century we have decided to implement changes to our Teaching and Learning Strategy for humans. As we know, global warming has reached a critical point on the time frame affecting Earth School, so we need to fast-track some of our students. It will probably be a long time yet before Mars can be evolved as a suitable move-on environment for our young learners in material incarnation, so they need to pick up the pace if they’re going to complete the full Soul Development curriculum before the end of their world.”

There were murmurings among the Guardians about time being a major teaching tool and students needing to get that, but Gabriel continued determinedly. *“We are keen to progress our most challenged learners first of course, those who refuse to go to the light. With a little focussed tuition on the cognitive behavioural front, we’re confident they can be persuaded onward and upward a bit quicker. To demonstrate the point, we propose a case study, that of former earth student, Michael Shoreditch. Now who please is Michael’s personal guide?”* Xalielle stepped forward to claim the role.



“Well,” said Gabriel, “Michael seems to be having trouble with letting go and we’d like you to get more hands-on with his training. Challenge his thinking! Open his vistas! Make sure you stretch him to his full potential. And, for goodness sake, get him to go to the Light!” Xalielle was about to express her worries that souls have free will to choose their own path and can be disruptive in the upper regions if their development is incomplete and their vibrations not fully compatible with those of the upper echelons, but Gabriel simply raised his hand imperiously and repeated: “To the Light!”

Using psychic communication for privacy, Gabriel conveyed strongly to Xalielle the importance of the project not only for Michael but for Xalielle’s own development and possible promotion, and suggested that she devise a new teaching plan with utmost haste, perhaps less to do with subtle signs and more with audible direction and some advanced-grade ‘spiritual prodding.’ So it was that Xalielle swiftly arranged a special one-to-one tutorial with Michael, surprising him with an appearance in the full, radiant regalia of a Guardian of Light as she materialised at the office at 08:25 on the morning of 21st March 2014, the day after the equinox.

“Michael...” he said, “we need to talk.”

“We do?” said Michael, worried by Xalielle’s sudden and resplendent appearance. “I’m at work now, lots of things to get through today. Could we do this another time?”

“Now is fine,” said Xalielle. “In fact now is the only time you have on the Earth plane; you need to grasp that. The past has gone and can’t be altered; the future is yet to come. All you have is now and the next now follows on naturally from that. So don’t waste it, don’t wait any longer!”

Michael looked blank. He’d come across that lesson before but never really grasped it; and this ‘Xalielle’ or whatever seemed pretty agitated about things. So Michael wisely perked up and listened attentively as Xalielle continued: “Michael you never go to the Light and yet you must surely see it straight ahead of you each and every day. Why don’t you go?” Michael answered readily: “Because I’ve forgotten something,” he said. “I come back here to the office to find something but I can’t seem to remember what it is. Instead I do what I normally do, what I always did at work, write reports, do the figures, keep everything straight and orderly, you know the usual.”

“But,” said Xalielle, “The time for your office work has passed. It’s no longer needed. You are what is called ‘discarnate’ and your office doesn’t really exist.”

“How can my work not be needed?” asked Michael, growing tired of being preached at and yawning as he logged on to his PC as normal and started opening the first file with work for the day. “It’s what I know! What else can I do?”

“Your work isn’t needed any longer Michael, no one needs it any more, least of all you.” Xalielle insisted, reaching out to stop Michael’s fingers from tapping the keyboard. Pausing briefly she gained Michael’s full attention again and said kindly in a low voice: “It’s time to move on..., time to move onward, upward, on to your destiny. There’s so much waiting for you, so many you loved dearly waiting eagerly to see you again. What is it..., what have you forgotten?”

“I don’t know,” said Michael, now the visibly worried.

“You really have no idea? No idea at all?” coaxed Xalielle.

“Now is fine,” said Xalielle. “In fact now is the only moment you have on the Earth plane; you need to grasp that.”

“That’s it, that’s it!” said Michael agitatedly, “My ideas! I’ve forgotten all my ideas!”

He became animated for the first time since his severance, that moment when his little Ka met with a big truck and the silver cord yanked out of his chest releasing him from the encumbrance of his earthly body. “I had such ideas,” he confided. “I was going to write such stories, such works. I never felt I contributed much to the world you know, or even the community, not even children! I wanted to leave a legacy, a fine body of work that people would love and benefit from for generations to come and say: ‘That Michael Shoreditch, what a writer! What a mind!’”

Xalielle continued gently: “I’m afraid you missed the moment, all the moments in fact. They all passed and you didn’t notice. Did you write anything down, any of your ideas, anything at all?”

“Nothing,” said Michael despondently, “I had thoughts, lots of them, and I talked about them sometimes but...”

“But you never acted,” said Xalielle, “It’s a common problem and an important lesson in how to make your earthly life what you want it to be. The magic formula has three parts: thoughts, words and deeds. You did fine with the thoughts and maybe the words too, but you didn’t come through with the deeds.”

“Somehow..., I just never got round to it, there was never enough time,” said Michael. “I was always so busy; something else more important always came up at the last moment.”

“Too late now,” Xalielle said gently. “Come on, let’s get you home. Let’s go to the Light.”

But Michael was having none of it. “No, now that I know what I’ve forgotten I’m definitely not leaving,” he said. “My ideas are all I have to leave behind!”

“But you’re discarnate Michael,” said the exasperated



Xalielle. *"You haven't got a body any more. You can't write! You can't interact with the material world. Here, in this realm you're a no-body!"*

But Michael was resolute. *"There must be a way,"* he said. *"There must be a way to get my ideas onto paper!"*

Michael was stubborn but as he looked beyond into the distance far beyond his humdrum office chores, his enthusiasm waxed and strengthened, and his determination to get his thoughts onto paper became like an all-consuming, unquenchable fire. And then it happened: the deep, sincere desire to help others learn what he had learnt in life became so strong, focused and all-absorbing that it activated an entirely new possibility for materialising his ideas. The thought pulled and plucked on the web of karmic threads linking him to countless others beings, sending out a desire to bring his Light into the world of the living. One being after another felt the vibrations on the web and with varying degrees of accuracy perceived the intense longing of Michael. With three people though, the vibrational energy activated vibrational groups of energy within themselves and resonated perfectly with Michael's intent.

And then it happened: the deep, sincere desire to help others learn what he had learnt in life became so strong.

Right then an aspiring writer named Josie was seated in the evening hours looking intently at her image in a mirror before which two beautiful candles burned. This was her special place her sanctum sanctorum where she daily retreated before retiring to bed and communed with the God of her heart and understanding, offering up her services for the welfare of all who needed what she could give. As a life-long Rosicrucian she had on many occasions been inspired to write down her private thoughts during these evening hours and this evening she was especially receptive and eager to help. Xalielle felt the vibration and its refined intent, and as if hooking a faulty car to a breakdown truck, she linked Josie's mind with Michael's good intentions for a brief period of enthralling and moving communication.

"Okay Michael," said Xalielle, *"this is your chance, your last chance to complete what you yearn for so much. Take your best ever idea, concentrate your mind and direct it clearly to this sister of the Rosy Cross. She doesn't know you, but senses you are of the same training and mystical lineage as she is, and feels privileged to be of service to you this night. Send your most profound and beautiful thoughts towards her; surround her with the Light I've asked you for so long to go towards, and then tell her the story you wanted*

so much to write down for posterity before earth time came to an end for you. Be warned! This is your last chance and she is the best person you could ever find in the whole world to put your precious thoughts onto real paper and one day into a book that will be read by thousands. Don't stray from this single purpose, begin the job now!"

The astonished Josie felt as if her own mind had been pushed to one side as 'something' she recognised as of her own spiritual lineage inspired her profoundly to begin writing. A master of the story teller's art poured forth sublime thoughts through her and guided her furiously writing hand to scribble page after page of what she knew would one day be a literary work of art that would inspire many others equally seeking the Light that she and the unknown presence in her home sanctum already knew.

Xalielle looked on approvingly as Michael transcended his past failures, inspiring with great love the human Josie to write words of breathtaking beauty. For a moment Josie returned to normal awareness within the holy precincts of her self-created sanctum and read and re-read what she had written. Xalielle gently took Michael by the hand and led him away, telling him he needed to stop now before his enthusiasm turned Josie's mind into what many humans would regard as madness.

Michael resisted, saying he had not yet finished, indeed he felt he had only begun and had so much more to give. His ideas were gushing forth in great volumes and with the quality of the great spiritual teachers of history. Springing forth torrentially, he could hardly contain himself, but Josie, with tears streaming down her eyes had risen, she had already made a secret Rosicrucian sign before her private altar, and was extinguishing the two candles before the mirror. She was, he could see, quietly leaving the room. With both arms now around Michael, Xalielle embraced and calmed him down with her great strength and explained that Josie, with deep gratitude for what Michael had given her, would be the one who would publish his words one day and do what he had not completed.

"Michael, it is no longer necessary, nor is it advisable now for you to remain in this place. You have broken through to the unfettered wellspring of cosmic wisdom which was always there throughout your life and from which you drew inspiration on many occasions. And the blessing of such words of inspiration and beauty that you have given your sister in Light will inspire and lead many thousands of others to the Light I wish you to approach with me now.

"You will be able to pursue your ideas from the realms you are about to enter, and there you will continue inspiring others of your spiritual lineage and tell them of the wonders you can see. You will open their minds to great truths, you will inspire them to see beauty in all directions and under



all circumstances. *Most particularly, now that you have made contact with Josie you will be her special guide and mentor for a while until she can walk with confidence in the realm of the living by herself. But now dear friend, it is time to go toward the Light.*"

With that, Michael allowed himself to be ushered up and away from the uneventful existence of his self-created 'psychic office.' And as the Light intensified he saw countless other beings from similar lineages of spiritual development beckoning and welcoming him to his new spiritual home. There he continued his 'writing' and continued from time to time to transmit to Josie as much as she could comprehend. He didn't realise it yet, but having at last learnt not to wait when the opportunities arise, but to grab them with enthusiasm and with both hands when they come, his next reincarnation would focus on learning a new lesson which must come to all who enjoy success, the value of humility.

Gabriel visited Xalielle to congratulate her on the success of the new teaching method and invited her to give a master-class presentation to other Guardians in how to apply what would now be known as "best practice with lost souls lingering between darkness and Light." The key she said was to identify the cause of the reluctance to leave, and link them with a suitably responsive incarnate being such that they may each achieve fulfilment of their divine purpose.

Seeing the quick and happy result with Michael, the Guardians went to work with their own human wards stuck in the shadows, following the template now laid out by Xalielle in the bright new *Handbook of Relocation of Shadow Dwellers, Volume 10,000,000,000,000*. The new method was so successful that by the time Earth was reduced to a hot, dry, lifeless heap of rubble in the mid-2520s, destroyed by the foolishness and insatiable breeding ability of the human species, there was not a single 'lost soul' left to haunt the shadows. By then they had all been moved on productively to the Light, where they continued to their next respective classes in pursuit of the Greater Light.

And oh, I nearly forgot to say, Mars was by then only a few hundred million years from becoming a blue planet itself as earth had once been, ready to begin the process of evolution in this favoured little corner of the universe. Understandably most humans were however banned from visiting, but a few good ones were invited.

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Birth Chart

Instructions For Living

by *Benigna*

*Each new soul receives at birth
A star map for their mission,
A blueprint for their life on Earth
And a loom to work their vision.*

*There are no limitations
On the work that they may do.
They all have their aspirations
And their threads of every hue.*

*The scope of human splendour
Is a whole of many parts.
It's such a wide agenda –
Science, sports, the arts ...*

*The shuttle keeps on working
Through every choice they make,
But trouble can be lurking
If their purpose they forsake.*

*Each picture gives expression
To a character unique,
And the learning of the lesson
That the soul came here to seek.*

*They need to end up seeing
What the planets show on charts,
The reason for their being,
Which is hidden in their hearts.*

*The mystery is solvable
Through listening every day
To the voice which speaks inside us
In a quiet, special way.*

*The road to satisfaction
Is written from above
And the path to that ambition
Is to do the things you love.*





Interconnectedness

My Emergency Procedure

by Harry Allsworth

HAVE YOU ever had one of those days where nothing seems to be going right, where deadlines mysteriously converge, traffic lights are always red and lift doors close as you approach them? I'm sure you have and you'll understand how I felt as I found myself sitting alone in my cubicle late one summer afternoon in the large open-plan office where I earn my daily bread. Long after everyone

had gone home I sat there feeling decidedly sorry for myself and more than a bit angry that I hadn't completed the things I should easily have done that day.

In my negative self-reflection I felt that every effort I made to move things forward was being frustrated by delays and unnecessary obstructions. My mind rushed from one memory of disappointment to another in what seemed an endless cycle of unforeseen problems,



unhelpful people and coincidences that seemed to have made a mockery of my plans. “*Why me!*” was the sorry-for-myself cry.

Most people have such moments from time to time, sometimes during the day, but also late at night when the mind can't settle and keeps us awake with self-tormenting reflections about every trivial thing in God's creation. And when we're deep in such gloom it's easy to become caught in a whirlpool of negativity that can overwhelm our normal critical abilities and make us unable to break the cycle of negative thoughts, self-criticism and self-doubt.

If you recognise some of this, take heart, you're not alone, for many well-known people have through the ages been known to have been plagued at times with self-doubt and negative thoughts: William Blake, Buzz Aldrin, Hans Christian Andersen, Winston Churchill, Charles Darwin, Abraham Lincoln, Michelangelo, Isaac Newton, and many more. However, they all achieved great things in spite of, or maybe even because of, such negative moments; and that should give us hope when we face similar circumstances. If others fall face in the mud and manage to pull themselves up and continue as though nothing untoward has happened, then we can too. But how do we accomplish this? How should we react when we find ourselves falling into that negative state of mind that brings on all the 'demons of the mind'? Is there an emergency procedure we can follow when we're at our lowest ebb? Happily there is!

Pull Yourself Together

When we're down and at our whiniest about our circumstances, some well-intentioned people will gruffly say “*pull yourself together!*” as though a few kind words wouldn't have been better under the circumstances. Such advice so often ignores the basic mechanisms of our brains that have evolved over millions of years to recognise patterns in the world around us. So when, through our own careless thinking, our minds have been given the task of finding every negative thing in sight, it



Many great men suffered from self-doubt, but still managed to achieve great things.

does an extraordinarily good job of it. It can even create negative outcomes that don't even exist yet! So how can we free ourselves from this state of mind? Especially, how do we stop having negative thoughts when we know perfectly well they will merely spawn more of the same?

I find the most critical step in escaping such a mental state is one of self-recognition, namely recognising and becoming aware that my mind is

I try to enter a state of neutrality, so-to-speak put the mind in neutral and allow life to coast along a while 'without me.'

actually actively seeking negativity around me, when it could just as easily be actively seeking positive situations instead. Then, rather than encouraging the mind to continue its self-defeating task of finding more and more negativity, I try to enter a state of neutrality, so-to-speak put the mind in neutral and allow life to coast along a while 'without me.' As I do this, I naturally gravitate to a state of less and less thinking, less and less judgement being delivered by my chattering brain about the rights and wrongs of whatever bothers me so much. Eventually, I try to enter a state of no-thought, where my mind enters the closest I can to a state of true nothingness. I try metaphorically to 'step off the world' a while as I blank my mind and give up everything to a 'higher power.' That's the start of my emergency procedure; that's how I begin when I wish to stop the destructive cycle.

It's like a resetting of the mind; you know pressing and holding one of those buttons on your electronic watch until it's ready to have the time reset. The inner silence that accompanies a blanking of the mind is precisely what we need in order to re-sensitise ourselves to the presence of our deeper self, and through that awakening, start looking in a different, more positive direction. Of course thinking of nothing is on the surface quite a difficult task as it entails not thinking at all. How do you do that? Well, even if you can't fully accomplish it, the mere act of trying will at least partially assist in resetting your mind and making it 'available' to think about better things.

Illumination

Nevertheless, returning to my cubicle in the office, sitting there dejectedly that clear summer's evening, I started trying to think of nothing just as the fading sunlight started to reflect from a window in a tall office building



behind me and illuminated parts of the large open plan room in a seemingly random manner. It was a surreal experience, as though time were slowing down just for me. It truly felt as though something were happening just for my benefit, and I was astounded at the sudden clarity and beauty of everything.

As I looked more closely at the light and dark patches in the large room, the areas being exposed by the light were anything but random for me; there was purpose and beauty everywhere. The photographs of families on the desks of my work colleagues were brightly illuminated showing the smiles and love within each scene. I began to follow the light beams as they slowly moved around the room and noticed how each item touched by the sun's rays seemed to be linked in some way with the previous item, and leading on to the next one as if they were related to each other, one giving birth to the next, each one connected to its predecessor and its successor in a long line of cause and effect.

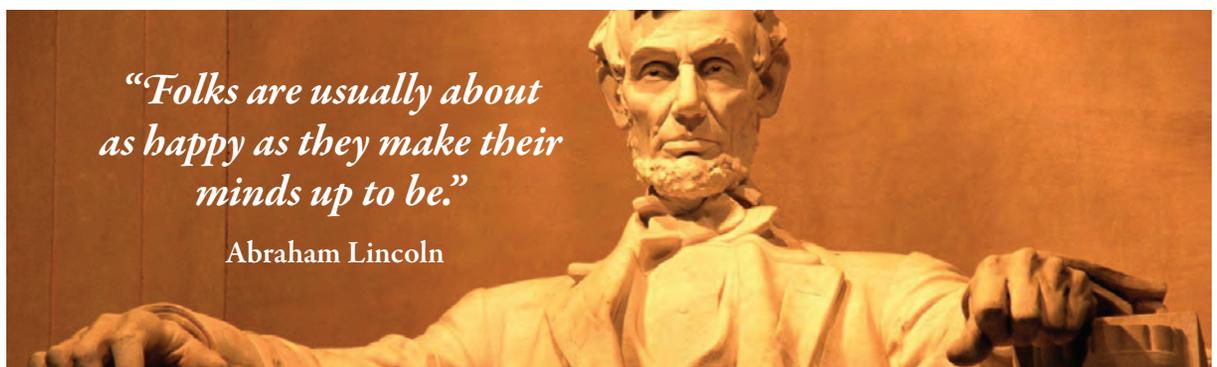
Following the light in this silent manner, I could see how people in this office shared many things. More than just trivial tasks, they shared aspirations and above all the many small islands of love they had. I forgot time, forgot where I was as I began to feel linked by deeper shared values that made all of us more like a big loving family than a random group of people sharing a miserable and stressful work environment.

As I wondered what would be illuminated next I suddenly felt a warmth on my back and knew that I was now the focus of the light. At that moment I realised that instead of being held back, I was simply a part of a much larger pattern where, even if I didn't appreciate it at the time, I was an essential cog in a big and wondrous machine, a much greater whole than I had ever dared believe possible. And the best thing about this was that I felt a deep purpose behind that 'whole', even though I couldn't understand what it was. All seemed so clear at the time, though I can't today explain what it was other than the profound sense of connectedness that so utterly consumed me.



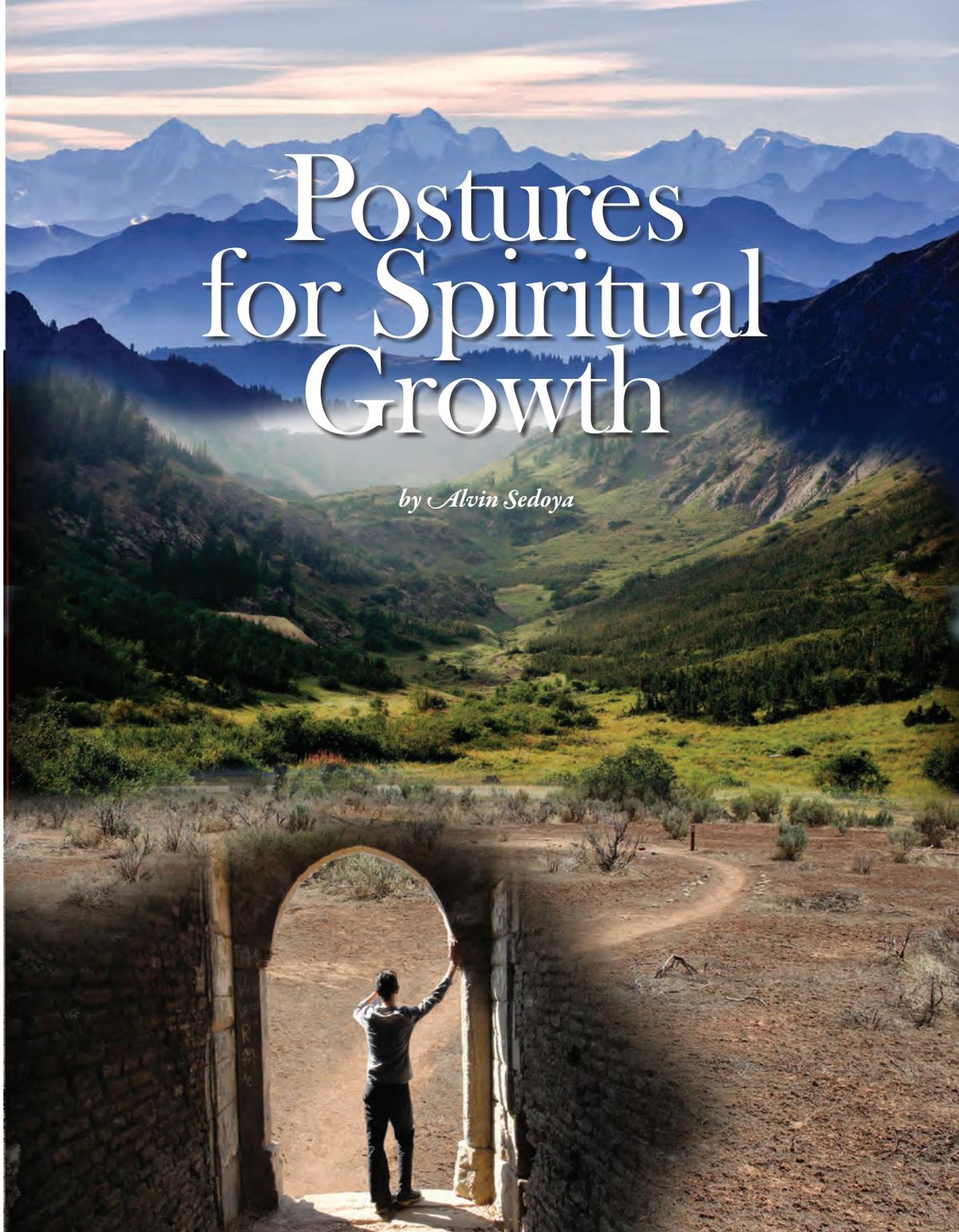
That annoying red traffic light that delayed me from getting to work on time that morning, the old man driving erratically and at a snail's pace which made my two-minute delay to my desk turn into 10 minutes, all that and much more had a purpose, and I saw that the purpose was good and in fact was precisely as it should be; no faster, no slower, no need to change anything one way or the other, all was working to perfection just the way it was meant to happen. The only thing that was missing that hectic morning was my trust in allowing a greater plan to unfold. Truly there is a greater purpose behind everything, even when we can't see it, but maybe *especially* when we can't see it.

So the next time you're confronted by a 'bad day', take time to relax a while, step off the world and blank your mind with a feeling of gratitude and wonder for just a few minutes. There's a whole universe out there working for you, making things happen just the way they were meant to. Our thoughts and experiences are all interconnected and we can and should design our lives to seek the positive and creative, and shun and discard the negative and destructive..., always!



Postures for Spiritual Growth

by *Alvin Sedoya*



TRAVELLING on the pathway to illumination is a journey; there are no shortcuts, no easier ways of reaching your goal, no ‘quick fixes.’ For the path you take is in its broadest terms defined by what you presently are, which in turn depends on what you’ve been in the past. In other words, your personal karma plays a big part in how your life is formed and what challenges you’ll face along the way.

That there are no fast lanes to illumination may sound a bit boring and unexciting, but deluding oneself about the true nature of the challenges we must face and overcome on our journey is a waste of time, a bit like seeking the blueprints for the mythical perpetual motion machine. Austere as the journey to illumination may seem for some, the truth is that it is far from boring or austere, even though it is certain in most cases *not* to be easy. Every





There's no fast lane to Illumination.

person seeking genuine spiritual development will have a life filled with challenges, some severe, some relatively easy to overcome, but all of them will have to be dealt with sooner or later.

Procrastination, other than briefly as one takes a rest and gets one's bearings, is invariably not a good thing once one has decided upon a final goal. What one can be assured of when that goal has been defined and decided upon is at the very least an interesting, rewarding and thoroughly fulfilling life, where achieving one goal points to the next, and so on and so forth. Although the journey will have its flat, desolate, boring plains to traverse, as well as a few dark valleys, in the big picture the path points upwards, on and on to the next elevation, the next peak beyond which ever higher peaks beckon one on.

Times of seemingly rapid progress are for the most part mere illusions, for they are preceded by long periods of 'gestation' as one prepares oneself and does the groundwork necessary for those rare quantum leaps in consciousness and understanding. For every such leap, there will be countless hours of boring and frustrating apparent stagnation, where nothing seems to be happening and things just aren't coming into place. But adhering to a coherent system of inner development throughout such periods is essential. One has to have before one an ultimate and transcendent goal, and most importantly, a method of reaching it. Once the method has been found to be effective, applying it through thick and thin is all that's needed. The Rosicrucian Order has over the past century provided such methods for hundreds of thousands of people the world over.

Karma is no fool. It is there to assist us to evolve, and rarely if ever presents us with difficulties we can't overcome by applying the tools and techniques we've already acquired. True progress can only be made step-by-step, hour-by-hour and day-by-day through discipline and hard effort. Our steps on the path consist of our personal thoughts, our feelings towards others, and the actions we take in dealing with others and ourselves. There is a strong element of the here-and-now in this approach and we are

so-to-speak on the ground in the thick of it all among the hot, sweaty masses of confusing, noisy and conflicting paths that beckon us on. But only one path will be best suited to our needs. Intuition, that highest of all human faculties is what finally tells us which way to go, which of the many doors to open and pass through.

A More Direct Route

As we metaphorically travel on our path of spiritual unfoldment we learn through painful experience the futility of trying to find shortcuts by attempting to avoid what our accumulated past actions and the karma associated with them dictates are fundamentally important experiences for us to have. There is never a need to fret about this, but a great need to accept the lessons that lie before us. And we need more than anything else to just get on with the task of learning from the experiences that will accompany them. And learning grudgingly is of course not the right way of going about things. Gratitude and joy at being given the chance to wipe the slate clean from the stains of past thoughts, words and actions should be the spirit in which we accept our daily challenges. Focusing our energies on the task ahead, rather than questioning "why me?", is paramount.

If there exists such a thing as a quickest route to heaven, then accepting your path is it. You'll find that accepting it good naturedly (indeed with gratitude!) and dealing with the challenges it presents amounts to the least painful, most rewarding and by far the quickest and most direct route to illumination. Contrary to what many people think, the approach that brings success is crucially based on the broad substructure of one's *attitudes*. Attitudes have cognitive, affective and behavioural components. They determine how we think, feel or act, and it is these attitudes that allow us to have the realisations needed in order to realise in detail how to apply our toolkit of effective methods of inner development in the most economical and effective manner possible. Our attitudes



are fundamental and directly govern how we, as students of the mystical life, approach and master the tasks needed for our development.

So I have come to believe that certain key attitudes are essential for any path of spiritual development to be successful. There are potentially many such attitudes of course but only a few that are effective in furthering our spiritual development. I will consider just five attitudes but refer to them more accurately as mystical or inner *postures* instead. For attitudes are in effect deliberately held mental and emotional postures adopted with difficulty at first but held with a lighter and lighter touch as we begin mastering the true art of living.

Causation

The first posture is what I call *causation*. It is crucially important to come to understand that there are always *two* causes to every manifestation. Things don't manifest along a one-dimensional string of causes, with one cause leading to the next. No, all phenomena are the result of *two* active causes, never just one.

We can call one of them the 'positive' polarity and the other the 'negative' polarity or quality. The words 'positive' and 'negative' have in this regard no relation to their normal association with electric fields. They are merely

Only two causes can produce a manifestation and that manifestation occurs at the point of their union.

two qualities in which a *few* aspects of those qualities (not all of them) are polar opposites like the north and south poles of a magnet or the positive and negative terminals of an electrical circuit. Only two causes can produce a manifestation and that manifestation occurs at the point of their union. Polar opposite 'sub-qualities' of these two 'things' are what causes the 'things' themselves to be attracted to and eventually bind with each other in a stable union. This principle is known as the *Rosicrucian Law of the Triangle* and is part of the fundamental teachings required by anyone aspiring to learn the deeper, esoteric mysteries of life.

We can consider the 'things' as including absolutely anything at all, whether physical objects or agglomerations of mental thoughts and emotions. What is crucial though is to treat them as 'things' even though they may not be tangible. They are 'things' in so far as they can be mentally constructed and understood, and it is important therefore to realise that whatever the nature of a 'thing', it is ultimately the result of the union of two other

'things'. Without a clear understanding of the duality of all causation, we tend to concentrate on only the most obvious cause, thereby missing half the picture and thereby failing to see the full range of causes behind a 'thing', i.e. a material object, a thought, an emotion, an event, etc., indeed anything whatever you can think of. Because we tend to concentrate only on one cause, we tend to attach too much importance on that single cause and lose the wider perspective needed if we are to fully understand what is happening and why.

When we understand the need for two causes we have a better understanding of our self. Usually, we'll be analysing something which has happened and we will therefore be alert to recognise the two parts that were played in the event's cause. In other words, we will see how we personally share responsibility with someone or something else.

Change

The second posture, closely related to the first, is *change*. It is one of the strongest of certainties we have. We may speculate about our physical existence, maybe even speculate that we are mere holographic projections from some super-mind, that we may move from one universe to another between incarnations, and all sorts of other things we can't prove, yet! But one thing is absolutely clear, we experience change all the time, and ironically it's the only constant part of our lives.

We change not only our mental concepts of ourselves and the world around us, we also change the deepest feeling we have for things, our emotions, our love for or dislike of certain circumstances and people. Few things are so stifling to our individual or collective human creativity, or as deadly to personal or social development, as a misplaced zeal for a final solution, finding a 'once-and-for-all' final situation where we can put our feet up and relax. We've seen some truly tragic national 'final solutions' in the past with millions dead as a result, so let's never think of anything as ever being the be-all and end-all of any issue. There is never a true ending. There are stages, chapter endings, section endings but no end to our book of life, no 'final solutions.' What was 'final' a decade ago may seem anything but final today.

People who work their entire lives towards their retirement may discover that their lives become empty and boring when there's no longer a worthwhile reason to get up in the morning, especially if they have no hobbies or interests. Another article in this magazine "*Go to the Light*" (page 35) mentions the long deceased Michael Shoreditch who can't let go of the office environment he lived in for a large part of his life. He ends up in a psychic state of limbo



rather than embracing change and moving on to the Light he's destined to experience before his next incarnation. Well, on a purely mundane level we too should avoid ending up in a situation where we feel there's little else to do than just carry on with what we've always done. Even if we feel we've finally 'made it', we have a healthy bank balance and can put our feet up to enjoy the fruits of our labours, we must be careful not to think this is the end of change, that things will from now on continue on the straight and level indefinitely. The fruits of our past efforts eventually go out of season, the money dries up and we are eventually forced to face change again. Change is the law!

As the two polarities of any manifestation continually combine and recombine to produce new manifestations, we are experiencing change constantly. And change causes us to explore new avenues, try new things, seek new understandings of things, and seek new situations in the ever-changing world around us. The fast pace of life experienced by most people is the realisation of the impermanence and instability of our material and social lives. Sensitive seekers already know this and fully realise that not only does the outer world constantly change, they change too.

Our aims, our goals, our aspirations and desires all change over time. Sometimes change is forced upon us and at other times (less frequently) we initiate the change ourselves. In a sense, we wake up as new beings each morning, slightly different from the evening before, and the world is for us just slightly different from yesterday. Consequently, those who are serious about personal development examine their private philosophy each day in the light of new experiences because they know that yesterday's philosophy is inadequate for today's living.

The more experienced we are on our given path, the more we welcome change as a vehicle for growth.

When we are trying to create perfection at the same time as coping with change, we must remember that our very concept of perfection is changing, expanding, evolving.

Of all people, mystics though generally all people sincerely seeking genuine spiritual advancement don't expect to live in a world where things stay as they are. They are sufficiently self-assured to live comfortably in an ever-changing world, happy to meet change as it arrives, adapt to the changed circumstances and see those new circumstances as karmic gifts meant to spur them on to new experiences that will assist them in meeting their daily challenges, and in the greater scheme of things will deepen their spiritual maturity.



We can gain much from group study where we share ideas and experiences with others. But in the end, we don't really accept anything until we've taken ownership of it and see that it resonates with our inner self.

The more experienced we are on our given path, the more we welcome change as a vehicle for growth. In fact, understanding change makes us more accepting of it with the result that we try to share in the process, guiding change for the benefit of ourselves and others. We won't find any adept longing for the past or fighting change in defence of the present state of affairs. We'll be fully immersed in the present, while carefully and knowingly working for the future and engineering the changes that we believe are necessary to bring that future into the present. We become transformed into willing, understanding and excited agents of change.

Self-Reliance

The third posture is *self-reliance*, something which flows directly from our concept of self. Of course I'm not referring to egocentricity or selfishness, or that we abandon our public duties and serve our personal needs to the complete exclusion of the needs of others within our karmic proximity. No, we have social obligations, we have karmic obligations, we have civic duties to perform, we have our family, village, community and nation to stand up for, and we must not abandon our duties.

Self-reliance is more akin to courage, fortitude, inner resolve and a deep sense of responsibility. True mystics know that no answer can come from anywhere or anyone except from within oneself. We don't really accept advice from anyone for example until we inwardly agree with it; in other words before we have internalised and made that advice our own. We rely best on what comes from within us, even if we borrow the seed thoughts from others to begin with.

We carefully listen to others, enjoy exploring new ideas with others and gain much from group study where we share ideas and experiences with others. But in the end, we don't really accept anything until we've taken ownership of it and see that it resonates with our inner



self. To that extent, we are relying on ourselves. We are self-reliant in that our decisions are made by us alone and not imposed upon us. To the extent we make the experiences of others our own, valuable lessons may be learned; but all the answers we seek ultimately lie within us already, and these answers can only be found there.

As a Rosicrucian, I have a private 'home sanctum'. This is a small room where I retire regularly, usually each evening before I retire to bed, and do a number of important mystical exercises, quite apart from thinking the day over, noting the mistakes I made and the things I did right. Most important of all for me is to attune myself with God, or as Rosicrucians call it the *God of my Heart*; in other words the highest form of holiness I can reach. It is my sanctum sanctorum, my life's anchor, and I would feel most lost without at least something resembling the sanctity I'm privileged to experience in it from time to time. Each time I sit in front of the big mirror I have on my altar, I look squarely between the two burning candles into the face of the person whose inner self has all the answers. My Inner Self, like your Inner Self too, is an extension of the Divine Self, and it knows the answer, the correct answer, to every question you or I could ever ask. This is where I get my best advice.

The Inner Self, also known to Rosicrucians as the Master Within, is not the body itself, it is not the brain, it is not any possessions I have, nor any accumulation of knowledge I may possess, nor any personal achievements I've made. It is separate, apart from the outer me, it is a unique, independent, never to be repeated extension of the god-consciousness existing in all creatures; and it has a wisdom beyond our wildest dreams. This the Self to which we look for all reality.

Self-reliance then is reliance on this Inner Self, and being confident and proficient in contacting it whenever needed. Our self-reliance is part of a courageous philosophy, and although it is something everyone should

possess, it is unfortunately something which only a few do. Far too many people look to an ordinary, fallible person to lean upon, like a guru, a pop idol, or some icon of intellectual fame, when all the time the only really

When acting in a personal way, people are prone to playing God.

competent guru is already 'inside' them. We must look to our Self for all true solutions and not try and impose our personal beliefs on others. Our Inner Self is for us only, and to help others therefore, we must lead by example and create that example through reliance on our Self.

Impersonality

The fourth posture is *impersonality*. It is very important but often one of the most difficult of attitudes to maintain. The term 'impersonal' means for some people being cold, aloof or uncaring. But that is not what's meant. For me, and I'm sure for others too, it means something quite different and is the source of both perspective and power.

When acting in a personal way, people are prone to playing God. Even when sincerely trying to help others, they take it upon themselves to control the people they're trying to help by selecting the objects and the means of help according to their limited value judgments. In other words, *they* select who should receive help from them and *they* decide what help is best suited for those they wish to help. There's a tendency to decide what someone *should* do, or suggest how they might live *better*. In the individual's great self esteem, it becomes too easy to want to evolve the understanding of others, meaning of course, to make it *more like their own*. Sounds a bit presumptuous? Of course it does.

It is far better to be impersonal. To illustrate this I'll use an analogy, one often used in the training of a mystic. How unfortunate some of us would be if candles acquired some special intelligence and will of their own and started radiating their light only to those they considered deserving of it. Of course that's not likely to happen; a candle doesn't ask who we are or how we live, nor even why we're using its light. The candle simply radiates impersonally with no sermons, no advice, no judgment. It gives its light to everyone, sinner or saint, and we may take of its light as we will, and use it as we may. It gives because that is its nature.

Acting in a personal way means limiting ourselves to helping those we know, those we approve of and those we judge deserving of our assistance. We're also limited by our emotions. Now certainly there are times when personal



Far too many people look to an ordinary, fallible famous person, to lean upon.



efforts are good and proper and even required and we should all respond to an appeal for assistance. All of us should in some way treat the ill, comfort the distressed and protect those in need of protection. But the bulk of our work should be devoted to *impersonal* service, an offering of our all to the Cosmic to be used wherever required and in whatever way needed, without demanding the personal control we find so hard to let go of.

Impersonal service means serving all, known and unknown, human, animal, fish or fowl, all who are in need

One can't become a world-class concert pianist without years of effort.

and who could benefit from our helping hands. Best of all, while serving impersonally, we're not held back by worries about success, nor given over to pride by what help we've given, nor worried about the possible new karmic bonds we may have inadvertently created. So, true students on the path simply give, for it is in their nature to give freely, kindly, with concern, with love, and to all who can receive: *"like the radiation of a light in a darkened room."*

High Aspirations

The fifth and last posture is a dogged or determined holding of *high aspirations* as long as possible, as often as possible. Doing so requires great effort though, and sometimes enormous challenges need to be overcome. The determination with which we uphold our highest principles of living determines how successful we are in our spiritual evolution. It is in fact the most important of the five inner postures, for without it we are lost pretty soon and find ourselves back in the humdrum ordinariness of a life without a transcendent goal. Keeping one's consciousness elevated and working at the highest level of awareness we are capable of is what is needed to uphold determined aspiration.

Far too many seekers complain about how long it is reputed to take to become an adept. Well, that's just too bad isn't it? One can't become a world-class concert pianist without years of effort; one can't become a brilliant scientist simply by attending a few night classes in physics. Some people compare themselves with great masters of the past as though they were already on the same level intellectually and spiritually with these 'super beings' and just need a little extra push to gain entry to the exclusive 'club of masters.' What a grand delusion! Mastering life is not only a lifelong venture even when one manages to doggedly and persistently uphold one's highest aspirations; it is a venture that will continue for many lifetimes,

even for the most diligent of aspirants, even when one's determination is fierce as a burning furnace and one's aspirations are truly high.

There'll be many moments when one's aspirations are tested and questioned, and one's determination to carry things through begins to falter. When that happens, many people feel they've failed and stop even trying to use the innate powers and gifts they already possess. Feeling unable or not powerful enough to operate on a greatly elevated vibrational plane with ease and finesse, they do nothing, they don't even try to remedy the situation. What poor excuses for seekers of spiritual illumination. None of us can at all times be completely attuned and harmonious. We're human after all, we have our limitations, and we'll fail many times over before attaining mastership.

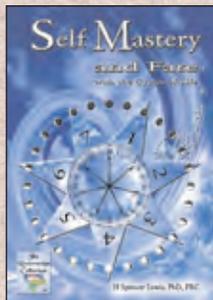
It is better therefore to completely forget about comparisons with past masters, or with anyone else higher than us for that matter, and decide instead to operate upon the highest plane of consciousness open to us *at this time* and just get on with it. In this way we'll always be at the upper limits of the personal range of our spiritual quest, and at this level we'll receive many glimpses and even detailed visions at times of what lies even higher than we can aspire to at present. Aspiring consistently to something noble and spiritually rewarding, and doing so consistently and with determination is the mark of a true mystic, no matter what beliefs or philosophy of life s/he holds.

As we probably won't reach that highest plane today, let's try instead to reach the highest plane we reasonably believe achievable. There's an old saying: *"Prove that you can be trusted with a match and you'll be permitted to hold the candle."* Its meaning is simple and obvious; do your best now and higher development is sure to follow.

The five attitudes or inner postures discussed in this article are of course tightly interwoven with each other and mutually reinforcing. Attitudes, those deliberately held inner postures of thought, word and action, have no direct power in themselves but their implications are tremendous. They exert their power through their effects on our thoughts, feelings, words and actions. In summary, if people were suitably grounded philosophically by the society in which they lived, there would be no need to even speak of these postures. Our postures of living are there to properly orient ourselves so we can get on with the work that lies within our personal abilities to accomplish.

Rightly understood, these inner postures permit personal power and true wisdom to be acquired more quickly than without them. Create a few new postures for yourself, make them your own personal way of living, and you can be sure they will become crucial tools in your journey on the path to Illumination.





Self Mastery and Fate with the Cycles of Life

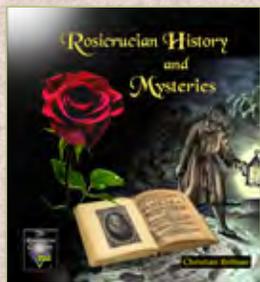
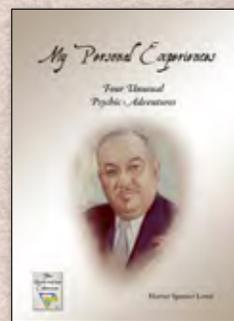
– by H Spencer Lewis -- 160 pages / softback -- Code: 913 -- £10.95

THE SYSTEM outlined in this book is probably the closest you will get to a rational divinitory system based on self evident truths rather than belief in an immovable 'fate' from which there is no escape. Lewis' book gives a system of accurate prediction of tendencies in life, based on a 'system-of-seven' unrelated to Astrology, Tarot, I-Ching or any other system of divination. Free will and personal choice is the central thread running through this widely read and respected book.

My Personal Experiences : Four Unusual Psychic Adventures

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BEFORE discovering the teachings and philosophy of the 17th Century Rosicrucians, the author gained valuable experience as a psychic investigator while President of the *New York Institution for Psychical Research*. In these 'true ghost stories', the author and original New York 'Ghost Buster' explains the phenomena he psychically witnessed, in a calm, logical manner consistent with the Rosicrucian world view.



Rosicrucian History and Mysteries!

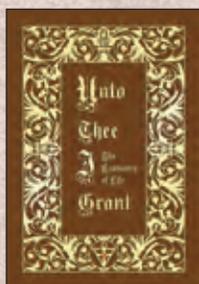
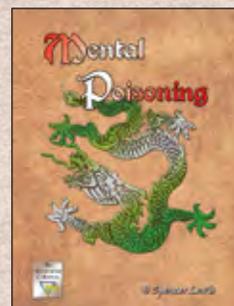
– by Christian Rebisse -- 359 pages / softback -- Code: 953 -- £16.95

THE Rosicrucian Order is one of the most enigmatic of initiatic movements with a history shrouded in mystery and fully understood only by few. By tracing the mysteries of its origins, this book endeavours to place Rosicrucianism in its historical context by detailing the genesis of Western esotericism in general, and introducing the many movements with which early Rosicrucians were associated or who emerged from the Rosicrucian Fraternity itself.

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– by H Spencer Lewis -- 124 pages / softback -- Code: 117 -- £9.95

THE THOUGHTS we hold determine our mental and physical health. Irrational thoughts harm us much more than we know and the consequences are always harmful for us. The greatest thing we could do for ourselves is to banish forever all belief in malevolent supernatural causes to our various mental and physical ailments...; for what you think, that veritably you will become!



Unto Thee I Grant the Economy of Life

– 160 pages / hardback -- Code: 913 -- £10.95

THIS EXTRAORDINARY book first came to light in England in 1751, being a translation from Tibetan of a series of lessons and wise sayings purportedly used by generations of Lamas. Open the book at any page and you will find words of wisdom to inspire you throughout the day. The moral and spiritual topics covered are dealt with in the uniquely practical and earthy manner of a Buddhist philosopher: few in words, but with an abundance of meaning.



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