

— ROSICRUCIAN —  
BEACON 

September 2017, Vol 27, No. 4





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# ROSICRUCIAN BEACON

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ISSN 0966-033X

Published quarterly by the  
English Grand Lodge for Europe,  
the Middle East and Africa of the  
**THE ROSICRUCIAN ORDER®**  
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### Cover spread

**MOUNT KAILASH**  
Holy Mountain of Tibet



# Humility, Dignity and Courage



*by Christian Bernard  
(Imperator of AMORC)*

**I**N THIS article, I shall deal with three qualities that Rosicrucians should constantly display as they journey “around the triangle”, namely, during the course of their evolution on the noble path of the Rosy Cross. Although there are many qualities to choose from, I have singled out the following three because of their importance: *humility, dignity* and *courage*.

As a virtue, humility is often misunderstood. Therefore, it is important that we try to define it clearly and precisely. Humility should not be difficult to acquire by any Rosicrucian who, by carefully studying the teachings that are offered to him, eventually realises how much there really is to learn. No matter what degree we may have reached, we realise that we still have a long way to go, supposing we have completely mastered the stages



we have already gone through. It is a question we must solve for ourselves and in relation with ourselves. Humility must be practised in proportion to our advancement on the path that we follow together toward a common goal. We must be vigilant. At no time should we give the impression that, compared to those in the lower degrees, we have reached a degree of evolution that gives us the right to assume a superior attitude.

As emphasised in the *Rosicrucian Code of Life*, it is essential that we constantly consider ourselves as perpetual students, and never as “evolved” beings, because such is a quality that we cannot attribute to ourselves, but one that can only be discerned by beings more evolved than us. Therefore, our responsibility is important not only toward others and ourselves, but also, and especially, toward our masters of the past; masters who, having reached that degree of evolution themselves, are in a position to evaluate our progress and to grant us the blessing of their satisfaction. Humility, within the framework of our Rosicrucian work. Humility also in our daily life amongst others, whether they be members of our great fraternity or not! Is it really that difficult to measure our utter insignificance in proportion to the magnitude of the Cosmic?

## True Humility

And who are we individually, face to face with ourselves, among all our human brothers and sisters in the world, wherever they may be? Individuality has never transcended multiplicity! For as long as we have been on this physical plane, individuality has never sanctioned superiority over others in any realm whatsoever! We are each just one link in a huge chain, and we must remember that. And we must be aware that we are coexisting with seekers, as well as with those who have not yet been attracted to the *Path of Light* and for whom we assume responsibility; for knowledge is gradually revealed to us and aids us to feel strongly that our constant duty, our daily task, is to try and help others before anything else. As a rule, we do not think enough about all that we owe to our environment and to those who compose it. Without them, what would we be? What would be the justification for our existence, and how could we perform the noblest task that may be assigned to a mystic, namely to serve?

At the very beginning of our affiliation with the Rosicrucian Order, in the early degrees, we are advised to do everything in our power to eliminate our own ego; in other words, the element which separates us from what is external to ourselves. The human ego cannot strengthen the bonds that unite us to others. On the contrary, it divides. It is at the root of our judgements, of

our negative criticisms, of our evaluation of ourselves in relation to others; this evaluation, of course, always being in our favour.

But how can we understand, how can we love, if we are at the mercy of our ego? Also, how can we assume that we are progressing on the path of impersonal knowledge if the result of our work has been merely an exaltation of our objective self? To be humble is to forget ourselves in our relations with others. It is to believe that we are, and shall remain, servants, whatever our work or our responsibilities may be, because we are here to serve others. It is in the process of serving others that we find ourselves and realise our inner nature, because we then allow the divine spark within to vibrate and attune with the divine spark that exists in every living being.

True humility is not feigned; it cannot be satisfied with words; it is dynamic to the point that anyone who comes near us can perceive it, without any mental restriction or other reservation. *Gentle and humble at heart!* This famous injunction constantly reminds us of our duty. But humility is especially a result of our thoughts, of our meditations, and of our study of eternal truths. Humility is an act of love, perhaps the greatest of all, as it enables us to understand others, to be with them, and to be available to comfort, encourage, and help at all times.

## Dignity

Humility has nothing to do with weakness. On the contrary, it is proof of courage, as it requires, at the beginning at least, an inner struggle with our objective self until, having the assurance of the Divine presence within, we feel humble in thought, speech and action. Humility is at the root of many other qualities or virtues, and especially so of the second quality I will now discuss, namely *dignity*.

In no way does having dignity mean that we should adopt a form of behaviour indicating that we feel superior to others in any way whatsoever and expressing disdain toward them. Dignity is respect for oneself *and* for others. It implies mastery over our speech, actions and behaviour. I do not mean by this that an antiquated or literary language should be adopted. Then we would run the risk of falling into the excess of Molière’s *Les Précieuses Ridicules*. However, every word we utter must be right and correspond to the ethics of our time. In so doing, we are just as respectful of others as we are of ourselves. Assuredly, we can make mistakes in this respect, but realising that they are errors, we are able to correct them and not repeat them in the future.





*Humility is an act of love, perhaps the greatest of all, as it enables us to understand others, to be with them, and to be available to comfort, encourage and help at all times.*

To have dignity is to stop talking so much, saying far less. It is to avoid judging anyone negatively, even when all necessary details are to hand; for one idea triggers another, and before we know it, we are quickly led to destructive thoughts and words that are harmful not only to others, but to ourselves as well. How can we be at peace with ourselves if we listen to gossip?

To have dignity is to remain calm and silent in every circumstance and situation that could arouse our indignation. Let us remember that we are not perfect ourselves, and that nobody is, as long as we are on this human plane, limited by our objective self and its tendencies and reactions. What others are doing to us, we once did, or will do, for according to law, in our previous incarnations we must have been the victims of such elements of our human behaviour before having mastered them.

If we happen to find ourselves in such a situation that our reaction could be nothing but negative, let us wrap the mystical cloak of wisdom around us more closely and mentally detach ourselves for a few moments so as to regain our strength and not lose our dignity. Finally, let us *watch ourselves* and be careful not to think or act in a way that would be inconsistent with our highest ideals. Let us be worthy of our Order and its teachings, of the training

that we receive; and let us respect all that our tradition has transmitted to us and all that constitutes the Order and its égrémore in their spiritual and material expression.

I could say much more about dignity, also about humility; but these two qualities must be the subject of our personal thoughts and meditations. It is obvious that if you apply yourself to a personal examination upon these important subjects, you will arrive at greater conclusions and decisions than those I have stated. But now, let us examine the last term of our trilogy, the third quality or virtue that we wish to analyse. Let us try to explain *courage*.

Courage is strength; it is not aggressiveness. We usually confuse courage with audacity in the restrictive sense of the word. Thus we speak of courage in connection with acts of war, with actions undertaken against others, or with the assertion of particular opinions which are nothing more when we stop to think of it than the expression of an inflated ego. Courage means confidence and firmness in relation to oneself. One must be courageous to make a just decision, to take the side of the weak against the strong, to defend high ideals, and, of course, to start upon a difficult path, service to one's fellowmen, for example, to share altruistic ideas and actions; or to start on the arduous path of reintegration and travel the royal road of knowledge as tradition calls it.



## Courageous Compassion

To be courageous is to show day after day, hour after hour, compassion toward creatures and things, and toward everything that exists. It must be the leading characteristic of the mystic and seeker who works on the Path of Light. To be courageous is to progress into what we believe to be the *summum bonum*, the supreme good as we understand it, no matter what the obstacles may be. But in this respect courage must be accompanied by the humility and the dignity we have previously spoken of.

I certainly would not say that courage is devoid of danger. The courage I am referring to here is not the courage commonly referred to, which we have previously distinguished from aggressiveness. The danger of courage lies in its excess and the subsequent results. As an example, to have the courage of one's opinions may, if one is not careful, lead to intolerance and even to fanaticism. In this case, courage can only trigger a negative reaction from others, and its noble purpose is not being reached.

When it is well understood, courage implies prudence, even circumspection. In the final analysis though, would we agree with our definition of courage if we were not courageous enough to face the few aforementioned dangers which exist only because of excesses of one quality or another, excesses which always

bring about imbalance? Here again, the mystical law of the golden mean must be carefully respected, without it becoming an excuse to support a lack of courage. This brings to my mind the morality of a little-known fable by La Fontaine, entitled *The Lion and the Hunter*. The fable ends thus: "*The true test of courage lies in our reaction to the danger that we encounter.*"

We should never shirk our responsibilities, and in this respect too, we must show courage. Whatever we do, let us do it well. Let us not defer till tomorrow what we may accomplish today. Let us be *humble*, have *dignity* and be *courageous*. In so doing, we will demonstrate fraternal love, show compassion, share with others, and never be alone! And we will be receptive to the injunctions of our real self. Thus we will accomplish the great work of the mystic, consisting of being an instrument for the masters to accomplish Cosmic will, which is always good and ceaselessly aspires toward the greatest good for the whole of humanity, as long as we are conscious of it and allow it to express itself through us. Let us learn to let go, to not allow ourselves to become overwhelmed by worldly circumstances and conditions. And let us above all, remember that deep within our being stands a silent but vigilant guardian, our spiritual conscience, which is the fundamental element of the divine spark within us.



*To be courageous is to show day after day, hour after hour, compassion toward creatures and things, and toward everything that exists.*





*“But always at my back I hear Time’s winged chariot hurrying near.”<sup>1</sup>*

# A New Horizon

*by Lynn Hodgkinson*

**I**T SEEMS we do not have much time. From our birth until the moment we once again lose mortal consciousness, the duration of our life is relatively short in the vast scheme of the universe. Time ticks by. Event follows event. Life is a stream of happenings. Tick... Tick... Tick. Cause gives rise to effect. The moment is here, but then it is gone as soon as it arrives. We cannot seem to hold onto any point in time and call it the present because the moment we try to do so, it is already in the past. We seem to be prisoners of time, owning none of it.

On the still water of our reflections, questions open like lotuses. How well did I do? How much did I

contribute? All the people I have known, all the things that happened, are they all gone forever? All that I see now, will it still be there in the future? Perhaps we want to hold onto what we have here and now.

But if we try to stand still, all around us continues to change. A snowflake rests in the palm of your hand, and it melts away. Sing a melody, and it is carried away on the breeze. Is life really *“but a walking shadow...”* as Macbeth says, *“...a tale told by an idiot, full of sound and fury, signifying nothing?”* In the great universal landscape, we barely seem to make a mark on it. As T.S. Eliot says, are we simply *“...disturbing the dust on a bowl of rose-leaves?”*

Philosophers, theologians, poets and scientists have





for centuries grappled with the mysteries of the human experience, trying to seize hold of the mysteriously elusive 'now.'

Time present and time past  
 Are both perhaps present in time future  
 And time future contained in time past.  
 If all time is eternally present  
 All time is unredeemable.  
 What might have been is an abstraction  
 Remaining a perpetual possibility  
 Only in a world of speculation.  
 What might have been and what has been  
 Point to one end, which is always present.  
 Footfalls echo in the memory  
 Down the passage which we did not take  
 Towards the door we never opened  
 Into the rose-garden.<sup>3</sup>

The mysteries of ever moving time, and ever transient space, baffle and tantalise us, beckoning us onwards in our evolutionary journey.

## Time and Space, Creations of the Mind?

We cannot rely on our senses or intellect to reveal the true nature of time and space to us. We aren't even conscious of them when we are asleep. It is only when we are awake that we are aware of the passage of time and of our own apparent position in the sequence of things. It is only during periods of objective consciousness that we observe the change that seems to be taking place around us.

Are time and space mere creations of our human consciousness? Are they simply patterns or templates we use to describe the world to ourselves? Parmenides spoke of true being..., the eternal, the unchanging..., and of the illusion of mutability. According to him, the scene seems to be shifting, but it isn't. What we can't see is the eternal

and unchanging present behind it all; and yet, the present exists and is the only reality. In his *Tertium Organum*, P.D. Ouspensky explains:-

All exists and happens simultaneously. But our human understanding cannot possibly grasp the whole all at once. We can only receive it by applying the concepts of time and space.

He explains that in this way we bring events into some sort of sequence.

...these divisions (of time and space) exist only in us, and not in the things themselves. Reality is continuous and constant, but in order to make possible the perception of it, we must divide it into separate moments out of which there exists for us only one. In other words, we perceive reality as through a narrow slit and what we see through it we call the present.

[...] We are moving upon a plane and recognise as really existing only the small circle lighted by our consciousness. We are moving upon the plane in one direction. We are like a blind man feeling his way along with his stick and who only believes in the real existence of what he touches and feels now. [But] just as the present exists for us, so too do the past and the future. They exist somewhere together, but we do not see them.

## The Traveller Expanding the Present

What we can no longer see, we call the past, and what we have not yet seen, we call the future. We seem to be trapped in a particular dimension in which we are limited by our human tendency to assume that what we cannot see does not exist. We cannot see the whole of the vast plane



upon which we are travelling. How do we stop the clock, lift back the veil, get a glimpse of the whole? How do we understand where all things have gone, and understand the things that are to come?

A writer from our archives invites us to imagine a traveller on a railway line running from point A to point B. The line travelled is his past, where he is at a given moment is his present, and where he is travelling to is his future, though he cannot see all the way ahead to his destination. In other words, the railway traveller exists under limitations which prevent him from seeing the railway line in its entirety.

In reality all the milestones along the route exist simultaneously. But the traveller cannot see this until he takes an aeroplane and rises to a higher dimension, and he sees the line in its entirety. The terms past, present and future lose significance. To him the past and future have now become the present as he sees the whole. And if the plane goes faster, the distance between the milestones seems shorter, and nearer to each other. His new level of perception means that he has changed his understanding of time and space.

Alter our consciousness and the world changes. As we expand our consciousness, the world begins to manifest laws that were not apparent before.<sup>4</sup>

As we expand our consciousness, we move one step nearer to glimpsing the bigger picture; seeing the eternal present and experiencing the world from a higher dimension. It is only our human objective consciousness that prevents us from knowing eternity.

Eternity is a life which is permanent, which possesses all things at all times.<sup>5</sup>

Nothing changes. Nothing is ever lost. Nothing is gained. There is no unseen future. There is no irretrievable past. Nothing started or finished. It all exists in the ever present now..., without beginning or end.

If we could paralyse our sense of time we would awaken in eternity [...] As our consciousness approaches the Absolute, all things have a tendency to coalesce. All opposing elements are drawn together as we reach the point of emanation.<sup>6</sup>

This permanent and unchanging Reality is not something outside of us; it is within us. A part of us which, unaffected by the withdrawal of our sense of time and space, whether sleeping or otherwise, is still very much in existence. We always have one foothold in Eternity.

## Part of Something Greater

So, the first key to the mystery of our existence lies in our sense of space and time. It is the veil which separates us from what lies beyond our human perception. In this way, we understand that from our human viewpoint we cannot see the whole. Everything that exists, exists all at the same time. All that a thing or a person has been, is and will be, exists in the eternal present. We cannot see all that something or someone has been, or will become, but their totality exists now, outside time and space and existing in eternity.

There is something bigger about our existence that we do not yet know. We sense there is something great and vast about us, of which we are a part, and it is the mystery of this which drives our search. What we perceive is not everything that is. Whether it is an object, a person or an event, all that we consciously register is connected to something we cannot see. We can better approach an idea of the greater whole if we compare our own three-dimensional world with that of a two-dimensional being. In *Tertium Organum*, Ouspensky uses the following analogy, which he attributes to the Theosophical writer Mr Leadbeater.

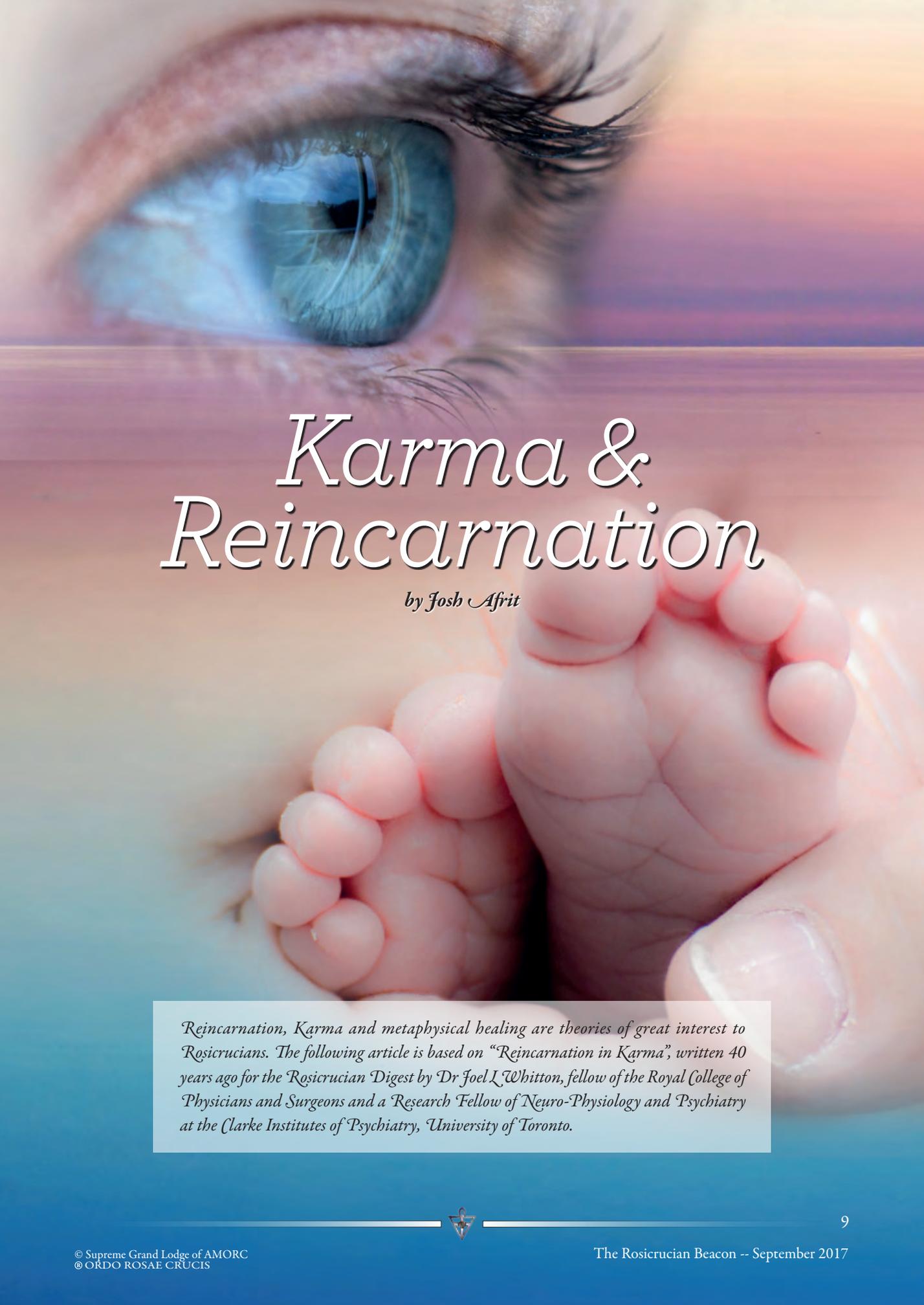
If we put down the five fingers [tips] of one hand on the plane of the two-dimensional being they will be for him five separate phenomena. Let us try to imagine what an enormous mental evolution he would have to undergo in order to understand that these five separate phenomena on his plane are the finger-tips of the hand of a large, active and intelligent being.

By looking at the relations between things we can see, we discover more about our relationship with what we cannot see. In other words, in exploring our own relationship with the lower dimensions, we can begin our journey towards understanding higher dimensions which lie beyond the scope of our human perceptions. This can help us to gain some hint of the greater symphony of existence which underlies all. Such an exploration will reveal to us that our human ideas of cause and effect are quite limited, until we learn how to transcend our current position.

## Footnotes

1. Andrew Marvell, *Metaphysical Poems - To His Coy Mistress*
2. T.S. Eliot, *Four Quartets: Burnt Norton*
3. T.S. Eliot, *ibid*
4. AMORC, Deg 12:273 (Old series)
5. AMORC, *ibid*
6. AMORC, *ibid*





# *Karma & Reincarnation*

*by Josh Afrit*

*Reincarnation, Karma and metaphysical healing are theories of great interest to Rosicrucians. The following article is based on "Reincarnation in Karma", written 40 years ago for the Rosicrucian Digest by Dr Joel L. Whitton, fellow of the Royal College of Physicians and Surgeons and a Research Fellow of Neuro-Physiology and Psychiatry at the Clarke Institutes of Psychiatry, University of Toronto.*



**R**EINCARNATION has been a current of belief for thousands of years, but gained its widest acceptance when Hinduism was adopted over many centuries in large parts of Asia. In broad terms, reincarnation proposes that a non-material part of the human being, called “the soul”, enters the physical body of an infant at birth with its first breath (though it does not claim that life enters the child for the first time at this moment). With that first “breath of life”, the predominant, life-long controlling influence of the soul assumes full guardianship of that human being.

**The soul manifests itself through a personality which is a composite of the many experiences it has had while incarnate over numerous incarnations.**

At death, the soul departs in what may be called a “state transition”, analogous to a physical state change such as liquid water becoming sufficiently energised to change its state to that of a gas, or of a gas changing state to a plasma. The soul then remains in its new state until it can re-enter a new human body which is karmically more suited to its compensatory needs than any other soul. This cycle repeats itself over and over, countless times until its earthly expression or “soul personality” attains a certain critical level of competence in the governance of the bodies it “inhabits” whereby it would gain little further experience by incarnating into human forms any longer.

The soul manifests itself through a personality which is a composite of the many experiences it has had while incarnate over numerous incarnations. As a result of the actions of its human wards while incarnate in them, the soul personality acquires various ‘debts’, some pleasant, but others very unpleasant. And these debts accordingly are received or paid off in subsequent experiences or lives, and sometimes only at precise periods of life. These debts or obligations are referred to as “karma” which is postulated as being an impersonal, though entirely natural law of cause and effect, operating at the level of the intellect for a start, but also at the levels of numerous deeper selves associated with that being. Although the mechanisms of the law are as yet only dimly understood, one of its distinguishing features is that it appears to have purpose, intelligence and independent volition, unlike its corollary in the physical universe, namely Newton’s third law of motion: *“for every action, there is an equal and opposite reaction.”*

The soul personality then, as a composite of all past experiences, also appears to retain specific memories and personality traits from past lives. Memories acquired by the soul during its earthly experiences and the various planes of consciousness that are thought to exist between incarnations, may not be understandable to our objective mind except perhaps indirectly through symbols. The objective mind, represented primarily by the outer character of the person, assigns meaning to its earthly experiences, but has no direct means of recalling the memories of the soul personality except in a symbolic and intuitive way via the subconscious mind.<sup>1</sup>

## Hypnosis and Multiple Personalities

We now proceed with Dr Whitton’s report: The induction of multiple personalities in a deeply-hypnotised subject is a well-recognised phenomenon. Seven percent of volunteer subjects are able to create secondary personalities under hypnosis, and such subjects are psychologically healthier and freer to adapt creatively to hypnotic suggestions than hypnotic subjects less able to dissociate ego functions.<sup>2</sup> That in certain subjects these sub-identities may be integrations of unconscious memories of suspected past lives is a matter of conjecture and considerable controversy and can only be tested empirically. In certain case histories, personalities have demonstrated knowledge and skill (of a foreign language for example) which were not known to the hypnotic subject in the objective state of consciousness. Such have been interpreted as evidence for reincarnation.<sup>3</sup>

The requirement that no one else now alive also possesses the knowledge which emerges from such regressive states, seems to beg the question of ancillary mechanisms such as telepathy and clairvoyance.<sup>4</sup> If clairvoyance exists as a valid mechanism of seeing into





resulting from the intrusion of previously forgotten material into conscious awareness. It is the reality of this danger, well-known to medical psychology, that justifies the traditional warnings against stage hypnotism or any other frivolous use of hypnosis.

## Case Report

The subject for this report was a man in his late thirties who had previously studied the subjects of karma and reincarnation. During the research study of his 'memories' of past lives, of the personality identities studied in-depth, two of these personalities seemed able to speak or write fragments of languages that the subject had neither known nor studied within the present lifetime.

These languages are Old Norse, the language of the Vikings, and Persian Pahlavi (beginning roughly 4<sup>th</sup> Century BCE). Both languages were clearly identified and the details are published elsewhere.<sup>8</sup> The occurrence and verification of these languages obtained during the hypnotic procedure was taken as support for the validity of the remembered past lives.

The subject was dying from a liver and kidney disease against which medical treatments had been ineffective. He had volunteered for the study because, as he expressed it, he wanted to know if his terminal illness was a karmic condition brought about in another life. He hoped this knowledge would help him to become well.

## Memories Reported

As the investigation unfolded, the subject reported memories of several previous lives on Earth. Going back in sequence, his lives were: (1) a young boy named Bradley who lived in the Northeast of the United States and died in childhood from chickenpox around the turn of the 20<sup>th</sup> Century; (2) a young gentleman named Henry, who died in battle in the early days of the American Civil War; (3) a minor nobleman in France called Philippe, who was executed during the French Revolution; (4) a dock worker Harry, who lived in the early days of Elizabethan England; (5) a Viking warrior called Thor, who spoke Old Norse around 1000 CE; (6) a young Persian priest called Xando who lived around 625 CE and wrote in Sassanid Pahlavi, the language of his time and place; (7) a young boy called Simeon, who lived in a Hebrew village in the eastern Mediterranean area, around 800 BCE. There were other earlier lives as well but they are not immediately relevant.

The subject's sister in his present life was Henry's

the future and of knowing what the experimenter will find if he attempts to verify hypnotically produced facts<sup>5</sup>, why not a parallel mechanism to see the past psychically? In such cases, the condition that no one alive or once living knows or has known a given knowledge is clearly an unreasonable situation. I believe it is merely sufficient for the hypnotic subject not to know, and this in itself is a formidable state to prove. Due to the bias from cultural materialism and religious creeds, it is difficult for some people to be rational about reincarnation theory.<sup>6</sup> Immense resistance is mobilised against any theory that threatens to revise a culture's foundation.

**Regressive hypnosis involves the imparting of active suggestions for age regression to a hypnotisable subject.**

The technique of regressive hypnosis and its precautions as employed in these experiments have been previously described.<sup>7</sup> Hypnosis is a research instrument for studying mental disorders, mental processes and memory. Hypnosis is regarded as a phenomenon of unconscious mental functioning involving among other things, the learning of a cognitive skill in which one improves one's capacity for directing one's functions of thinking and memory. Regressive hypnosis involves the imparting of active suggestions for age regression to a hypnotisable subject. These suggestions permit the subject to experience and recount early childhood memories and what are often regarded as memories from past lives.

The hypnotist must crucially be a physician fully trained in the intricacies of unconscious mental functioning, if one is to avoid possible deleterious effects



sister in the southern United States prior to the Civil War. She was also an acquaintance of Harry (Elizabethan England) and Thor (10<sup>th</sup> Century Viking times), the mother of Xando (7<sup>th</sup> Century Persia), and the wife of Simeon (9<sup>th</sup> Century Middle East). 19<sup>th</sup> Century Henry was born into a land-owning family in the state of Virginia, attended a military academy, and during the American Civil War was an officer in the Confederate Army. His sister was several years older than him. When Henry was about 12 years old, his sister committed an indiscretion which Henry knew about. He promised his sister never to reveal it to anyone, but later, when his sister became engaged to marry a man whom Henry did not like, in order to destroy any chances of the marriage going ahead, Henry told the man his sister's secret, and soon the secret was community gossip. In disgrace, his sister was forced to leave home and later committed suicide. Henry was remorseful, but it was too late, and the events of war soon ended his life too.

A hundred years later, again as brother and sister during the subject's present lifetime, an interesting sequence of events occurred. When his sister was 40 years of age she developed a tumour that was found from laboratory tests to be malignant and advanced. At the time, her surgeons were not hopeful about her survival even with removal of the tumour. On the evening prior to the planned surgery, the subject was attending a symphony concert to escape the grief and mental torment of losing his sister whom he loved dearly. At a certain moment, while deep in prayer, he offered his life in exchange for hers. In an instant, he became surrounded by a brilliant light and became aware of a higher presence communicating with him. He looked around, but no one else appeared to notice anything different. He knew then that his sister would make a full recovery. In the morning, the surgery

was performed, but the tumour mass had completely shrunk and nothing malignant could be found. This he attributed to a healing which he believed had occurred during his prayer the previous evening.

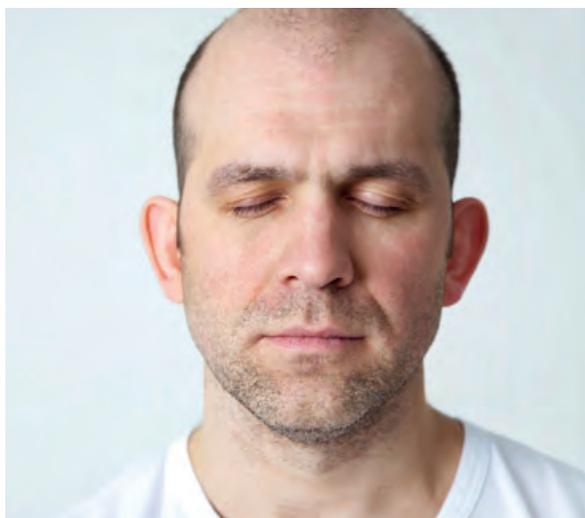
A year later, just prior to the regression experiment, the subject was stricken with a liver and kidney disease and believed that it presaged the exchange of his life for his sister's as he had requested that evening at the concert. Medical treatments failed, and he was declared terminally ill. Knowing that he was close to death, he volunteered for hypnotic regression in order to more clearly understand the reasons for his imminent demise.

Following the regression study, the investigator and subject paused to reflect upon and interpret what had happened. The subject had a deep sense that his treacherous disloyalty and ultimate responsibility for his former sister's suicide had become a karmic debt and he had now compensated for his selfish actions by successfully petitioning to his God to intervene in his present sister's fatal illness. The man knew with certainty that he had accepted his own death as a trade for his sister's life, and to fulfil this belief he had unconsciously created a condition in his body which now enabled his death to occur. With this realisation however, he realised a karmic debt had been paid and with no understanding of the process involved, his illness remitted and he survived, grateful and very much wiser.

While this case does not prove reincarnation, it does illustrate the theories of karma and reincarnation. The case also serves to illustrate the profound effect that our own beliefs may have on our life and health.

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# The Mayan Avatar Itzamná

*by Connie James*



*Temple of Kukulcan,  
pyramid in Chichen Itza,  
Yucatan, Mexico*

**I**N THE Mesoamerican world, throughout its history, there have been many spiritual avatars. One of the better-known examples from central Mexico is Quetzalcóatl, who for many has more symbolism in the spiritual world than he did in his earthly existence. But he's not the only one.

Mesoamerica was a region and cultural area in Central America, extending approximately from central Mexico to northern Costa Rica. It was home to many fascinating civilisations with a deep spiritual heritage that has only been rediscovered relatively recently. Part of the

Mesoamerican world is the Yucatán peninsula, where the story behind this article takes place. Many people will know about the peninsula as it is the site of the Chicxulúb crater, which is an impact crater buried underneath the Yucatán peninsula, named after the town that now sits at its centre.

It was formed when a large asteroid or comet about 10 to 15 kilometres in diameter struck the Earth. The date of the impact coincides precisely with the geologic period known as the Cretaceous–Paleogene boundary, slightly less than 66 million years ago, and a widely accepted



theory is that the worldwide catastrophic disruption from the event was the cause of the extinction of the dinosaurs, when 75% of plant and animal species on Earth suddenly died out.

So, this part of the world has played an important part in world history. In more recent times this part of Mesoamerica formed one of the most important cultural areas in the history of the world. I have spent many years studying the incredible civilisations that rose and fell here before the European incursions of the 15<sup>th</sup> and 16<sup>th</sup> Centuries CE, which had such a devastating effect on the indigenous population and deprived the world of many unique and spiritual cultures. Only in recent years have we begun to discover the complex civilisations that grew up in a world much different from those civilisations that arose on the Eurasian or African continents. For most of their history, the Maya language was divided into two main dialects: Yukatek Mayan in the north of the peninsula and Ch'olan Mayan in the south. Mayan words are stressed on the final syllable of the word.

This article will take a snapshot of one period in the long history of the Maya. Now that we can translate so much of their writings, we find a world that knew of and used the number zero, and used it to compile a complex calendar, in fact actually three calendars: one a 260-day



*Sak Nigte' the flower Plumeria.*

calendar, the second a 365-day calendar and the third called the *Long Count* based on the number of days from a notional calendric start date in 3114 BCE. In addition, they had special terms for periods of millions of years in the future, which even we don't have. So, they had three intertwined calendars, and we still have only one! It was a land of many city-states, like ancient Greece, ruled by "Divine Lords", who lived in cities which, as modern data suggests, were built in an attempt to mirror the heavens above, and who fought internecine Star Wars.



*View of the Temple of the Warriors in the ruins of Chichén Itzá, Mexico.*



Take for example the small Mayan city commonly called La Corona in the Petén region of Guatemala. We know its classical Mayan name is *Sak-Nikte* which means White Flower, and refers to the Plumeria flower. It is also a euphemism for the Soul. There is also the original name of the massive city of Calakmúl which was *Ox Te Tuun* (Three Stone Place), which sounds innocuous enough until you understand that this was also the name given to three stars in the constellation of Orion which were regarded as the '3 Stone Hearth Place', which was regarded as the place of creation, when the Maize God came out of this part of space to create the current world. You can now begin to see that their language was rich in imagery and inner meanings that we are only now beginning to understand.

Maya history covers a long period of time. During this time, we have become aware of several guides who opened portals to a much more advanced existence, establishing themselves as leaders in a political sense, but also and perhaps more eminently in the mystical sense. This is the case of Zamá, from the ethnic Itzá, who led the Mayans from the present Bacalár region in the south of the current Mexican state of Quintana Roo, to the centre of the Yucatán.

**Zamá, or as we should now call him, Itzamná, was regarded as the founder of Maya culture, teaching his people to grow maize and cacao, as well as writing, calendars and medicine.**

In the year 525 CE Zamá is said to have founded the city of *Uuc Yabnal* (Seven Great House) later to become better known as Chichén Itzá (meaning At the Mouth of the Well of the Itzá), which later became the most powerful city in the northern peninsula. However, the city that today bears this name is not where he founded it, since there was a second migration that took place in the 10<sup>th</sup> Century CE, as reported in the nine Books of Chilam Balam. The city founded by Zamá is known today as Chichen Viejo, (Old Chichen) where we can still find some vestiges of the original city.

Zamá was a priest and probably a king, and during



*Representation of Itzamná (1939) in the John Adams Building of the Library of Congress, Washington D.C.*

the migration, he named each place he found and these names have been preserved to this day within the Yucatán peninsula in the traditional language. It was said that he also taught the symbolic writing of hieroglyphs, though we know that these were first written down centuries before his time. He is also said to have made a great contribution to agriculture, with his knowledge of the properties that some plants have, both in the medical field and for other purposes, such as the properties of what we now call the agave or henequen.

Zamá was said to have been born of a virgin. His influence was so great that in later times he was identified as an avatar of the supreme god Hunab Ku, which translates as "unique god". After his transition, he received veneration in many cities, among them Izamál, which became a place of pilgrimage because it was there that he was said to have passed through transition. The pyramid was built in his honour and may have actually contained his body, as most Mayan pyramids seem to have done.

His cult also arose in other cities such as Ek Balám (meaning Black Jaguar or Star Jaguar in Yukatek Maya) which was the seat of a Mayan kingdom from the Preclassic until the Postclassic period (c. 1,000 BCE – 900 CE). Also, he was venerated in Motúl possibly named after its namesake megalopolis now called Tikál in Guatemala, which in its heyday was one of the most powerful Mayan Kingdoms and rival of Calakmúl. In time, his cult became so pre-eminent that he was taken into the Maya Pantheon, becoming the creator god Itzamná. He appears to have become identified with the Classic Period Mayan deity K'awiil, who was the personal god of all the Divine Lords.

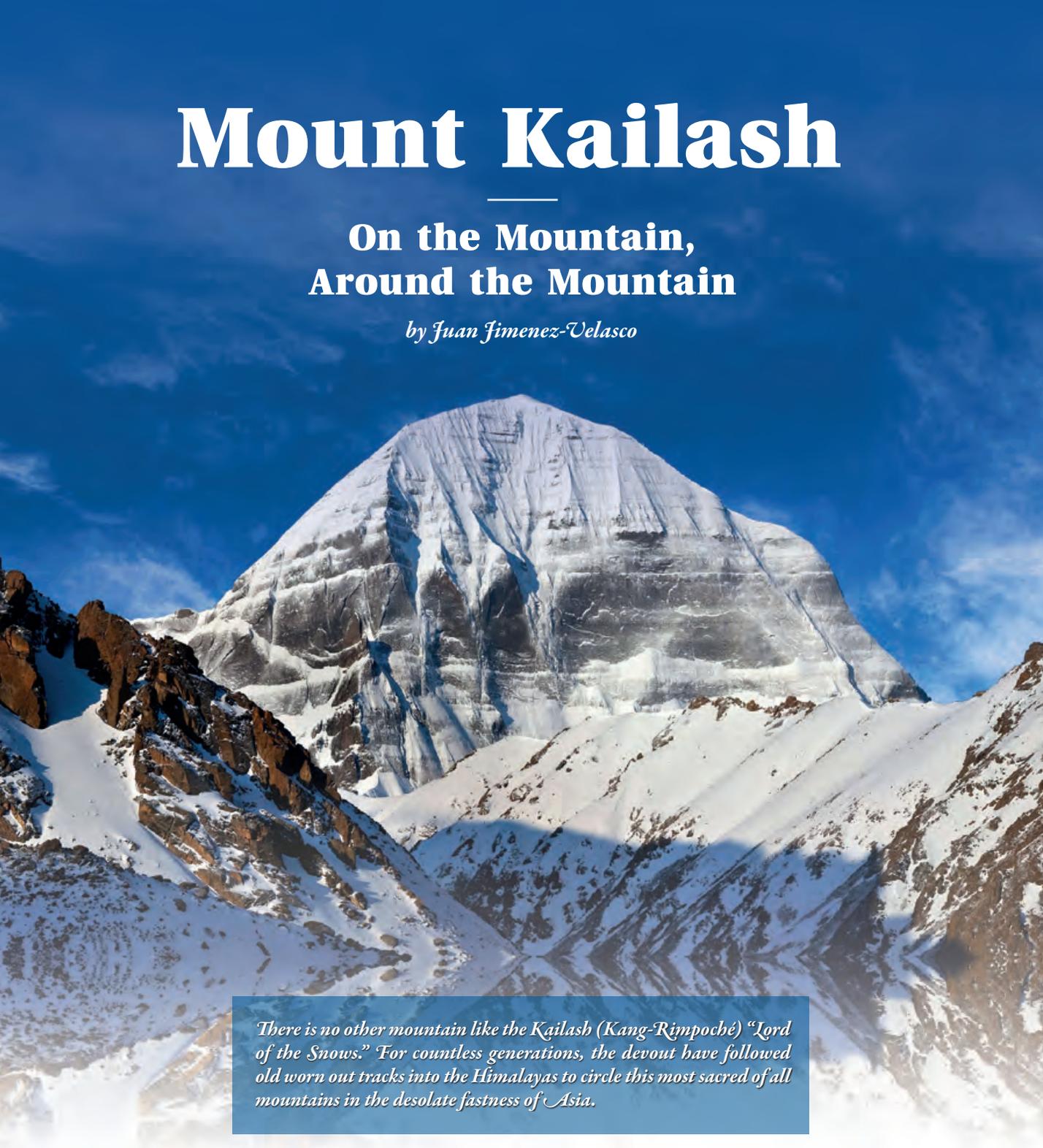
This was very significant, since he was now recognised as a god throughout the whole Maya world. Zamá, or as we should now call him, Itzamná, was regarded as the founder of Maya culture, teaching his people to grow maize and cacao, as well as writing, calendars and medicine. He also appears in the Popol Vuh a famous book that recounts the mythology and history of the K'iche' Maya people who inhabit the Guatemalan highlands northwest of present-day Guatemala City, as one of the gods of creation. In some writings by archaeology specialists he has been identified with the god known as god D.



# Mount Kailash

## On the Mountain, Around the Mountain

*by Juan Jimenez-Velasco*



*There is no other mountain like the Kailash (Kang-Rimpoché) "Lord of the Snows." For countless generations, the devout have followed old worn out tracks into the Himalayas to circle this most sacred of all mountains in the desolate fastness of Asia.*

**I**DON'T think there can exist anywhere in the world a sight so magnificent, so overwhelming as the Himalayas. The sight of those giants of rock, of snow and of ice is an ongoing invitation to rise to the impregnable heights of one's self. No-one can ever forget a sunset in the Himalayas, when the mountain is dressed in red, violet

and purple. We feel infinitely small before the supreme Darshan, the vision of gods on earth. In those moments, all nature seems to explode in a climax of life and light. And so do we! In silence, we can but blend with that symbol of the unexplored, inaccessible summits of the self. However, in no other place can the presence be felt so close, the invisible spirit of divinity that with its loving





*Pilgrims take a ritual bath in Lake Manasarovar before undertaking their journey.*

protection watches over the stage of human evolution.

The inhabitants of those holy regions do not experience the pleasure that westerners have in climbing mountains. To them, these are the abode of spirits, of gods or of demons, of semi-human powers or of nefarious beings. To the spiritual, the value of the mountains does not come from the statistics of their height, which is so important to those who wish to conquer the summit, but from their personality, their exceptional character. Just as they would never dare tread on a holy talisman, the religious Tibetans would never dare to climb a holy

mountain. Instead of conquering the mountain, they would prefer to be conquered by it. There are many difficult and dangerous adventures, but the conquest of oneself remains the hardest, the most heroic, the most silent.

But of all the mountains of Tibet, the fame of the Holy Kailash has spread throughout Asia. There is no other mountain like the Kailash (Kang-Rimpoché), the Lord of the Snows, which forms the axis of two great civilisations: India and China. Both for Hindus and for Tibetan Buddhists, it is the centre of the universe, the land of absolute peace, the throne of Shiva, the abode of the gods, of the wise and of the immortals.

In June 1997, an expedition led by my dear friend and sensei Michel Rivert, left Berlin for the Forbidden Territory of Tibet. Our goal was not to climb mountains, but after travelling over 14,000 kilometres, and crossing the forests of northern India, and then almost 5,000 kilometres of desert, to reach the Holy Mountain, the Kailash, we were intent on carrying out the ancient ritual of walking around the throne of the gods, the Parikrama. This involves going around the Holy Mountain, travelling always from left to right, along a path of some 55 kilometres. Before beginning this pilgrimage, the most holy of all that exist, we had to take a ritual bath in Lake



*Small cairns of stones left by the pilgrims.*





*Tibetan woman performing body-length prostrations at intervals throughout her circumambulation of Kailash.*

Manasarovar, which afforded us the merits necessary for the exacting experience of reaching 6,000 metres on the Parikrama. The entire area was dotted with small cairns of stones carefully carved by the pilgrims who had come to this magical land from all over Asia, often putting their very lives in danger. The traditional prayer of the Tibetans could be read carved onto the stone: OMMANIPADME HUM, “Hail to the jewel of the lotus.”

I could never describe in words the joy we felt when we saw for the first time the frozen summit of the

Kailash after long, hard weeks of exhaustion and austerity. All our past suffering melted away before the sight, or rather, the contemplation of the Holy Mountain. Knowing that we had reached the holiest place on Earth brought us an indescribable feeling of happiness. The shadows, the darkness and the bad memories dissipated just as the mist disappears under the caress of the benign rays of the awakening of the soul. We had been told that in these lands, one’s mental faculties were elevated and that a person’s sensitivity became infinite; that close to the Kailash, mysterious voices could be heard, and that visions or revelations were to be seen; that the obstructions to thought faded away, and that all that was dark inside oneself became light.

Other legends spoke (and we heard it from Tibetan lips) of the presence of supra-human spirits who help pilgrims in the ritual of walking around the mountain. Legends they may have been, or perhaps the hidden desire of the collective, unconscious mind; but it is true that this is a strange land, unique in all the world, a mysterious and terrible land, but infinitely fascinating. At the foot of the Holy Kailash one cannot avoid the profound feeling that one is before something sacred, before a symbol of the virgin, unexplored lands of the interior of humanity.



*Mount Kailash, Tibet, South face.*



To the people of the east, karma is the law of cause and effect. The errors or otherwise in life generate positive or negative reactions in that or in the following life. All of which cause an eternal process of reincarnation in which we purify ourselves by compensating our wrongful deeds with benign acts. Every thought, every word, every act is the seed of subsequent manifestations which tend to show us the correct path to freedom. In the west, we have still not realised the importance and the evidence of this natural law, and we understand it even less in its fundamentally creative purpose. On the contrary, submerged still in the ambiguity of the concept of good and evil, we interpret this basic law of the universe as a punishment or as a reward. And it is true that the extensive literature on the subject has not helped to clarify to any great extent this teaching. Whether we want to accept it or not, the law exists and nothing and no-one can escape from its cycle of actions and reactions. Nevertheless, far from being a fatal principle, karma can be voluntarily compensated, and even neutralised.

Tradition says that a single circuit around the Kailash purifies the karma of a whole lifetime, and ten times around the Holy Mountain will purify the karma of numerous existences. One

hundred and eight ritual circuits of the mountain will ensure freedom in this lifetime. It is certainly true though, that this ancestral rite is a very tough ordeal, and in order to carry it out it is necessary to undertake (and I can bear witness to this) a superhuman mental and physical effort, and pay a high price in enormous personal suffering. But all the ways to freedom and knowledge demand this from us, do they not? Let us follow them to heaven.



*High above a glacial valley leading off from Kailash, pilgrims pause at a monastery to view the sacred mountain. In the vastness of Tibet, they are but the latest to pass this way, just a few of the millions who have made their way, painstakingly from monastery to monastery, from century to century in search of the sacred. With the rigours of a devotion and tenacity which few in the Western world could even imagine, maybe some of these pilgrims reached their goal of Illumination and a final release from the cycle of birth and rebirth in material reality.*



# Boboli Gardens

*Bill Anderson*



**A** STONE'S THROW away from the Duomo or Cathedral in Florence there is a restaurant which was said to be the secret meeting place of Rosicrucians in the first half of the 20<sup>th</sup> Century, in particular during the fascist era of repression. As you walk through the streets of Florence, you may well wonder what sort of life Florentines enjoyed behind the facades of those stern palaces.<sup>1</sup> In the June 2015 edition of the Rosicrucian Beacon in an article entitled *The*

*Master of Careggi*, we read about Renaissance Florence and the *Accademia Platonica* or Platonic Academy based in the Villa Careggi owned by the Medici family who controlled the Republic of Florence at the height of the Renaissance. That article went at least part way to answering the question what actually went on behind the walls such palaces, surrounded by high walls, fertile gardens and luxury beyond belief. By the time this story starts, the Medici had become Grand Dukes of Tuscany.



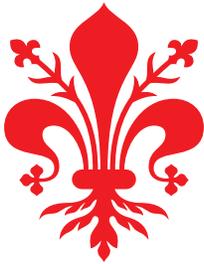


*The Piazza della Signoria in Florence.*



*The Ponte Vecchio.*

Florence, known by historians as the “Athens of the Middle Ages”, was one of the wealthiest cities of medieval Europe and is considered as the birthplace of the Renaissance. Life revolved around the two main city squares or piazzas, the *Piazza della Signoria* and the *Piazza del Duomo*. It was in the neighbourhood of these piazzas that the political life in the republic was played out. Of the two though, the Piazza della Signoria was the epicentre of power of the Florentine Republic itself and maintains today its reputation as the political hub of the city. The 14<sup>th</sup> Century *Palazzo Vecchio* still dominates the square, which it shares with the Loggia della Signoria, the Uffizi Gallery, the Palace of the Tribunale della Mercanzia and the Uguccioni Palace.



*Flag of the Republic of Florence & the Grand Duchy of Tuscany.*

## The Palazzo

The *Palazzo Pitti* is a vast, mainly Renaissance, palace situated on the south side of the River Arno, a short distance from the Ponte Vecchio. The core of the present palace dates from 1458 and was originally the town residence of another Florentine banker. The palace was bought by the Medici family in 1549 and became the chief residence of the ruling families of the Grand Duchy of Tuscany. In the late 18<sup>th</sup> Century, the palace was used by Napoleon, and later served for a brief period as the principal royal palace upon the founding of the united Kingdom of Italy in 1870.

## The Gardens

*A green meadow with beautiful flowers,  
A flowing stream circling the growing grass,  
A little bird, sadly singing of love,  
Will far better appease every desire.  
– Lorenzo de’ Medici –*

The Boboli Gardens (Italian: *Giardino di Boboli*) is a park in Florence attached to the Palazzo Pitti which is home to a collection of sculptures dating from the 16<sup>th</sup> to 18<sup>th</sup> Centuries, as well as some Roman antiquities. The gardens, directly behind the Palazzo, are among the first and most familiar formal Italian gardens of the 16<sup>th</sup> Century. There are artificial grottos, water fountains and garden temples, and the openness of the gardens, with their expansive view of the city, was unconventional for its time. They were hugely lavish, considering that access was strictly for members of the immediate Medici family only, and no entertainment or receptions ever took place there.

The gardens were laid out for Eleonora de Toledo, the wife of Grand Duke Cosimo I de’ Medici. The name of the gardens is said to be a corruption of “Bogoli”, a family from whom land had been bought to construct the gardens. Because the gardens lack a natural water source, a



*The Palazzo Pitti and gardens in 1599 – painting by Giusto Utens.*





*Palazzo Pitti Florence*



*Boboli Gardens*



conduit was built from the nearby river Arno to feed water into an elaborate irrigation system. Cosimo de' Medici (1519 – 1574) was the second Duke of Florence from 1537 until 1569, when he took office as the first Grand Duke of Tuscany. He is perhaps best-known today for the creation of the *Uffizi* (“offices”) which was originally intended as a means of consolidating his administrative control. The *Uffizi* now houses one of the world’s most important art collections, much of it commissioned or owned by various Medici family members.

The primary axis, centred on the rear façade of the Palazzo, rises on Boboli Hill from a deep amphitheatre that is reminiscent in its shape of one half of a classical hippodrome or racecourse. At the centre of the amphitheatre and rather dwarfed by its position is the ancient Egyptian obelisk brought from the Villa Medici at Rome. This axis terminates in a fountain of Neptune.

The Boboli obelisk, previously called the Obelisco Mediceo, is an ancient Egyptian granite obelisk, which was moved in the 18<sup>th</sup> Century from Rome to Florence, where it was erected in the gardens. The granite from which the obelisk is carved comes from Aswan and the inscriptions are dedicated to Atum, the deity of the city of Heliopolis. It is suspected to have been first erected in that city during the reign of Ramesses II. In the 1<sup>st</sup> Century CE, it was moved to Rome by the Roman Emperor Domitian (reigned 81-96 CE) and placed in the Temple of Isis in the Campus Martius, along with three other obelisks still in Rome.

In the 16<sup>th</sup> Century, Cardinal Ferdinand I de' Medici bought the 6-metre high obelisk in Rome and placed it in the gardens of the Villa Medici. In 1788, the obelisk was moved to Florence as was the ancient Roman basin made of granite that had been associated with the obelisk in the Villa Medici. It was erected near the centre of the Amphitheatre of the gardens in 1790, along the main axis



*Equestrian statue of Cosimo I in the Piazza della Signoria in Florence*

leading away from the palace. The obelisk is surmounted by a gilded orb and the base has four turtles. Underlying the traditional solar winged scarab to the top of the obelisk you can read the name and the first name of Ramesses II, from which the obelisk was erected. Entries, which are its titles, read: “powerful in all countries, the King, the Son of Atum.” The pharaoh is also called “beloved” of Atum and Ra, and this shows that the obelisk is directly from Heliopolis, the city of the “Sun.”

Giulio Parigi laid out the long secondary axis, the Cyprus Road at a right angle to the main axis. This road led up through a series of terraces and water features, the main one being the Isolotto complex, with the bosquets on either side, and then allowed for exit from the gardens almost at Porta Romana, which was one of the main gates of the walled city. In 1617, Parigi constructed the Grotto of Vulcan (Grotticina di Vulcano) along this axis.

The gardens have passed through several stages of enlargement and restructuring work. They were enlarged in the 17<sup>th</sup> Century to their present extent. The Boboli Gardens have come to form an outdoor museum of garden sculpture that includes Roman antiquities as well as 16<sup>th</sup> and 17<sup>th</sup> Century works.

In the first phase of building, the amphitheatre was excavated in the hillside behind the palace. Initially formed by clipped edges and greens, it was later formalised by rebuilding in stone decorated with statues based



*The Boboli obelisk*



on Roman myths such as the Fountain of the Ocean sculpted by Jean Boulogne (1529-1608), originally from Flanders but now better known as Giambologna, then transferred to another location within the same garden. The small Grotto of Madama, and the Large Grotto, were completed between 1583 and 1593.

Even while undergoing restoration work in 2015, the Large Grotto's statues are still on display and represent defining examples of Mannerist sculpture and architecture. Decorated internally and externally with stalactites and originally equipped with waterworks and luxuriant vegetation, the fountain is divided into three main sections. The first one was frescoed to create the illusion of a natural grotto, that is a natural refuge to allow shepherds to protect themselves from wild animals; it originally housed The Prisoners of Michelangelo (now replaced by copies), statues that were first intended for the tomb of the Warrior Pope Julius II (1443-1513). Other rooms in the Grotto contain Giambologna's famous Bathing Venus and an 18<sup>th</sup> Century group of Paris and Helen by Vincenzo de' Rossi.

## Grandmother Caterina

Both Cosimo and his son Francesco de' Medici are known to have been interested in alchemy and the hermetic arts, with the Boboli Gardens and the Palazzo Pitti being just two of the places within the city where you can still find traces of this interest. Cosimo's passion was inherited from his grandmother Caterina Sforza (1463 – 1509). Whilst in Florence, Caterina, who was raised in the refined Milanese court, lived in the villas which had belonged to her third husband Giovanni de' Medici, often staying at the Villa Medici di Castello. Soon, she

complained of being mistreated and living in a straitened financial situation. For many years she conducted a legal battle against her brother-in-law Lorenzo de' Medici for the custody of her son Giovanni, who was entrusted to him during her detention. In 1504, her son was finally returned to her.

With the death of Pope Alexander VI Borgia on 18 August 1503, Cesare Borgia, the Pope's son, lost all his power. Cesare, the *condottiero*, nobleman, politician and cardinal, whose fight for power was a major inspiration for *The Prince* by Niccolò Machiavelli (1469 – 1527). This reopened the possibility of restoring to power all the old feudal lords of the Romagna who had been deposed. Caterina lost no time in sending letters to adherents, and pleaded her case to Pope Julius II in her own name and that of her son Ottaviano Riario, but to no avail.

After having lost her last chance to return to her former power, Caterina spent the last years of her life dedicated to her children, in particular to her youngest son Giovanni (her favourite and the most like her in personality and character), her grandchildren, her "experiments" in alchemy, and her correspondence with former friends of hers in the Romagna and relatives in the court of Milan. Caterina was the direct ancestress of the later Grand Dukes of Tuscany and the Kings of Spain and France. Notable descendants include Marie de' Medici, queen of France, and her grandsons King Louis XIV of France and King Charles II of Britain; Diana, Princess of Wales (through illegitimate descendants of Charles II), and of course the present Prince William and Prince Harry.

## The Statue

In the Boboli gardens near the entrance to the left of Palazzo Pitti, there is a curious fountain showing an overweight male figure astride a tortoise: Bacchus (the Roman version of the Greek god Dionysos), the god of wine astride a tortoise. Setting aside the tone of playful burlesque which was such an integral part of Florentine Mannerist architecture, this statue can be interpreted as combining traditional symbolism with a concealed meaning.

One of the fables of the ancient Greek storyteller Aesop (620 – 564 BCE) is *The Tortoise and The Hare*. The tortoise is a symbol of wisdom and knowledge and the symbol of the ancient Greek city of Aegina, on the island of the same name. The seal and coins of the city show images of tortoises where the tortoise was at the time seen as a fertility symbol and an attribute of



*Statue of Bacchus in the Gardens*



Aphrodite (Greek) or Venus (Roman).

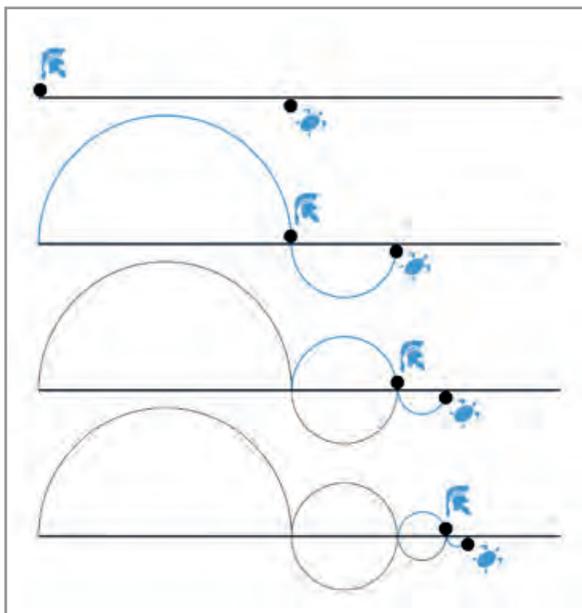
The ancient Greek playwright Aeschylus (525/524 – c. 456/455 BCE) was said to have been killed by a tortoise dropped by a bird. For mediaeval alchemists, the tortoise symbolised chaos. In Classical times, the story was annexed to a philosophical problem by Zeno of Elea (490 – c. 430 BCE) in one of many demonstrations that movement is impossible to define satisfactorily. The second of Zeno's paradoxes is that of "Achilles and the Tortoise", in which the hero gives the Tortoise a head start in a race. The argument attempts to show that even though Achilles runs faster than the Tortoise, he will never catch up with it, for when Achilles reaches the point at which the Tortoise started, the Tortoise has advanced some distance beyond; when Achilles arrives at the point where the Tortoise was when Achilles arrived at the point where the Tortoise started, the Tortoise has again moved forward, and so on and so forth. Hence Achilles can never catch the Tortoise, no matter how fast he runs, since the Tortoise will always be moving ahead. In a race, the quickest runner can never overtake the slowest, since the pursuer must first reach the point whence the pursued started, so that the slower must always hold a lead.<sup>2</sup> Of course there is no paradox actually, physically or mathematically, but that was probably not understood at the time. Yet, this paradox was the first stirrings of understanding of the mathematical concept of limits, the foundation of Newton and Leibniz's Calculus some 2000 years later.



Statue of Neptune in the Gardens

For the Greeks and Romans, Bacchus was the god of wine (represented by the fountain water) and was popularly associated with the excesses that might result from drunkenness. But at a symbolic level, these libations might be associated with inebriating Wisdom, which plunges those who partake of it into an ecstatic state. This means that wisdom might be represented either by the vine or by the wine produced from it. Indeed, since the earliest centuries of Christianity, wine had been seen as the symbol of gnosis, divine wisdom. His Greek name, Dionysos, means "God with us." Bacchus therefore represents the Supreme Deity, and when Greek civilisation was at its height, the devotees of Bacchus, the *bacchantes*, were in fact chaste virgin priestesses dedicated to the veneration of the god of wisdom. It was only later, when traditional symbols became distorted and traditional social values deformed, that Bacchus became the god of *bacchanals*, of excess, in a society that had itself become decadent.

Similarly, the tortoise was a symbol of the Great Work of hermeticism, which was based on the three main alchemical elements of Sulphur, Mercury and Salt. Sulphur was associated with the head of the tortoise (symbolising Heaven or the Upper Level). The shell was associated with the Earth itself (the Middle Level) and was associated with Mercury. Finally, there was the belly of the tortoise, an emblem of Hell (the Lower Level) and was associated with salt.



Zeno Achilles' Paradox. ©Martin Grandjean.

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1. Renaissance Florence on 5 Florins a Day by Charles FitzRoy ISBN:978-0-500-25162-1.
2. Aristotle, Physics VI:9, 239b15



# The Esoteric Garden

by Paul Goodall

*“Gardening is an active participation in the deepest mysteries of the universe.”*

— Thomas Berry (1914 - 2009) —

**A**LL OF us, I'm sure, if we are fortunate enough to have space for a garden, enjoy being close to our plants. Small or extravagantly large, each garden is a microcosm of hidden energies that on occasion we feel particularly in touch with. We can't put a finger on precisely the effect that our self-created bit of nature has on us, but when we feel physically tired or mentally drained, our gardens seem to have a magical ability to leave us calm in body and invigorated in thought. They are also havens of inspiration and many a poet and writer has benefited from their

captivating spell. We might say that the 'Book of Nature' is a veritable text, full of divine meaning, if we know how to interpret its manifold pages.

From a Rosicrucian perspective we understand this in terms of the Universal Mind and pantheistic philosophy where God is seen as being and residing in everything in the material and immaterial realms. This can be complemented perhaps by the traditional belief in India that plants are in perpetual meditation and attuned to the primal mantra Om, which is breathed out by the Sun and sent to Earth. This is succinctly and beautifully





summed up by Wolf-Dieter Storl in his 2001 edition, *Pflanzendevas* (The Spiritual Nature of Plants):

The primal mantra, embodied in light, is transmitted to us by plants in a life-giving process. Only plants are able to connect in this way the celestial and mundane realms. In the sacred language of the Vedas plants are designated by the word *asadhi*. The word is made up of *osa* (burning transformation) and *dhi* (vessel). In this sense plants can be regarded as vessels for the metamorphosis of the Cosmic fire.<sup>1</sup>

This is a profound mystical viewpoint that sees plants at the centre of an alchemical process of life, as agents between the sun and us. While we might disagree with some of the metaphysical principles in this passage, as Rosicrucians we can certainly identify with the Cosmic essence being evoked.

### Plant Alchemy

But returning to the quiet of our gardens, as we silently reflect on the greenery and life all around us, do we think of the vibratory energies manifesting and changing within it before our very eyes? Plants are continually working an internal alchemical process of transmutation; don't we just marvel at those time-lapse sequences in nature documentaries where we can observe their outer growth and transformation in such fascinating brevity and detail?

This inner alchemy is of course manifested in a very real chemical process called photosynthesis that is instigated by the photons of light generated by the sun. And this is where the Hindu viewpoint expressed in the quotation above contrasts, but also resonates in a deep spiritual way with real life science. Photosynthesis is the way a plant makes food for itself. The pigment chlorophyll in the "green" part of the leaves captures energy from the

sun and this powers the building of food from very simple ingredients, carbon dioxide and water.

Water, containing valuable nutrients and minerals, is drawn out of the soil by the plant's roots and passed up through the leaves where they mix with carbon dioxide from the air and are converted into sugars that are absorbed by the plant to make it grow. During this process the plant releases oxygen, and together with the absorption of carbon dioxide, performs a vital function in maintaining the atmosphere of our planet.

### The Elements

Taking stock of all the components in this energy cycle, we can see a working example of the interacting alchemical elements of Earth, Water, Air and Fire. Rudolf Steiner, the founder of the Anthroposophical movement, saw the four elements reflected in the constituent parts of the plant as follows:

- Roots = Earth
- Leaves = Water
- Blossom = Air
- Seed = Fire

In "*The Fire Within*" from the June 2008 edition of the *Rosicrucian Beacon*, we can make our own comparisons regarding the rotation of the elements operating in plants and humans. It's not hard to find an underlying complementarity between the two; especially if keeping in mind the Hindu philosophy outlined above.

The use of the elements in Japanese Zen gardens is self-evident; being loaded with esoteric symbolism and havens of deliberate manipulation of plants, water, rocks and architectural features, together with the use of wind, fire and suchlike, to increase the atmosphere of spiritual tranquillity. In the West, we tend to be a bit more conservative and remain within traditional and national



archetypal models of which there are quite a few. Not that there is anything wrong with that, of course; we get the most out of our gardens by remaining within our cultural parameters and the kinds we identify with in the West range from the cottage garden through to more formal arrangements. Ours tend to gravitate more toward the earth element with some emphasis on the watery side, whereas Japanese garden designs tend to combine all the elements in theirs.

Perhaps we also tend to work too much between a functional approach and one of aesthetic design where, for example, we want the patio to be large enough for a table, six chairs and a barbecue. In a small garden this might have a detrimental effect, being less conducive toward achieving a haven of peace and calm. A medium sized or large garden can have all the stops pulled out and there will be ample room to experiment. One can however combine functionality and beauty, even with some symbolic content. Read up on Japanese gardens to see what would be useful to you. They have much to offer.

## Heavenly Cycles

The energy of a plant is never stationary, there is always change, whether in a daily, monthly or annual rhythm. The all-important cycle is of course the annual revolution

of the earth around the sun, giving us our four seasons or spring, summer, autumn and winter. But there is also the ancient tradition of lunar gardening where planting and harvesting is carried out according to the lunar cycle.

Passages in the works of Homer and Hesiod suggest that the Greeks used lunar months. In his *Works and Days*, Hesiod in the 8<sup>th</sup> Century BCE, showed that he often used the constellations to plan the planting and harvesting of crops. In more modern times this system died out because of the increased use of fertilisers; but in recent decades the practice has been revived, largely due to Steiner's biodynamic agricultural system that he developed in the 1920s.

## Lunar Gardening

As we have been discussing lunar cycle based gardening, we might well ask, how does it work? There appear to be a combination of lunar effects such as the differing amounts of light reflected from the moon, its gravitational pull on plant fluids, the tidal effect on the water table and the distortions in the Earth's magnetic field.

Lunar gardeners believe the moon's gravitational pull affects the flow of moisture in the soil. This effect would be strongest at the new and full moon phases, when the sun and moon are approximately lined up with



Japanese Garden



the earth. It is weakest at the first and last quarter moon phases. So, to take advantage of the lunar cycle, the gardener must avoid turning the soil when it contains the greatest amount of moisture during the new and full moon period when reflected solar light and the gravitational pull is the greatest. The elevated moisture content encourages seeds to sprout and grow, especially with the light of a full moon since this is thought to have an effect on seed germination.

One particular modern advocate of this method of gardening is Maria Thun, whose books on this subject have influenced gardeners and farmers throughout the world. There is now an abundant literature on the subject of gardening by the moon, and annual lunar calendars have become indispensable for many gardeners.

### Practical Suggestions

There are several practical things we might do to help stay in touch with the natural world of our gardens. Concerning the moon and its effect, go out into the garden at night and just sit or stand still and quietly sense how the various energies are at work during the different phases of the lunar cycle. Try to empathise with how the plants are experiencing the moon's influence, and 'feel' if you can, how the plants respond to the moon's phases.

Gently hold the leaves or trunk and try to feel the vibrational energy within. Do it in daytime as well, picking



*Phases of the moon from new to full*

up on the Cosmic essence of the sun, feeling the life that is being received by all you see. Breathe in this Cosmic influence and feel the plants doing the same. Try these exercises at different times of day; they are very beneficial and place you in deep attunement with the myriad life-forms around you in your small patch of greenery. As you attune yourself to the subtle patterns of ebb and flow, and cycles within cycles, you will deepen your rapport with the plants and insects in your garden.

But to get back to my opening musing on the beneficial effect that gardens

give us. Our gardens are temporary environments allowing us some welcome respite from a world that seems at times the opposite of what we would expect from something so innately divine and wholly part of the Cosmic. During our time on Earth we encounter the bad or dark things in life as well as the good. This is unavoidable and is part and parcel of our progress towards self-knowledge.

But considering our garden plants, they have their roots in the darkness and shoots in the light, and their sustenance is gained from both worlds, above and below. We can learn from them that the path of our spiritual progress involves bringing these two metaphysical polarities of light and dark, sun and moon, together in ourselves in mutual harmony in our eternal quest to move closer to the God of our highest understanding.

1. English quotation from Christopher McIntosh, *Gardens of the Gods*, I.B. Tauris, 2005, p.138.

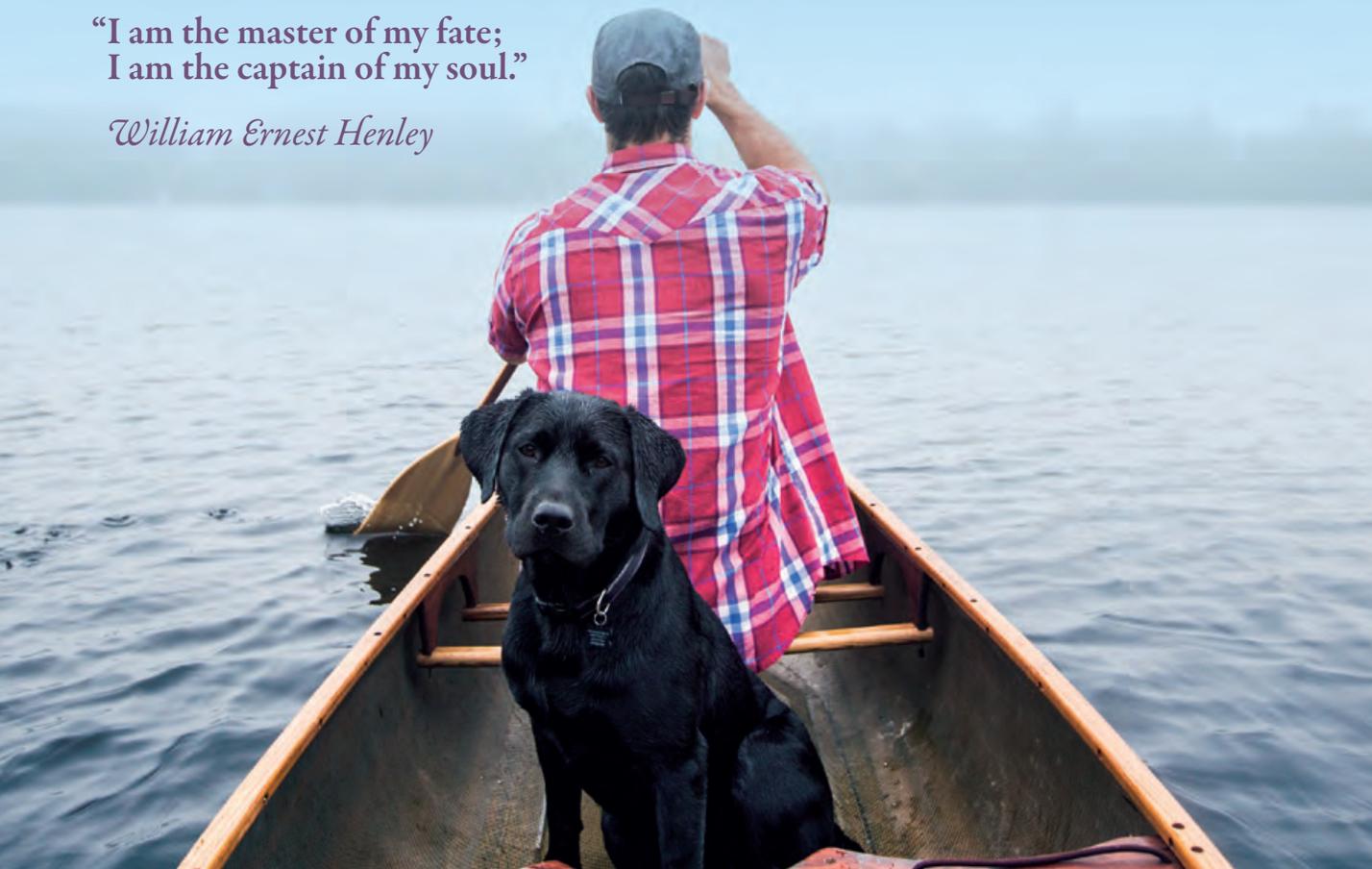


# Master of My Fate

by Ron Halbertstadt

“I am the master of my fate;  
I am the captain of my soul.”

*William Ernest Henley*



**H**AVE YOU ever been asked what your purpose in life is? Ask this of an acquaintance and the chances are you'll be looked at in amused puzzlement as your friend tries to work out if you're serious or not. Actually, the majority of people probably wouldn't be able to give any answer, let alone a focused one clearly expressing their true sentiments. The average person knows roughly what he or she wants in life: an easy job, well paid, lovely family, respect from others, etc.

But as far as any overarching purpose or goal in life? No, leave that for the 'intellectuals' they say, it's pretty much an academic exercise anyway!

Realistically, it was not always so; in fact it has been so only in relatively recent times evolutionarily. Neolithic man certainly had a very definite purpose in life; it was simple, direct, uncomplicated and urgent: survival! When faced with several alternative courses of action, he knew on what rock to base his decision, and chose whichever course



of action would most likely lead to survival. There were no neuroses, no confusions of values, no hesitations, just quick immediate action, seizing the moment before it was gone. Life was, as Tennyson said, “*red in tooth and claw*”, and it was for our ancient Neolithic ancestors, day by day, just a matter of survival. Life may have been dangerous, but it was certainly purposeful.

In some primitive cultures, the eventual introduction of concepts of the supernatural gave added meaning and value to the phases and rituals of birth, growth and death. The ancient Hebrews found their God and gave over their lives to the purpose of following His laws and spreading the message of His oneness among all people of the world. Although nations have since then risen and disappeared, this sense of lofty purpose has preserved the Jewish identity for three millennia. From its traditions sprang two other great world religions, Christianity and Islam, that gave meaning and purpose in like manner to the lives of countless millions of followers over the centuries.

The goal of the elite of ancient Greek society was to become as gods themselves. They strove to live “the perfect life”, an all-round, many-sided life of virtue and moderation though curiously for these inventors of “democracy”, this did not apply to their slaves, of which they had many. It was only when they began to lose sight of their ideal, that they began to lose their sense of purpose, and their culture began to decline. And Rome? The subordination of the individual to the glory of the state! All for Rome! This ideal may seem far from noble to modern eyes which have seen the modern variety of state worship precipitate numerous wars and suppression of human worth. Nevertheless, Rome’s system served the ancient Romans well for a time, and made them masters of the known world, only to see their glory wither and die when purpose was replaced by aimless self-indulgence, and ideals based upon by material self-gratification.

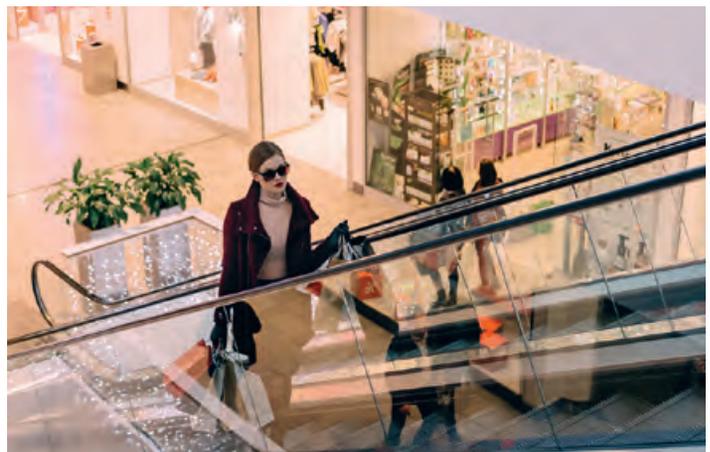
And so we come to our own times. What about the men and women who built America, Australia, New Zealand, South Africa and so many other ‘new’ nations? Their moral and spiritual values may not have matched those of the populations they supplanted, but they never doubted their purpose. The vision that gave force for example to the lives of the founders of the United States is stated clearly and explicitly in the American Declaration of Independence, the American Constitution, the Gettysburg Address, and in the legacy left by the pioneers, trailblazers and ordinary men and women who knew what kind of country they wanted to build for themselves and their descendants, regardless of those they excluded and subjugated in the process: their

slaves and the First Nation tribes. In their ignorance of wider values, they “knew” what they wanted, there was no ambiguity.

But what about us today? Survival alone is no longer enough of a purpose in life. The successful battles against disease and economic deprivation have given large parts of the world a good expectation of reasonable longevity. In developed countries at least, people can plan ahead with ease and assurance. Of course, the shadow of that ultimate battle looms over us, the mushroom cloud of unimaginable destruction, and more so today than for many decades. But this concept and its implications are so vast, so beyond the grasp of an ordinary human mind, that for the most part, our existence is affected by it only indirectly. We know that it is there but live our lives as if it were not. With our conscious minds, we expect to be born, grow to adulthood, marry, raise children and grow old in, we hope, material comfort.

**Affluence has become a god, and self-indulgence is its temple.**

Yet, this is not enough, for it amounts to merely existing, not living a meaningful life; there is no higher purpose than the gratification of our wants. Our ancestors found purpose in adhering to their religious beliefs in an orderly universe created by a just and loving God or Spirit. Today, traditional religions are declining and becoming outmoded. For the first time in history, they face massive competition. So what have we to hold onto to give purpose and meaning to our existence? We have material possessions, that’s what we have! Affluence has become a god, and self-indulgence is its temple. Ask your acquaintance again, “what is your purpose in life?” and were s/he to speak honestly, the answer would invariably reflect a desire for material advantages, primarily.





There is nothing wrong with these wants; they are human, worthwhile desires. But they will not work as basic purposes in life. They are not true-life purposes and can, at best, give us only temporary satisfaction. Are you earning as much as Miss Jamieson? Well, what about Bob next door? He earns more, so how can you be satisfied? And when you catch up with him, there will be Claudia who is ahead of you too. Do you have a new car? In two months, they are coming out with newer models; careful now, your reputation is at stake and you'll be left behind if you don't act!

However much you may possess, it will never be enough to fill your soul. There is always room for more, always a sense of incompleteness, a raw, aching gap. And this concentration on things and indulgences leaves less and less room for meaningful human relationships. So, the more we have, the more we sense our need for something more, or if we could only realise it, something else. But we do not realise it. When we are alienated from ourselves and others, we make the wrong decisions because we do not really know what we want and the decisions we make

are often governed by what we believe "people" expect us to do. We think we want power, when we really want love, refinement of emotions, sophistication of intellectual communication, genuine friendships. We may be seeking affluence, but what we really want is serenity. We may seek self-indulgence, but what we really need is a sense of oneness and connection with others, with humanity, with all the living things of the earth, indeed with the whole universe.

Have we lost our sense of purpose? Many old values have been discarded; Twitter and Facebook are more important than face-to-face evening meals and family discussions; an iPad looking up the latest gossip and online news is more important than the crisp feel of a good paper book to read from this evening; a virtual tour with avatars shooting at one around Athens' Parthenon is more important than the effort of going to see the real thing. So, have we really found meaningful things to replace the ones we have discarded as being too old fashioned? Are the new ones better than the old ones?

It is difficult to admit that one's life is purposeless, but until we realise that this may be the case, we will not be able to seek and find a new purpose and set new goals in accomplishing it. Finding a worthwhile purpose, and preferably one which transcends the sordid daily grind and greed, is a must. For without a higher purpose, something greater than ourselves to aspire to, we lose contact with that divine spark which uplifts and illuminates all living things willing to attune with it. We must become more than mere flotsam upon a meaningless, capricious sea of existence. We must find our rudder again and steer in the direction of a new purpose, and stay the course for as long as it takes until we can wholeheartedly agree with the words of the poet William Ernest Henley: "*I am the master of my fate; I am the captain of my soul.*"



# Traits of a True Mystic

*by Sven Johansson*



**T**O THE masses he was known as “Jesus the carpenter’s son” and for many he was believed to be nothing less than the one and only son of the Hebrew God. To his closest disciples however, this great master may not have been known so much as the only begotten son of God, an extraordinary human being with deep spiritual insight, great intellect, great power and compassion, but a person overshadowed with a holiness that surpasses all understanding.

Jesus had undoubtedly attained a high degree of spiritual maturity and wished to spread his insights and wisdom to as wide an audience as possible. And he exhorted others to follow his example of living a life of spiritual devotion to an almost impossibly high level, challenging them to do better and even greater things than he did. In the two millennia since he lived, he has been regarded by millions as the ultimate template for a mystic

from whom thousands of millions the world over have derived comfort, inspiration and even a reason for living.

Although the Christian gospels continue to inspire millions to live better lives, the details we can glean from them give us only a very broad outline of what the traits of a true mystic really are. Wide reading and research elsewhere is therefore essential in order to fill in the gaps; for there have been several other highly advanced mystics living within the sometimes suffocating boundaries of almost every religious faith there is. Some of these individuals, both men and women, have left us clues as to how, without leaving their religious faiths, they escaped the shackles of their confinement and incorporated into their lives the universal traits of a true mystic.

Great mystics lived before Jesus, many have lived after him, and even in our own era it is certain that some will be alive today. A mystic therefore does not necessarily have to



be a Christian, Muslim, Jew, Buddhist, Hindu, Sikh, Jain or Shinto, indeed need not belong to any religious faith at all; for a mystic transcends all attempts at labelling as s/he

**...mysticism is nothing less than our deepest quest for self knowledge.**

privately communes in the stillness of the heart, in a direct and unimpeded manner with his or her highest concept of a Supreme Deity. There is no mediation, no third party involved, no high priest, no pope, imam or rabbi..., only the mystic and God. And let us be clear, mystics are not restricted to the male gender as is commonly portrayed in old scriptures; there have been and are today as many accomplished women mystics as there have ever been male mystics from any era.

### Mysticism Misunderstood

Like 'meditation' the word 'mysticism' is greatly misunderstood. To some it evokes ideas of occult practices, incantations and 'strange goings on', and to a great many it is equated with the weird, the strange, the spooky, the unexplained. How sad it is that such misunderstanding exists, for mysticism is nothing less than our deepest quest for self knowledge. It is a self knowledge through which men and women of good will can have glimpses of their most sublime concepts of Good. Note that I did not say 'concepts of God', for there are some who do not accept that there exists a power, force or intelligence greater than anything a sentient being can conceive. Therefore, the intellectual notion of a higher form of 'Good', as in good human morals, good human virtues, decent human behaviour, fairness in our interaction with all living things, justice towards all creatures, good political governance, etc..., this more than suffices for such people as ideals to strive for.

But even if such ideals lack some of the 'heart' and depth that a belief in a personal God can have, we are never in a position to justifiably criticise others for the manner in which they find and pursue 'Good' in their lives. We should be very slow to judge others, for the labels we use to describe some of the really important things that move us and affect our lives differ from culture to culture, even though the experiences we have of those things, and which are symbolised by so many different words, are in their essence all ultimately the same!

Mysticism answers age-old questions such as: What am I? Why am I here? What is my purpose in life? But these and many other questions are probably not

uppermost in the minds of most people; for the mundane business of just "getting on with life" is such a powerful and all-absorbing task, that one can be excused at times for asking "who's got time for this?" Yet, if you or I could be a fly on the wall in the private life of each and every person in the world, even for just a month, we would soon realise that by far the majority of them have moments of reflection

where deeper existential questions most definitely arise. We cannot help but be nagged occasionally by the whole issue of our existence. Why are we here? What are we supposed to be doing? What is our ultimate purpose? The list goes on and on, and we know full well that we do not have all the answers..., at least, not yet!

### A Mystic Defined

According to Rosicrucian philosophy, a mystic can be defined as "*one who communes with the God of his or her realisation..., directly, deliberately, frequently and with confidence, in an all-absorbing, whole-being experience.*" For many others though, a mystic is not so much a person in tune with a personal God, as a person with extraordinary powers, of a virtuous character perhaps, deep and mysterious, and with powerful psychic abilities. Rosicrucian mystics certainly embrace these and many other qualities, but they are not ends in themselves, merely consequences of the manner in which their lives are governed while keeping in sharp focus the main task, namely, an ever closer union with their personal, highest concepts of that Supreme Deity, and a constant striving for purity of purpose and sanctity.

Many Rosicrucians are already accomplished mystics; but equally as many have not yet reached

**Mysticism answers age-old questions such as: What am I? Why am I here? What is my purpose in life?**

that stage and are merely aspiring to become mystics. Becoming a true mystic is a lifelong Rosicrucian task, but one that sometimes takes more than a single life can accomplish. Certainly the wish and life goal of every Rosicrucian is to one day become a true and accomplished mystic in every sense of the word. As far as Rosicrucians are concerned, there is nothing more worthwhile in life than to persist in the struggle to remain true to the high principles they have adopted as deliberate strategies of discovering their true selves. Personally I think there is no better objective for which to sacrifice everything;





*An inner certainty reassures them that they are on the right path.*

for without this quest and the chance of reaching that ultimate goal of complete mastery of the Inner Self over the passions and childish actions of the Outer Self, there is little else of value to strive for.

In their individual quests, they are of course tempted, tested and buffeted about like all ordinary people. But precisely because they are aspiring mystics, they are tested just that much more than others. And specifically, they are tempted to use their growing powers and special understanding for selfish rather than universal and selfless purposes. This is an ever present danger and as true mystics everywhere know, the easy path, the path that takes no account of personal failings, the path that does not test one in conditions where true weaknesses can be revealed..., that path may in some circumstances lead to quick and spectacular results, but at the same time may also lead to unbearable instability, unhappiness and eventually, complete ruin. Every accomplished mystic can take such a path and use mental and psychic powers for personal, selfish gain. But for the many that have done so, the personal costs were never worth it.

## Greater Challenges for Mystics

Aspiring or accomplished mystics are almost certainly tested with more challenging situations than people who care little about their inner growth; for mystics actively attempt to live by a higher law, and the demands of that higher law naturally imply the need for greater precision in personal thoughts, words and deeds. There is no escaping it, as our ability to choose is increased we are presented with ever more choices. And with more choices comes the need for greater powers of discretion. With a broad perspective of the world, the mature mystic can foresee the pitfalls of life long before becoming trapped in them. And whatever evasive action is needed,

can be taken before disaster strikes.

Mystics are generally more creative than ordinary people. More calculated risks are taken, deeper investigations are made. Experiments, exercises and the seeking out of the mysteries of existence are carried out with greater vigour and creativity than others. Mystics are deliberate in their actions and plan carefully in a way that attracts to them optimal learning experiences. And, like mature students who need no tutors to encourage them to study, true mystics will study their place in life and their reactions to it with purpose and deliberation without having to be asked to, indeed without any special encouragement from anyone. Mystics have their own inner motivation to go on against all the odds; for an inner certainty reassures them that they are on the right path and need only persevere long enough in order to achieve success.

They are active, curious and interested in many things, but also run into more obstacles, more frustrations and more opposition to their plans. As it has often been described, this is the 'straight and narrow path', but a path strewn in parts with boulders that have to be removed by the sweat of one's own brow. Yet if we consider ourselves to be true mystics, or at least if we aspire to become true mystics, this is our only true path to perfection, and one from which we may not deviate, not even for a moment's relief.

The technique of development that true mystics practise does however carry with it certain safeguards against defeat. They are protected in a way that ordinary people are not, for they are part of an *égrégoire* or group consciousness of psychic protection precisely because of their devotion to transcendent ideals that are common to the ideals of many others of high spiritual and moral values. And under the umbrella protection of those safeguards, they ease themselves slowly and with full



understanding into lives on a higher plane. Although such mystics live in the here and now in material reality, and are governed by the same physical constraints as all other people are, their true focus is on something immaterial and inward. Their single, most important goal is not of this world, but of a transcendent state of being far beyond the hustle and bustle of everyday life; and this they pursue above all else.

## Development on a Broad Front

The key to the successful evolution of a mystic lies in the great stability that comes from concurrently developing the entire being (inner and outer) on a broad front; never exclusively in one or two areas alone. Patience, tolerance and above all fortitude in the face of setbacks, are key elements of the mystic way. Slowly, steadily and securely, for as long as they follow the dictates of the higher laws of nature they have invited into their lives, their unique paths to perfection are revealed to them, and obstacles to their progress are removed.

True mystics have the experience of many incarnations to give them the strength and courage needed to go on against all odds. They know they are on the right path, for they see the results of their abiding devotion to their transcendent ideal. Their concepts of a Supreme Reality or God is ever before them and weekly and sometimes

**Their single, most important goal is not of this world, but of a transcendent state of being far beyond the hustle and bustle of everyday life; and this they pursue above all else.**

daily, changes for the better are taking place within them. Humble though their circumstances may be, they find peace, happiness and fulfilment that few others can honestly say they have attained. Their focus is on the goal, their hearts are with their God, and their paths lead straight to that ultimate of all states of existence, Illumination, or as Rosicrucians have called it in the past, the 'state of the Rosy Cross'.

## Essential Virtues of a True Mystic

With the spiritual maturity they have gained, they have learned the value of applying to their daily living certain commonsense 'virtues' to shield them from some of the more obviously wasteful and unnecessary struggles and temptations that most people are faced with.

And it is by putting these virtues into practice that they fortify and prepare themselves for the challenges that their karma dictates they must eventually face up to and overcome. The virtues they practise are not religious or moral allegories, but down-to-earth practical actions that have both long-term and immediate beneficial consequences. So what then are the essential virtues of a true mystic?

## First: Love and Compassion

First and foremost of the virtues is a deep and abiding love and compassion for all things in Creation. People of low character will enter and exit the life of every mystic, just as mystics are sometimes graced by the presence of good people too. But through it all, they love them equally, just as a good father loves his children, whether they are well-behaved or not, whether they are bright or dim-witted, and whether they love him in return or not.

Mystics can sense the faults and weaknesses of others, and they realise which lessons such people have yet to learn. Armed with that knowledge, their compassion for the struggles of such people comes to the fore, and they surround them deliberately and purposefully with the spiritual Light of their beings and do all they can to assist them to understand the full extent of their plight. Such people may not know the mystics who are helping them.

Indeed they may not care about their welfare, or even be grateful for the assistance they are receiving. But true mystics still silently hope and pray for the day that those they are helping, and especially those who are particularly malicious among them, will find the door that leads to their personal paths to perfection.

True mystics neither gossip nor engage in thoughts, words or actions that are intended to bring harm to others. Whatever harm they cause through clumsiness or inexperience, they immediately go about setting things right, even if doing so takes the rest of their lives. Their





*‘First and foremost of the virtues is a deep and abiding love and compassion for all things in Creation... as a good father loves his children unconditionally.’*

every act is in the interests of harmony, and they conduct themselves accordingly. Their love is freely given; it is outgoing and unasked for. They serve for the love of service, without thought of recompense. But their greatest and most overpowering love is for their Creator. However they perceive it, God is the closest, most helpful and intimate companion they have, the only one who is at their side at all times, though especially during their most difficult moments. With clarity and understanding they concur with the exhortation of the Old Testament authors and the master Jesus when they said: *“Love God with all your heart, with all your might and with all your understanding.”*

## Second: Gratitude and Humility

The second group of virtues are gratitude for all that life brings (both good and bad), and humility in accepting whatever their fate decrees. True mystics cannot help but feel humbled before the magnificence of Creation; for the more they learn of its intricate perfection and symmetry, the more they become aware of their utter insignificance in the broader scheme of things.

Because of their humility, they are therefore always ready to listen, always ready to learn, both from the meek and the humble, as well as from the arrogant and powerful; for lessons come from all quarters and at all times, and those with humility accept it from wherever it arises. Class distinction and privilege has no place with the law of Karma, and true mystics know full well that their most important lessons could equally come from the sewers of poverty and deprived lives as they could come from the stench of wealth and waste.

Without humility, many an opportunity of learning is lost. No person is so lowly or so unworthy that

something could not be learned from them. Similarly, no person is so arrogant, high and mighty that a mystic could not learn lessons from them too. A true mystic never takes offence, even under the gravest, most intimidating and unjust of circumstances. For taking offence or harbouring feelings of hurt constitute the most serious and damaging error of all; and against this the mystic remains constantly alert. Yet, should they, despite their best attempts at retaining their composure, still succumb, and if the harsh treatment they receive causes them to stumble briefly and lash out in revenge, they are quick to regain their composure, rise up, stand erect and correct their error immediately. And then with a spring in their stride and gratitude for the experience, they continue on their path, unperturbed and unencumbered by the past.

Their humility manifests as gratitude for all that passes their way. Everything that happens to them, whether pleasant or unpleasant, they accept gratefully as a part of their essential learning experience. They know how short

**True mystics neither gossip nor engage in thoughts, words or actions that are intended to bring harm to others.**

life is, and how soon their learning experiences on earth will be over. And so, with gratitude and humility, they accept all that life brings them, both good and bad, and daily thank the God of their realisation for the experiences and lessons that come their way.

## Third: Justice and Karma

The third virtue is a firm conviction that justice always prevails in the end, and karma is an inescapable law of life. True mystics know that they reap only what they



themselves have sown. With confidence, they view no actions ever in personal terms but as manifestations of the great lessons they are meant to learn through the operation of the inviolable law of compensation, the law of karma.

Even if their limited time on earth may not be long enough to see the full operation of this law, they have unshakeable confidence that the law is universally just and serves the best interests of all living creatures. True mystics cooperate with the law of karma eagerly and with enthusiasm. And if they know there is a need to answer for something they have done or for something they should have done, they do all they can to compensate for their error and bring on the learning process of karmic compensation as quickly and as thoroughly as possible.

At all times and under all circumstances, true mystics are just in their thoughts, words and deeds. And they therefore mete out their responses to life carefully and with thought; for they know that no matter what a person may do in trying to escape the operation of this inviolable law, the full impartiality and severity of its operation will eventually manifest.

They therefore abide by the principles of justice to the best of their ability and make their judgements only in fair and equitable ways. The Cosmic contains all things, knows all things, experiences all things; and true mystics judiciously weigh the arguments of both sides in any controversy before taking action in the best interests of all. They know they are not always deciding between right and wrong, but rather between two partial views of a single truth, like two observers looking at the same landscape, the one sunlit under a blue sky, the other lit only by moonlight. Both describe the same landscape but through different conditions of light and understanding. Both speak sincerely from their limited understanding and conditions, and both are therefore 'right' as far as their inner development permits.

Without the compensatory laws and impartial justice of the law of karma, there can be neither order nor peace, and Cosmic Law with its inherent universal justice for all, is openly invited to operate in the life of every true mystic, severe as that law may at times be.

#### Fourth: Discretion

The fourth virtue is that of discretion. True mystics are always discreet and never flaunt their powers or wisdom, even though these may be considerable. Those who flaunt what they know or use their powers ostentatiously to impress others, certainly have neither true wisdom nor

real power, and are on a fast-track to perdition.

There are always those who claim to have unusual powers, who claim to walk with Cosmic Masters, or to be specially chosen by them for elite tasks. Many claim to be messengers of God, but do not practise even the most basic of virtues they preach. The internet is filled with such fraudsters, some extremely wealthy and plausible sounding, but they must not be heeded. Their ends are for personal glory and financial benefit exclusively, and they are not worthy of being called even *aspiring* mystics, even though they may have accomplished a great deal in the past and may have accumulated great psychic powers.

True mystics are known by their writings, their words and above all, their deeds. With silence, sensitivity and discretion, they pass through life much as a gentle breeze can be felt but not seen. For most of us, they are the gentle



souls we know, respect and can trust with anything. But for accomplished mystics like themselves, they are like rods of Light of intense and scintillating brilliance, acting purposefully with speed and efficiency, and always entirely in secret in the interests not only of their own inner evolvment but especially in the interests of the inner lives of as many other beings as they can.



THESE then are four virtues of a true mystic; not the only ones, but important ones nevertheless. If anyone you know does not possess all four qualities then s/he is perhaps not much further along the path than you are. The most we can say about such a person, is that s/he may be an aspiring mystic, a neophyte perhaps who may be seeking all that true mystics seek, but who has not yet reached that point of ignition where something within fires up like the rocket engines of a spaceship and launches the inner life onto its definitive journey to self-mastery and human perfection on earth.



# Searching for Something Better



*by Eve Baker*

*Sow a thought and you reap an action;  
Sow an act and you reap a habit;  
sow a habit and you reap a character;  
sow a character and you reap a destiny.*

*— Ralph Waldo Emerson —*

*Ashdown Forest, East Sussex*

**W**HAT IS the discontentment which creates such restlessness among people nowadays? Some say it is an overzealous search for perfection, others for an over-fastidious nature, never satisfied with anything, always seeing the flaws rather than the small signs of perfection. There are many reasons I suppose, but foremost among them is I believe

an inner sort of blindness to the obvious, an inability to recognise the most treasured object of our quest when it passes before our very eyes. And there it goes, out of sight, and we simply go on searching, never remembering for a moment that we once had it straight before us.

I remember one summer, looking for a suitable subject to sketch on the Ashdown Forest in East Sussex,





*Friends Clump - Ashdown Forest*

only a mile or two in fact from our beloved Greenwood Gate, headquarters of the Rosicrucian Order in the United Kingdom. I wandered about from place to place, considering first the group of pine trees making up Greenwood Gate Clump, then Kings Standing Clump, then over the gorse a distant view, a quiet pasture on a slope leading to up to the airman's grave at Duddleswell, and a valley and stream cutting a narrow channel between grassy banks overhung by alders. Somehow, none of these were right. I wandered from place to place, becoming more and more despairing, eventually returning to the pine trees of Greenwood Gate clump that I had originally considered. During the interval, the light had changed. They appeared different. It was a hot day, bringing about the aromatic perfume of the pines and the gorse. Light shimmered round them in quivering vibrations although the air was still, a windless day.

**How often do we look at things, seeing more readily what is wrong than what is right? And very often we allow the offending detail to assume exaggerated proportions.**

Several hours I spent sketching those trees, well over a hundred years old, looking at them differently, more intently, so that I became aware of their strength, their grace, their real identity as living forms. My finished sketch was not particularly good and has long since been destroyed, but the memory remains clear and strong as one of perfection rejected at first but which was there, awaiting acclaim. The subject, the day, the situation all offered ideal combinations for my purpose; yet I took so long to see with perceptive eyes. I could so easily have

failed to see altogether what was already there through my own fault-finding criticism.

How often do we look at things, seeing more readily what is wrong than what is right? And very often we allow the offending detail to assume exaggerated proportions. Perhaps that is how I first saw the group of pine trees, finding not what I was looking for, seeing some not quite satisfactory aspect, a line that failed to please, or some detail wrong, so that I turned away, dissatisfied. But later, through a moment of illumination, when light had brought the trees and me into focus, there were no wrong aspects, it had been right all along.

Sometimes, I wonder if it is our destiny to see so many things in such a distorted way that we are forever frantically making changes in order

to improve things. Perhaps this is what the allegory of the Garden of Eden is about; that man, through trying to improve on perfection, caused himself to be removed from it in consequence. This could be one interpretation, for ever since then it seems, all down the ages, we have a long saga of human arrogance and pride, trying to improve on things, changing them, and often leading to destruction. Everything has become so impossibly complicated that it is now difficult to accept anything simple as perfect and entire without trying to improve on it. Has this always been a quality of the human mind, or has it developed as civilisation have evolved? Have we always been more prone to making errors before finding out that things were better left undisturbed, that the original had a rightness that cannot be improved upon..., after we have damaged it?

There seems to be a tantalisingly strong impulse to say or think that if only certain things were changed, were in another place, were larger, or of a different shape, were somehow, anyhow other than what they were when first encountered, they would be so much better. And then we find much later, after much disappointment and bitter experience, that they were fine as they were, in fact much better before anyone interfered with them! We are told that this is how we learn, but it seems to be a long, confusing and damaging process; part of evolution no doubt, but perhaps one we grow through to a wiser, more perceptive stage of knowing. I can envisage a time when matter is not such a dominant factor as now, when it will no longer be necessary "to do" in order to find out what is wrong with what we are doing, for the faculties of mind and intuition will be allowed greater scope, and we will perceive with direct understanding what we see now only dimly.





We have upset the ecology of our world to such a grave extent that it is still uncertain if it can be redeemed. We admit that the warnings which were given by certain more far-seeing people were right in their predictions. Global warming, species extinction, loss of habitat, overpopulation, the list goes on and on what our species has done. The predictions have been proven to be true and the consequences for all life on Earth are increasingly dire. We have a lesson to heed here: *if nature ain't broke, don't mess with it*, and this is the direction in which true progress should lie. This is the further development to encourage, the ability to see and to know directly, intuitively, without doing anything, precisely what the ultimate right action for this time is.

And yet, I suppose, we all rush in and make what alterations to our environment that we decide on, with the best of intentions, thoroughly convinced that our actions are right. How often are gardens planned, only

to be re-designed a short while afterwards, on further consideration! I well remember well how at one time we collected stones and suitable rocks to build a rockery in our own cottage garden, feeling quite sure that it would give us what we required: colour with the minimum of labour, thinking that aubretia and arabis, saxifrage and London Pride and similar rapidly spreading plants would grow quickly and thickly, preventing the weeds from coming through. To some extent, this was correct, and the plants spread and flourished as we hoped; but the more pernicious weeds still provided a problem. Couch grass and ground elder were rampant and their roots were able to extend beneath the boulders and become matted with the plants.

**We have a lesson to heed here: *if nature ain't broke, don't mess with it*, and this is the direction in which true progress should lie.**

Eventually, the only answer to the problem was to dismantle the rockery, laboriously to unearth all the stones, some of which were of a considerable size and weight and moreover had become quite deeply embedded in the soil, and somehow to dispose of them. Our final conclusion was that the original lay-out was better as it had been with beds that could be regularly dug and cleaned. So this is what we reverted to and has since worked perfectly satisfactorily. One such error was not sufficient, however!



There was another occasion when it seemed that a flower bed to tend would prove easier than so much grass to mow each week, in the foolish illusion that periodical weeding would suffice to keep it in order. Again, this was another theory that was valid only in argument. In practice it was much more arduous to mow the paths around the beds than to go straight across the whole area.

On a less personal level, taking the countryside as a whole, we may recall when there was a wide-scale extermination of wild flowers growing on roadside verges, termed “weeds”, in comparatively recent years, until a uniform green of nothing but grass was achieved. Then people began to miss the flowers they had so systematically banished. Not only did wide expanses of unrelieved grass seem monotonous but bees, butterflies, moths and other very desirable insects declined alarmingly. There was an ominous deadness with the verges. The flowers had many virtues which were not acknowledged until they were not there.

**This must be our goal, to learn to see when a thing is perfect and not to damage it.**

So, flowers are being encouraged once more, colour is reappearing, the glorious gold of dandelions and orange-tipped butterflies, patches of rosy-pink centaury, delicate spikes of agrimony, the royal purple of knapweed, majestic mullein, starry marguerites, dainty poppies and dusky marjoram, are all coming back to our verges, making them less tidy but more habitable for all the other life forms. All we have done is bring things back to as they always used to be. Once more, things have been found to be better had they been left alone. In spite of many remembered incidents such as these, people still go on gilding lilies, painting roses, failing to know perfection when it is right before them, deceived perhaps by the very simplicity of perfection into thinking that there could be something better.



We have been told that our earth is “a planet of schooling.” This we interpret to mean a place of learning by doing, where endeavour must be seen as busy effort. This may indeed have been right up until recently, but do we need to go on doing things in quite the same way?

Most of the instances I have related may have been of trivial events to prove a point, but there are many others connected with our modern way of life that are constantly proving equally foolish. In horticulture, for example, artificial plant-feeding is rapidly giving way to a return to organic substances. Intensive methods of farming are being considered dubious and widely condemned in some circles, with an increasing inclination to resort to a more natural way of husbandry, even if the yields are far lower.

Natural law is stronger than we gives it credit for. It is capable of maintaining a balance if allowed to, if just left to its own devices. But this does not mean nature-run-wild, without restraint, or that it does not need some fostering and encouragement. It does however imply greater observation, thought extended both deeper and wider; the encouragement of a greater sense of wonder and respect for all life, indeed a deep reverence for it. This way we will be spared much waste of labour, energy, despair, disappointment and expense. This way will humankind make greater strides of progress than by any amount of over-busy activity.

This must be our goal, to learn to see when a thing is perfect and not to damage it. Then, by perceiving the perfection, identifying ourselves with it in recognition of its superb refinement and economy. From this we learn a vital lesson, one of the most important that our time on earth was meant to teach us. There is no need to rub something out and draw it again when we have learnt to identify perfection. Nor do we even need to try and make a replica of perfection, for we can become part of it even if only momentarily, if we learn to observe with sensitivity. Perhaps that is why, when I see again that group of trees in the Ashdown Forest, I never fail to recognise them. And now I always see them as I did in that moment of revelation, in perfection.

Our world can be perfect once again, when we have ceased trying to improve what needs no improvement, doing things the wrong way through over-elaborate schemes and deceptive practices, out of ignorance and arrogance. If we stop seeking for something better, we may then give the perfection which is already here a chance to make itself known to us. We cease looking but learn to see.

*Not a day passes over the earth, but men and women of no note do great deeds, speak great words, and suffer noble sorrows.*  
— Charles Reade (1814 – 1884)





# KIKI

by Dick Povey  
(1921 - 2014)

**D**O CATS have a psychic awareness and bonding with humans with whom they are closely associated? The following anecdote, true in every respect, convinces me that some, if not all, do. The story concerns Kiki, a pet Siamese cat.

Arriving home one afternoon and feeling a little weary I walked to my bedroom, removed my jacket and hung it in the wardrobe. I noticed Kiki fast asleep on my bed. Without speaking to her as I would have done had she been awake I went through to the lounge, passing my other two cats resting in the dining room and briefly talked to them.

In the lounge, I laid down on the carpeted floor on my back and relaxed. My relaxation must have been complete for within a few minutes I had a strange experience. A feeling of approaching death gradually came over me. Never before had I known such a feeling. I felt the life force within my body diminishing as if it was evaporating into the air and with it came total calm and resignation, and a sense of utter peace. I have never been afraid of death, or "passing through transition" as we Rosicrucians call it; but I was impressed by the beautiful and restful way it was occurring..., how lovely!

Then I suddenly became aware of those I was about to leave..., my wife, my children. I couldn't just leave them like that I decided! I had to do something about it. I resolved to stir myself, to get up, but I couldn't. The sublime feeling I had swept aside all motivation I tried to muster, even though I knew that I was within a few of minutes of breathing my last breath. I was beyond all power to do anything about it. Just a minute or two more and the ultimate peace and tranquillity of the Cosmic would be mine.

But I had not reckoned on Kiki! Out of the corner of my eye I saw a movement in the doorway. Kiki was walking straight towards me. There was no hesitation, no stopping,

just a positive, purposeful and determined striding in my direction. She stopped next to my chest, raised herself upon her hind legs and with her fore legs started pawing rapidly on my chest. It may seem ridiculous that a small and gentle little cat was performing first aid on a human. Yet this is what was happening. She knew that I had to be shaken out of my tranquillity; I had to be disturbed and she was making sure she would do just that! I was mildly annoyed by her intrusion and told her to go away. But she just ignored me and carried on pawing.

Somehow, I had to stop her so, raising myself on one elbow with great difficulty, I pushed her away. With that movement, the life force suddenly rushed back with all its strength and vigour, I felt it powerfully return and revive me rapidly. Kiki had succeeded in doing what she had to do. She had saved my life and she knew it. For two or three seconds, she looked me straight in the eye, then turned and walked back the way she had come.

I got up and sat on a chair and gave thought to the experiences of the last few minutes. I had been on the very brink of death and I had not the slightest doubt of this. One of God's creatures whom I had loved dearly had saved my life. I made my way back into the bedroom and there Kiki was once again fast asleep on the bed. Can it be denied that even in her sleep she had a psychic urge which awakened her and sent her to me and that intuitively she had known just what had to be done? Thank you, Kiki. May the Cosmic bless you, even though you yourself have since passed through the Great Initiation to the hereafter. I will follow you there one day, of that I am sure, my dear, dear friend.

*Dick followed Kiki on Thursday 29<sup>th</sup> May 2014, having spent 73 years as a dedicated Rosicrucian, devoted in countless ways to the high spiritual and humanitarian ideals of the Rosicrucian Order.*





# REINCARNATION

*A personal encounter  
that changed my life*

*by Peter Lawrence*

**T**HE IDEA of reincarnation has been around for thousands of years, and we can see theories of it in various forms in many ancient cultures. In its simplest interpretation, reincarnation is the philosophical idea that when we die, an aspect of our previous living being begins a new life or incarnation in a different body. In our present incarnation however, we are unable, for the most part, to remember any details at all from previous incarnations. And that is why, for most people, reincarnation is merely a theory and a belief.

However, there are things we can do to try and induce a recall of events from past lives. Experiencing memories of this sort helps us to understand various aspects of our present nature and circumstances, and helps us as well to make sense of some of the challenges and circumstances of our current incarnation. For myself, the process begins with an intense, longing visualisation, followed by an ardent prayer, and ending with a period of deep meditation in which my purpose is to connect with the energy-forms from former lives in order to allow



me to perceive images, sounds, smells and emotions to filter up to my outer, day-to-day conscious awareness. In all humility I would now like to share with you one such attempt I made to recall a past life, for what was special with it was that it was for me the first time it succeeded:

Following the final of a series of intense visualisations I had done regularly for several weeks, and prayers I had uttered on many occasions requesting an accurate recall of some event from any one of my past lives, I tried to enter a meditative state with great yearning to experience some aspect of a past life. As I attempted to enter a full meditative state, I was sidetracked by the thought that many more people must have died as poverty-stricken peasants than well-to-do people; and the chances are that most of us, if reincarnation is to be believed, would have spent most of those lives in very humble circumstances. Then slowly I began to feel the life and times of a common peasant from my own past. Suddenly, without warning, my reverie took on an entirely different nature, and I felt myself both in the present, slouched in a chair, and as someone else, lying on a bed of hay.

I allowed the situation to unfold and was soon engulfed by the following vision: It was a warm day in late summer, and people I knew well were working the fields. I was lying in a rough adobe shack, the walls covered in black soot, making the place gloomy, despite the occasional shafts of sunlight. Flies were buzzing around a black pot beneath which the last of a small fire was smouldering to extinction. I recall having told those dearest to me that I would be alright and they must tend to the fields. But their eyes had betrayed their sorrow, for they knew my end was near. The wonderful smell of the fresh straw brought back happy memories of a carefree childhood, and suddenly all went quiet and I felt at peace. The pain that had racked my body for months had gone, and I lay motionless before a silence that brought with it an incomprehensible presence of awesome proportions.

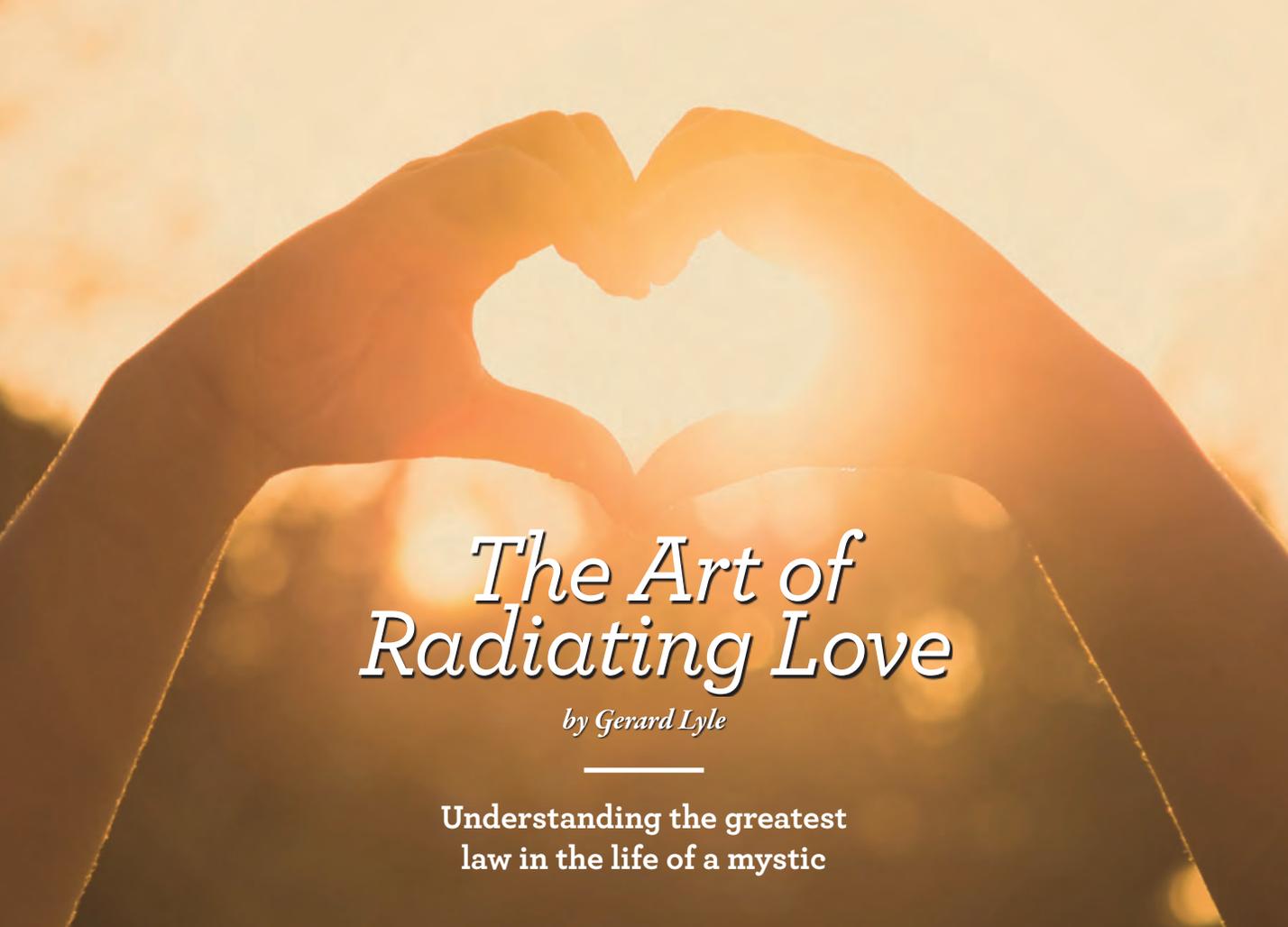
And then I knew with total conviction that I was

dying at that very moment. There was a heightened feeling of peace and the release of something that had been constrained, like a bird leaving a cage. With complete detachment, I could see the ones I loved, hard at work in fields not far from the shack. I could as well see my emaciated body partially covered in tattered rags and knew that this was how they would find my dead body when they returned from their back-breaking work. I felt no deep emotion, only a certainty that my time was up and that by the evening, there would be more a matter-of-fact acceptance of my death than any deep grief by anyone. And then I was floating away, past the fields I had worked all my life, towards a light that grew brighter and brighter until it was the only thing that existed.

This intense energy filled me with an indescribable sense of peace and continued purpose, intermingled with a touch of sorrow for those I was leaving behind. And as quickly as I had departed life that time, I started remembering the life I was experiencing in the here and now, and with a jolt I was fully awake, conscious and aware of what I had experienced. That brief experience, perhaps mere seconds, changed me at a deep level. But the all-consuming intensity of reliving a brief period from a past life, turned my speculations about the possibility of reincarnation from a belief into a certainty due to this powerful reliving of a brief period in a past life.

Since that day, I have had several other experiences from past lives, though I have never been able to associate times or places with them. The initial breakthrough experience was I believe a special gift, and has brought with it a patient acceptance of all that happens. I have lost the urgency to 'get ahead' with my spiritual development, for I know it will happen in its own time, at its own pace and no faster than I can process and turn into my own inner wisdom. But I also know that my inner spiritual maturation will happen only if I make it so, through my own efforts. I wish you a similar experience and hope it will bring to you too, a new meaning to the word *reincarnation*.





# *The Art of Radiating Love*

*by Gerard Lyle*

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## Understanding the greatest law in the life of a mystic

**O**NE OF the great spiritual ideals of the heart of humanity is to be a channel for Divine Love. Most of us have not reached this goal yet, but there is something we can do while learning to be become such a channel. We can radiate love consciously, deliberately and consistently, through all difficulties, and especially when we face difficulties ourselves.

Negative emotions such as anger, jealousy, greed and hatred create a great deal more 'splash' than positive virtues such as love, compassion, tolerance and patience. Although we may at times succeed in radiating true spiritual love for short periods, we may not yet have developed the qualities of detachment and discrimination which such love requires. Doing so for much longer periods of time, and finally being able to do so 'for keeps', is a giant leap forward and quite different from having occasional quiet moments of love towards all humankind.

The crucial difference between those who radiate love for a while and those who radiate it throughout their lives, lies in the more refined motivations behind their thoughts and emotions, and how deeply they understand them. Most people lack the ability to differentiate between the subtler regions of vastly different emotions such as love and compassion on the one hand, and hatred and selfishness on

the other. And not noticing these subtler refinements, they end up thinking they are being kind and compassionate towards others while in reality, their motives are a lot less pure than they would want to believe.

This does not indicate bad or insincere people, merely people who have yet to accomplish the level of inner control necessary to apprehend and alter hidden thoughts and their accompanying emotions which go counter to what they are valiantly trying to manifest in their outer, objectively conscious lives. In our lives it is always the subtler motivations behind our thoughts and emotions that need to be watched with an eagle-eye; for these, usually hidden motivations, are what cause us to act in most cases..., not the outer, more obvious motivations of which we are consciously aware.

We can therefore easily become distracted from radiating unconditional love, or failing to grasp why today is a day when we're just not up to it. Such 'off-days' indicate that we need to work much harder on honing our ability to discriminate between the subtler vibrations of our thoughts and emotions, and not merely be aware of the dominant, outwardly manifesting ones. And a good way of starting this is by trying to be conscious of the feelings we have when we do good to others, when we





show kindness towards others, when we help others at the expense of our comfort and convenience, but also much to their gratitude. And if we do not feel deep gratitude for assisting in these ways, then we can be sure we have deeper, more subtle motivations that run counter to our best intentions and need to deliberately and with resolve continue doing our best to help others until we feel from deep within, what an honour it is to serve.

**...if we want to radiate love with a high degree of consistency, the first step is to learn to more correctly discriminate between the various subtle thoughts, feelings and vibrations we generate.**

Few of us are fully aware of the subtler aspects of the thoughts and feelings that go with the vibrations that are set up when we help others. When there is a clear and blatant difference between feelings such as love and hate, we are painfully aware of the difference. But most of us are unaware of deeper subtleties when the energies involved are not great. I have heard a person say: *“Oh, I radiate love all the time. It’s automatic with me because I’m a very loving person.”* Yeah, yeah, we’ve all heard it, and a few hours later s/he’s angrily arguing with someone or complaining about something, and for all practical purposes could not possibly be radiating love. Therefore, if we want to radiate love with a high degree of consistency, the first step is to learn to more correctly discriminate between the various subtle thoughts, feelings and vibrations we generate.

Those thoughts and emotions can at times be like the “butterfly effect” in which a single butterfly flapping its wings once deep in the Amazon forest could be the knife-edge trigger that turns a mere Atlantic storm into an Atlantic Hurricane. The subtlest and most hidden of our thoughts and emotions could have similar effects on us, changing our outer behaviour in profound ways. So

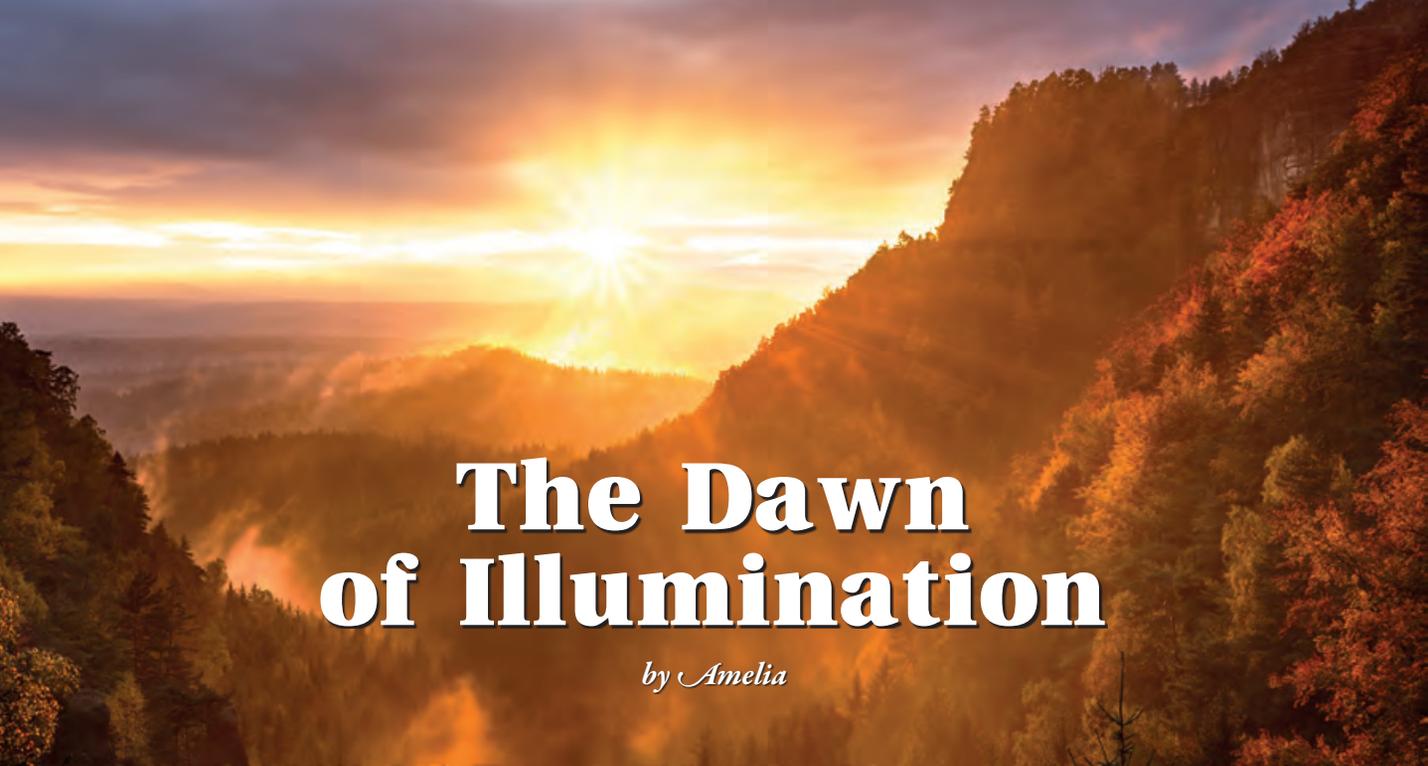
remember, there are times when the margin for error is nil, though thankfully such times are few and far between.

The second step is to hone our ability to detach ourselves from our situation, to so-to-speak fly up above the terrain of our karma and see how we’re truly doing; not how we *think* we’re doing but *actually* doing. In an old Rosicrucian article entitled *“Happiness and Desire”*, Margaret McGowan explains that perfection of the emotions entails affectionate detachment: *“...to love everything but not to be attached to anything.”* In any given situation, relationship or feeling, there is both a negative and positive aspect. If we are not careful, we may find ourselves progressively paying more attention to the negative aspects and less to the positive ones. We must make a choice as to how much attention we are going to give to the negative or positive in anything. Often people are immediately attracted to and identify with the negative aspects and justify their actions with a reason later on. An impartial person is capable of making a choice and looking at the situation in all its aspects. Most of us however, never consciously step back calmly and look over our options.

When we have developed detachment to a high degree, we have accomplished the second stage of the art of consciously and consistently radiating love. Without the two stages of discrimination and detachment, our efforts at radiating love will be an on-again, off-again affair, even though we may honestly believe, though all the time deluding ourselves, that we constantly radiate love.

It is a simple matter of stopping during the day and gauging what mood or attitude we’re manifesting, and perhaps logging the information in a journal. Then, in a month or so, we check our journal for an accurate tally of the frequency of love versus those manifestations other than love. This will not only give us valuable information about ourselves and our emotional state, but also give us a way of checking our progress in the art of radiating love consciously and consistently. As we apply our art, we simply keep our journal up-to-date and periodically check to see the degree with which the art of radiating love is manifesting for us.





# The Dawn of Illumination

by Amelia

**A**TOP A mountain high, a man of antiquity one night looked up towards the heavens and beseeched the gods to answer a few small questions: *“Oh great and wonderful rulers of the heavens and all below them..., what is the reason for my being? Why do I have life? And what is the purpose of my being in this world, when the stones and the deep earth have neither purpose nor life?”* Unknown to him, he had expressed a yearning which hundreds of generations of humans before him had spent entire lifetimes pondering without reward. The blackness about him was total, the air was still, the gods’ presence could almost be touched, but there was no reply!

After a while and with a heavy heart, he yet again looked outwards and around in the inky blackness. And looking up at the starry abode of the gods, he again beseeched them in even louder tones for an answer to his greatest question. But all he received was silence from an intangible but awesome presence he knew was watching him. No reply, no gods appeared, only a silence broken by the faint, dead ringing in his ears. He was frightened and believed he could feel the gods now staring at this impetuous squirt with its temerity to disturb their eternal peace. He had gone too far he thought, and feared what would happen next.

Frightened and deeply distraught, he wondered why, since the gods already knew his deepest wishes, indeed his every thought, would they not help him to discover the crucial reason for his existence? Why would they not tell him what his purpose was, what he was meant to be? And all the while the darkness clutched him in its embrace: darkness without, darkness within, and the yawning, threatening gape of universal silence.

Eventually he sat down and lay against a rock while looking up at the gods in their starry abode, wondering, wondering, wondering, as calmness overcame him and a warmth and peace embraced his body, insulating it from the chill of the night. When he awoke, there was an orange glow on the Eastern horizon, and he faintly perceived the distant approach of *Eos*, the brilliant, undefeated goddess of the dawn approaching from the East in her golden horse-drawn chariot.

The dawning began, the goddess and her entourage not far behind, and the man felt, emanating from the deepest recesses of his being, an answer beginning to emerge. Gently, at first almost imperceptibly, he began to understand that it was not towards the gods that he should look for answers to his questions. No, it was to the Supreme Deity already within his being, that the reason and purpose of his existence lay, plain as daylight, brightly lit by the fiery goddess of the dawn as she appeared above the horizon, with meaning, reason and purpose in her every move. As the warm rays of the sun bathed him in comfort and solace, he understood for the first time that the *reason* for his life was whatever he chose it to be, but its *purpose* was destined from birth to express as perfectly as possible the inner holiness of which he was composed, and of which he was now, for the first time ever, completely aware.

This was the first true dawning of life for him, and he had found a different direction to navigate the remainder of his days beneath the beloved gods and goddesses in their eternal abode. The man had found his way out of darkness and silence by simply looking within to his own Sacred Centre. And to him it was the most beautiful dawn he had known: illumination without, Illumination within, and the source of all Light, Life and Love in plain sight.





# 2019 – AMORC World Convention

From Wednesday 14<sup>th</sup> to Sunday 18<sup>th</sup> August 2019, Rosicrucians and their families and close friends will be travelling from the world over to the ancient Etruscan, Roman and Italian city of Rome to attend the Rome Rosicrucian World Convention.

Rosicrucian conventions — whether in Brazil, California, Sweden or Spain — attract several thousand members every four years to celebrate and re-dedicate themselves to the higher human ideals by which all people of good will and spiritual aspiration strive to live.

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-- MOUNT KAILASH --

There is no place more powerful  
for practice, more blessed, or more  
marvelous than this. May all pilgrims  
and practitioners be welcome!

-- Milarepa (1052–1136) --

