

# Rosicrucian Heritage



No:2-2008



# The Rosicrucian Contribution to Peace

I contribute to Peace  
when I strive to express the best of  
myself in my contacts with others.

I contribute to Peace  
when I use my intelligence and abilities  
to serve Good.

I contribute to Peace  
when I feel compassion toward  
all who suffer.

I contribute to Peace  
when I see all men and women as my brethren  
and sisters, regardless of race, culture or religion.

I contribute to Peace  
when I rejoice over the happiness of others  
and pray for their well-being.

I contribute to Peace  
when I listen with tolerance to opinions that  
differ from mine or even oppose them.

I contribute to Peace  
when I resort to dialogue rather than  
to force to settle any conflict.

I contribute to Peace  
when I respect nature and preserve it  
for generations to come.

I contribute to Peace  
when I do not seek to impose my  
conception of God upon others.

I contribute to Peace  
when I make Peace the foundation of  
my ideals and philosophy.



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State Housing Estate, PMB 1220,  
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NIGERIA

Tel: 087-230340; 235495;  
235670

01-4961402 (Lagos State)

Fax: 087-235497

Email: enquiry@amorc.org.ng

Web: www.amorc.org.uk



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**Director:**

Kenneth U. Idiodi

**Design and Layout:**

Paul Goodall

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**“Pythagoras and the Journey into Light”**





# Humanity



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

*...my eyes fell on an epitaph on which was inscribed the following:  
"the one we leave here, under these leaves, has been useful."*

**O**UR VISION OF THE WORLD IS VERY OFTEN communitarian and too narrow. We call ourselves Europeans, Africans, Americans, Asians, etc., while we are all members of the same humanity. This notion of humanity has always been an abstract concept. According to history, it is referred to as the gathering of all humans. Victor Hugo imagined it as "radiant and reconciled."

This awareness has gradually emerged during the last few centuries, but it was particularly in the 20th century that a real opening on the principle of humanity developed. There is no humanity without human beings and the concept of "human rights" is today commonly understood by all humankind. To this idea of human *rights* must be added the corollary of human *duties* as well, something that the Rosicrucian Order made official a few years ago with the publication of the "Declaration of Human Duties." I am proud to see how this notion of human duties has become very popular because not a day goes by in the world without a politician, an artist or journalists addressing this question.

The idea of human rights comes naturally to humankind, and there can be no justifiable cultural excuses, or references to old taboo or so-called traditions that would hinder the application of these rights. In the divine order, there are no inferior beings and all beings capable of reasoning are part of the same humanity. An insult made to one person

is an insult to humanity as a whole, just as a wound inflicted on our immediate environment is also a wound inflicted on our planet earth.

## Toward a Global Community

Our world is rather cramped today, and we can no longer continue ignoring our fellow human being. The fact that so many are today striving for the establishment of a single global community, strengthens peace..., and peace after all, is the only fundamental choice we can and must demand for the good of humanity. Universalism is the cradle of peace. Peace is universal and humanity is the life force behind it. Peace will not be possible unless there is some humanistic change and for this to take place, the utopian forces must mobilise their resources.

Let us endeavour to understand this world and ourselves rather than seeing the world as confused and too full of mysteries. Let us no longer see humans as a danger for themselves and the planet. This is the only way we will be able to act and accomplish some good. To act in a beneficial manner, we must be strong, and we need others to gain that strength. On the other hand it is only when we are strong that we are able to turn towards others. We must therefore get acquainted with this paradox in order to understand and to love humanity, this humanity whose history has been



in a constant conflict with God. What if it were not God who made man to his own image, but man who created God to his image, seeing in God the reflection of his own nature?

### God is not Separate from Man

Whether worshiped or denied however, God is still present in man's heart. Personally, I cannot separate God from mankind. Believing in humanity does not hinder believing in God or some cosmic force. And yet today it often seems as though mankind only believes in itself; blinded by ego, it moves along without paying attention to the Creator. Some think they have freed themselves from God; others think they are walking towards their fall.

As innocent children we believed that the world was about good and evil. Later in life though, we realised that things were not always cast in black and white. The principle of Yin-Yang is always present and manifests itself everywhere; but the thin line separating good from evil is ever present, whether visible or not. Too many people walk on that razor-edge without being able to take a step to the good side. There is always some mistrust, some hesitation and some doubt!

### Love Our Fellow Humans

As I pointed out before, we must strive to understand, and be acquainted with our world in order to estimate ourselves at our true value as human beings. Isn't the humanism of human beings gauged more by the love that they give than by the love that they receive? As this has been advised to us before, let us love our fellow humans; let us accept them as they are, even though they may be different from us.

Let us accept the fact that they can become part of a land or a history even if it is not the one that they or their ancestors were originally born in. One belongs to the place one loves and where one feels accepted. Let us accept the hand that is extended to us and let us learn how to extend ours to others so they may be friends and not enemies. Understanding and accepting others also means understanding and accepting ourselves, and vice versa. Let us accept our condition as humans with confidence and not allow fear about the future to add to the problems of the present time. And finally, let us take time to discover where the streams come from and where the river flows to.

The nobleness of human beings is to hope and work for the realisation of a project that they will

not see completed and that they will not be able to live long enough to enjoy. But far from being discouraging, this thought should help us to build a better world without thinking of the time it will take for this to happen.

### Sense of Purpose

Should we trust the things that are easy to accomplish? Difficulty is often a sign of good accomplishment and eternity it is said, is timeless. Therefore, let us act as builders and when we leave behind this time-ruled life and join eternity where the spirit of nothingness and the infinite rule, and where we will be accompanied by the Great Watchmakers, the Masters of the hourglass, who tirelessly guide the path of humans from birth to death and death to birth, we will leave this plane with complete peace of mind and with the feeling of having been useful. This sense of purpose, perhaps a bit too practical, came to me just by accident one day when I was taking a walk. My eyes fell on an epitaph on which was inscribed the following: "The one we leave here, under these leaves, has been useful."

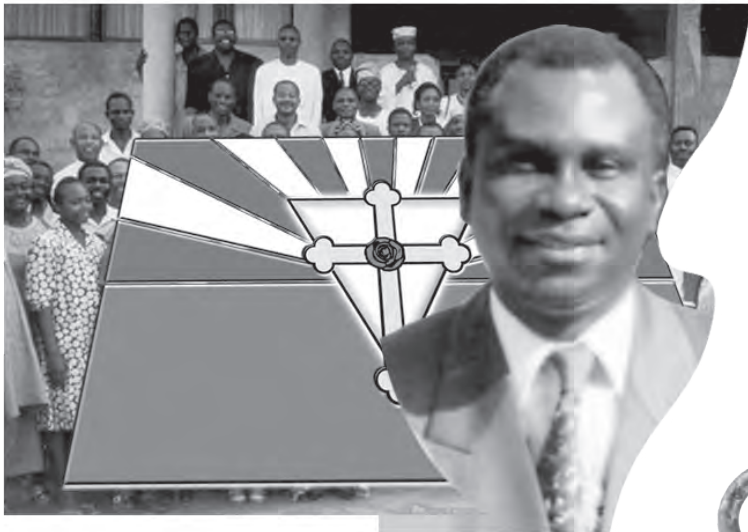
This "encounter" led me to reflect on the feeling of being useful that every human being carries inside. How often do we hear people saying the following: "I'm worthless, I am useless to my family and society, etc..." This feeling of failure, weakness and regret (often unjustified and unfounded) is proof that human beings have a natural desire to build and to be useful to their fellow humans. We can be useful, so let us be the light and let us be a voice in the service of humanity!

As one, let us accept our human condition, and when the time comes for us to leave this plane, let us not deny our humanity. Let us not leave dissatisfied with life, and let us make it in such a way that our last glance is directed toward happy, smiling faces.

As this message has been about humanity, I would like to end it with a passage written by Jacques Brel, an artist and humanist who enjoyed defying God with his tender look on humankind.

*You, you if you were the good Lord  
You would light up parties for the beggars.  
You, you if you were the good Lord  
You would be more giving of blue skies.  
But you are not the good Lord  
You, you are better than that,  
You are a man!*





# Sanctum Musings



by Kenneth U. Idiodi, FRC

## The Enlightened Individual and National Development

Keynote address at the Lagos Zonal Seminar (May 2008)

*Let me start by congratulating the Lagos Zone for once again hosting this seminar, coming as it does, at a time when the world is undergoing a major food crisis and developing nations like Nigeria must be very concerned about what to do to minimise its impact on the citizenry. And it is a time when natural disasters such as cyclones have suddenly claimed the lives of many people in some parts of our planet. We are in a nation and a world crying for direction, and the theme "The Enlightened Individual for National Development" is therefore most appropriate at this time, for we live in a nation and a world in dire need of enlightened individuals and focused leadership.*

**F**ROM PRIMITIVE TIMES TO OUR MODERN times, humanity has always sought development. Consequently, from those times when human beings learnt to live in closely knit families, clans, communities, states and nations, development has always been sought after as a priority.

Beginning from those distant periods lost to history, special and perhaps unusual persons led their fellow human beings in the search and eventual promotion of development. These unusual persons were often referred to as wise ones. These were persons in possession of rare and sizeable knowledge of the workings of the laws of nature and the influence of these laws on human physique, psyche and activities.

In modern times, it was Adam Smith (1963) who first submitted that any nation that would equip

40 percent of its citizens with literacy skills, would have laid a sound foundation for development. Naturally, many other eminent thinkers had had to enunciate other factors that lead to development. However, all these thinkers did not share the same perception of the term 'development.'

### Development

There are numerous schools of development; that is, many concepts exist that have been canvassed as 'development.' In some quarters, it is held that when a group of persons or society works hard enough to accumulate monetary wealth which in turn is used to provide members of the group some material convenience and comfort, such a group enjoys some level of development.

Another school of thought holds that development ensues when a society equips its





members with skills that will enable the latter create for themselves living environments and wages. Usually, the skills referred to here are those relevant to the milieu within which these members live. They are skills, which will empower them to exploit individually and collectively resources available in their environment for the purpose of sustaining life and living.

Yet, another school believes that a society that would not develop the intellectual powers of its members will never develop. According to this school of thought, the potentials for successful living reside in the extent to which the individual would apply his mental powers on his environment. Where he is able to analyse the potentials of his environment and he is able to select resources which he is able to match with relevant exploitation tools, then the individual is on his way to becoming developed; any society that counts many individuals who can apply their intellectual powers in this way is a priori a developed society as both the basic tools and strategies of development already belong to it.

Still another theory exists which submits that in all human societies, development is driven by two human forces, namely the masculine force and the feminine force. Any society that neglects any of the two forces cannot be said to be developed as such a society would have missed a necessary complementary force that could have propelled it to a developed status or development platform.

Specifically, this theory of development states that men and women are endowed with abilities for learning, for analysis and for action; additionally each of these biological beings is designed to carry out specific sex roles (ability to carry pregnancy, to breastfeed, to fertilize ovaries, etc.); furthermore, each of these beings, relying on his or her nature has natural inclinations and interests. Any society that acknowledges the existence of these two biological beings and their various and differing abilities has already taken the first major step towards actualising development within its frontiers. However, it is when this society supplies the necessary support for the full emancipation of the various abilities of the two beings without any

prejudicial tendencies, that it can be said to be a developed society.

Yet, a fifth theory of development is one made popular by Julius Kambarage Nyerere, first President of the Republic of Tanzania. Walimu (teacher), as Nyerere was fondly called by his country men and women, submitted that while it is proper and advisable to invest in children by developing their potentials, we are to remember that heavy investments in terms of money, materials and time are required for the achievement of any

*Any society that neglects the masculine and feminine force cannot develop since both these forces complement each other.*

child development-national development equation. On the other hand, the development of the full potentials of adult persons would more quickly lead to the development of the nation since the adult person by virtue of his psychology, is able to engage in self-directed learning, utilitarian learning and immediate or fast result yielding learning. Walimu, while not discouraging child education, laid emphasis on adult education for the purpose of rapid national transformation and development.

Still a sixth theory of development is that made popular by Paulo Freire and to some extent by the deschoolers. Paulo Freire was a South-American educator-activist who had a troubled life indeed as he was persecuted by military juntas for proposing the replacement of the regular form



*Julius Kambarage Nyerere, first President of the Republic of Tanzania, advised that investing in children to develop their potential was vital in the overall development of any nation.*

of schooling system which he calls the 'banking' system of education with the 'conscientisation' system of education. He is somewhat joined by the deschoolers who also suggest that all forms of current regular type of schooling are an oppressive system of education that will deny all societies of true development. Paulo Freire and the deschoolers specifically submit that it is both patronising and immoral for a person to think that he can teach another person. They state that each individual has an internal need and wish of what he intends to know in relation to his life ambitions to his innate capacities and abilities. All that is needed therefore is the establishment of an enabling



environment within which each individual may fulfil his freely and democratically identified learning needs. This enabling environment, Paulo Freire calls a process of 'conscientisation' and the schoolers call it 'learning webs'.

Still a seventh theory of development is one made popular by Ancient Greek philosophers who advocated for the emergence of Philosopher-Kings at the head of any society that wishes to attain development. According to these philosophers, development is the product of the application on the environment of unadulterated knowledge of the laws that regulate stable relationship between the visible and the invisible worlds. While the proponents of this theory believe that philosophers are not usually found in large numbers in human societies, they are ever ready to point to special schools in all societies where persons may be painstakingly trained into becoming philosophers.

*A civilised person shows civility; civility is a pleasant human posture or behaviour which accords respect and regard to all human beings.*

Yet, an eighth theory of development exists which tends to combine all the afore mentioned theories into one whole emphasising basically the fact that development results from the ultimate application of inner knowledge to man's environment with the proviso that even the awakening of this inner knowledge begins from without.

### **The Enlightened Person**

Though there exists many theories of development, there seems to be an agreement among all the different development theorists that some special persons are needed to drive the desire for development to fruition. The higher the number of such special persons within a society the faster and the better development abides with the society; the lower the number of such special persons, the slower and greater is the difficulty in bringing about development. That special person who serves as a catalyst to the advent of development in most societies is usually referred to as the enlightened person.

The enlightened individual is also known under different other names such as the educated person, the civilised person, the cultured person and the sage. Although they supposedly describe

the same person, these terminologies carry slightly different connotations.

### **The Educated Person**

The educated person is usually he or she who had undertaken an approved course of study specified by the educational system of a given society. All societies have learning centres through which those who are to direct their affairs are taken. These learning centres equally receive many members of the society who complete various levels of the prescribed study programmes.

On completion of relevant study programmes, participants are referred to as 'educated individuals' and these educated individuals are automatically accorded great respect and privileges that the common of mortals would not easily have access to. All of these respect and privileges are accorded them because it is believed that with their training, they will become more useful to society than

they would have been without this training as they are assumed to have mastered the strategies indispensable to the process of bringing about development to all societies.

### **The Civilised Person**

A civilised person shows civility; civility is a pleasant human posture or behaviour which accords respect and regard to all human beings thereby highlighting the worth in every human life and emphasising the importance of every living being. Civil behaviour is imparted through education.

It may be acquired through education supplied to the generality of the people (through public schools) or through special and specific education (education of princes or Grammar school education). Be it as it may, a civilised person is trusted to be able to bring about some form of development in society. The more civilised persons there are in a society, the greater the capability of such a society to develop.

### **The Cultured Person**

Culture is the assemblage of a people's customary habits such as mode of dressing, eating, worship and carrying on diverse ceremonies. A cultured person would have been likened to a person who is able to comply efficiently with the cultural norms of a society. However, the cultured person we are referring to here is not that type of person







who displays knowledge of a particular tribal or clannish culture but one that portrays knowledge of universal culture.

Universal culture is that culture that serves and is relevant to all human beings; a person possessed of universal culture is one that respects all human beings, wherever they may be from, whatever may be their gender, age, creed and colour. The cultured person therefore is a person who tends to further human happiness, works tirelessly towards creating an environment within which all human beings may develop their talents at their own individual paces. The more cultured persons that may exist within a society, the greater the capacity of such a society to develop and reach the pinnacle of development.

### The Sage

The term 'sage' is sacrosanct indeed. This is because it means he that possesses enormous knowledge; both the knowledge of the visible world and that of the invisible world. Indeed that terminology may refer to a person that possesses the knowledge of life and death.

The sage therefore is an extraordinary person who has powers to bring about development of all kinds almost in a miraculous way. A society therefore inhabited by sages cannot be anything but a developed society. Therefore whichever may be the name by which he is referred to, the enlightened

individual is that person who is positively inclined and who usually uses his positivity and knowledge to improve on both his external and internal environments

### Nigeria's Development

Relying on the foregoing, it may be deduced that if Nigeria were to be peopled by enlightened individuals, the development of the country was guaranteed. But which steps has Nigeria taken to produce enlightened persons? Which form of development has Nigeria been working for?

Beginning from 1960, the year of independence, Nigeria has adopted various educational systems precisely with the view to securing the level of economic development and buoyancy which the countries of America and Europe are enjoying. From the 1960s to the 1970s the national educational system was styled after the British system of education. By the middle of the 1970s, Nigeria's educational system borrowed much from the American system of education and many more primary, secondary and tertiary institutions came to be added to the already existing ones.

Yet, by the beginning of this 21st century, Nigeria cannot still be said to be developed, although like all nations, it is developing but at a pace which is not encouraging at all. Is it that it is yet to have a sizeable number of enlightened persons? How long again is Nigeria to wait before it may



create a sizeable number of enlightened persons?

My analysis of the situation is that Nigeria is rich in intellectually competent persons; so much so that it does supply many parts of the world with these intellectually competent citizens! But it is thus far incapable of creating the enabling environment within which the competent products of its educational system may help in the development of the country principally because of an inner weakness which is popularly referred to as corruption.

*The enlightened individual is a powerful tool in the hands of God for national development and societal peace.*

Corruption is an inner sickness and it may be cured most effectively by special education. That special education must by necessity be one which takes care of the internal or psychic nature of man. Although, just by erecting external measures of check and balances, the country may have begun to put obstacles on the way of corruption, the more effective way of tackling corruption is through that type of education that reorders the internal psychic structure and comprehension of the individual.

The Rosicrucian Order AMORC offers opportunity for such a special education which may address the inner psychic part of every human being with the view to realigning it along the scale it was created to function. While no sudden miracle is promised, it is here stated that the graded study program of the Rosicrucian Order AMORC, which demands some patience and constancy will complement the mundane system of instruction and improve the human nature. The more refined the human nature of Nigerians may become, the more developed the country will become.

### **National Peace**

The developed person is truly the enlightened individual who has attained a high degree of what Rosicrucians refer to as "Peace Profound." The Rosicrucian glossary defines peace profound as "the harmony of man's accord with the Infinite which brings a warm glow of contentment." Anyone who has truly attained peace profound is able to face all changing conditions with a philosophic and detached attitude.

National Peace or for that matter world peace, begins with the individual. As I have repeatedly philosophised, world peace is elusive because at the

level of the various nations that make up the world, national peace is elusive. National peace is elusive because at the level of the various communities that make up a nation, community peace is elusive. Community peace is elusive because at the level of the many families that make up the community, domestic peace is elusive. Domestic peace is elusive because at the level of the individuals who make up the family units, individual peace is elusive!

So truly, peace on Earth or in any nation begins with each of us as a citizen of this planet. In any nation, the enlightened individuals are those who play leadership roles in this regard. Of them it has been said and written in sacred literature: "Blessed are the peacemakers for they shall be called sons of God". Indeed, the enlightened individual is a powerful tool in the hands of God for national development and societal peace. This is the basis for the Rosicrucian creed of peace and our individual and corporate commitment to national and global peace as enunciated in the affirmations of our Contribution to peace.

### **Conclusion**

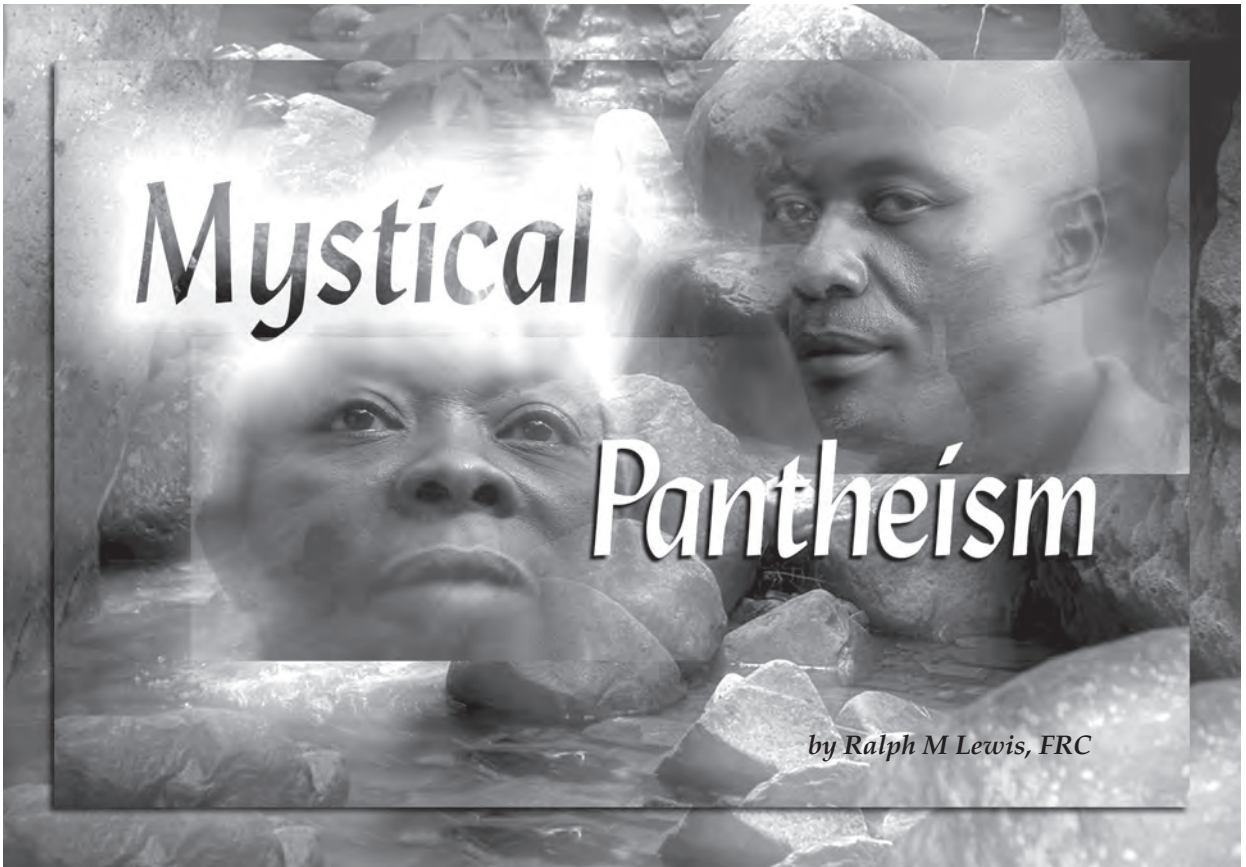
Nigeria has so far done fairly well in providing material education to its teeming population. However, the country is yet to attain a high level of balanced development which would qualify it for the orbit of civilised nations. We must all work harder!

The dawn of Nigeria's development will be here when the country decides to pay attention to that type of education which addresses the inner man and the psychic structure of the human person. As the majority of citizens become enlightened, national peace will result from a genuine practice of love and tolerance in our individual and national character. We would then be living in a Nigeria where "though tribes and tongues may differ, in brotherhood we stand." A Nigeria where "the labours of our heroes past would never be in vain." A Nigeria where we are our neighbour's keeper regardless of diverse religious convictions, political affiliations or social status.

Without enlightened individuals a society remains barbaric. Civilisations are like islands in the ocean of barbarism! When any nation has attained a status where enlightened individuals are at the helm of affairs, politically, socially, religiously and economically, then it has become part and parcel of that harmonious collectivity called... civilisation!







**I**T IS REALLY AMAZING HOW MANY misconceptions are associated with the word *mysticism*. This is partly due to the popular press and as a result, the average person who is not familiar with the subject will think of mysticism as being weird, occult and mysterious. These erroneous ideas are mainly caused by words that are similar in form such as mystify which, as defined in the dictionary, is quite contrary to mysticism in meaning. It is the resemblance in spelling of the two words that is the cause of the problem.

Mysticism is the doctrine and practice where we attempt a personal union in consciousness with our concept of God, or the Absolute, the Cosmic, the One or the Supreme Mind. The important element of mysticism is that it maintains that mankind does not require an intermediary to have the awareness of a transcendental power. A mystic does not necessarily need to belong to any particular religion. The doctrine of mysticism postulates that we possess an innate link with the Divine from which all things emanate and upon which they are dependent. No one human has this attribute

to a greater extent than any other. If one person is more successful than another it is due more to the technique applied than because of any innate difference in their faculties.

Many sects attack any organisation or group teaching mysticism. These attacks in themselves reveal an ignorance of mysticism or a prejudice against any group whose thoughts do not conform to the sect's own doctrines. It is obvious to any student of mysticism that most of the great mystics such as Meister Eckhart, Jan van Ruysbroeck, Jacob Boehme and Abu Hamid Muhammad al Ghazzali, were devout advocates of one of the great world religions. And not all mystics were Christian; there were prominent Jewish and Islamic mystics too; in particular we find the Sufi mystical writings very illuminating.

### **The Supreme Being**

These renowned mystics and many others like them knew through personal experience that the enlightenment and ecstasy provided by mysticism are an individual attainment. There is no need for any religious creed. However, if a mystic is also a



member of a religious sect he will then be inclined to define the transcendental power with which he personally seeks union in the terminology and images of that particular sect.

However, there are mystics who are non-sectarian. They do not consider the Supreme Being to be some divine person. To these mystics a metaphysical and abstract term represents the power they consider universal and which they believe infuses their being. To them such terms as Cosmic Mind and Universal Consciousness have a significant meaning. The term Supreme Being, is not construed by mystics to mean a single entity; rather, it refers to the *Whole*, the *Absolute*, the *One* of which all is an integral part.

Mystics have often been contemptuously called atheists by illiberal clergy. In effect, they imply that we can have no personal experience of reality through the medium of our own senses and mind, and that it must be experienced through the specific channels determined by their religion. This attitude denies the possibility of a so-called "Afflatus of the Soul" or spiritual attainment outside the bounds of a religious creed.

There have long been men and women, termed pagans, who do not belong to any of the established religions yet have shown reverence for the magnitude and grandeur of nature. They too are awed by the finite nature of man in comparison with that mysterious infinity of phenomena existing in, around and beyond humankind. They also have the desire to know and understand this phenomenon. Out of these feelings of intermingled awe and reverence there emerged magic and thereafter religion.

Those more liberated mystics, who want to know, to become aware of the great infinity through personal experience, are often also pantheists. To pantheists such as Spinoza there is an indwelling divine power, an intelligence or order that

permeates all nature. Everything is conceived to be of this reality. Pantheist may say that all things are infused with God or some intelligence. Yet, like Spinoza, the pantheist will say that the totality of all things is not God. The real pantheist will say instead that all manifestations of nature are impregnated with this infinite or divine quality, yet no total of

***As mystical pantheists we, as Rosicrucians, do not worship any particular object or phenomenon of nature.***

such can ever equal it. The reason given is that this Cosmic Cause, or whatever term you may use, is not limited by any number. It is infinite and therefore, no finite number can represent its entirety.

As *mystical* pantheists, we as Rosicrucians do not worship any particular object or phenomenon of nature. We seek a union with that of which all nature consists, and of which we are one of its creations. Through our observation of nature we experience a mystical attunement which causes us to feel that we are embracing the infinite even if but momentarily.

Giordano Bruno, who was burned at the stake in Rome in 1600 for his views, is an example of a pantheistic mystic. Bruno extolled the idea of the unity of all expressions of reality: "*It is not reasonable to believe that any part of the world is without a soul life, sensation and organic structures. From this infinite all, full of beauty and splendour, from the vast worlds which circle above us to the sparkling dust of the stars beyond, the conclusion is drawn that there are an infinity of creatures, a vast multitude which, in its degree, mirrors forth the splendid wisdom and excellence of the Divine Beauty.*"

Who can truly separate the finite from the infinite? Where does one begin and the other leave off? If this separateness is not evident, then is not oneness their nature?

## *The Human Soul*

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

*by G P Williamson*





# Ancient Egypt and Modern Esotericism

## Part 1

*by Jeremy Naydler, Ph.D.*

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

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

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

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

Certainly the Egyptians produced some monumental buildings and stunning works of art, the grandeur of which makes the achievements of contemporary civilisation seem paltry by comparison. Were we to attempt to build a replica of the Great Pyramid, I doubt that we would succeed. We are good at mobile phones, washing machines,



motorways and airplanes, but I don't think we could manage to construct the Great Pyramid, nor for that matter the temple at Karnak, nor the tombs of the Valley of the Kings. It somehow isn't in us to do the sorts of things the Egyptians did. We aren't motivated that way and have neither the patience nor the skill.

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

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

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

### **The Coronation and Career of Thutmose III Examined**

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

One of the programmes in the series was on the campaigns of Thutmose III against the Syrians, his capture of the cities of Megiddo and Kadesh, and

other spectacular military triumphs. It included an authoritative voice-over assuring us that the reconstructions were based on hieroglyphic inscriptions at Karnak. Needless to say it was all absolutely riveting, and the thousands (or perhaps hundreds of thousands) of viewers must have felt themselves to be witnessing virtually the real thing..., Egypt as it truly was.

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

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

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

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

*"He [Amun-Ra] opened for me the doors of heaven and unfolded the gates of the Akhet [a place of spiritual transformation]. I rose to heaven as a divine falcon and*





*saw his secret image in heaven. I worshipped his majesty. ... I was infused with all his akh-power [luminous spiritual power] and was instructed in the wisdom of the gods.”<sup>2</sup>*

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

### Shamanism and Ancient Egypt

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

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

Nevertheless, behind the fascination with ancient Egypt today I would suggest that there is a deep longing to reconnect with precisely the aspect of ancient Egyptian culture that is oriented towards spiritual realities. This longing may be more or less conscious in those people who feel drawn to ancient Egypt, and many may wish to deny any such longing. But as time goes on and it becomes increasingly difficult to ignore the

spiritual foundations of ancient Egyptian culture, so it may also become harder to ignore what it is in the culture that works so mysteriously to draw people to it.

It is as if ancient Egypt has a certain karmic role to play in our times, and that this role is to expose the tension in our own culture between, on the one

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

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

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

### The Imaginary versus the Imaginal

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

To this end, Hornung makes a distinction between “Egyptosophy” and Egyptology proper.<sup>5</sup>



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

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

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

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

### The Imaginal Realm

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

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

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

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

### Reality is Both Visible and Invisible

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

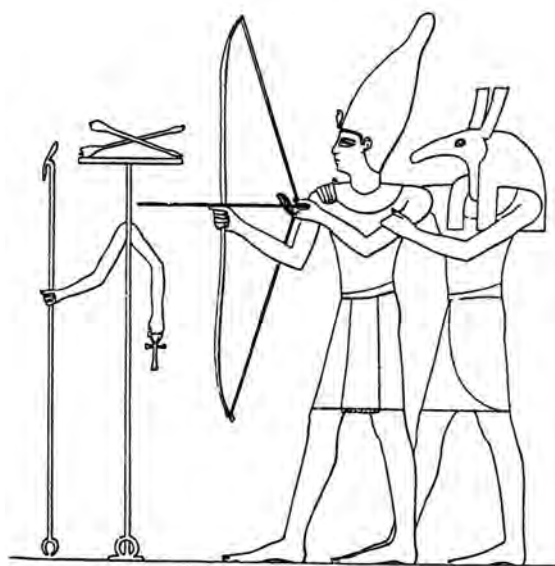


Figure 1





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

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

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

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

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

### Evocation of Imaginal Archetypes

To understand such an image we have to see its primary purpose as religious: it was not so much meant to record a historical event as to magically evoke an imaginal archetype. While the image may have been engraved on stone after the event, it was,



Figure 2

precisely in so far as it served a religious function, present at the imaginal level, and was utilised at that level to determine the outcome of the pharaoh's campaign.<sup>9</sup>

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

Figure 3 shows a relief carving in the same genre, made about three hundred years after the reign of Thutmose. It portrays the pharaoh Merenptah almost single-handedly defeating the invading Sea Peoples. Surrounding the king is an aura of calm, quiet confidence, while the invading Sea Peoples are in total chaos. Once again, what is portrayed here is the archetypal reality that each successive pharaoh actualises. And in so doing, he manifests a spiritual energy-field on the physical plane. The kings of Egypt may have been great warriors, but their prowess did not rely solely on physical might. They also operated with magic, and it was as much through magic as through military skill that they defeated their enemies.<sup>10</sup>

The mythological source of these images of the king single-handedly defeating the enemies of



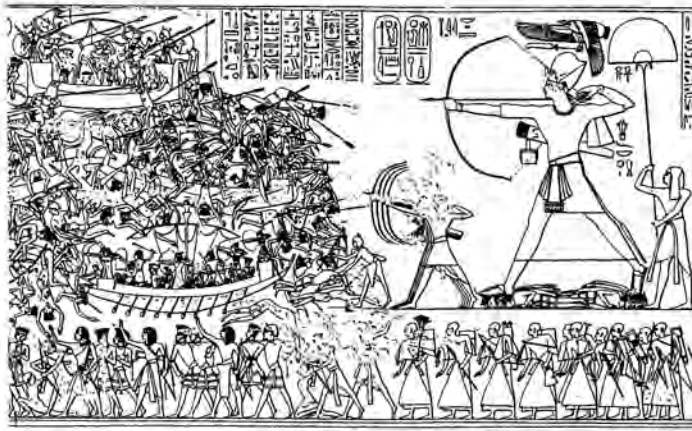


Figure 3

Egypt is the defeat of the cosmic python, Apophis, every day at midday and every night in the middle of the night.<sup>11</sup> Apophis is the form taken by the cosmic forces of chaos, darkness and disorder that would swallow up the light and life-giving sun god Ra on the god's journey across the sky.

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

The association of the king of Egypt with the sun god Ra has a further significance. In the coronation text of Thutmose III, to which we have already referred, the king was infused with the luminous spiritual power (the akh-power) of the sun god in a mystical experience of union with the mysterious essence of the lord of light and life.

This "solarisation" of the king was an important initiatory event that was undergone not only at his initial coronation but in subsequent coronation ceremonies, particularly those of the *Sed* festival. The king was therefore more than just Ra's representative on earth, for he also mystically embodied the solar principle. One of the purposes of the *Sed* festival was to renew the inner union of the king with the solar principle.<sup>12</sup> In a representation of the

*Sed* festival of king Amenhotep III, the king is dearly fused with the sun god in a ceremony that involved his sailing in a replica of the sun-boat with his wife, who is probably in the role of the goddess Hathor (Figure 5).

In Part 2 [in the next issue of the *Rosicrucian Heritage*], Naydler expands upon the ancient Egyptian worldview by introducing the concept of the Underworld or afterlife which the ancient Egyptians called the *Dwat* and for which the living mentally and physically prepared themselves.

### Endnotes

1. Comparison between Thutmose III and Napoleon was first made by J. H. Breasted, in *A History of Egypt from the Earliest Times to the Persian Conquest* (London: Hodder and Stoughton, 1912), ch.16. Since then, it has been reiterated many times. See, for example, Leonard Cornell, "The Napoleon of Ancient Egypt," in *The Warrior Pharaohs* (London: Evans Brothers Ltd, 1968), ch.6; and Peter A. Clayton, *Chronicle of the Pharaohs* (London: Thames and Hudson, 1994), 109-110.
2. Quoted in Jan Assmann, "Death and Initiation in the Funerary Religion of Ancient Egypt," in *Religion and Philosophy in Ancient Egypt*, ed. W. K. Simpson (New Haven: Yale University Press, 1989), 142n41.
3. Mircea Eliade, *Shamanism: Archaic Techniques of Ecstasy* (London: Arkana, 1989), ch.4.
4. For Egyptology's denial of shamanism in ancient Egypt, see Jeremy Naydler, *Shamanic Wisdom in the Pyramid Texts: The Mystical Tradition of Ancient Egypt* (Rochester, VT: Inner Traditions, 2005), 15-17.
5. Erik Hornung, *The Secret Lore of Egypt: Its Impact on the West*, trans. David Lorton (Ithaca: Cornell University Press, 2001), 3.
6. Ibid.

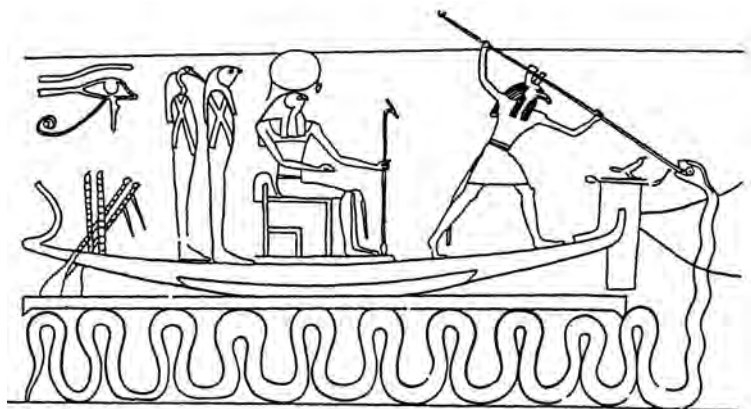


Figure 4





7. Henry Corbin, "Mundus Imaginalis, or the Imaginary and the Imaginal," in *Swedenborg and Esoteric Islam*, trans. Leonard Fox (West Chester, PA: Swedenborg Foundation, 1995), 1-33.
8. George Hart, *A Dictionary of Egyptian Gods and Goddesses* (London and New York: Routledge and Kegan Paul, 1986), x.
9. See Jeremy Naydler, *Temple of the Cosmos: the Ancient Egyptian Experience of the Sacred* (Rochester, VT: Inner Traditions, 1996), 107-120.
10. As Christian Jacq, *Egyptian Magic*, trans. Janet M. Davis (Warminster: Aris and Phillips, 1985), 99, explains: "On the field of battle, the pharaoh's enemies are not merely human. They are possessed by a hostile force against which the pharaoh must use magical weapons. Before any battle, one must proceed to put a spell on one's enemies, part of the official techniques of war practiced by the State. The sacred model for this is supplied by the rituals which the priests celebrate in the temples for the purpose of fighting the enemies of the Light."
11. *Ibid.*, 95-99. For the double defeat of Apophis, see "The Book of the Day and The Book of the Night," in A. Piankoff, *The Tomb of Ramesses VI*, Bollingen Series 40/1 (New York: Pantheon Books, 1954), 389-407.
12. For a discussion of the solarisation of Amenhotep III at his Sed festival, see W. Raymond Johnson, "Amenhotep III and Amarna: Some New Considerations," *Journal of Egyptian Archaeology* 82 (1996), 67ff. See also Naydler, *Shamanic Wisdom*, 87ff.

### Illustration Sources

- Thutmose III instructed by Seth and Neith. Drawing from a relief carving at the temple of Amun, Karnak (18th Dynasty)



Figure 5

from Adolf Erman, *Life in Ancient Egypt* (New York: Dover, 1971), 282.

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

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

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

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

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

**I Am  
Light**



# SCIENTIFIC MYSTICISM TRANSITION



## Part 8

*In the previous article in this series we looked at what might constitute the Soul personality from a scientific perspective. In this article we shall look at the Soul personality in more detail by taking a journey from the end of one life to the beginning of the next. Naturally, in so doing we will be considering the concepts of Karma and Reincarnation. The science in this article arises from the experiences of thousands of individuals worldwide, many repeatable scientific experiments and from principles taught by the Rosicrucian Order AMORC. You, the reader, are of course at liberty to either accept the evidence or reject it. All names of persons quoted in this article are entirely fictitious.*

*by William Hand, FRC*

**S**IMON BENTLEY HAD HAD A WONDERFUL and satisfying life but now, in his 84th year, it was coming to an end. His terminal illness had begun just over a year ago and was gradually sapping away the vitality of his body. The electromagnetic part of the vital life force had become much weaker during the past month and now Simon was so weak he was confined to his bed.

So on this Sunday morning with his children sitting around the bed, the doctor said that death

was very close. Simon kept slipping in and out of objective consciousness as the material aspect of his vital life force continued to drain away. At times he began to feel very light and he became aware that the gravitational force keeping his Soul connected to his body was also weakening. In an instant his awareness altered and he glimpsed what seemed like another world, another dimension; he had no feeling of having a body; just pure thought.

He had, in fact, become objectively aware of another part of himself, the part that was mostly





composed of string objects in the hidden dimensions or p-branes. Slowly, forms began to take shape and he recognised other people. One person caught his "eye," his wife who had died five years ago, she was there looking young and radiantly beautiful. Tears were welling up in his "eyes" but they were tears of indescribable joy. Then his eyes opened, he was alert in his bed, looking happy and actually smiling. "It's going to be alright" he told his children, and with those words he lay down and exhaled his final breath.

His brain closed down and very quickly the material part of the vital life force that had kept his physical body together for over 80 years began to lose coherence; his body was returning to its constituent chemical components, a process that would take many years to complete in his grave. But now Simon had a new body, he was no longer Simon Bentley; that person was lifeless on the bed. He was just Simon, a living soul now in another dimension with a body composed of string objects in that dimension. Gradually he began to accept his new circumstances and the fact that he was still very much alive!

The energy in this dimension was incredible, not surprising since vibratory rates were huge compared to those in our normal 3-dimensional space. After a while Simon realised he had memories, long memories. Everything that he had said, done and even thought about, had been recorded as vibratory patterns of the string objects. Through the action of gravitons the thoughts in his material brain had been recorded in the hidden dimensions, as were all his wishes and desires. And now he could recollect them all in their entirety; in fact he felt closer to them than ever, for they were part of him and he was part of them. He felt like a wave, a wave of pure energy that could transport him anywhere he wanted to go - instantaneously; perhaps quantum physics was right after all?

### Taking Stock and Moving On

Simon recalled all of his actions, thoughts, desires and their impact on others from birth to death as if he were watching a video. He felt another person's

pain when he had hurt that person, but he also experienced great joy after he had helped another. Although he felt detached, the recollection was deep and meaningful and Simon learned.

He discovered what he had truly achieved in his previous life and what was still to be done. But not only that, he knew what had to be done in order to restore the balance which had been upset due to some of his inharmonious and intolerant actions. He realised that all of Creation is like a gigantic system with information and energy flowing freely in all dimensions. The past, present and future were all rolled into one, and time, as Simon had known it on earth, had ceased to exist.

The system seemed to be in tune but there were parts of it that were out of harmony. He realised that the energy was Light and the information was Life and the exchange was an act of Love. He recalled that he had read somewhere that Life without Light is powerless, and that Light without Life is purposeless. At last this made perfect sense now. He was both Life and Light, particle and wave, information and energy and he had the power to create.

But with the power to create comes the capacity to upset the harmony and it was these actions he knew he must atone for. And so Simon continued to adjust to his new awareness and surroundings, an environment that we can only speculate upon. However, we know that in this timeless state, Simon would

have gained knowledge through the experience of Consciousness with a capital "C." After a while he knew he was ready to return to earth; he knew what he had to do; he had a mission, and it was a good one.

### Reincarnation

As the appointed earth time drew close for his re-birth, Simon gathered his thoughts and said his goodbyes. Everything was now focused on this memorable event for his new parents Mr and Mrs Carlton. They would nourish and love Simon and provide him with many opportunities to help him to achieve his mission which was to become a doctor in remote and dangerous parts of the world.



*He was no longer Simon Bentley; that person was lifeless on the bed. He was just Simon, a living soul now in another dimension with a body composed of string objects in that dimension.*



Susan Carlton had insisted on giving birth at their comfortable home in Devon and through the mists of not inconsiderable pain, she could hear the midwife saying “one more push, I can see the head.” And with a final effort accompanied by a mild cry, Simon Carlton came into the world...

A few seconds earlier, Simon had felt a very strong magnetic attraction to Susan, an attraction that had grown increasingly strong in the past nine months. A vast exchange of gravitons was bonding the Soul personality of Simon with the child that was about to be born. Then as Simon Carlton took his first breath he lost awareness and then “awoke,” feeling an urge to suckle. For many weeks food and sleep were all he needed and indeed this was all he was really aware of. Then, as his brain grew and developed, images came into his consciousness, many of them really strange. Sometimes he could see his room and the playthings above his cot, but at others he was in another place, a place of incredible Love and Light. This young person was still conscious of other dimensions, but as the months rolled on, this awareness dimmed as the material aspect of his vital life force once more began to dominate his waking consciousness.

Only in later years when he had learned the technique of meditation after joining the Rosicrucian Order AMORC would he once again expand his awareness into the hidden dimensions. And so Simon became a successful doctor in war-torn parts of Africa, though his main achievement was that he had learned to be tolerant and respect people for who they are and not what he expected them to be. His sack of Karma had become considerably lighter.



Sometimes he could see his room and the playthings above his cot, but at others he was in another place, a place of incredible Love and Light. This young person was still conscious of other dimensions,

This was a valuable life-lesson for it opened up many opportunities for Consciousness to expand and grow in Love.

### Final thoughts

At the beginning of this article it was stated that you as a reader were at liberty to accept or reject the ideas that this story was endeavouring to portray. The existence of a Soul and the survival of consciousness after bodily death are, and always have been, a matter for scientific study and debate rather than just belief. In the past 150 years many great scientists have come to accept survival, a large number after a considerable amount of scepticism. Their number includes; Sir William Barrett, Sir

*As the months rolled on this awareness dimmed as the material aspect of his vital life force once more began to dominate his waking consciousness.*

Oliver Lodge, Sir William Crookes, Lord Rayleigh, J.J. Thompson, Thomas Edison, John Logie Baird, Professor Archie Roy, Professor Gary Schwartz, Dr Carl Jung and Dr Dean Radin. However, the evidence is compelling, and experiments are repeatable to an extent that in most courtrooms, the evidence would be accepted as being “beyond reasonable doubt.”

The short bibliography below lists some useful starting places for the reader wishing to explore the idea of survival further. What I have tried to do here is to bring together in an illustrative way some of the ideas presented in the *Scientific Mysticism* series to offer an explanation (in line with the topics discussed) as to how survival may arise. My hope is that this will strengthen the survival hypothesis. In the final part we will return to more conventional physics and consider a “theory of everything” or should it be a “theory of Cosmic Consciousness?” We shall see!

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# Cycles and Vibrations

*by W J Albersheim, FRC*

**A** CYCLE DENOTES A CIRCULAR MOTION, and also the period in which one circle is completed. The word period immediately calls to mind that those typical periodic motions, namely vibrations or oscillations, are the transmitters and sustainers of nearly all power in the Universe.

Does this mean that cycles and vibrations mean the same thing? Everyday language seems to imply this. When we speak of "60-cycle alternating current," we mean a current that vibrates back and forth 60 times per second between positive and negative polarities. Evidently, cycles and vibrations are closely related. Yet, there is a fundamental difference between them. Vibrations imply a constant reversal of polarity and an alternation between different forms of energy. Cyclic motion proceeds in changeless uniformity.

Think of the surface of the sun that revolves around its axis in a period of about one earth month. If it were alone in the Universe, the assertion that

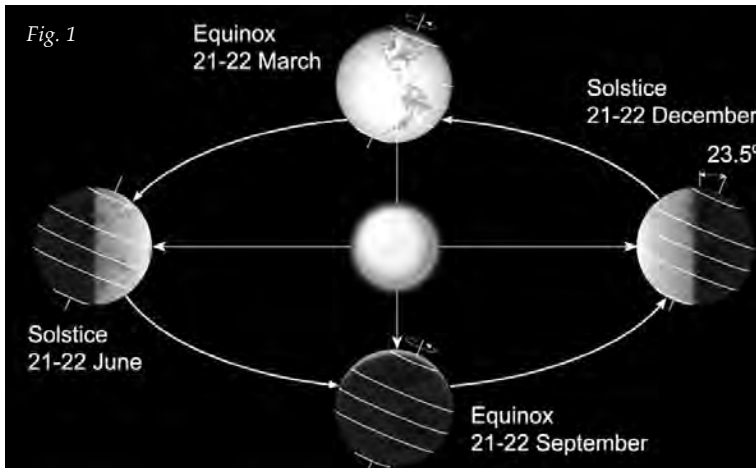
it revolves would not only be unprovable, but according to the theory of relativity, it would be meaningless to say so, for there would be no point of reference from which the revolutions might be counted. From the reference frame of the earth, we can observe the Sun's rotation, because we are separate and distant from it and can compare its motion relative to our own.

The same is true of the yearly cycle. Assume that the sun and earth were the only material bodies in existence and that the axis of the earth's daily rotations was parallel to that of its orbit around the sun. There would then be no means of knowing when the year was over. Astronomers fix the length of the year by observing the position of the Sun in relation to the distant firmament of fixed stars.

The seasons, with their alternation between long and short days, heat and cold, are brought about by the fact that the Earth's axis is inclined by about 23 degrees from the axis of its orbit around







the Sun, and thus provides a direction of reference and interaction. In winter time our northern hemisphere leans away from the life giving Sun, hiding it entirely in the arctic regions. Thus, the uniform yearly cycle is transformed into vibratory alternations of light and dark, warmth and frost, birth and death (see Figure 1).

From this excursion into astronomy we learn that in the oneness of the totality of the universe, cycles are indiscernible. Cycles with definite periods require duality, and vibrations require interaction between dual elements.

### An Experiment

You can learn more about the characteristics of cycles and vibrations by doing a simple experiment. Improvise a pendulum by a piece of string to which you tie a key or some other weighted object. Begin by swinging the key around in a circle, so the string from your fingertips to the key describes a cone. As you look at the key from above your fingertips, it follows a uniform circular path, and you can't tell when a cycle is completed without glancing at some external object such as your body. But when you observe the swing from the outside, for instance, by looking at a mirror, you see a swing from right to left and back again: From the outside, the cyclical motion presents the appearance of an oscillatory, vibratory process (see Figure 2).

Now swing the key back and forth, sideways, so that it performs real, linear pendulum swings, like in an old grandfather clock. Its motion, as seen in the mirror, does not look very different; even its period of oscillation is the same as that of the previous rotation. And yet, there is a basic difference. The pendulum actually, not just seemingly, reverses

the polarity of its motion periodically and comes to a complete stop at each end of each swing. As it rises, it slows down, and when it stops at its highest point, it has performed work against the pull of gravity. It has therefore acquired so-called potential energy or the power to produce motion. As it falls down to its lowest point, it gathers speed, or kinetic energy. If you put your free hand in its way, you feel the momentum of its impact.

To sum up, we observe cyclical motion as an unbroken, unperturbed dynamic flow. Vibratory motion is an

alternation between two different modes of energy, between tension and release, and between opposite polarities.

Vibrations, like every vital phenomenon, may be interpreted under the Rosicrucian "law of the triangle." The Potential energy or tension of a pendulum string, of a vibrating reed, or of a charged condenser in electric oscillators, may be regarded as the positive force. In order to act, this tension must be opposed by a negative, inert mass, such as the weight of the pendulum or the

*In the oneness of the totality of the universe cycles are indiscernible.*

inductance of the electrical circuit. The interaction of these polar opposites sets off the vibration "at the third point of the triangle."

### The Holy Trinity

There exists an even more fundamental symbolism for the laws of vibration. Dr Kuhn, a profound mystical scholar, expounded vibratory processes under the image of the Holy Trinity:

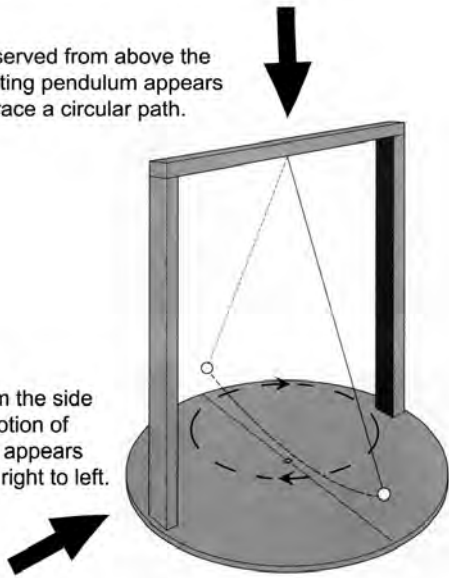
- God the Father stands for the Sum Total of all energy in the Universe. He represents the law of conservation of energy.
- The Son embodies the activating power of potential energy, ready to vitalise all that may receive Him. You may visualise His action as a powerful quantum ray or as the commanding Word of creation.
- The Holy-Ghost, called Life-Giver by the Creed, is as His name implies, the "life force" of kinetic energy.



Fig. 2

Observed from above the orbiting pendulum appears to trace a circular path.

Observed from the side the circular motion of the pendulum appears to swing from right to left.

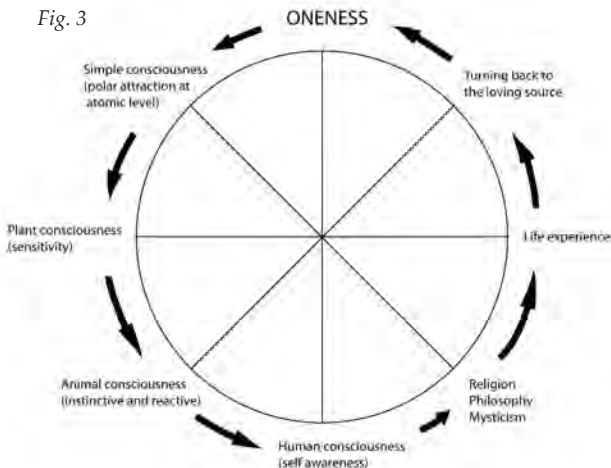


This Christian form of symbolism does not explicitly contain the female, negative element. However, we know that potential energy can't be transformed into kinetic energy until it meets its female, material counterpart.

Seen from this viewpoint, this analysis of cycles and vibrations brings us face to face with the continuous act of creation: In its aspect of abiding Oneness the Godhead remains eternally un-manifest. To create a World, It polarises into positive and negative, active and passive, male and female, mind and matter.

Visualise, if you wish, the primordial Universe as one vast sphere energised to revolve in one tremendous cycle. But, as you have seen, a cycle

Fig. 3



does not generate vibrant life unless there is a separate entity to interact with it from without.

Hence the creative impulse splits up the manifest universe into ever more, smaller and increasingly differentiated parts. Evolution thus becomes an explosive, divisive force. Each pair of polarised particles tends to vibrate in its own rhythm. But the manifold vibrations interfere with another until the whole World seems full of disharmony, contention and destruction.

However, this seeming disintegration, this war for survival of all against all, may in its entirety be only the outgoing phase of a universal, pulsating, vibratory rhythm. The explosive force of creation may be counterbalanced by an equal force of attraction and reunification. Evolution may alternate with involution.

### The Homeward Call

The mystical core of all religions claims that an all-loving God eventually calls home the dispersed elements of creation, to rest and be rejuvenated in His Unity. On the gigantic scale of the physical Universe, some physicists and mystics surmise that the countless galaxies and super galaxies that have been hurtling apart for the last 13.7 billion years will eventually come to a halt and return to their origin. Whether or not this will happen is still not known for sure, and indeed, it may expand forever.

In the spiritual realm, the separate consciousness of individual entities, beginning with the simple polar attractions of electrons and nuclei, progresses to the sensitivity of plants, to the instinctive wilfulness of animals, and to the extreme individualism of civilised mankind. It is at this point that philosophy, religion and mysticism summon the seeker to turn consciousness back from its outward flight to the loving Source of all Mind, instructed and enriched by the experience of individual life (see Figure 3).

This progress of Consciousness, from Oneness through Multiplicity and back to Oneness, may be the ultimate cycle. Since it is beyond matter, time and space, we know of no interfering outside entity that could transform it into vibrations from its interference.

But in this realm of mystery, intellectual analysis fails us totally. Only actual personal experience can carry us further. Analysis has however served a good purpose if it leads us to the threshold of the mysteries, by uncovering the wisdom hidden in symbolic ceremonies.

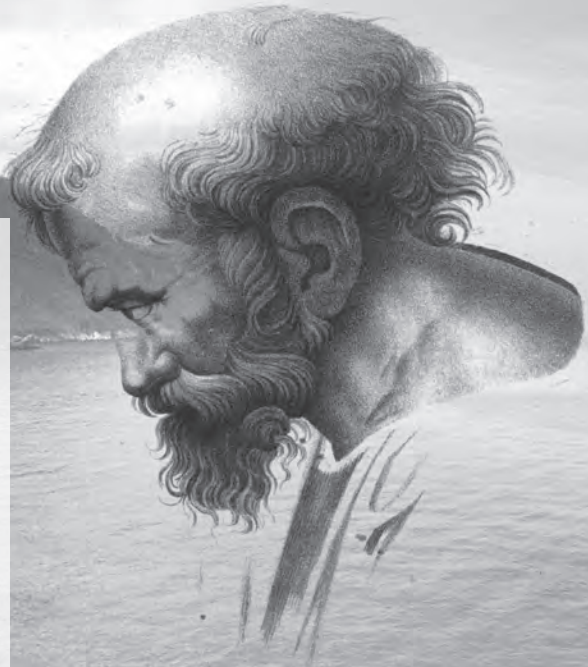




# PYTHAGORAS THE TEACHER

## Part 1

*The philosophers of ancient Greece were the first documented enquirers into the workings of the world and how things worked. They were sceptical about religious explanations for natural phenomena and sought explanations through personal experience and deep reflection. Of course, after some two and a half thousand years, it can be difficult to understand the terminology they used in its original meaning. For that, you need to get into the minds of those distant philosophers and also understand the times in which they lived. This fascinating though academic approach is sadly beyond the scope of this series of articles about Pythagoras, one of the most renowned philosophers of the ancient world. More famous nowadays for his mathematical theorem, this series of five articles will, I hope, give you an insight into a philosophy that shaped the world as we know it today. Pythagoras was one of the shining lights of ancient Greek thought, whose teachings became the foundation of modern philosophical thought and who has influenced Rosicrucian teachings to this day.*



**From Samos  
to Metapontum**

*by Mary Jones, SRC*

**I**N THE AEGEAN SEA, A SHORT distance from the Ionian coast of Asia Minor, what is today Anatolia or Asiatic Turkey, there is a remarkably fertile island called Samos. In classical antiquity the island was a centre of Ionian culture and luxury, renowned for its Samian wines and red pottery, called "Samian ware" by the Romans.

At the time of the great Hellenic migrations, it received an Ionian population which traced its origin to Epidauros in the Argolis, not far from ancient Mycenae, the capital of the Mycenaean civilisation and home to Agamemnon of Homer's *Iliad*. Samos became one of the 12 members of the Ionian League. By the 7th century BCE it had become one of the leading commercial centres of the



Greek world. The early prosperity of the Samians seems largely due to the island's position near trade-routes which facilitated the importation of textiles from the interior of Asia Minor and the north-south shipping routes. It boasted a flourishing economy based on wool and metalworking. But the Samians also developed an extensive overseas commerce. They helped to open up trade with the Black Sea cities and with Pharaonic Egypt, and were credited with having been the first Greeks to reach the Straits of Gibraltar.

About 535 BCE, when the existing oligarchy was overturned by the tyrant Polykrates, Samos reached the height of its prosperity. Its navy not only protected it from invasion, but ruled supreme in Aegean waters. The city was beautified with public works, and its schools of sculptors, metalworkers and engineers achieved high repute. It had a famous sanctuary of Hera called the *Heraion*, which today is a UNESCO World Heritage Site.

### Early Life

Pythagoras was born in 580 or 572 BCE into a wealthy family. His father was Mnesarchos, a gem engraver and merchant of precious goods from Tyre and his mother was Pythais of a high born Samian family. The story is told how Mnesarchos, on a business trip to Delphi, with his wife who was pregnant but didn't know it, consulted the Pythian oracle about his forthcoming voyage to Syria. The oracle replied that his voyage would be profitable



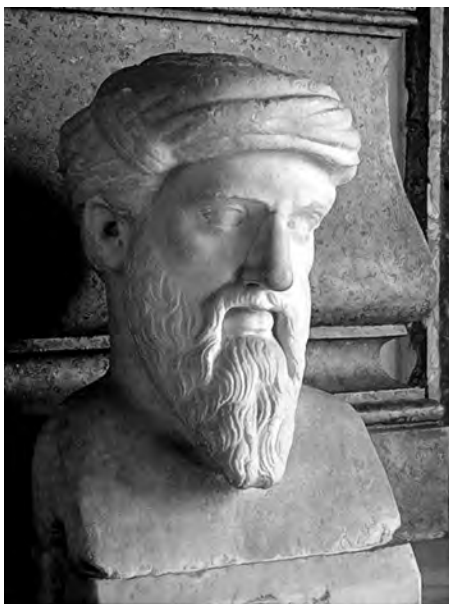
*Ancient Greece and Ionia*

and that his wife was already pregnant and would give birth to a child who would “surpass all others in beauty and wisdom.” This child would be of the greatest benefit to the human race in all aspects of life. When the child was born, they named him Pythagoras, meaning “speaking like the Pythia.”

Pythagoras came to maturity just as the earliest Greek science or natural philosophy was developing in the nearby city of Miletus, and so naturally he was influenced by Milesian cosmology. During his lifetime, education was considered to be a form of spiritual initiation and therefore, from the age of five, he was introduced to all the fields of knowledge. Coming from a wealthy family, he was sent to study under some great Masters such as: the poet and musician Hermodamas of Samos; the philosophers Anaximander of Miletus and Bias of Priene; Pherekydes of Syros, one of the Seven Sages of Greece who taught the immortality of the soul; and Thales of Miletus, that great depositary of ancient wisdom who recommended that Pythagoras travel to Egypt, the cradle of secret knowledge. At that time Egypt was ruled by Pharaoh Amasis of the Saite or 26th dynasty, the last great ruler of Egypt before the Persian conquest. Amasis encouraged many Greeks to come to his land and be instructed in its ancient wisdom.

### World Traveller

Taking Thales' advice, Pythagoras travelled to Egypt, learning ancient Egyptian and spending 22 years as a neophyte and initiate in the great temples at Heliopolis, Memphis and Thebes, the main



*Pythagoras of Samos (c.580-500 BCE)*







*Pythagoras learned much on his many travels including the doctrine of reincarnation in which he came to firmly believe.*

centres of learning, where he was initiated into the secrets of mathematics, geometry, astronomy and astrology. He was also initiated into the knowledge of correspondences and symbolism as well as the rituals of those institutions, which were designed to expand the consciousness.

In Egypt Pythagoras was captured and taken to Babylon by the soldiers of Cambyses II, the King of Persia. Once in Babylon, he was mysteriously freed and this gave him the opportunity to learn the secrets of the Magi, which in turn opened the gates of Chaldean science to him. From there, he travelled to Asia Minor where the mysteries of various temples were revealed to him. It is said that he travelled to Sidon in Phoenicia, as well as Mesopotamia and even as far as India, where he learned the secret Vedic teachings and about the doctrine of reincarnation, in which he came to believe firmly. In this way he learned that there are many paths, but only one leads to the Truth. Finally, he possessed the key to knowledge.

After half a lifetime of travels to sacred sites, he then decided to return to Samos, intending to continue what he now considered as his mission. Samos however was ruled by the autocrat Polykrates (530-538 BCE), an ally of the Persians who had brutally suppressed the people's rights. Pythagoras, not able to stomach the tyranny, and unable to find students to instruct, went to consult the Pythian oracle of Delphi. He left under the protection of Apollo, and in accordance with the response of the

Pythia, about 530 BCE he landed in Kroton (Κρότων) in *Magna Graecia*.

## Magna Graecia

Magna Graecia (or Greater Greece in Latin) was the name the Romans gave to the Greek settlements along the coast of southern Italy and Sicily because of the dense numbers of Greeks living there. These cities left a lasting imprint of Greek culture that influenced the Etruscan and later the Roman civilisations.

According to Strabo, Heraclides Ponticus, Antiochus of Syracuse, the sophist Zenobius and Diodorus Siculus, the Greek colony of Kroton was six miles from the Lakinian promontory (the current Capo Colonna). Like Samos it had a temple of Hera. It lies in the modern Italian province of Crotona in the region of Calabria. This was the ancient territory of the Iapyges, an Illyrian-speaking tribe whose language is tentatively distantly related to Albanian.

Kroton was a large city founded in 708 BCE after the Delphic oracle instructed some Achaean colonists led by Myskellos to settle there. The story was told that the founders of Kroton and Sybaris both consulted the oracle at Delphi at the same

***After his capture and imprisonment in Babylon he was mysteriously freed and this gave him the opportunity to learn the secrets of the Magi, which in turn opened the gates of Chaldean science to him.***

time and were given the choice of wealth or health; Archias the founder of Sybaris chose wealth, while Myskellos chose health.

Kroton had a small harbour, but it was only a port of call and not a centre of commerce. Behind the city were the Sila mountains, cutting it off from the interior. The slopes and foothills were extensive and fertile. The city was famous for its doctors and athletes. The school of philosophy that Pythagoras founded there played an important role in the political affairs of southern Italy for the next two or three generations.

About the time Pythagoras arrived, Kroton was defeated by the city of Locri at the River Sagras. But its fortunes changed and in 510 BCE, Kroton defeated and destroyed its rich and luxurious neighbour to the north, Sybaris. From then until





*Magna Graecia in southern Italy.*

about 450 BCE, Kroton seems to have been the dominant city in the region and historians credited Pythagoras and his moral training for the military revival of Kroton.

### Pythagorean Community

After his arrival, Pythagoras introduced himself to the people of the city by delivering several discourses containing some basic concepts of his philosophy. His presence was that of a free man; tall and graceful in speech and gesture. He made a great impression on the Krotonians and showed himself to be not merely a moral reformer but a mystical philosopher whose insights into human relations could bring about a society harmonious in itself and with the gods.

With Pythagoras and his community directing affairs, Kroton became the most important power in southern Italy. It had brilliant athletic successes at the Olympic Games and a flourishing medical school. At this period, the south Italian Greek cities were renowned as leaders of Greek thought and culture. In material culture they rivalled other Greek cities like Athens and Corinth. This was no

provincial backwater but a fully developed part of the ancient Greek world.

Pythagoras especially stressed how the gods were to be propitiated with sacred ritual. Among other things, he emphasised that you should wear white in a temple, that you should use wood and sea water rather than animals in sacrifice, and that you should pour libations to Zeus before eating. In order to create a harmonious society the philosopher also defined what should be considered proper or ethical behaviour between the sexes, and between children and their elders.

He stated that the young should respect their parents and have a love of knowledge. He believed that the Universe as a whole was a living creature, being a single, living, eternal and divine entity. He taught that human beings were mortal, but that the soul was not: it was a fragment or spark of the divine soul, cut off and imprisoned in a mortal body. Man's aim in life he said was to become pure spirit, and thus rejoin the universal spirit to which he essentially belonged. Until the soul could purify itself completely, it must undergo a series of transmigrations, exchanging one body for another. Interestingly, these were also the views of the Cathars of southern France some 1500 years later.

His religion was a kind of pantheism. He was also the first to coin the term *Kosmos* (Κοσμος) a word that combines the notions of order, fitness and beauty, an ordered whole. Each one of us is a *Kosmos* in miniature. The philosopher who studies the *Kosmos* becomes *kosmios*, orderly, in his or her own soul.

### The Pythagorean Tradition

The people of Kroton were inspired by Pythagoras' lofty, beautiful sentiments, and impressed by his noble bearing, helped him to build a school on the outskirts of town. Pythagoras was the first to use the term "philosopher" (lover of wisdom) and

*He showed himself to be a mystical philosopher whose insights into human relations could incite social harmony.*

gained many followers. But his school was more than just a place of learning; it was a community, a fraternity, a way of life and a sort of scientific research establishment. It was open to both men and women at a time when women were very much regarded as second class citizens. He also taught the doctrine of rebirth or transmigration.



One group of students, approximately 600 in number, lived in a communal fashion in the school. This inner circle of followers or initiates was called *mathematikoi* (Students). They lived in the community, had no possessions and were vegetarians. A second group of 2,000, the *akousmatikoi* (Hearers), were family members who lived in their own homes, and came to the school during the day. Both groups took lessons in the *Homakoeion*, a large common auditorium, where Pythagoras conducted his teaching while seated behind a curtain or *vela* (whence the English “veil”).

The Hearers were not allowed to see him. It was thought that the sight of the master would distract too much from his words. The Students however, sat on the same side of the curtain as Pythagoras, and were initiated further into the mysteries that their master had learned from the priests of the East. The Students were not given these truths freely and had to prove to Pythagoras that they had an uprightness and beauty of character, and that they could keep secret the truths revealed to them. Thus they were obliged to take vows of silence, usually lasting five years, before they would even be considered for further entry into the mysteries. As his teachings spread, Pythagorean Synedria or meeting places were built in most cities of Magna Graecia.

### The Later Years

Pythagoras’s community at Kroton was not unaffected by political events despite his desire to stay out of politics. Pythagoras went to Delos, also sacred to Apollo, in 513 BCE to nurse his old teacher Pherekydes who was dying. He remained there for a few months until the death of his friend and teacher and then returned to Kroton which in 510 BCE attacked and defeated its neighbour the elegant and sophisticated Sybaris and there are suggestions that the Pythagoreans became involved in the dispute.

Then around 508 BCE the Pythagorean community at Kroton was attacked by Kylon, a noble from Kroton itself, who seems to have been the Krotoniate governor of Sybaris and who had applied to join the Pythagoreans, but had been refused admittance because of his character defects. He gathered around himself some disaffected democrats and others who resented the power and influence of the Pythagorean community.

The members of the Pythagorean community were temporarily expelled and Pythagoras, his wife and children escaped to the city of Metapontum, where most authors say he died, some claiming

that, in sorrow, he committed suicide by starvation because of the attack on his community. Some years after his death, the Pythagoreans were allowed to return to Kroton and rebuild their school.

*Amongst these was one in things sublimest skilled,  
His mind with all the wealth of learning filled.  
Whatever sages did invent, he sought;  
And whilst his thoughts were on this work intent,  
All things existent, easily he viewed,  
Through ten or twenty ages making search.  
-- Empedocles.*

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*Although not depicted here Pythagoras conducted his teaching while seated behind a curtain or vela whence the English word veil.  
(Detail from the School of Athens by Sanzio Raffaello 1483-1520)*







# *The Fragmented Body of Osiris and the Path To Holiness*

by *Dunni Olasehan, SRC*

**R**ECALL WITH AMUSEMENT MY REACTION, many years ago, when I first read the story of Isis and Osiris...; how Isis set about piecing together the dismembered body of Osiris. Today, the same story elicits from me awe and respect for the wisdom and dexterity with which the ancient Egyptians concealed great truths. They knew that veiled truths would be unravelled only when one was ready and worthy. Such is the nature of consciousness.

The mythology of Osiris and Isis is the story of Light and Love. Where Osiris is the light of the Sun, the light of God the Father, Isis is the light of the Mother, the inner messenger. Thus to love yourself is to reach within to the inner messenger, the nurturing motherly love. Only in the comfort of love from our mother (Isis) do we dare to venture out and conquer the world. Logically therefore, the scattering of the body of Osiris, the Light of

God the Father, is symbolic of the scattering of the complete Truth into different religions and mystical organisations.

It is only within the Temple of Isis that humanity can work back again to the central truth, by bringing to the fore the Light within. Humanity itself is Osiris. *"Know thyself, and thou shalt know God, the Light, and His Universe."* The candidate for inner knowledge is gradually able to find himself/herself a little here, a little there, and in one incarnation one aspect while in the next, another. This is the way in which the fragments are scattered. No one of them contains all the truth.

The fragments gradually find unification within us as we come to know and accept that in life there are neither conflicts nor accidents, and that everything happens for ultimate good. Within us is the unification of the male and female, and it



is love that brings about this unification. And we as humans are the products. In this same gradual step do we develop love for ourselves, and as we live and love ourselves we evolve to become whole and holy. Holiness is what approximates us to our Father.

## Serenity and Spiritual Growth

We are all familiar with the Serenity Prayer: “God grant me the *serenity* to accept the things I cannot change, the *courage* to change the things I can and the *wisdom* to know the difference.” [Emphasis is mine].

*You do not need to change yourself; you only need to love yourself, the sole object being spiritual growth.*

It is only in serenity that we can see clearly. From the word *serenity* we form the anagram tiny seer. So it is in spiritual growth. You experience it in tiny bits; a tiny window of insight lights up the inner mind and gives you guidance in tiny bits. The inner mind, your High Self, lets you see in tiny bits. Such mundane expressions as: “Little drops of water make a mighty ocean” and “A journey of a thousand kilometres begins with the very first step,” illustrate the wisdom of these tiny bits. Start, therefore, with little acts of love to yourself and to others.

You do not need to change yourself. You only need to love yourself. Our sole object here is spiritual growth and our Higher Self is leading us to all things we need to grow spiritually. It is always there, guiding and loving you. You have all the answers within you. Spiritual growth is an individual path. It is important to follow your own wisdom about things that affect your life. Realise

that whatever you are doing right now is perfect for *you*. Let go of any judgement you may have about how evolved or not evolved you are or what you should be doing to grow spiritually. Start by loving where you are right now in your growth.

## The Rosicrucian Chant

You cannot love another until you love yourself. Love, it would appear, is both the foundation and the reason for our growth. It is appropriate, therefore, that any discussion of love should start from the perspective of self. The road map to explore this complex and multifaceted terrain of love lies with Isis, the inner messenger.

So much has been said and written about the subject of love. Despite these many volumes I marvel at how a profound expose of the subject was put forth in just four short cryptic sentences as enunciated in the Rosicrucian Chant. Let us together, therefore, make a review of our Rosicrucian Chant.

## Fear

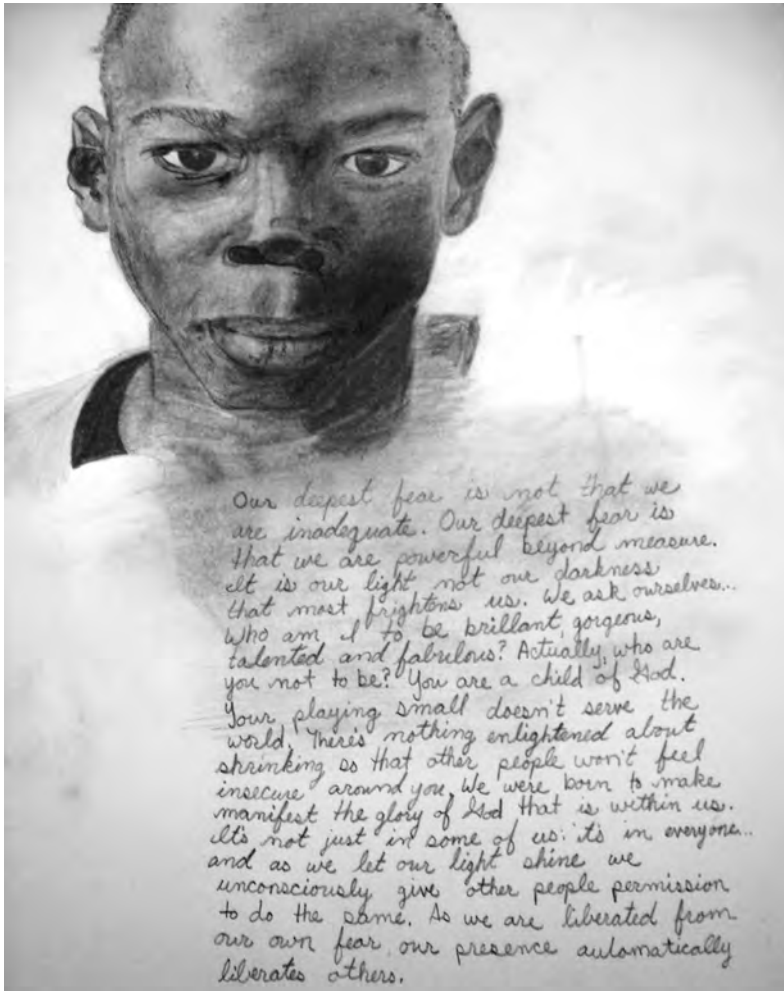
The Chant begins with: *Oh Love!* – The voice is raised in admiration, adoration and praise; evidently of a Great Personage, as it goes on to describe one of the attributes of this personage: “knows no fear.” It cannot be referring to a thing because of the use of the verb *know*. Only human beings can be categorically said “to know.” Therefore, the first line indicates to us that we are dealing with a man or woman, a being created in the image of God.

It is instructive that *fear* ends the first line of the Rosicrucian Chant. Fear is our greatest limitation. Fear damages our psyche or our back bone – any form of fear – fear of the unknown, poverty, rejection and death. It is fear that makes us compare ourselves with others. Fear holds us captive. Therefore, the greatest thing to overcome is fear. In the words of Marianne Williamson in her book *A Return to Love*:

*“Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness, that most frightens us. We ask ourselves, who am I to be brilliant, gorgeous, talented and fabulous? Actually, who are you not to be? You are a child of God. Your playing small doesn’t serve the world. There is nothing enlightened about shrinking so that other people won’t*







Have we not experienced tears well up in us in moments of ecstasy as we listen to some beautiful music? Or when we scaled heights, which we were once afraid to tackle and discovered that only our fears held us back? Or which, after much trials and tribulation, we eventually overcame? Was there not that outflow of love from the depths of our being that makes us cry in joyous disbelief when we experienced pure love for ourselves and as grace from our Creator?

### Wholeness and Freedom

The third line: "Oh love that makes me whole and free." Once again we are taken back to the mode of adoration and praise and grace expressed in the first two lines, but with the additional feeling of *gratitude*, in recognition of what the Great Personage contributes to our life. This feeling of gratitude is heightened by the use of the word "make" which helps to convey the impression that I have not actively participated in the process of becoming whole and free. Evidently, this is a reference to unconditional love. Who but God loves unconditionally? Further embedded in this same line is the feeling of wholeness and freedom,

*feel insecure around you. We are born to make manifest the glory of God that is within us. It's not just in some of us, it's in everyone. And as we let our light shine, we unconsciously give other people permission to do the same. As we are liberated from our fear, our presence automatically liberates others."*

### Tears of Joy

The next line of the Chant tells us of "a love that sheds a joyous tear." The use of the indefinite article ("a") makes us think we are dealing with a thing, a non-human. But this non-human sheds a joyous tear. The action of shedding a tear turns the non-human into human. Here, therefore, we are dealing on the one hand with love as an emotion, and on the other, as a personage.

Have we not experienced tears in the face of unexpected acts of kindness or in those signal moments when in spite of our seeming unworthiness, we are touched by the hand of God?

which I experience when I love me or another. For according to Dr. M. Scott Peck in his book *The Road Less Travelled*: "Love is a strangely circular process. It is impossible to love and not be loved in return. Love is the will to extend oneself for the purpose of nurturing one's own or another's spiritual growth. The process of extending oneself is an evolutionary process." What is this kind of love? It is divine love, when it is true and selfless.

We experience freedom and wholeness if we are detached. True love can only be experienced through detachment. Love is the free exercise of choice. Two people love each other only if they are quite capable of living without each other but choose to live with each other. Dependence is the inability to experience wholeness.

One of the quickest and surest ways to master detachment is the sincere practice of AMRA. Attachment has at its base the thinking and feeling of lacking something – not enough love, money,





time, and so forth. If you want love in your life give it away. Whatsoever you want give it away. If you love a thing set it free; if it comes back to you it is fine; if it doesn't, it never was yours in the first place.

### Enduring Love

The fourth and last line is: *"Such love shall keep and hallow me."* Love here is the emotion – referring to love of self and others. We are at once the other and the self. In other words we are both the giver and the recipient of love. The effect is the same. The regenerative and preservative properties of love are here alluded to. The English Dictionary defines "keep" thus: *"to care for; to tend; to have care of; to guard; to prevent; to maintain; to remain fresh or good; to last or endure; to observe; to have habitually in stock, supply with necessaries, to celebrate."*

This spirit of celebration takes us back to the beginning of the song, the joyous feeling of adoration and praise as we have the assurance that love, which is God, will cater for our needs here, and in the hereafter. It is a fulfilled promise; to me and through me to my fellow human beings. Not only shall this love keep me, it shall hallow me. The English dictionary defines "hallow" as: *"to make holy. Holy is connected with God. Good in moral and religious way."*

That the song ends with "me" puts everything in perspective; that everything starts and ends with me. Charity, they say, begins at home.

### Love is not Effortless

As parents, biological or otherwise, we experience boundless love for our children. On occasions, we feel we are being stretched and pulled by the complexities and enormity of the demands of parenthood. It is actually in such times, when one has successfully extended one's limits that we have grown into a larger state of being. Thus, the act of loving is an act of self evolution even when the purpose of the act is someone else's growth.

In the final analysis, love is not effortless. On the contrary, it is effortful. *"Love is an act of will – namely, both an intention and an action. Will implies choice. We do not have to love. We choose to love. No matter how much we may think we are loving, if we are in fact not loving, it is because we have chosen not to love and therefore do not love despite our good intentions."* On the other hand, whenever we do actually exert ourselves in the cause of spiritual growth, it is

because we have chosen to do so. The choice to love has been made. Loving is the ultimate service.

### Genuine Love

Genuine love with all the discipline that it requires is the only path in this life to substantial joy. When we genuinely love we are extending ourselves, and when we are extending ourselves we are growing. The more we love, the longer we love, the larger we become. Genuine love is self-replenishing. The more we nurture the spiritual growth of others, the more our own spiritual growth is nurtured. As we awaken our heart centres we are making an important contribution to humanity. We are adding to the vibration of love that will assist others in awakening their heart centres.

The yearning for greater expression of love, the God in us, leads us to seek the higher path. When you feel loving, you experience more aliveness,

*The yearning for greater expression of love, the God in us, leads us to seek the higher path.*

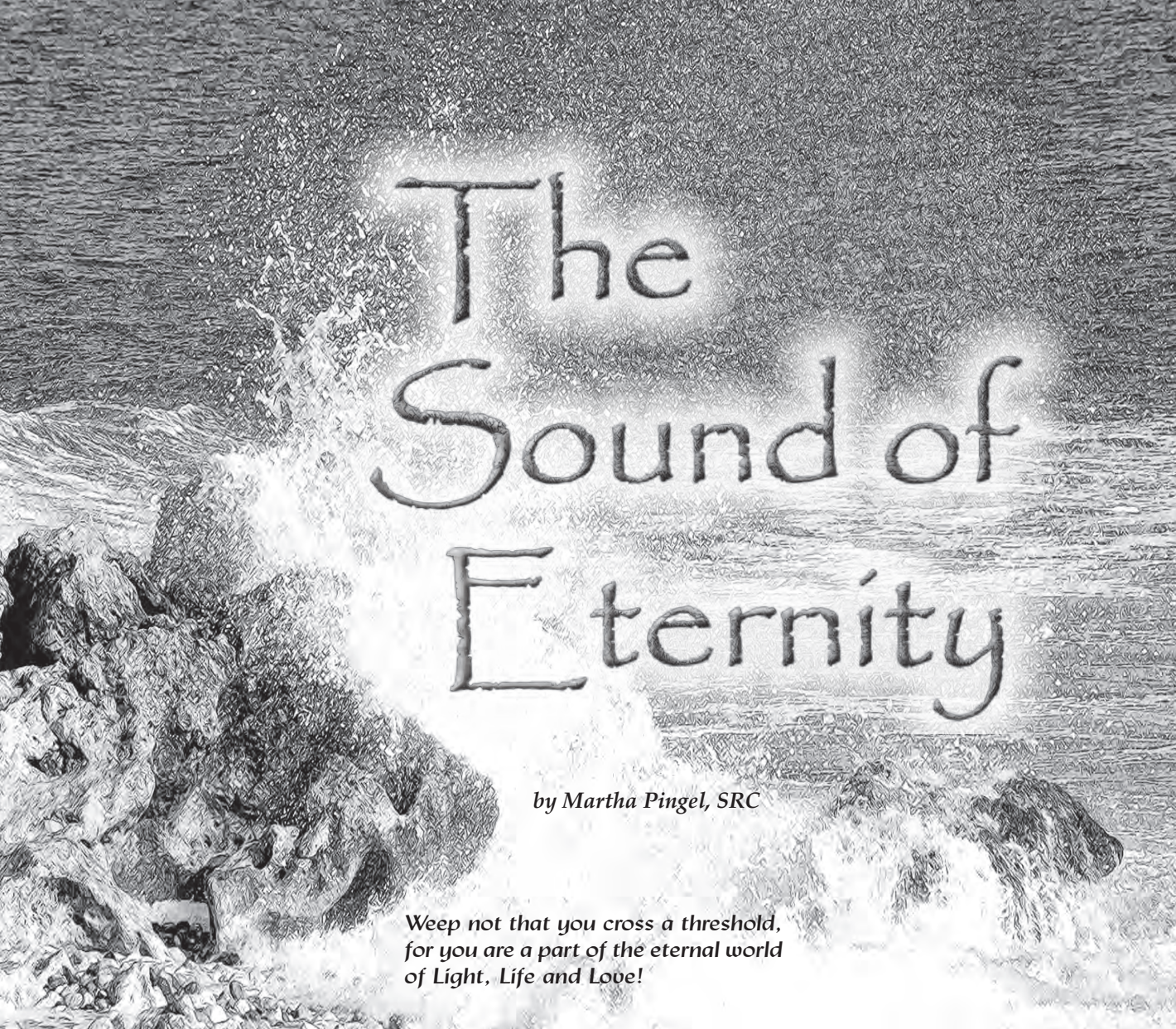
expansion, and renewal. Love is a willingness to be vulnerable; it is accepting yourself and others just as you and they are. As you learn to love yourself and others more, you increase your vibration. Your energy takes on the smoother finer vibrations of higher dimensions and become your Higher Self – reflecting and manifesting the God in you. In other words, you become holy. You cannot force your way into heaven, the Holy of Holies. You will only unlock the door through love.

May the Light of Osiris shine that we may be aware of the sacred Light with which we are entrusted. And as Isis is unveiled, may we work towards restoring to the world the light that has gone!

"O love that knoweth of no fear.  
A love that sheds a joyous tear.  
O love that makes me whole and free.  
Such love shall keep and hallow me."







# The Sound of Eternity

*by Martha Pingel, SRC*

*Weep not that you cross a threshold,  
for you are a part of the eternal world  
of Light, Life and Love!*

**O**NCE, LONG AGO, I HEARD THE SEA, steady and rhythmical, washing over the rocks, keeping time with the movement of life and death in all of nature. As the waters ebbed and flowed, they told of all creation, everlasting and beautiful, and their message was deep and unforgettable, for it spoke to the soul.

Now, in the stillness and quiet of the mountains, I hear the same soft message in the whispering of the wind in the pines. Now it is the ebb and flow of the mists, which arrive gently and slowly over the snow-capped peaks and down into the valleys. Or in the hot desert wind that moves steadily toward the plains, never ceasing its faint humming as it travels over the land.

Trees in the forest may fall, summer birds may come and go, friends may vanish and all things change before our eyes. But always there is the steady sound of eternity, whether whispered in the wind or shouted in the waves, or seen in the message of flowers, birds, trees, rocks and rivers. Life and death are but two sides of the same coin. They are expressions of the eternal..., spoken in brief lessons so we may hear and understand, and not lose faith or hope in the daily struggle with ourselves and the world.

One who reads the Book of Nature reads of all nations and peoples. One comes to know the God of one's heart and the God of all hearts as the same, and to accept Light, Life and Love everlasting.







# Rosicrucian Activities

## *Light Bearers Association News*

### LBA AT TEN

*by Aneotah Egbe*

- The LBA 10th Anniversary started with a three-day workshop (31st March – 2nd April 2008) for Light Bearers in their early years of employment, newly graduated and those in their final years in Universities and Polytechnics. The workshop theme was; *“Corporate Excellence And Spiritual Development – A Holistic Approach”* a total of 54 Light Bearers attended the workshop which had in attendance resource persons such as Regional Administrator Frater Kenneth Idiodi, Regional Monitor Emeritus Sr. Dunni Olasehan, Sr. Rosetta Idiodi-Ogara, Grand Councillor Fr. Johnson Ikube and Fr. Sam Ofuonyeadi.
- Light Bearers undertook a visit to TINAPA, Africa’s premier business resort on Thursday 3rd April 2008. They were taken round the complex by Mr. William Bassej of the Cross River State Tourism Bureau.
- In a bid to raise awareness on the LBA public Lecture, a carnival float was organised through major streets of Calabar to sensitise the general public.
- On Friday 4th April 2008, a public lecture on the topic; *“Building Tomorrow’s Leaders”* was held at the Mary Ekpekin Hall of the Channel View Hotels Calabar. The lecture was chaired by Fr. (Prof.) Jonathan Nwigwe.
- An LBA 10th Anniversary induction/award night was held on Friday 4th April 2008 at 7pm at the Mary Ekpiken Hall. Highlights of the night were the presentation of certificates, Trophies and Plaques to different categories of award recipients, as well as the induction of 56 new members of Light Bearers Association. The Fr. Tonye Wolugbom yearly prize for the most active and consistent Light Bearer went to LB. Richard Iyinbo. The occasion was chaired by Hon. (Fr.) Patrick Obahiagbon.
- A skill acquisition session on Events Management was organised on Saturday, 5th April 2008 for the Light Bearers. The resource person put the participants through the various processes involved in the packaging /management of an event.
- The LBA 10th Anniversary activities ended with a variety night held at the Rose Croix Hall. Highpoints of the night were inter-zonal dance and drama competitions. Over 300 LBA members participated in the one week long anniversary activities.







*Induction ceremony  
for new  
LBA members*



*Cross section of  
the participants at  
the public lecture*



*Tour of the  
Regional  
Administration*



*Cross section of  
Light Bearers  
at the dinner*









# Rosicrucian Order

*75 years in  
Nigeria*

## Our Mission Statement



THE ROSICRUCIAN TEACHINGS enable people to find themselves, turn their lives around and influence the universe. We are educators, students and seekers devoted to exploring inner wisdom and the meaning of life. We offer an ancient time-tested system of study and way of living which reveals the most important principles of life in the universe. Our method offers practical tools applicable to all aspects of life which brings long-lasting beneficial results. The Rosicrucian teachings show people how to take charge of their lives..., how to act boldly to improve their lives..., how to find success, happiness, peace and accomplishment..., and how to leave a lasting, beneficial legacy for humanity. Rosicrucians are "walking question marks" in that they seek answers to all of life's great mysteries.

They are committed to the investigation, study and practical application of certain key natural, spiritual laws as found expressed in mankind and in nature. For the attainment of health, happiness, peace, and the creation of a healthier, cleaner and more diverse world, Rosicrucians devote their lives to living these principles in reverend service to the Creator of all things.

To obtain a free introductory booklet about the Rosicrucian studies write to:

Scribe MSRH  
Rosicrucian Park  
State Housing Estate  
PMB 1220  
Calabar, NIGERIA

Tel: +234-87-660620  
Lagos Office: +234-1-4961402  
Email: [enquiry@amorc.org.ng](mailto:enquiry@amorc.org.ng)  
Website: [www.amorc.org.ng](http://www.amorc.org.ng)







Knowledge of the Soul  
is the only universal truth,  
and the only wisdom.

All other knowledge  
is transient...

-- Plato