

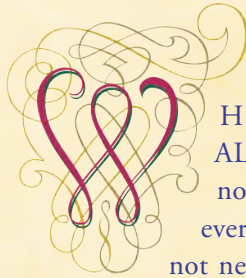
Rosicrucian Heritage



No:1-2009



www.amorc.org



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

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

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

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

To find out more about the *Rosicrucian Order AMORC* and its unique system of inner development, write to the address below, requesting a *free* copy of the introductory booklet entitled “*The Mastery of Life*.” Examine the facts and decide for yourself.

Scribe MSRH, Rosicrucian Park, State Housing Estate,
P.M.B. 1220, Calabar, Nigeria
Tel: 087-230340 -- Fax: 087-235497 -- E-mail: enquiry@amorc.org.ng
Web Site: www.amorc.org



ISSN 1118-0242

Published biannually by the
ROSICRUCIAN ORDER, AMORC
(Europe, the Middle East and Africa)
REGIONAL ADMINISTRATION
State Housing Estate, PMB 1220,
Calabar, Cross River State,
NIGERIA

Tel: 087-230340; 235495;
235670
01-4961402 (Lagos State)
Fax: 087-235497
Email: enquiry@amorc.org.ng
Web: www.amorc.org.uk



Issued free to members as an
incidence of membership

Director:
Kenneth U Idiodi

Design and Layout:
Paul Goodall

Statements made in this publication
are not the official expressions
of the organisation or its officers
unless declared to be official
communications.

All material in the Rosicrucian
Heritage is copyright and may not be
reproduced in any form without the
prior consent of the publishers and
individual contributors.

Changes of address must reach us
by the first of the month preceding
publication.

Rosicrucian Heritage

Volume 16 - No: 1

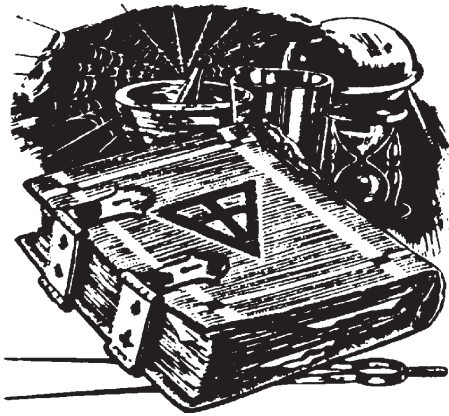
CONTENTS

- 2 Grand Master's Message: Life on Other Worlds**
- by Sven Johansson, FRC
- 5 Sanctum Musings: Illumination**
- by Kenneth U Idiodi, FRC
- 12 The Individual** - by Alan W Watts
- 13 Ancient Egypt and Modern Esotericism - Part 2**
- by Jeremy Naydler, Ph.D.
- 17 Meeting of the Minds** - H Spencer Lewis, FRC
- 18 The Genius Within**- A W Sasha, FRC
- 20 Scientific Mysticism - Part 9** - by William Hand, FRC
- 22 Prayer of the Morning** - Leanne Grimshawe, SRC
- 23 The Guest** - by Samuel Avital, FRC
- 25 Pythagoras the Teacher - Part 2** - by Mary Jones, SRC
- 32 Symbol of Light** - Bill Anderson, FRC
- 34 Diamond Jubilee Convention 2008**
- by Obonga Inika, FRC

COVER SPREAD

"Entering the Dwat"





Grand Master's Message

LIFE ON OTHER WORLDS

by Sven Johansson, FRC

IN RECENT YEARS THERE HAS BEEN much talk about the possibility of life on other planets in our solar system. I am not referring to the popular belief in extra-terrestrial beings regularly visiting earth, or the occasional alien abduction here or there. This belief has been with us primarily since the 1950's when the possibility of space travel first entered popular imagination. And whereas some factual experience may accompany the belief, the vast majority of sightings of so-called "extraterrestrial beings" are false, and/or fraudulent.

That we would ever find little green men from Mars or any other planet in our solar system, for that matter, is pretty well ruled out by now. From

the information gathered and analysed from the various space probes that have penetrated almost the entire solar system by now, there seem to be only a few planets and moons left that could possibly have life on them, and without doubt, most of these will no longer be candidates in but a few decades from now.

Of course we can no longer be too fussy about what sort of life we may find. The popular imagination accepted for decades the possibility of finding other life forms *like our own*, only to have their hopes dismantled one by one, until now, it would be sufficient if we could just find some algae, bacteria or even simpler life forms. Whatever form of life we eventually do find in our solar system, if indeed we find any at all, will almost certainly exclude anything much larger than microbes.

What we have come to realise over the past four decades, and especially from deep-sea research, is that life can exist in exceedingly harsh environments; indeed, it seems to fit in wherever a suitable energy source exists. So, we find enormous clams and tube-worms several metres long, living in the vicinity of many deep-sea hydrothermal vents. The sun's light does not penetrate to these creatures, and their survival depends entirely upon the radioactive heat of the earth itself. There are great mats of living algae floating in scalding hot water around hot springs throughout the world. And finally, we have even discovered algae growing in porous rock at high latitudes that seldom get warmer than -20 degrees Centigrade. Certainly, primitive life is tougher than we ever imagined.



Yet, even if we do find life elsewhere in the solar system, and this certainly may still happen, there is a great gap between algae and microbial life-forms, and life forms similar to our own human species. Whereas primitive forms of life may indeed be almost commonplace in the universe, "higher" forms of life may be extremely rare indeed.

OUR VAST UNIVERSE: How Many Earths?

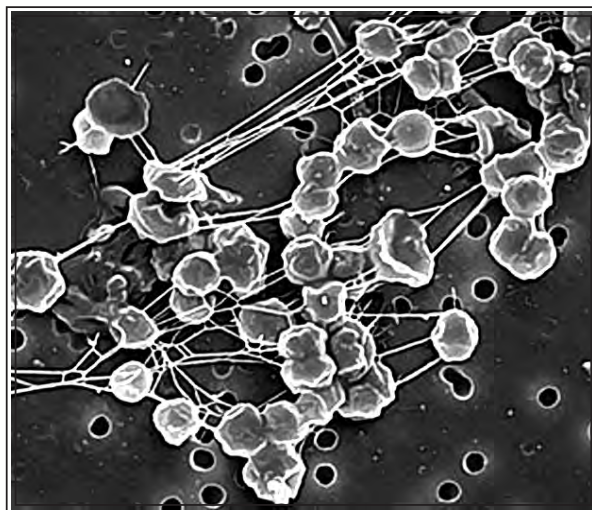
Thankfully, the universe is an enormously large place, so big in fact, that it is almost a certainty that life forms very much like our own have existed elsewhere in the past, are now existing somewhere, or will exist somewhere in the future. Even in our own galaxy, it is almost certain that intelligent life other than our own does exist, for with more celestial bodies in the universe than there are grains of sand in the whole world, surely the chances are even quite good that human-like life forms have sprung up elsewhere in the past, not just once, but maybe thousands or even millions of times in the past, some of them at least almost identical to our lives here on earth; other worlds, other earths.

It is all very well to know that such advanced life forms may exist, but how could they ever interact with each other? Given that it could take as much as 100,000 years to send a signal from one end of our galaxy to the other, and then another 100,000 years to get a reply, communication via normal electromagnetic energy transmission simply could never work. By the time we got a reply, we would probably have evolved to a new species anyway, and more than likely, judging by our irresponsible behaviour, would have gone extinct. Sending a message to even the nearest star would take 4 years at light speed to get there, and another 4 years for a reply to be sent back to us, given that any advanced life forms were there to receive the message in the first place, which is not very likely.

So, if there is any communication between "intelligent" life forms in the universe other than

Whereas primitive forms of life may indeed be almost commonplace in the universe, "higher" forms of life may be extremely rare indeed.

on earth, it must be by some other means. In the Rosicrucian Order we actively discuss and use the phenomenon of telepathy and psychic projection. This is not unique to us, and has been utilised by mystics and adepts for thousands of years. In the



Bacteria like this can survive in extreme conditions several kilometres underground.

last century or less, various plausible explanations have been given about the exact nature and transmission method for telepathic messages, but almost all of these have involved energy of some sort which, if we are to be rational about it, could not travel faster than light, and hence would be no faster at communicating with a distant planet than a physicist beaming his radio signal to it.

No, if phenomena such as telepathy and psychic projection are instantaneous (or at least much faster than light speed) as is so widely believed, then a very deep secret still awaits our discovery.

THE MEDITATIVE STATE: A Medium of Communication?

When entering a *true* meditative state, it is universally recognised by mystics and religious practitioners throughout the world, that "time seems to stop." Something happens to the human consciousness at such moments; so much in fact, that entire volumes of information could be written in an instant. A true meditative state is not a period of contemplation; nor is it exclusively a period of concentration; nor a period of visualisation; and certainly it is not a daydream. It is a very specific though hard-to-master inner process, a mental discipline which may *begin* with all the above, but ends in a seeming cessation of time.

Of course, with the end of time, also comes the end of space. To our limited understanding



at least, the one can never exist independently of the other, so with the end of space, do we now not have the end of everything? Evidently not, for we do return, and with us comes new information, new experiences and new abilities. Is it not perhaps just possible then that the key to intergalactic communication lies not in titanium spaceships plodding along for generations to reach their destinations, but in trained and disciplined minds..., human minds..., right here on earth?

Personally I would tend to believe this to be the case, and judging by the increasing complexity, sophistication and refinement that neuro-scientists are discovering yearly in the human brain and its related function the mind, is it any wonder that so much interest is now finally being focused on the phenomenon of consciousness? Science is not naive by any means, and as mystics, we respect and accept the innumerable useful discoveries that it places at the service of humanity. Yet science has had its moments of prejudice in the past, where anything other than the orthodox theory was irrationally dismissed out of hand as mere speculation, supposition or even superstition.

In all honestly though, as mystics we have also had our moments of prejudice too. No doubt many of us have debunked the findings of scientific enquiry when they did not agree with our own beliefs and experiences. Were we acting as "walking question marks"? No, of course not, and the same can be said about many a rational scientist too.

THE MYSTICAL QUEST: Old as Humanity itself.

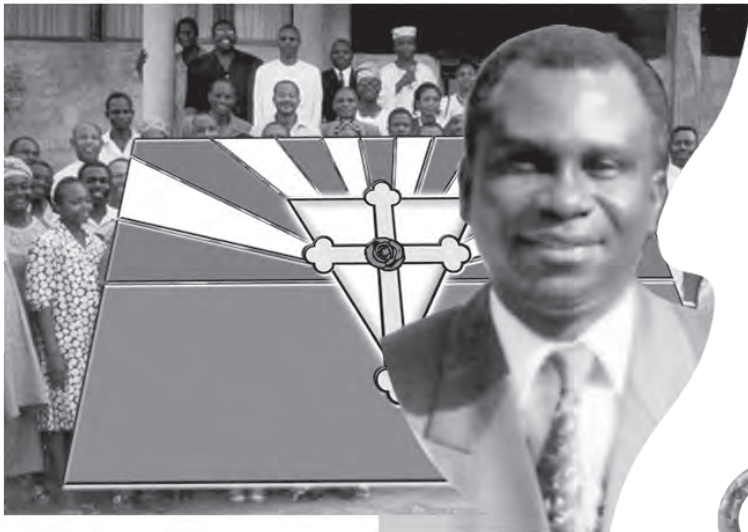
For millennia, mystics have used various techniques for reaching the mystical goal of "Illumination." That they attained Illumination not once, but repeatedly, many, many times, is beyond doubt. The words, thoughts and deeds of holy men of the past bear witness to what they achieved, and it takes very little imagination to fill in the gaps now missing. Physically, they were human beings almost identical to us today, and their *direct* experiences of life would therefore have been very similar to ours. They had their moods and happy moments, their times of terror and of happiness, times of hunger, pain and pleasure, and also times for introspection, just as we do today.

What they achieved in their day, they achieved *despite* their much harsher conditions, and surely we can do the same? From the pampered vantage point of the 21st century, let us never forget that as serious

mystics, we all have a quest, a quest for *Illumination* and the consequent *Mastery of Life* which flows from it. Let this be our foremost concern..., always just beneath the surface of our daily thoughts. And if there is to be any communication with intelligent life elsewhere in the universe, it is just possible that we will, though our mystical inner training, discover one day protected avenues of communication with those other beings where we may learn and experience things beyond our wildest dreams. It is a possibility..., no, I believe it is a certainty..., that humanity at large will one day accomplish precisely this, and open up for itself a whole new level of existence, far deeper, broader, more refined and spiritual than any we can conceive today. In the meantime, let us simply keep on with the techniques of inner development we know work..., and never let a day pass when we have not had our period of quiet and solitude in meditation or contemplation of the majesty of the God of our understanding.

If there is to be any communication with intelligent life elsewhere in the universe, it is just possible that we will, though our mystical inner training, discover one day protected avenues of communication with those other beings where we may learn and experience things beyond our wildest dreams.





Sanctum Musings



by Kenneth U. Idiodi, FRC

ILLUMINATION

Keynote address at Nigeria AMORC Diamond Jubilee Convention Abuja, October 2008

MANY YEARS AGO, AN ELDERLY woman left her village, for the first time, to visit her son, who was working in Lagos. That was in the days when Lagos was the only city in Nigeria that had electricity in some homes and offices. When the son returned from work, he found his mother groping in the dark, searching frantically for a match box and lantern to bring some light into the living room.

The son laughed good-naturedly, flicked a switch and..., there was light! In admiration of the technology from advanced countries, the mother immediately exclaimed "oyibo!" which literally means "white people!" "Hmm, oyibo!" became a regular refrain as she constantly beheld the unfolding of many domestic wonders wrought by the white man; from incandescent light bulbs to fluorescent lights, to musical equipment and the television. The tape recorder that could capture your voice and play it back, that box that had the ability to bring the past into the present was to her, the hallmark of the white man's wizardry.

The light in her eyes as she saw those lifeless objects around the house come alive with the touch of a button was a sight to behold! Her initial reaction of bewilderment gave way to awe and finally acceptance and joy at her new experience. She imagined herself going back to the village and narrating what would be an incredible story to her friends and relatives.

Ladies and gentlemen, Fraters and Sorors, the woman who came to Lagos was not the one who returned to the village. The change of environment which expanded her horizon had transformed her...; a new level of experience, a new level of awareness, a new level of understanding, a new level of illumination had entered her life.

What is Illumination?

Let me say from the beginning that throughout this discourse the following synonyms for illumination will be used: *light, enlightenment, clarification, elucidation, clarification* and *explanation* and their variants will be used interchangeably.

Illumination is a word that arrests attention wherever and whenever it is mentioned or discussed..., either in connection with adequate lighting of a place or environment, or some form of material understanding or some innate sagacity. It is a word which carries within its womb a compendium of ideas and a complexity of facts. The term illumination is both a construct and a concept and this explains why it is a most cherished subject of discussion among intellectuals and sages. The word is awe inspiring.

Illumination, apart from being an important concept, is also a most compelling phenomenon, vital to the process of living because all human beings, consciously or unconsciously, irresistibly seek after it. Why? Is it that illumination equips



all individuals with some rudimentary skills that are indispensable to living? Is it that without illumination, life may not be understood, let alone lived decently or simply sustained?

It is certain that illumination is what enables us to learn from our environment and make necessary adjustments for the sustenance of life on this plane. We are admonished from the scriptures to learn from the ways of the ant and thus be wise. Let me use a mundane example here to illustrate the point. If you are used to fumigating your home or environment to rid it of cockroaches and mosquitoes, you will discover that after some time you need a stronger insecticide or a different brand to deal with these pests because a strain that is resistant to your habitual insect killer has evolved. It would appear that they have learnt and understood how to survive in their environment. This is the pattern with all life forms on this plane. Anieke, the bird, in Chinua Achebe's *Things Fall Apart* (1959) said: "*Since men have learnt to shoot without missing, I too have learnt to fly without perching.*"

In the Rosicrucian and mystical sense, illumination refers to the enlightenment of the mind – an enlightenment that is however, not restricted to the intellectual. Illumination also means a noetic experience, a kind of intuitive knowledge imparted to the individual directly from transcendental sources such as the Cosmic, the Divine, the Supreme Intelligence or God. In a general sense illumination implies *understanding* – understanding of how to do or how to carry out a thing in a practical or theoretical manner; understanding of social, emotional or psychic issues; that understanding enables the individual to live efficiently and harmoniously in his or her environment.

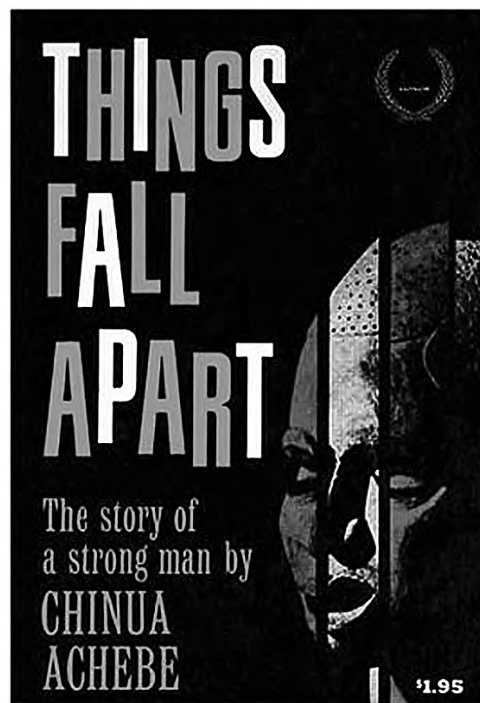
Consequently, all quests to know that which we feel we do not yet consciously know, are quests for illumination. These simple words of interrogation: why? what? when? who? where? indicate that the questioner seeks *clarification*, for some light to be shed on an apparent obscurity. Providing answers to these questions are but tiny steps towards light or illumination.

Life is a mystery, no less so for the erudite professor as for the illiterate villager. What is common to both is that life unfolds the same way – gradually. The life of one is not more important than the life of the other. So it is with illumination. It can come to the lettered and those well prepared for the dawn just as it could to those who apparently

did not prepare – as in the case of Saul who later became Paul, and Jacob Boehme who was an illiterate cobbler. From the Rosicrucian archives we learn that "...after preparation through study and meditation, after deserving through serving, after attaining through practice and with nobility of desire, there comes to all adepts an influx of illumination and inspiration, which..., is one of the gifts desired by all adepts."

Would there be a difference between the illumination experienced as a result of preparation and that received without preparation? The answer is *no*. Strictly speaking, and from the mystical perspective, all on whom the Cosmic bestows this unique gift have been duly prepared. What we see manifest in this incarnation may have been the result of work done through many incarnations. Let me illustrate using the example of two students: Student A regularly burns the midnight oil, while B does what is necessary but flowing, as it were, with the Cosmic ebb in order to achieve distinction. Is the knowledge of A superior to that of B? It is not here a question of superiority in the ordinary sense of the word. Each has developed in accordance with his circumstances. Each has created his own environment in accordance with the lessons he has to learn in this incarnation.

The brightness of a 40 watt bulb cannot be the same as that of a 100 watt bulb, yet the 100 watt bulb



cannot be said to be superior for the same electricity runs through both. The perceived difference is one of intensity. They are both aspects of the same. Can a toe be inferior to a finger?

Students on the path have often asked if illumination is a journey or a destination. It is both. The question arises because of the habitual way of separatist thinking common to most people. The experience of illumination is an integral part of life. It is life itself.

Life is lived and understood in tiny pieces from day to day and from incarnation to incarnation. It is like a jigsaw puzzle; each piece links with the other pieces to unfold the grand picture. So it is with illumination. Those small and seemingly insignificant pieces of our daily existence – the first toothless smile of a baby, the bitter quarrels between couples and a beautiful sunset, slowly add up to reveal a pattern and meaning. At times the meaning is revealed as we experience the act and at other times, it could be just a few moments or years later. A diligent and faithful practice of the steps or application of the principles coupled with the right mental attitude of perseverance and prudence would bring about fragments of knowledge to light the way as one journeys through life.

We are familiar with the experience of an unsolicited recall of a childhood experience which we had forgotten. As we contemplate the experience the veil falls off and its significance is revealed. Nature slowly reveals her secrets in measured doses. Each time we have the “Ah-Ha” experience, or we say either silently or audibly to

Every individual is running a personal race and each must draw his conclusions and lessons.

others expressions such as: “*I didn't know,*” “*...So, that's what it is;*” we have experienced illumination at that level.

As the housewife pulls back the thick curtains in her parlour, every morning to let in sunlight, so does Nature, at the most auspicious time, pull back the veil of illusion to reveal her light to us, the light that we are. When this happens, we perceive the light of the mundane and we understand at once, that there is the mystical in the mundane and the mundane in the mystical and that all is one.

Every individual is running a personal race and each must draw his conclusions and lessons. There is not a set time and date for all of us to experience



As the housewife pulls back the thick curtains in her parlour, every morning to let in sunlight, so does Nature, at the most auspicious time, pull back the veil of illusion to reveal her light to us.

illumination. If we pay more attention to Nature and try to understand her and flow with her, our illumination will unfold as it should. For example, if we form the habit of watching the Sun rise we will experience how gracefully it emerges from the horizon. There is no haste involved. Sunrise clearly illustrates that there is not a cosmically decreed moment for all to experience the dawn. As we in Nigeria are waking up to the warm embrace of the first rays of the sun, other human beings in other parts of the world are shutting their eyes to a well deserved repose after a hard day's work.

If we are fortunate to be in close association with those who have experienced illumination, in whatever field, there is not a guarantee that faithfully copying their methods would produce the same effect, when you think you want it. This is so because what you see manifested is the result of preparations over incarnations. Champions, they say, are not made in the field of play, they are discovered there.

Intuition and Illumination

Our former Emperor, Ralph M. Lewis, in his article on *Intuition, Idealism and Illumination*, which we have deliberately reproduced in the souvenir brochure of this Convention, refers to illumination as “*the force which provides the most exalting experience of life, giving one a feeling of unity with God or the Absolute and enabling an individual to sink into his*



divine element, like a wave into the sea."

Each of us can recall how we ignored "hunches" about things which later proved to be true. These hunches came about through the operation of our intuitive faculties. As Rosicrucians, one of the most important things we could possibly do is the development of our sensitivity to such intuitive flashes and then acting upon them.

Is the one who profits immediately from the light of intuition superior to the one who learns from the wisdom of hindsight? As was concluded in the example with the students, each is learning and absorbing according to her capacity and need. In the final analysis the destination (illumination) is the same.

Closely linked with intuition is our conscience, which is an original faculty of illumination. It is this light that dispels the darkness of ignorance, casting aside for the moment the illusions of our earthly life. It very succinctly shows us the errors in our judgement and our prejudices and extracts from us contrition for our misdemeanours. There is yet no better teacher than the excruciating pang of conscience. Our conscience is the light within us.

The Gift of Pain

"Those things that hurt instruct." said Benjamin Franklin. Life is painful at times and spiritually, we are meant to face the pains that life presents. Spiritual teachings encourage us to grow past and through painful experiences. Those pains and tribulations of life are our counsels. Those quarrels, those disappointments, those tribulations, in retrospect, provide us with a window of insight, a light as it were from heaven, to guide and direct our way through the turmoil, through the tumultuous labyrinth called life.

The *Obscure Night or the Dark Night of the Soul* is a test of the individual's determination. It is a challenge to him to make drastic changes in his way of thinking, his habits, and way of life. They can be likened to the raw diamond that must be polished to reveal its brilliance. For example, one cannot be sensual to the extent of giving



"Man thinks in order to see and know the spiritual archetype or 'Truth' and his soul personality evolves in consciousness from its primal ignorance to a complete revelation and embodiment of the truth..."

-- Francis Bacon (1561-1626)

himself over entirely to the physical senses and appetites yet expect to be responsive to the inner light of illumination. Obscure night is usually followed by the Golden Dawn. This is why the sages admonish that the life unexamined is not worth living. It will serve us better, therefore, to complain less and seek to unravel what gifts Nature has chosen to package and hide within the bowels of adversity.

Knowledge and Illumination

The experience of illumination is not based on academic attainment nor is it dependent on the prestige of one's profession or position yet Francis Bacon, our Emperor in the 17th Century, had the experience. Information and *not* knowledge is much of what is dished out in the institutions of learning.

The late legal luminary, Lord Denning said: *"Information does not become knowledge until it has been refined in the crucible of experience."* Illumination flows from knowledge. Only knowledge can dispel ignorance as light overcomes darkness. Hence the sages admonish *"In all thy learning, get understanding."* Through the light of knowledge and the inner experience of divine wisdom we come to have an understanding of understanding. This understanding becomes the confirmation that light has shone and therefore, dispelled darkness in our awareness and the effect is to raise our consciousness.

The path of illumination is one that tests one's capacity to be both open minded, highly perceptive and also critical, every step of the way. Both intuition and reason are required and that is what our Order purposely sets out to teach and develop to a high degree in mankind.

Sir Francis Bacon after he experienced his illumination said: *"Man means 'the thinker,' and the purpose of all thought is to see, understand and know. 'Seeing' is synonymous with comprehending. Man can think, he can see and, by putting his understanding into action, he can know. Man thinks in order to see and know the spiritual archetype or 'Truth' and his soul personality evolves in consciousness*



from its primal ignorance to a complete revelation and embodiment of the truth. By means of his body of action, Man may operate the laws of whatever truth he has perceived and thus by experience come to know the truth." He further stated that "Man begins as Adam, a living soul, and culminates as Christ, a life-giving spirit, having spiritualised all matter and thereby knowing all things." This means that although we are created equal, we are at different levels of consciousness and knowing and enlightenment.

A Chain is as Strong as its Weakest Link

Epiphany (from Greek origin meaning "to manifest") is a sudden illumination of our intimate union with the Divine. During an epiphany we transcend and transmute our inherited doubt or fear-based relationship with God to one of deep trust. This trust engenders a sudden understanding of the microcosm, yourself. Suddenly, the pieces of the jigsaw puzzle fall in place. We understand that nothing in our life was haphazard, everything had divine intention and that even "accidents" are really not accidents. With this insight, we realise that we are co-creators in the events in our lives through the choices that we make.

The goal of all life's experiences is spiritual transformation. Spiritual transformation occurs when we learn to part with the physical mundane experiences to reveal the higher purpose of the experience. And because we have to unravel the secrets embedded in life's mundane experiences, our interaction with different persons provides rich opportunities for growth and development. This is one reason why our beloved Order does not advocate the life of a hermit, shut up in some mountain top.

Relationships

A mirror reflects and refracts light. We are mirrors to one another. What you condemn in another exists in you. Relationships and bonding are formed specifically for this purpose. We constantly mirror one another because man sees not himself but by reflection. Additionally, if all that exists is One, it follows logically that we are all mirrors to and for one another. Let us consider this mundane example: Ladies and gentlemen, Fraters and Sorores, is not true that if we want to see our backs we would have to use a mirror? Given this light of understanding, it follows that a review of a turbulent relationship will

reveal the light that is struggling to break through the clouds of disagreements and quarrels, whether at home or in business.

The intimate relationships of your life – your family, friends, mates, lovers, close working partners, fellow Rosicrucians and even "enemies," provide you unique opportunities to learn definite but varying lessons in life.

Life is one continuous stream with its ebb and flow. It is also a stage where we all have our entrances and exits – playing different roles. Although we may assume different roles, there is only one play, that of the journey of life, which spans several incarnations. This journey can be likened to a deep sleep in which we had a long dream from which we will awaken to realise that we are divine – that we, each and everyone of us, is a god in the chrysalis.

The goal of all life's experiences is spiritual transformation.

This brings us to the second part of the question: whether illumination is a *destination*. The ultimate destination of illumination is Cosmic Consciousness. In the final analysis, the perceived differences in individuals will be harmonised when all would have experienced Cosmic Consciousness. Although there is not a cosmically decreed date for this the quality of the children that are being born today indicate that humanity has made progress. As parents become more enlightened, they attract more highly evolved soul personalities to be born to them in their children. These new genre of children, "the Indigoes," as some authorities have labelled them, will attain higher illumination at a much faster pace than their parents.

What is Cosmic Consciousness?

Cosmic consciousness is a state of awareness that is beyond self-consciousness. This is a state of awesome wonder; a state in which, if there was any previous doubt, the human being comes to accept that there definitely exists powers greater than the ones he can control. Cosmic consciousness is beginning to understand the laws of the Cosmic. These laws, although may have been manifesting in the individual's life right from birth, during the experience of cosmic consciousness, they become so impressed on the general consciousness as to reveal to the individual his previous inadequacies and



Throughout history people yearned for the particular knowledge which they had and the Cosmic raised from amongst the people the appropriate harbinger. Here is Buddha, Confucius, the Master Jesus and Akhenaton.

lower state of performance in living.

According to our Rosicrucian archives, "Cosmic Consciousness is that Consciousness radiating from God which pervades all space, and hence all things; having vitality, mind, constructive power, Divine Intelligence. Into this consciousness is projected all the psychic consciousness of all Masters, and all adepts may attune with it. It knows all..., past, present, and future..., for it is all."

All who have experienced some amount of cosmic consciousness have always expressed the wonder that such an experience constitutes. The knowledge gained through this sudden illumination is overwhelming, complete and deeply moving. We are left with this indescribable feeling of joy and sense of connection to God, knowing that we have always been guided and that we are not alone. The maze called life changes irrevocably into a clear and simple unified whole as a result of such an experience.

Illumination in the Service of Humanity

Illumination is the Cosmic empowerment it provides for us to share the light of knowledge and wisdom with others for a greater humanity and the building of a better world.

The word *light*, which is a synonym for illumination, also means that which is not heavy. Spiritual enlightenment brings about a *reduction* in the coarse or base element of our being and reveals the true nature of Man – a being of Light. Humans feel a certain instinctive yearning to assist one another as demonstrated in our quest for service and need to help one another. All who have rendered service to another knows the joy and exhilaration that comes with it. All acts of kindness make us shed some of our coarse and dense nature and we become lighter literally and metaphorically. Service approximates us to God – the Light that we are.

Great historic personages and their seemingly different messages are chips off the same block.



They can be likened to power generation step-down transformers reflecting the light that is relevant for the consciousness and growth level of the people of their respective times. Nature is both economical and exact. It serves no useful purpose to try to teach a 6-month old the life skills of his adult parents.

Throughout history people yearned for the particular knowledge which they had and the Cosmic raised from amongst the people the appropriate harbinger. For example:

Confucius blended intuition and science as China's greatest humanist! He applied reason to the re-creation of the social order, stressing the golden rule and respect for universal human nature. *Akhenaton*, Pharaoh of ancient Egypt, gave monotheism to the world. *Buddha* opined that it was "better to feed one good man than worry about spirits and demons." He made it plain that peace comes not from outside gods, but from *inner* awareness. He also stressed natural and social laws, and the evolutionary cycles of life. *Jesus* the Christ taught that "the kingdom of God is within you."

The Holy Prophet *Mohammed* (Peace be unto his holy name) sought after God's guidance and when the mountain would not move to Mohammed, he moved to the mountain for illumination. He received it and led his people into the establishment



Outstanding politicians on the African Continent: Nelson Mandela, Kofi Anan, Obafemi Awolowo, Ahmadu Bello, Nnamdi Azikiwe and Kwame Nkrumah - enlightened and illumined in varying degrees of a higher consciousness.

of the religion of Islam. *Bertrand Russell*, considered the father of modern philosophy, received the Nobel Prize for his unorthodox philosophising. He defined his social aim as *"the discovery of a way by which men can live together without making each other miserable."* *Thomas Alva Edison* gave the world the phonograph and the electric light bulb. *Alexander Graham Bell*, whose mother and wife were deaf and which influenced his life's work, gave the world the telephone. The *Wright Brothers* gave the world wings to fly by inventing the aeroplane. The centre theme of their messages or life's work was always directed to a particular challenge of their day and time.

Let us not forget those inspired and illumined Masters of Music who as great composers have contributed so much to our enjoyment of this world – George Frederick Handel, Ludwig von Beethoven, Wolfgang Amadeus Mozart, Johann Sebastian Bach, Tchaikovsky, Wagner, Sibelius, Pachabel, Yanni and local equivalents in several cultures and languages in Ghana and Nigeria – the highlife Kings/Masters, E.T. Mensah, Victor Olaiya, Rex Lawson, Osita Osadebe, Victor Uwaifo, Fela Anikulakpo – Kuti, and Hubert Ogunde, to mention but a few.

What of outstanding politicians on the African continent? – Kwame Nkrumah, Nnamdi Azikiwe, Obafemi Awolowo, Ahmadu Bello, Nelson Mandela, Kofi-Anan etc. All these historic personages were and are indeed enlightened and illumined in varying degrees of a higher consciousness.

Our Order is a school of Learning and a University of life. We are devoted to the investigation, study and practical application of



natural and spiritual laws for the attainment of health, happiness and peace not just for ourselves but for the greater good of all humanity as we share the light.

Illumination and Business

In business pursuits and work, goods and services are usually offered in exchange for financial reward. Financial capital is the blood on which businesses run. In the pursuit of enlightenment, however, the payment is in spiritual capital – in insight, purpose, self understanding and the attainment of spiritual attributes such as compassion, selflessness and the mastery of self. Marriage, for instance, is a business that employs emotional capital.

We easily recognise that business and economy go hand in hand but not so readily with life and economy. The truth is the whole of life is a business. This explains why the economy of life has been granted unto us that we may run its business profitably. Life's business is for profit where profit is both spiritual and financial capital. Thus, with enlightenment, businesses will be run on a combination of financial and spiritual capital.

Compassion and selflessness, which can be



summarised in the golden rule of “do unto others as you want them to do unto you” make us appreciate the fact that our personal and spiritual growth benefits others around us.

Conclusion

Mysticism itself raises our sensitivity to seek and attain the light of illumination. The final stage in this attainment is when the Absolute is not merely enjoyed as an experience, nor when it is just a matter of illumination, but rather when one feels his oneness with all being. It is when one realises that he *is* and yet is not. This means that one knows that he is a mortal and yet realises the immortality of the essence within him.

The important thing is that wherever we are on the Rosicrucian Path of Illumination, we should share the light available to us and never hide it, as it were, under the bushel, and hence our theme and slogan for this Convention – “**Illumination ... Share the Light!**” Let it be known and declared by us as students of Rosicrucian mysticism that the reason we always ask for, or seek, *Illumination*, is because of the Cosmic empowerment it provides for us to share the light of knowledge and wisdom with others for a greater humanity and the building of a better world.

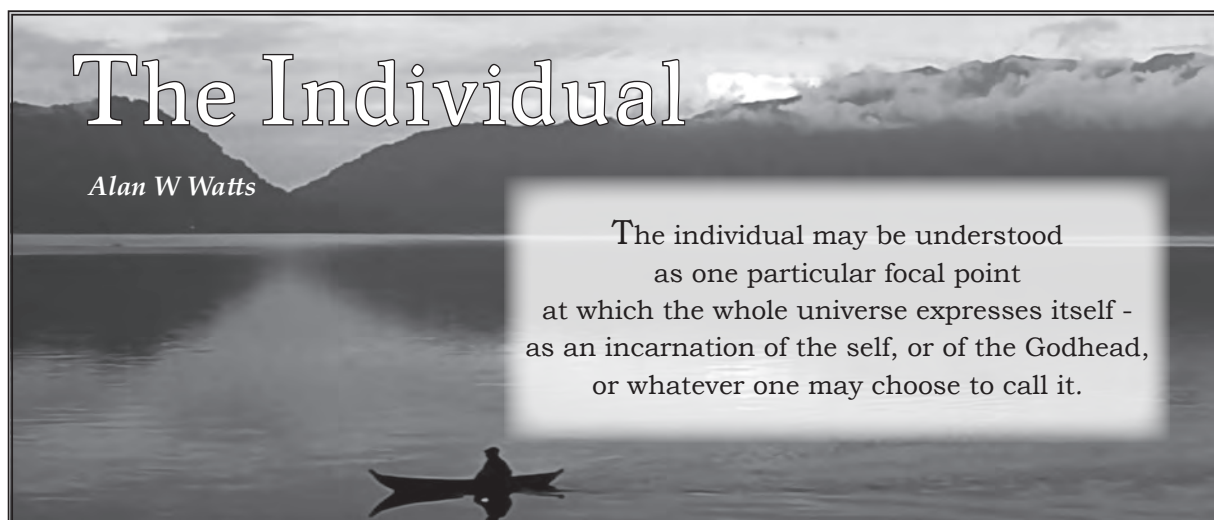
No matter which culture you are born into, it would be a worthwhile exercise to revisit the folk tales of your people to unravel the higher meaning and ontological truths, which are identical with those of other lands and peoples; for example, what is the equivalent of the Cinderella story in your culture?

The search for and attainment of Cosmic illumination is by all yardsticks and parameters of human development, the most worthwhile endeavour of any human being whether a Rosicrucian student or not. This is because the Cosmic conscious person is truly the global citizen of our planet. These persons see all other

The search for and attainment of Cosmic illumination is the most worthwhile endeavour of any human being.

living entities as neighbours and accommodate them in the same manner that the sun shines upon all, without discrimination. This means that with each level of illumination that may come to each of us, we are under a mystical and moral obligation to utilise such wisdom in the *service* of humanity for the good of all. In a previous Regional Convention, our slogan was *Think globally; Act locally!* Today, with illumination, we can *Think globally* and *Act globally* in this global village, indeed in this global family!

We all can attain Cosmic Consciousness by the process of transmutation – that is to transmute the undesirable things we possess into desirable ones. We can change criticism into tolerance and tolerance into Love. May each of us receive the Cosmic empowerment to rise up to the challenges of the Rosicrucian mystical Path so that we may attain higher illumination for greater service to humanity and to the glory of God.



Ancient Egypt and Modern Esotericism

Part 2

by Jeremy Naydler, Ph.D.

*In this second part, Jeremy Naydler continues to expand upon the ancient Egyptian worldview by introducing the reader to their concept of the Underworld or afterlife which they called the *Dwat* and to which the living, mentally and physically, prepared themselves. In his concluding remarks Naydler highlights the need for the modern world to identify with these ancient conceptions but avoiding the sometimes irresistible nostalgic desire for the past. To this end he outlines three specific tasks which can empower people to recognise themselves as cosmic beings whose existence spans that of life and death within the vehicle of their consciousness.*

*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).*

ON AN INNER LEVEL, THE RITUAL sailing of the king occurs in the heavens. Just as in the coronation text of Thutmose III, the king flies up to the sky in order to worship Ra and be filled with his *akh*-power, so the context of the ritual sailing is cosmic. The ancient Egyptians understood that to become enlightened one must become aware of that which is cosmic in one's own nature. One must realise that there is something deep within human nature that is essentially not of this earth, but is a cosmic principle.

The cosmic being who presided over Ra's

diurnal voyage across the sky was the heavenly goddess Nut. It was she who gave birth to Ra each morning and who received him into herself again in the evening. When Ra entered her interior realm each evening, he entered the secret and wholly invisible world that the Egyptians called the *Dwat*.

The *Dwat* was conceived as being on the other side of the stars that we see when we look up at the night sky. The stars were imagined as being on the flesh of the goddess Nut, and the *Dwat* was in some sense behind or within the world of which the stars demarcated the outermost boundary.¹



It was not just the sun god however that entered the Dwat at the end of the day. All creatures were believed to return to the Dwat at the end of their lives, pass into its dark interior, and were born from it again, just as the sun god was born from the Dwat each morning. There was therefore a very important mystical threshold between the outwardly visible cosmos, the stars on Nut's body, and what exists invisibly in her interior. It is a threshold we all come to when we die, when everything becomes concentrated at a single point, and then disappears from view.

Figure 6 shows the stages of the sun god's night-journey through Nut's body, as he travels from death to rebirth. Knowledge of this interior world of the Dwat was considered by the Egyptians to be the most important, most profound knowledge, for people living on earth to acquire. The Dwat was not only the realm of the dead, but also the realm of the gods and spirits and furthermore, the realm from which all living things emerge.² All life issues from the Dwat. To know this mysterious interior world was to become truly wise, for then one knew both sides of existence, the invisible along with the visible.

It is interesting that Thutmose III had the complete text and illustrations of the most comprehensive guide to the Dwat (*The Book of What is in the Underworld*) painted on the inner walls of his tomb in the Valley of the Kings. As his coronation text reminds us, this was a king who was "instructed in the wisdom of the gods." Unlike Napoleon, Thutmose III was initiated into a deep spiritual knowledge. It is not without significance that the name Thutmose means "born of Toth," the god whom the Greeks identified with Hermes, and from whom one of the most important of the Western esoteric traditions, the Hermetic Tradition, derives its name.

The Three Tasks

I have tried to show that the Egyptians lived with an awareness of a dimension of reality that is best described by the term "imaginal," a non-physical yet objective reality that we become aware of through the human faculty of imagination. For the Egyptians, the agencies and powers that can

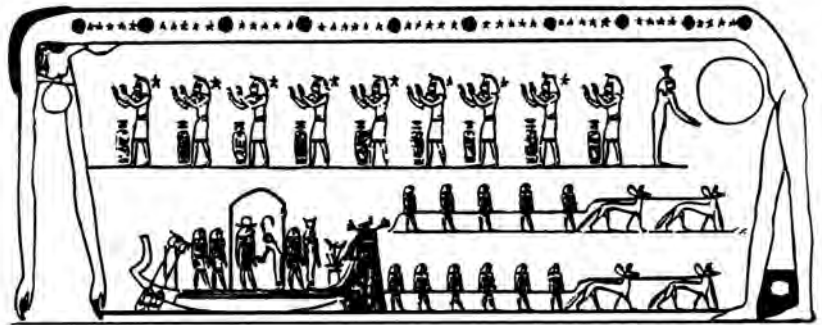


Figure 6: On the left Nut swallows the sun-god Ra at sunset, while on the right she gives birth to the sun at dawn.

be reached through contact with the imaginal world are far more potent than anything merely physical, because through them physical reality can be transformed.

Thus we have seen how Thutmose III called upon Seth and Neith to infuse him with a superhuman martial energy that enabled him to go to war with an irresistible ferocity. In battle after battle, he and his accompanying priests could also magically invoke the imaginal reality of the defeat of the powers opposed to the sun god and Ma'at, both of whom the pharaoh represented, indeed embodied, on earth. It was this, according to his own account, that brought Thutmose his victories.³

I have also tried to show that the Egyptians lived with an understanding that we are not just terrestrial beings; we are also cosmic. As such, our spiritual fulfilment is only possible in a cosmic setting. This understanding is to be found from the earliest sacred literature (the *Pyramid Texts*), to the coronation text of Thutmose III and the



Thutmose III, sixth pharaoh of the 18th dynasty.



Portion of the Pyramid Texts, the earliest sacred literature.

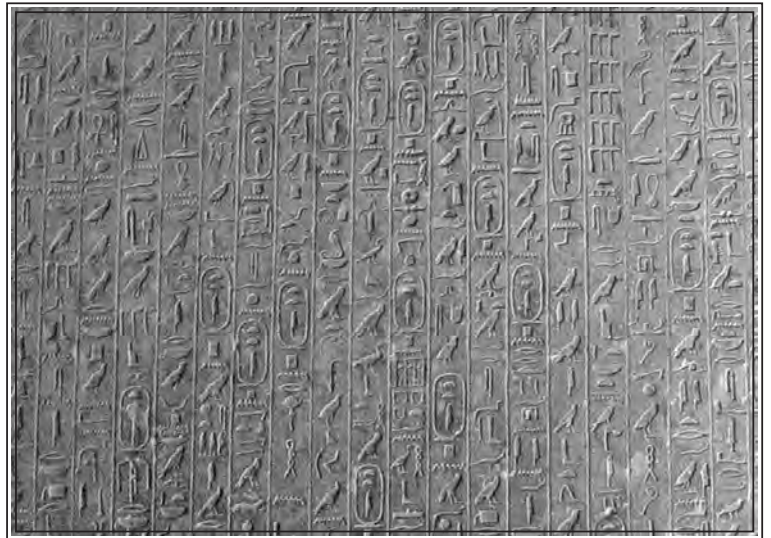
Book of the Dead, where, for example, such mystical episodes as flying up to the sky, seeing the image of the sun god, boarding the sun-boat and/or becoming inwardly “solarised,” are all recorded.⁴

Finally, I have suggested that the Egyptians had an orientation towards the world of the dead (the *Dwat*) that saw it as being the source of the most profound wisdom concerning the nature of reality. There is a remarkably rich metaphysical literature concerning the *Dwat*, knowledge of which was evidently regarded as relevant not only to the dead but also to the living.⁵ All of this was “mainstream” ancient Egyptian religious consciousness.

The Egyptian Consciousness Goes Underground

At the end of the Egyptian era it went “underground,” moving from the temple to the private household, and then to the small group meeting in secret, from whence it would pass into various esoteric traditions.⁶ Thus in the alchemical tradition, there is a particular focus on the imaginal realm of archetypes and the path of inner transformation. In the Hermetic tradition there is a concentration on the realisation of our cosmic nature, while in Gnosticism we find a particular emphasis on the invisible hierarchies of the spirit world. These three Western esoteric streams could be understood as each preserving in their different ways the ancient Egyptian wisdom into the next cultural era.

Meanwhile the emerging mainstream culture with its Judeo-Christian and Greco-Roman basis increasingly rejected the old consciousness. The world became more and more impermeable to the divine, archetypal and imaginal presences. In Judaism the notion of idolatry, which would have been incomprehensible to the ancient Egyptians, came to dominate the religious consciousness; while the Greeks and Romans saw the gods slowly fade away and become less and less easy to communicate with.⁷ The *new consciousness* meant that people experienced the world through a



kind of solidification, so that it was no longer able to transmit the radiant energies of the divine.

At the same time there emerged an increasing sense that human beings were simply terrestrial beings and consequently, our happiness was conceived less in cosmic terms and more in terms of satisfying our physical needs, desires and comforts. The material world had to be mastered to this end and this, in time, became the great project of science and technology, which involved an almost complete forgetfulness of our cosmic origins.

It also involved a forgetfulness of that part of human existence that belongs between death and rebirth. There was a growing identification of

In the Hermetic tradition there is a concentration on the realisation of our cosmic nature.

the human being solely with the life that we lead between birth and death. Already, both the Greek and Judaic conceptions of life after death expressed the conviction that the soul survived as a pale and ghostly reflection of its former self. As the ghost of Achilles says in Homer’s *Odyssey*, “*the senseless dead [are] mere shadows of men outworn.*”⁸ This view, so very different from that of the Egyptians, culminated in the modern idea that there is simply no existence at all after death. Modern scientific materialism is founded upon a total ignorance of the spirit world.

At the beginning of this essay [*Rosicrucian Heritage* No.2, 2008], I proposed that ancient Egypt exposes a tension in our own culture and that in



so doing we can see its karmic role today. The reason why it may be helpful to see Egypt in these terms is because we are now coming to the end of the Greco-Roman/Judeo-Christian era. It has achieved its purpose, which was to make us more individuated, more self (rather than god) centred in our soul-life, and thus more free.

Becoming Aware again of Inner Spiritual Realities

Now there is a need to become aware again of inner, spiritual realities but to become aware of them grounded in our own sense of self, and with a clear and discriminating intelligence with which we can once more turn toward them. So I would suggest that it is here that the profound karmic relationship is working between ancient Egypt and the new era that is beginning to unfold before us.

There is a need to become aware again of inner, spiritual realities and to become aware of them grounded in our own sense of self...

While our relationship to ancient Egypt is certainly based upon our acquiring a deeper and more accurate knowledge of its culture and religion, the relationship is by no means simply in the direction of the present to the past. It is also about how the past can support us in forging our own future by helping us to re-engage with the spiritual dimensions which were so intrinsic to people's experience in times of old.⁹

What ancient Egypt can do today is to provide both the impetus and the anchorage for a modern esotericism. By esotericism I mean knowledge of inner realities. There is no question of "going back" to ancient Egypt. It is rather the case that by wrestling with ancient Egyptian sacred texts, we are drawn down to a deeper level of awareness that we need to make more conscious. And feeling this need, we are driven to find our own new relationship to the spiritual dimension.

As I see it, there are three tasks ahead for contemporary esotericism. The first is to grow into a fully felt and participative relationship with the imaginal worlds that stand behind the physical. We need constantly to work at dissolving the density of the physical and literal world. We need to loosen its solidity in order to see through to the luminous world of spirits, gods and archetypes that are its

invisible matrix. They are, in a sense, the "dream" of the world that our modern, all too wide-awake consciousness, has destroyed. There is a need today to return our waking consciousness to this dream, by bringing it once more into a living relationship with the imaginal dimensions of the world.

Along with this comes the second task, which is to expand our conception of ourselves beyond the confines of the earth by developing a sense that the cosmos that surrounds us is not just dead matter, but full of soul. To do this we need not so much to work against as to work through the materialistic conceptions that permeate modern cosmological thinking. We can develop once again a feeling for the soul-qualities of the planets and constellations, for the whole world of the stars. And the more we are able to do this, the more we are able to connect with the "world soul" or anima mundi as it used to be called, the more will we be able to reconnect again with our own cosmic nature.

I see the third task as being once more to become aware of the realm of death as the other half of life, as much a part of our existence as sleep is a part of our life between birth and death. It requires that we see this realm of death not so much as a place that we go to after we die, as a realm that we inhabit, or one might say inhabits us, alongside the world of the living. The world of death can be understood as a completely interior world, and yet despite the fact that it has no dimensions, it is not necessarily inaccessible to consciousness. For its interiority ultimately coincides with our own. The more we become aware of the source of what arises in our own consciousness, the more do we extend our consciousness towards this deeply interior realm of death. And in extending our consciousness towards it, we extend our consciousness towards that other half of existence without which we cannot fully participate in life.¹⁰

Endnotes

1. Naydler, *Temple of the Cosmos*, 26 and 215-217.
2. W. Brede Kristensen, *Life Out of Death: Studies in the Religions of Egypt and of Ancient Greece*, trans. H. J. Frankén and G. R. H. Wright (Louvain: Peeters Press, 1992), 28, comments: "The world of death secreted greater powers and contained richer possibilities than the world of finite experience. It was the basis for the whole existence which we are apt to call worldly life."
3. The "Annals" at Karnak, recording Thutmose III's



campaigns, are couched in mythical and theistic language. The king is described as acting in consort with Amun-Ra against the “wretched enemy” – implicitly identified with the forces of cosmic chaos. The mystical fusion of king and sun god is even more explicit in the so-called “poetical stela” of Thutmose III found at Karnak. Both texts are translated in Miriam Lichtheim, *Ancient Egyptian Literature: A Book of Readings*, (Berkeley: University of California Press, 1976), 2:30-39.

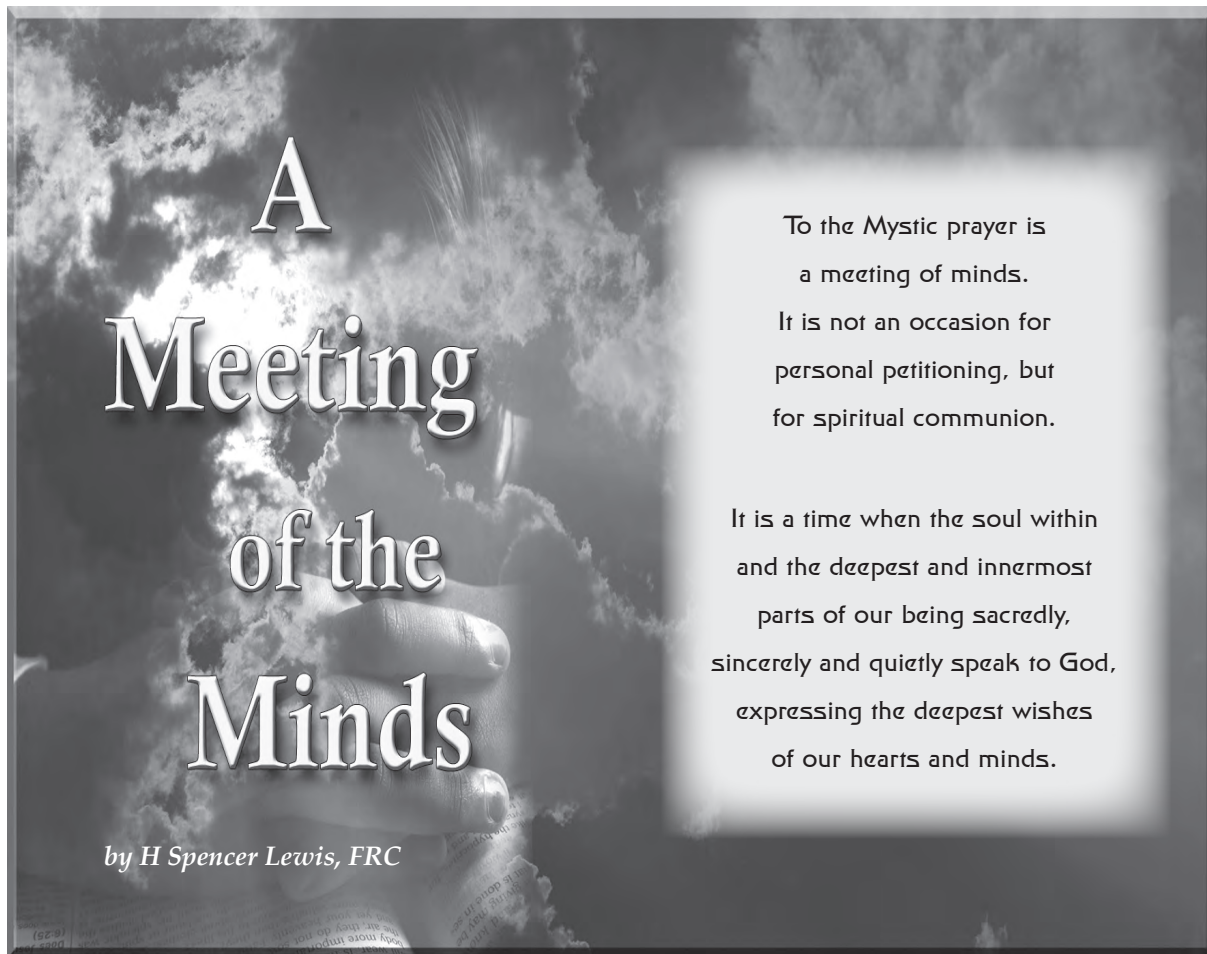
4. *The Ancient Egyptian Book of the Dead*, trans. R. O. Faulkner (London: British Museum Publications, 1972), ch.130.
5. Alison Roberts, *My Heart, My Mother* (Roaingdean: Northgate, 2000), 174-178. It is explicitly stated in *The Book of What is in the Underworld* (Amdwat), div.I, that the text is “useful for those who are on earth” and similar indications can be found in *The Book of the Dead*, which has been compared by Terence DuQuesne, *A Coptic Initiatory Invocation* (Thame: Darengo, 1991), 52nl12, with the Tibetan Bardo Thodol, a text clearly intended for spiritual practice.
6. Garth Fowden, *The Egyptian Hermes* (Princeton: Princeton University Press, 1986), ch.7; and David Frankfurter, *Religion in Roman Egypt* (Princeton: Princeton University Press, 1998), chaps. 5 and 6.
7. See, for example, Plutarch’s essay, “The Decline of the Oracles,” in *Plutarch, Moral Essays*, trans. Rex Warner

(Harmondsworth: Penguin Books, 1971), 31-96.

8. Homer, *The Odyssey*, trans. Ennis Rees (Indianapolis: Bobbs-Merrill, 1977), 188.
9. In a series of lectures on the relationship of Egyptian mythology to modern civilisation, Rudolf Steiner, *Universe, Earth and Man*, trans. Harry Collison (London: Rudolf Steiner Publishing Co., 1941), 250ff., makes the following statement: “What we call ‘future’ must always be rooted in the past; knowledge has no value if not changed into motive power for the future. The purpose for the future must be in accordance with the knowledge of the past, but this knowledge is of little value unless changed into propelling force for the future.”
10. This text, “Ancient Egypt and Modern Esotericism” © Jeremy Naydler, 2006 is reprinted with permission of the author. All Rights Reserved.

Illustration Sources

- Figure 6 The sky-goddess Nut conceals within her body the mysterious inner region. From the abbreviated version of the Book of Night on the ceiling of the sarcophagus chamber of the tomb of Harnesses IX, Valley of the Kings, from Erik Hornung, *The Valley of the Kings*, trans. David Warburton (New York: Timken, 1990), 79. Every effort has been made to find the copyright owner.





These outstanding examples of genius discerning meanings and principles in the most usual things, lead to the question: Is there a special kind of mental faculty that accounts for such discernment? Can such a faculty be developed in every person?

Within

The Genius

by A W Sasha, FRC

THROUGHOUT THE HISTORY OF human progress great men have found deep and useful meanings in even the most commonplace things.

The Greek mathematician Archimedes, in the 3rd century BCE, discovered the law of hydrostatics by noticing how the level of his bath water rose in ratio to the immersion of his body, a usual occurrence. He was so excited with the implied meaning that, as legend has it, he ran out in the street shouting, "Eureka!" (I have found it!).

Isaac Newton, at the close of the 17th century, saw meaning in the usual occurrence of things falling. He observed that they do so downward and not upward, even though the earth turning on its axis and travelling around the sun should, by rights, throw them off into space. The result: his discovery of the law of gravitation.

Louis Pasteur, in the latter part of the 19th

century, started the science of bacteriology with an inquiry into the reasons why wine, left in unsealed bottles deteriorates more rapidly.

Thomas Alva Edison was intrigued by the commonplace occurrence of two metals producing sound when rubbed together. What kind of a sound would be produced by a needle point moving against a resonant plate? What if the pressure on the needle point were to vary in response to the air current produced by the human voice? The phonograph resulted.

Dr. Sigmund Freud considered trivial contradictions and slight memory lapses as indicators of conflicting patterns of behaviour in the subconscious. The result: the evolution of psychoanalysis as a system of bringing those hidden conflicting patterns into open understanding for possible establishment of inner harmony and peace of mind.



Dr. Alexander Fleming discovered penicillin by questioning why moulds are more disease-resistant than healthy plants. Investigation proved that moulds are forms of bacteria convertible into antibiotics to fight disease in humans.

The invention of the airplane, credited to the Wright Brothers, had its inception in a very usual phenomenon: Winds lift objects from the earth. Would an artificially created and deliberately directed air current carry objects through the air? From this point on, it was only a matter of choosing the right materials for fuselage, motor and propellers, and of shaping fuselage and wings to receive the air pressure produced by the propellers. These outstanding examples of genius discerning meanings and principles in the most usual things, lead to the question: Is there a special kind of mental faculty that accounts for such discernment? Can such a faculty be developed in every person?

The genius within, laying dormant for most of the time, manifests as a mental attitude: that of inquiring into obvious things for the discovery of new values which may be found in them. The following experiments may develop such mental attitude in you without your becoming unduly inquisitive.

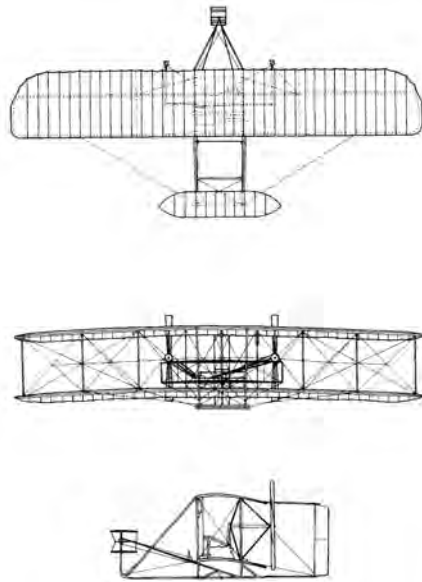
Helpful Experiments

Consider everything you see or hear as a hint, a suggesting of something more beyond it. Hold onto definite and well-verified details; always ask yourself how relevant the details are to what you are trying to understand. Guard against giving your imagination too much reign in entirely imaginary

The genius within, laying dormant for most of the time, manifests as a mental attitude.

interpretations, and you will begin to notice new possibilities. Avoid wishful flights of imagination unrelated to reality, and new possibilities can lead you to practical results and to greater mental resourcefulness.

Or try this: Think again and again of some usual thing or occurrence until its usualness fades. Become increasingly interested in all its possible relationships, in its origin, its various effects, in how environment affects it and how it counteracts. A mere blade of grass, a pebble, a snowflake, a person's usual smile or frown and a usual home, through your continued thought of it, will reveal



Wright Flyer 1 - 1903

new depths of meaning and heretofore overlooked dimensions and aspects of living.

Nothing will appear to you totally frozen, irrevocably finished. A thing is never isolated. There's always something more to be understood. Continued concentrated thought on how grass grows, mere grass, can yield the experience of growing vitality, freshness, nourishment, fertility, strength, even healing power. Instead of fleeting thoughts, interest in more profound and concentrated thinking can be developed by adopting this method of approach.

Just as all of Nature's usual phenomena: rain, snow, darkness, light, fragrant spring blossoms and colourful autumn leaves, howling winds, and quietly dreamful distances; when regarded

with thoughtful search for deeper meanings can yield energising experiences; so also all our usual ways and tasks of daily living can yield the same kind of experiences, giving greater zest and renewed meaning to life.

Nothing will appear essentially haphazard and fortuitous: Where inherent principles of existing order are not as yet known, you will nonetheless sense that they are there to be discovered and discerned. This is exactly what takes place in the minds of people of genius. You may not become a genius yourself, but you can surely increase your mental resourcefulness by following their example.



SCIENTIFIC MYSTICISM

Life, the Universe and Everything

by William Hand, FRC

Part 9

This series of articles has taken the form of three broad sections, and this article, the ninth, concludes the series. In the first three articles, the basic notions of Quantum Theory, Systems Theory and String Theory were presented. On the basis of the scientific tools provided by these areas of enquiry, the next three articles covered the mystical topics of ESP, Consciousness and Vital Life Force. In the first two articles of the third section, analyses were presented on the Soul personality, the principles of Karma and Reincarnation, the interval between death and birth, and how these ideas interact with science. In this article, the concepts of God, Cosmic Consciousness and a Theory of Everything are presented, culminating in the author's thoughts about the science of consciousness particularly in regard to its survival of the physical body after death and what that implies for our understanding of the universe and indeed ourselves.

THOSE OF YOU WHO HAVE HAD THE privilege, like me, of having a University education may recall at least one occasion where the topics of life, the universe and everything were discussed, often deep into the night. Such discussions inevitably led to the question of the

existence of God and why we are here. As far as I know no definitive answers were ever agreed!

Today theoretical physicists are asking similar questions and are seeking the scientific holy grail of a "theory of everything" (TOE). Such a theory would fully explain and link together all known



physical phenomena and unify or explain through a single model the theories of all the fundamental interactions of nature. These are usually considered to be four in number; *gravity*, the *strong nuclear force*, the *weak nuclear force*, and the *electromagnetic force*.

Because the weak force can transform elementary particles from one kind into another, the TOE should also provide a deep understanding of the various kinds of particles as well as the different forces. There have been numerous TOEs proposed by theoretical physicists over the last century, but as yet none has been able to stand up to experimental scrutiny. The primary problem in producing a TOE is that the accepted theories of quantum mechanics and general relativity propose radically different descriptions of the universe. As a result, straightforward ways of combining the two lead quickly to a problem in which the theory does not give stable results for experimentally testable quantities. Because of this a number of physicists do not expect a TOE to be discovered.

The concept of a “theory of everything” is rooted in the ancient idea of causality, famously expressed by Pierre de Laplace (1749-1827) in his *Essai philosophique sur les probabilités* of 1814: “An intellect which, at a certain moment, would know all forces that set nature in motion, and all positions of all items of which nature is composed..., if this intellect were also vast enough to submit these data to analysis, it would embrace in a single formula the movements of the greatest bodies of the universe and those of the tiniest atom; for such an intellect nothing would be uncertain and the future just like the past would be present before its eyes.”

Cosmic Consciousness

That statement by Laplace looks something like the sublime pinnacle that every Rosicrucian and indeed every sincere mystic seeks, namely Cosmic Consciousness. In such a state, the mystic loses all objective awareness of self and effectively has a realisation of what mystics term the “Universal” or “Cosmic Mind.”

In so doing, he or she becomes aware, in an instant, of all that has gone before and all that is to come. The realisation is not unlike a time loop. While in such an attunement all sense of time is lost and everything becomes one..., past, present and future, and it is at the same moment all of creation wrapped up into one single realisation. But what is

the Cosmic Mind? The material presented in parts 1 to 8 of this series gives us the tools to address this question.

The Cosmic Mind

In these articles I have introduced the topics of Quantum Mechanics, String Theory, Systems Theory, the concept of hidden dimensions and consciousness, from both mystical and scientific perspectives.

In our everyday world everything seems predictable: we push a stone and it moves; we hit a ball and we know where it will go; the planets revolve around stars following predictable orbits and obeying the laws of relativity. However, quantum mechanics introduces us to the fact that the universe behaves in a very strange way once we go down to space scales smaller than the atom. Electrons and other elementary particles are not in fact particles, but both waves of energy and particles at the same time.

String Theory tells us that every elementary particle arises out of the vibrations of multi-dimensional objects called strings, and it is possible that the force of gravity is multi-dimensional,

The concept of a “theory of everything” is rooted in the ancient idea of causality.

providing mechanisms for energy exchanges across numerous dimensions of space-time.

In *Systems Theory* we learned that when things interact with each other, they exchange both information and energy, and we used this as a foundation for a theory of Consciousness. We put forward the idea that strings can be conscious as they exchange information and energy with other strings to eventually form atoms, the basic building blocks of molecules and hence eventually very complex structures like ourselves.

We learnt that the level of consciousness is related to complexity; the greater the number of energy and information exchanges, the greater the awareness. We also learnt that consciousness operates in all dimensions including very large ones of which our three-dimensional space is a small part. If we extrapolate all of this to include everything then we can logically say that “everything” must be a *single conscious entity*, a super complex mind, the Cosmic Mind. Let us take breath for a minute then and recap.



The Cosmic Mind is all that exists, all that has existed and all that will exist. Each and every part of this Mind is conscious, and complex structures, like ourselves, have freedom to evolve and take many paths, every one of which is a *part of Mind*. In so doing, the Cosmic Mind *realises itself*, and it will do this every time a decision is made, every time an information and energy exchange takes place, every time a new galaxy is born.

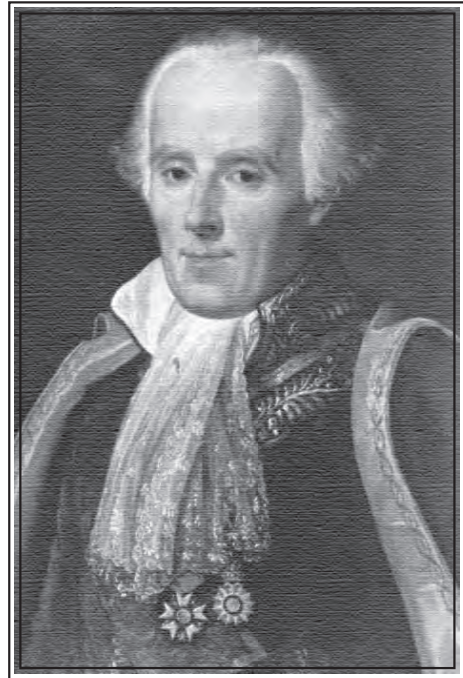
The Cosmic Mind evolves with each realisation of itself even though it is already complete. Mind is everything, so a theory of everything must include a complete understanding of Consciousness.

The Science of Consciousness

And so we come to the end of this long journey through aspects of science and mysticism. It has led us to the great mystery of our modern time..., what is Consciousness? If we can understand Consciousness then we will understand the universe and ourselves better.

The mainstream scientific view is still that consciousness solely arises from brain activity in material living things. To say that a bodily cell, a stone, a tree or an atom is conscious is thought to be stretching the definition much too far. When a living entity dies, science still says that consciousness ceases.

However, there is now increasing scientific evidence supporting the hypothesis that this is not true and this is an area where I think investigations could bring in a new paradigm for science. If it could be proved that consciousness can extend out of the body or indeed, does not need a body to manifest, then the scientific view of life, the



The concept of a "theory of everything" is rooted in the ancient idea of causality, famously expressed by Pierre de Laplace (1749-1827).

universe and everything would change forever. Vast new vistas of exploration would open up and the holy grail of a theory of everything would come closer.

Future articles will examine the scientific evidence for the extension of conscious awareness outside the body and for the survival of consciousness after bodily death. That journey, I promise you, will be an exciting one.

Prayer of the Morning

by Leanne Grimshaw, SRC

*Beloved Master, show the way,
Operate through me this day.
Let thy being merge with mine
That the flow may be sublime.*

*Show me what must be achieved,
That my load may be relieved
Of the time-consuming dross:
Leaving only the Rose..., and Cross.*





The Guest

The guest residing in each of us is
a part of the great Cosmic Soul...

by Samuel Avital, FRC

WE HAVE ALL EXPERIENCED THE wonderful warmth of being a guest in someone's home. Equally, we know the deep satisfaction of having been a host or hostess offering our hospitality to another person. There is a genuine give and take when a visitor is welcomed into the home, an exchange replete with great meaning and significance in all cultures down through the ages. Consider for a moment your own house, with you as a guest residing within. The house provides you with shelter and warmth and a place from which to operate. In return, you maintain it, keeping it clean and orderly. You, the guest, are actively contributing to the life of the host. In fact, you are the very life within that house.

What about your own body, the "Temple of the Soul?" Is it not also a house, a dwelling place for a very important guest? The house that shelters us, made of stone, brick or wood, is obviously not conscious or aware of our presence within its walls. But we are endowed with the gift of consciousness and self-awareness on both the mundane and spiritual levels, and should be aware of the guest residing within us.

We may sense the presence of a "still small voice" (inner quiet), in Hebrew *kol dernama daka* sometimes referred to as the Inner Self or the Master Within. We may even have begun to develop a relationship with this presence. But are we using the consciousness we have been given to truly know the Inner Guest?

In Hebrew, the word for guest is *ore'ach*, which also means "visitor, path, the way, the traveller on the path." In Aramaic, the word is *oushpiz* means "visitor" or the "holy or honoured guest."

Honoured Guest

The idea of the honoured guest has been carried with us since ancient times as part of our human heritage. In the Hebrew tradition there is a saying, "He who has fed a stranger may have fed an angel."

We see an example of this in the Bible, when three guests appear to Abraham and receive from him unquestioning service and assistance. Abraham learns from these "messengers" that he and his wife will have a son, even though they are both old and Sarah had been barren for many years. The story of Abraham symbolises the high stature of the guest as a divine messenger. Surely every guest brings a "message" and should be received with the same reverence that Abraham had for his visitors.

Let us now consider the less obvious meanings of the Hebrew and Aramaic words for "guest," such as "the path," "the way," "the traveller on the path." In the bible, Jesus is quoted as saying, "I am the Way and the Truth and the Life" (John 14:6). We know that Jesus and many other great teachers like Moses, Buddha and the prophet Mohammed lived their lives as examples, pointing the way for others to follow. They were also wanderers themselves and "travellers on the path," like moving, focal points; spiritual reference points of living paradox.



What then about the Master Within, the “I Am” that dwells in our bodily temple, formed by cellular bricks of light? It too is a guest, a messenger from the Cosmic and deserving of our highest respect. The guest residing in each of us is a part of the great Cosmic Soul and therefore also represents the path or the way. It is by keeping our inner ear tuned to the silent self, our inner eye focused on the invisible guide, that we are directed on our proper course.

The Master Within

And, like the great avatars whose lives have inspired us, the Master Within is also a traveller. This traveller comes to us from afar, entering the body with the first breath. It carries nothing in the way of material gifts, but brings to us the richness of a knowledge more vast than we can imagine, a knowledge drawn from every corner of the universe.

Now that we begin to recognise our guest, how do we attune with the holy presence within? First, we must learn to be like nature..., ready, grounded, still and silent; for it is in the stillness and silence that the Master Within is revealed, and only to the one who is waiting and ready to receive with an open heart. It may take some time for us to reach this state of receptivity. In preparation, we must keep a watchful eye on all that enters our “house” and all that radiates out from it, so that ours will be a temple worthy of the presence of the Inner Guest.

Each thought that knocks at the door of the mind should be examined and only the purest allowed to enter. Similarly each word we utter should pass through three holy gates: truth, necessity and kindness. Our actions too must be constructive and harmonious so that we may prove ourselves, to ourselves, as deserving of the Master Within. In preparing ourselves for attunement with the Inner Self, we are reminded that the personal guest resides in all other beings as well. There may be many “houses” but only one guest: many bodies, but the same one Soul expressing itself in a myriad of special ways, like the many petals of our beloved rose, or the many rays of the one Sun, the source of light of our solar system.

When two houses, two beings, face one another, they may recognise the same guest looking out through the “windows of the soul.” In this constant reflection, the Inner Self is ever manifesting. That is why we are instructed in the ancient texts to

“welcome everyone with joy,” for “to welcome a fellow man is to welcome the *Shekina* (Divine presence)” says the *Midrash*. In the Jewish tradition, this is called “The Holy Meeting.”

What better encouragement could we hope for, what greater security than to know that the all-embracing Consciousness of the Cosmic is everywhere and in everything? We need only direct the questioning mind to this great fount of wisdom in order to draw from its infinite consciousness the message that we need at any given time.

Expanding Consciousness

To do this requires that we expand our personal “little self” view to include the Guest residing in all beings and in all things. With a heart that knows how to wait, we gradually extend our boundaries far beyond the physical, mental and emotional definitions of self. Only in this way can we partake of the whole.

But a word of caution from our brethren, the Sufis! “*Don’t make friends with an elephant trainer unless there is space in your living room for an elephant!*” or “*Trust in God, but tie your camel first.*” Fortunately, the Rosicrucian teachings guide us step-by-step through our unfoldment; each phase perfectly designed so we are able to gradually embrace a larger universal view, our consciousness expanding in its own time.

We experience disharmony only when we cut ourselves off from the perfect connectedness of all creation, and this is obvious to the true student. The Guest residing within us and around us is our constant reminder of our rightful place in the cosmic scheme, ever affirming our true sense of belonging and purpose. It is by attuning with our Greater Self, through a proper word and proper act, that all health and harmony are restored.

When we stop to reflect, we see that the Guest is the very life within us, just as we are the life within our material homes of brick, stone and wood. The Guest keeps the eternal flame of Life burning in our house, radiant and resplendent. We behold the same Light shining within every other house. It is the fire of Love, a jewelled lamp in the window of every dwelling to welcome the weary traveller. There is a profound saying: “*If it is dark enough, one candle is plenty.*” May the Light, Life and Love of the Guest guide us on our journey and remind us that our real home is the whole universe, our destination, the infinite.



PYTHAGORAS THE TEACHER

Life is Number, the Universe is Music

In this second part of the series on Pythagoras and his teachings, we look at his theories concerning numbers and music. *"To Pythagoras, music is a representation of cosmic harmony, a microcosmic representation of the macrocosm. He and his followers speculated that the entire universe is built on mathematical principles."*¹

Part 2



by Mary Jones, SRC

LIKE MANY OF THE BRILLIANT MINDS of ancient Greece, we sorely lack detailed information about Pythagoras. All we know in abundance is that he was an extraordinary man, a spiritual man, a man far in advance of others of his time in every way. Even during his lifetime, he was imbued with an aura of mystery and admiration and has been held up by generations since as an ethical, intellectual and spiritual model of human life. Certain aspects of his life are very nebulous, while others are clear and unexceptional. And this side of his life and teachings give us much to reflect upon.

As with so many persons of the ancient world, it is difficult at times to separate myth from fact, and that applies equally to various stories concerning Pythagoras' life. In this article we will look at some of the main points characterising his doctrine..., a doctrine that synthesised different aspects of knowledge, applying principles that enabled his followers to become initiated into the cycles of nature, music, mathematics and science. He proposed a special way of life and inspired a well-defined political ideal. In his communities of followers, into which women were also admitted, his teachings were studied primarily for moral



elevation, but also for the renunciation of passion and purification of the body.

Living as a Pythagorean disciple meant living under severe limitations. Amongst several other practices, his disciples engaged in silence (known as *echemythia*), daily examination of their consciences, abstained from the eating of meat, and lived exclusively on a diet of fruit and vegetables. This ascetic life was aimed at the elevation of the soul during its temporary union with the body. It maintained the soul and made it immune from corruption, ensuring it could return to its divine origin and enjoy supreme beatitude, the contemplation of universal harmony. So severe was the regime that if the soul became “contaminated” in any way, the sentence was immediate damnation. But if the guilt was lighter, the soul would undergo certain purgatory-like tests during which it would incarnate many times into the bodies of animals and vegetables, thereby allowing it at some later stage to merge with the divine.

The fundamental basis of Pythagoras’ teachings taught that truth alone was to be spoken. Then, through silent contemplation, facts could be verified according to personal experience and wisdom. Gradually the student acquired confidence in his own convictions, eventually becoming independent of the beliefs of others. In this way knowledge became intimately and indelibly imprinted in the mind of the initiate. This period of autonomous meditation, together with the observance of certain rules of life lasted between two and five years.

The Pythagoreans were divided into an inner circle called the *mathematikoi* (mathematicians) and an outer circle called the *akousmatikoi* (listeners). In the two degrees of Pythagoreanism the *mathematikoi* were supposed to extend and develop mathematical and scientific work, while the *akousmatikoi* focused more on the religious and ritualistic aspects of the teachings.

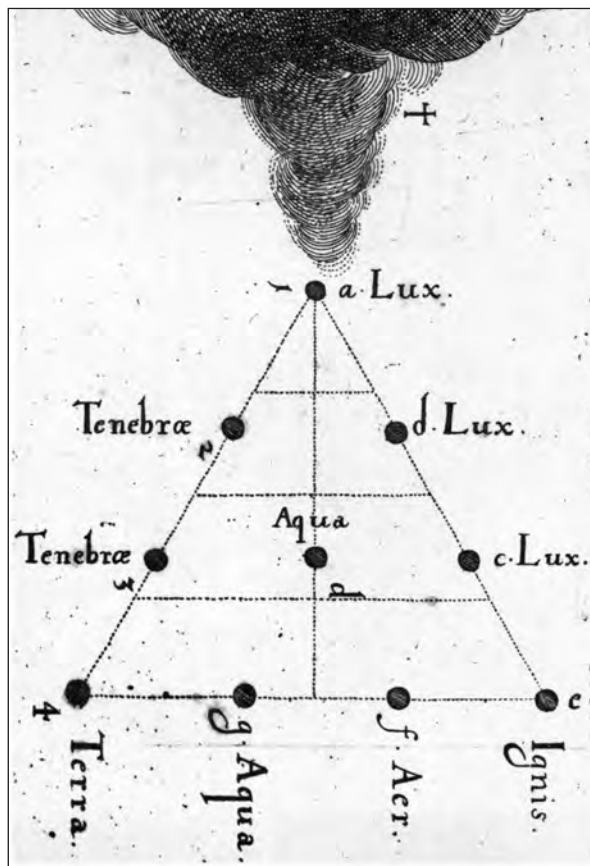
Figure 1: The Pythagorean Tetrad (tetractys) according to Robert Fludd: Another model of creation is the mathematical one whose source is the Pythagorean number philosophy handed down in Plato’s *Timaeus*. The Monad generates the Dyad, and the Triad and Tetrad follow, the arithmetical progression continuing indefinitely. In the diagram to the right absolute darkness precedes the Monad, the first created light. The Dyad is the polarity of light and darkness with which the Humid Spirit makes a third. The polarisation of the four elements concludes the foundation of the world, bringing the number of principles to ten. Fludd borrowed this mathematical philosophy from Francesco Giorgio, whose *De Harmonia Mundi* (1525) also supplied him with his ideas of musical proportion as a universal schema. (Godwin, Robert Fludd, 1979)

Knowledge

Like Plato, Pythagoras regarded the acquisition of knowledge as necessary preparation for the more serious task of looking within oneself..., eventually moving away from preoccupation with the natural and mutable things of the phenomenal world to an investigation of fundamental reality. This involved amongst other things, an in-depth contemplation of mathematics, music, cosmology and the ceaseless rhythms of the stars.

Pythagoras was said to have been able to translate the fundamental principles of the universe into the language of music and mathematics, and communicated them effectively to his disciples. The Pythagoreans were not hermits, they did not live detached from the world. They could stay in the school and devote themselves entirely to the initiatic disciplines or return to everyday life to continue their development at home.

Pythagoras also expressed his views on politics: power had to reside with the wise and these were the initiates who had received enough of the teachings to be able to exercise public powers



in order to establish a non-tyrannical regime. Government was to be oligarchic (governed by only a few) in character, with a background based on theocracy (divinely guided) and wisdom.

Numbers and Harmony

One of the basic elements of Pythagoras' doctrine is that number is not only a quantitative arithmetic entity, but also a qualitative metaphysical principle. Numbers are the essence of all things, and their role is to induce harmony and regulate the universe. It was within this harmony that the Pythagoreans believed that opposites could be reconciled.

For example, the concepts of the boundless and the limited are, from a numerical point of view, a simple opposition of odd and even. The *dyad*, (Figure 2) meaning consisting of two parts, was a source of opposites and the Pythagoreans composed tables representing these opposites, which together suggested harmony. Rosicrucians will recognise in this the "Law of the Triangle" where one thing combines with another to produce harmony in a third phase. Pythagoras taught his students that by focusing on numbers, they could calm and purify the mind and ultimately experience true happiness.

This "doctrine of opposites" was fundamental for the Pythagoreans. They understood that the ultimate substances of all things, both material and immaterial, are numbers, which have two distinct and complimentary aspects: the physical and the abstract individualised as dyads: left and right, male and female, etc. Because his students were sworn to secrecy and nothing he taught was written down, the inner workings of the Pythagorean number philosophy were lost within a few generations of his death. But we do know that

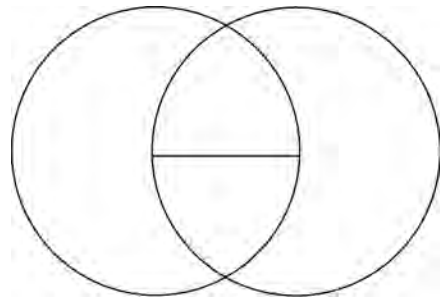


Figure 2: A modern representation of the dyad.

the first ten numbers were of particular significance. Together they constituted the *tetractys*, a triangular figure consisting of ten points arranged in four rows: one, two, three, and four points in each row (see Figure 1) which, according to Pythagoras, was an image of the created and eternal realms.

One denotes the primordial unity at the basis of creation. *Two*, the dyad, represents the first step of creation: duality. *Three* represents bringing into being (the Rosicrucian Law of the Triangle). *Four* represents completion. *Five* represents reconciliation and concord. *Six*, the first perfect number, represents a state of health and balance. *Seven* represents virginity; as it can't be divided by any other number other than itself, it brings order to nature. *Eight* is associated with safety and steadfastness, balancing and regulating everything in the universe. *Nine* brings things to fruition. Ten is the greatest number of all, for it holds the universe together and manifests all the laws of nature.

Music and Harmony

While the early Chinese, Hindus, Persians, Egyptians, Israelites and Greeks employed both vocal and instrumental music in their religious ceremonies, as well as to complement their

Numbers	1	2	3	4
Magnitudes	point	line	surface	solid
Elements	fire	air	water	earth
Figures	pyramid	octahedron	icosahedron	cube
Living things	seed	growth in length	in breadth	in thickness
Societies	man	village	city	nation
Faculties	reason	knowledge	opinion	sensation
Seasons	spring	summer	autumn	winter
Ages of a person	infancy	youth	adulthood	old age
Parts of living things	body		three parts of the soul	

Ten Sets of Four Things

One particular triangular number that the Pythagoreans especially liked was the number ten; it was called the *tetractys*, meaning a set of four things. The Pythagoreans identified ten such sets as the table here shows.



Pythagoras is shown here quantifying the weight of the bells and glasses, plucking the monochord with measured weights, and arguing the finest points of dissonance [comparing flute lengths] with Philolaus. Clockwise from top left: the hammers in the Jubal [from the Old Testament] smithy; playing tuned bells and water filled cups; experimenting with weights on the end of fixed length strings; and on the length of pipes to determine the exact ratios of consonant sounds one to another.

poetry and drama, Pythagoras raised the art to its true dignity by demonstrating its mathematical foundation. He is now generally credited with the discovery of the *diatonic scale* (the seven-note musical scale used in Western music).

Having first learned the divine theory of music from the priests of the various Mysteries into which he had been accepted, Pythagoras pondered the laws governing consonance and dissonance for several years. How he stumbled upon the answer to these reflections is unknown, but the following explanation is given by Iamblichus.

One day, while Pythagoras was passing a blacksmith's shop, he heard the sound of hammers striking a piece of iron against an anvil. He noted that the sounds made by the hammers were all different but that except for one, they were in perfect harmony. He recognised the consonances: the octave, fourth and fifth, while he noticed that the dissonance was the whole step between the fourth and fifth. Realising that with divine help he had discovered what he had been searching for, he entered the shop. After carefully observing the blacksmith's work, and after a lot of tests, he found that the tone depended on the weight of the hammers.

By noting the variances in pitch between the sounds made by large hammers and those made by smaller implements, and carefully estimating the harmonies and discords resulting from combinations of these sounds, he gained his first clue to the musical intervals of the diatonic scale. After carefully examining the tools and noting their weights, he returned to his house and constructed an arm of wood so that it extended out from the wall of his room. At regular intervals along this arm he attached four cords, all of like composition, size and weight. To the first of these he attached a twelve-pound weight, to the second a nine-pound weight, to the third an eight-pound weight, and to the fourth a six-pound weight. These different weights corresponded to the sizes of the blacksmiths' hammers.

Pythagoras then discovered that the first and fourth strings when sounded together produced

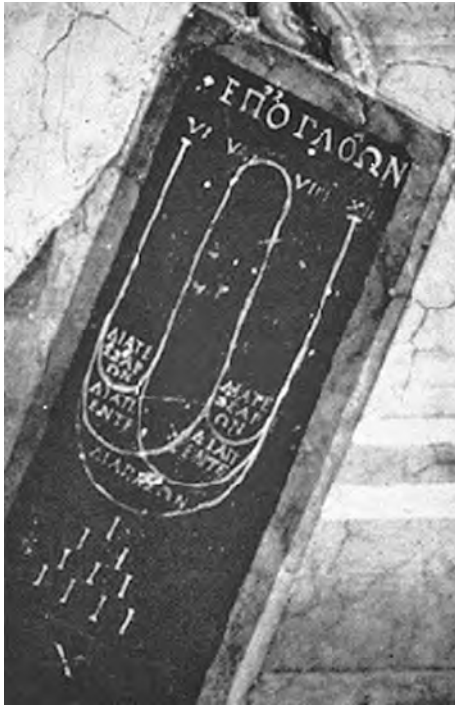


the harmonic interval of the *octave*, for doubling the weight had the same effect as halving the string. The tension of the first string being twice that of the fourth string, the ratio of their tension was 2:1, or *duple*. Similarly he ascertained that the first and third string produced the harmony of the *diapente*, or the interval of the fifth. The tension of the first string being half again as much as that of the third string, the ratio of their tensions was 3:2, or *sesquialter*. Similarly, the second and fourth strings, having the same ratio as the first and third strings, yielded a *diapente* harmony.

Continuing his investigation, Pythagoras discovered that the first and second strings produced the harmony of the *diatessarion* or the interval of the third; and the tension of the first string being a third greater than that of the second string, their tension ratio was 4:3, or *sesquitercian*. The third and fourth strings, having the same ratio as the first and second strings, produced another harmony of the *diatessarion*. According to Iamblichus, the second and third strings had the ratio of 8:9, or *epogdoan*.

The key to harmonic ratios is hidden in the Pythagorean tetractys already mentioned. The tetractys is made up of the first four numbers, 1, 2, 3 and 4, which in their proportions reveal





The slate tablet being held at the feet of Pythagoras in Raphael's fresco painting *The School of Athens* (1510) where Pythagoras is explaining the musical ratios to a pupil. It shows the mathematical and musical harmonies of the universe with the tetractys at the bottom.

the intervals of the octave, the diapente and the diatessaron.²

Healing Music

Pythagoras cured many ailments of the soul, mind and body by having certain specially prepared musical compositions played in the presence of the sufferer or by personally reciting short selections from such early poets as Hesiod and Homer.

In his university at Crotona it was customary for the Pythagoreans to open and close each day with songs. Those in the morning were calculated to clear the mind from sleep and inspire it to the activities of the coming day. Those in the evening were of a soothing, relaxing mood conducive to rest. At the vernal equinox, his disciples gathered in a circle around one of them who led them in song whilst playing a lyre.

Pythagoras' therapeutic music is described by Iamblichus as follows: "*And there are certain melodies devised as remedies against the passions of the soul, and also against despondency and lamentation, which Pythagoras invented as things that afford the greatest assistance in these maladies. And again, he employed*

other melodies against rage and anger, and against every aberration of the soul. There is also another kind of modulation invented as a remedy against desires."³

Music of the Spheres

Pythagoras conceived the universe to be an immense monochord, with its single string connected at its upper end to absolute spirit and at its lower end to absolute matter. The cord in other words, stretched between heaven and earth.

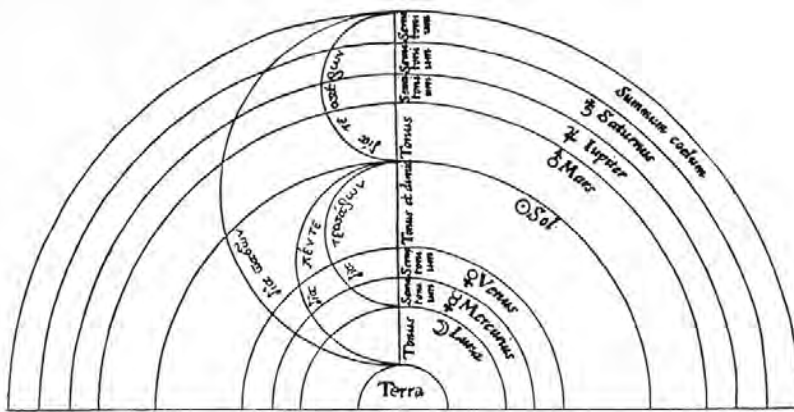
Counting inward from the circumference of the heavens, Pythagoras, according to some, divided the universe into nine parts..., or according to others, into twelve parts. The twelvefold system was as follows: The first division was called the *empyrean*, or the sphere of the fixed stars, and was the dwelling place of the immortals. The second to twelfth divisions were (in order) the spheres of Saturn, Jupiter, Mars, the sun, Venus, Mercury, and the moon, and fire, air, water and earth.

The names given by the Pythagoreans to the various notes of the diatonic scale were, according to Macrobius (a 5th century CE Neoplatonist philosopher), derived from an estimation of the velocity and magnitude of the planetary bodies. Each of these gigantic spheres as it rushed endlessly through space was believed to sound a certain tone caused by its continuous displacement of the *æthereal diffusion*. As these tones were a manifestation of divine order and motion, it must necessarily follow that they partook of the harmony of their own source. Thus Saturn, the farthest planet, was said to give the flattest note, while the Moon, the nearest, gave the sharpest.

The Greek initiates also recognised a fundamental relationship between the individual heavens or spheres of the seven planets, and the seven sacred vowels. The first heaven uttered the sound of the sacred vowel A (Alpha); the second heaven, the sacred vowel E (Epsilon); the third, H (Eta); the fourth, I (Iota); the fifth, O (Omicron); the sixth, Y (Upsilon); and the seventh heaven, the sacred vowel Ω (Omega). When these seven heavens sing together they produce a perfect harmony which ascends as an everlasting praise to the throne of the Creator. Although not explicitly stated, it is probable that the planetary heavens were considered as ascending in Pythagorean order beginning with the sphere of the moon, which would be the first heaven.

The Pythagoreans believed that everything in existence had a voice and that all creatures





narrates a dream he had had a few years before whilst serving in North Africa as military tribune of the fourth Legion. During his time there, he had paid a visit to Masinissa (238-148 BCE) the king of Numidia (present-day Algeria), a great friend of his grandfather Scipio Africanus.

On one occasion while at dinner the king had praised his grandfather. Following this Scipio retired for the night and dreamt that his grandfather appeared and

In the Pythagorean concept of the music of the spheres, the interval between the earth and the sphere of the fixed stars was considered to be a diapason, the most perfect harmonic interval. The following arrangement is most generally accepted for the musical intervals of the planets between the earth and the sphere of the fixed stars: From the sphere of the earth to the sphere of the moon, one tone; from the sphere of the moon to that of Mercury, one-half tone; from Mercury to Venus, one-half tone; from Venus to the sun, one and one-half tones; from the sun to Mars, one tone; from Mars to Jupiter, one-half tone; from Jupiter to Saturn, one-half tone; from Saturn to the fixed stars, one-half tone. The sum of these intervals equals the six whole tones of the octave.

conducted him on a journey to the Milky Way, the dwelling place of the souls of the departed who awaited rebirth. Here Scipio Africanus showed his grandson the arrangement of the planets and the music of the spheres, with the purpose of spiritually raising him and to demonstrate how unimportant terrestrial things are in comparison with the celestial.

were eternally singing praises to the Creator. Man fails to hear these divine melodies because his soul is enmeshed in the illusion of material existence. When he liberates himself from the bondage of the lower world with its sense limitations, the music of the spheres will again be audible as it was in the Golden Age. Harmony recognises harmony, and when the human soul regains its true estate, it will not only hear the celestial choir but will also join with it in an everlasting anthem of praise to that Eternal Good controlling the infinite number of parts and conditions of Being.⁴

In his *Somnium Scipionis* this is how Cicero speaks of the music of the spheres: "That is the sound produced by the impetus and momentum of the spheres themselves. It is made up of intervals which, though unequal, are determined systematically by fixed proportions. The blend of high and low notes produces

When the human soul regains its true estate, it will not only hear the celestial choir but will also join with it...

The Dream of Scipio

Among the many writers who were inspired by the Pythagorean teachings, the most important was the Roman statesman and philosopher Cicero who wrote the *Somnium Scipionis* (The Dream of Scipio) found in the sixth and final chapter of his work *De Republica* (On the Republic, 54-51 BCE).

Modelled on Plato's Republic, it tells a story about Publius Cornelius Scipio Aemilianus, the destroyer of Carthage, who was discussing some philosophical and political topics with friends. He

an even flow of various harmonies. Such vast motions cannot sweep on in silence, and nature ordains that low notes should be emitted by one of the boundaries and high noted by the other. From the uppermost of the heavenly orbits (that which carries the stars) comes a high note with frequent vibrations, in that its cycle is more rapid. The deepest note emanates from the lowest orbit, that of the moon.

"The earth, which is the ninth sphere, remains fixed and immobile in one place, filling the central position of the universe. Those eight rotating spheres of which two (being an octave apart) produce the same effect, give out seven distinctive sounds [diatonic scale]. According to their intervals, that number is more or less the lynchpin of everything. By imitating this system with strings and voices, experts have succeeded in opening up a way back to this place [the divine], as have others who, in their life on Earth, have applied their outstanding intellect to heavenly subjects.



“Filled with this sound, people’s ears have become deaf to it. Hearing in fact, is the most easily impaired of all your senses. For instance, where the Nile comes hurtling down from the mountain peaks at a place called catadupa, the local inhabitants have lost their sense of hearing because of the loudness of the roar. The noise of the whole universe then, revolving as it does at enormous speed, is so loud that human ears cannot take it in, just as you cannot look straight at the sun because your sight and vision become overwhelmed by its rays.”

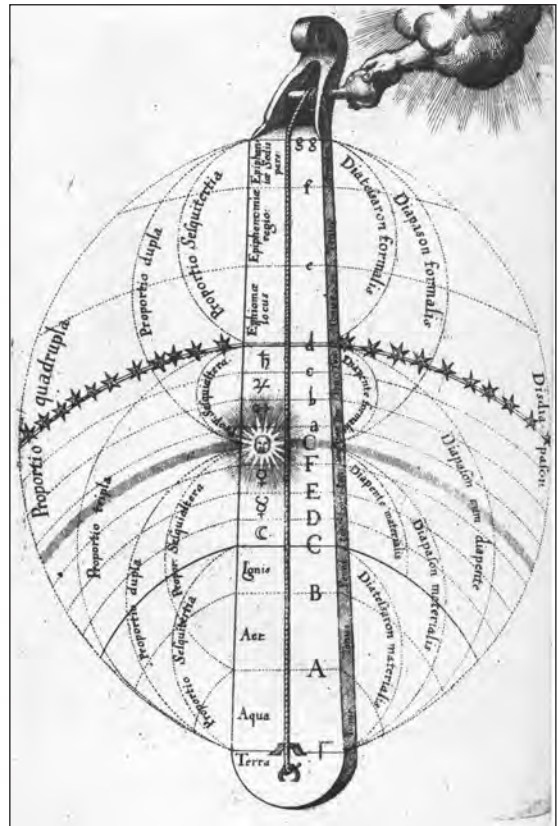
Dante, in his *Divine Comedy* (written between 1308-21 CE) describes Heaven as an eternal world of light and music. He writes of light, the symbol of spiritual elevation, reaching through the path that features in the *Divine Comedy*. The music of the spheres is illustrated as a choir of the angels, of the saints and of the blessed ones.

Both these writers, while presenting the glory of God, introduce those dreams that Macrobius classified as the three true dreams:

1. The *somnium dream* to be deciphered as that which is given by nature (as in the *Somnium Scipionis* and from the pedagogic character of the work of the *Divine Comedy*).
2. The *oraculum dream*, the prophecy on the future as in the case of Scipio Africanus (in the *Somnium*) and Brunetto Latini, Guido del Duca and Cacciaguida (in Hell, Purgatory and Paradise in the *Divine Comedy*).
3. The *visio dream*, the vision of what will happen, gives a vision of the ultra mundane reality or the Milky Way (in the *Somnium*) and Hell, Purgatory and Paradise (in the *Divine Comedy*).

Afterword

In modern times we have photographed the music of the cosmos with the Chandra X-ray Orbiting Observatory, in the rippling of the dust and gas clouds in the constellation of Perseus for example. Or we can hypothesise it, as did the French physicists Marc Lachièze-Rey and Jean-Pierre Luminet in the immensely small subatomic world of superstrings. To many people we have lost the sense of the infinite that exists both within and beyond us, and the beauty of the “truth” of which we are all a part. As the German poet and philosopher Novalis (1772-1801) said: “Within and around us is eternity with its waves, its past and its future.”



The Divine Monochord of Robert Fludd: The three realms with their divisions are set out along a monochord. To the immediate left of the string Fludd specifies the members of each realm [giving to the empyrean hierarchy the Greek names of Epiphaniae (apparitions), Epiphonomiae (voices), and Ephiomae (acclamations)].

To each is assigned a note of the scale, from low G for the Earth (the Greek letter Gamma) up through two octaves to “gg” for the highest division of the empyrean. The proportions work as follows: the Proportio dupla (2:1) from the Earth to the Sun becomes the octave interval from Gamma to G. On the right are the Greek names of the musical intervals corresponding to each proportion: Disdiapason (double octave = 4:1); Diapason (octave = 2:1); Diapente (fifth = 3:2); and Diatessaron (fourth=4:3).

There is however an error in the Diapente materialis: it should join the Sun’s G to the C of fire, as should the corresponding proportio sesquialtera. And for the tones and semitones to be correct (to the right of the string), we have to imagine the Fs as sharp. (Godwin, Robert Fludd, 1979)

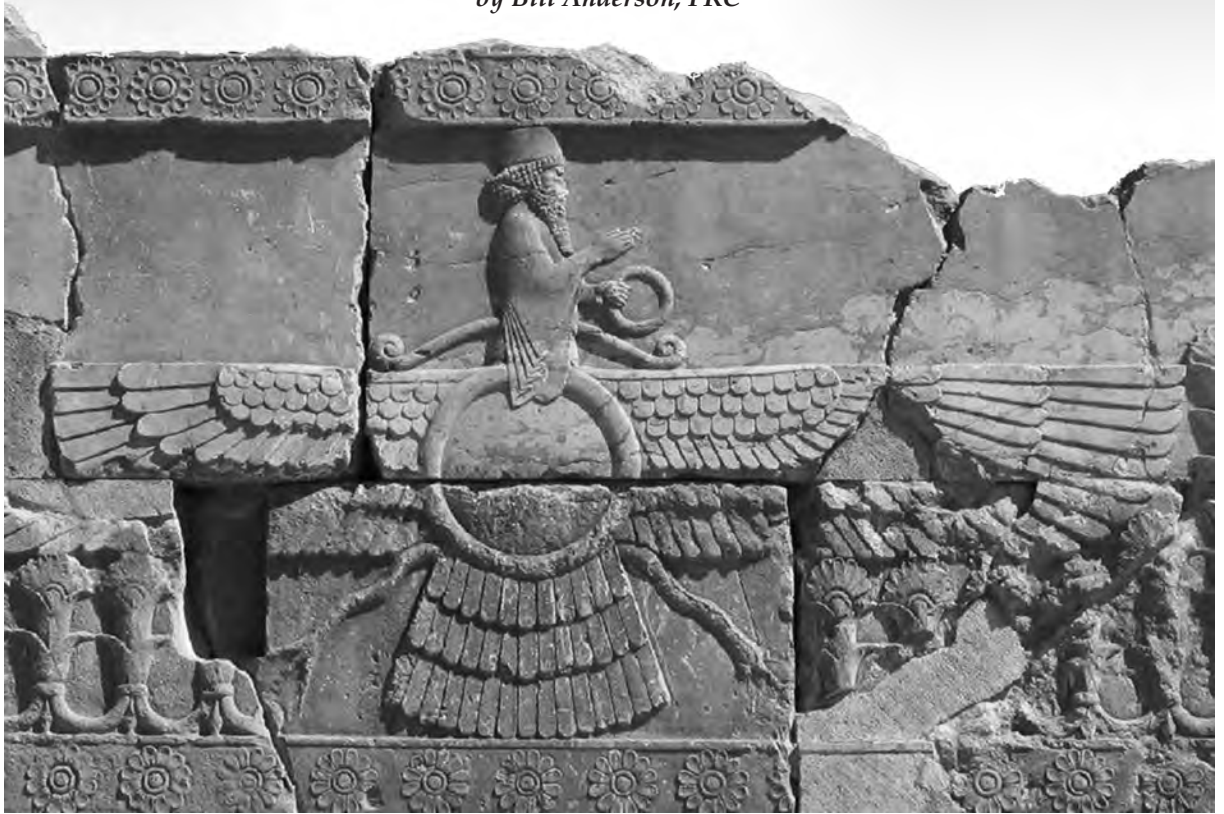
Endnotes

1. Nicholas Cook, *Music, A Very Short Introduction*, ISBN: 0-19-285382-1.
2. This section adapted from Manly P Hall, “The Pythagorean Theory of Music and Color” in *The Secret Teachings of all Ages* (Copyright not renewed).
3. Ibid.
4. Ibid.



SYMBOL OF LIGHT

by Bill Anderson, FRC



THE FARVAHAR IS THE NAME GIVEN to one of the best-known symbols of Zoroastrianism. It consists of a winged disc with a man's upper body that has been commonly used as a symbol of the Zoroastrian religion since the 19th century. It has a long history in the art and culture of the ancient Middle East.

Its symbolism and philosophical meaning is an ancient heritage extending through three millennia to modern times. It is a symbol reminding us of the purpose of life on earth, which is to live in such a

way that the soul progresses spiritually and attains union with *Ahura Mazda* (the Wise Lord); a state called *Frasho-kereti* in the *Avesta*, the holy book of the Zoroastrians.

The symbolism of the figure is disputed, and while it is currently thought to represent a *Fravashi*, a person's guardian angel, what it represented in the minds of those who adapted it from ancient Mesopotamian and Egyptian reliefs is unclear. In the *Arda Viraz Namag*, written during the later Sassanid period (226-651 CE), the term *Fravashi*



is used to mean a guardian angel or the immortal soul of an earthly being. Since the symbol primarily appears on royal inscriptions, it is also thought to represent the "Divine Royal Glory," the *Fravashi* of the king; or it represents the divine mandate that was the foundation of a king's authority.

How it is Depicted

In the centre of the figure is a circle representing the soul of the individual. For the soul to evolve and progress it has two wings. In each wing there are three layers of feathers. These are a reminder of the *Jzhirums* with which the soul is linked. *Jzhirum* is a Persian word meaning the source of celestial light, the fountain source of the creation of different vibrational and spiritual energies.

What the Farvahar represented in the minds of those who adapted it is still unclear.

According to Zoroastrianism, in nature there exist two opposing forces: *Spenta-Mainyu* (the good mind) and *Angra-Mainyu* (the wicked mind). A continuous conflict is maintained between these two. The individual's soul is caught between them and is pulled by each from side to side. The two long curved legs flanking left and right of the circle represent these two forces.

To help the soul balance itself between the two forces, it is given a rudder in the form of a tail. This tail also has three layers of feathers, reminding us of the path of *Asha* or truth, reminiscent of *Maat* to the ancient Egyptians. These are: *Humata* (Good Thoughts), *Hukhta* (Good Words), and *Hvarasta* (Good Deeds), by which the soul is able to make its own spiritual progress.

The head of the figure prompts us to recall that *Ahura Mazda* has given every soul a free will to choose either to obey divine laws or to disobey them. The figure also has a pair of hands that hold a circular ring. The ring symbolises the cycles of rebirths on this earth and other planes that the soul has to undergo to make progress on the path of *Asha*. If these divine laws are obeyed through good thoughts, words and deeds, the soul will attain union with *Ahura Mazda*. This far-off event,



towards which the whole of creation moves, is called *Frasho-kereti*.

The Modern View

According to the philosopher and professor of Islamic studies Henry Corbin in his *Spiritual Body & Celestial Earth: From Mazdean Iran to Shi'ite Iran* (1977), the name *Fravashi* means "those who have chosen," that is, those who have chosen to fight in order to come to the aid of *Ahura Mazda*. This demonstrates a similarity in meaning to the ancient Egyptian winged disk of *Horus of Behdet*.

In modern Zoroastrian doctrine a *Fravashi* is the guardian spirit of an individual, who sends out the *uroan* (often translated as "soul") into the material world to fight the battle of good versus evil. On the morning of the fourth day after death, the *uroan* returns to its *Fravashi*, where its experiences in the material world are collected.

The *Farvahar* is used as a reminder of our purpose in life, which is to live in such a way that the soul progresses towards *Frasho-kereti*, or union with *Ahura Mazda*. Although there are a number of interpretations of the individual elements of the symbol, it should be noted that none of them are earlier than the 20th century.



We see a similar design in both figures of the *Farvahar* and that of the Egyptian *Maat*.



DIAMOND JUBILEE Convention

NIGERIA

AMORC Celebrates 75 Years in



by Obonga Inika, FRC

THE 75TH ANNIVERSARY OF AMORC in Nigeria was celebrated in a four day whirlwind of events that was the *Diamond Jubilee Convention* from Thursday 23rd to Sunday 26th of October 2008 in the International Conference Centre in Abuja.

The centre in Abuja provided an aesthetic fully air conditioned facility with a seating capacity of 3000 persons and a large foyer area. A better venue could hardly have been chosen to mark the highly significant occasion of celebrating three quarters of a century of AMORC in Nigeria! An elevated elation charged the atmosphere from the first day of the convention. This increased in intensity with each day and offered cascades of sublime ecstasy to the hearts and minds of the over 1,500 Rosicrucians who participated in this event.

A city tour of Abuja area was organised on the Thursday morning for over 200 participants who were conveyed in five buses manned with tour guides that gave background information about the various exciting sites visited. Later on in the evening the recently completed temple building of Centrum Lodge in Abuja was consecrated in a solemn and sacred ceremony conducted by Grand

Councillor Ekanem Kofi-Ekanem and witnessed by about 150 participants.

Friday

The Grand opening ceremony took place the following day on Friday morning. The Emperor, Frater Christian Bernard, graced the occasion with his highly esteemed presence. Other dignitaries in attendance were the Grand Master of English speaking Europe, Africa and the Middle East, Frater Sven Johansson and the adorable Grand Master for the Americas, Soror Julie Scott. Also present was Grand Councillor Michael Shaluly from the U.S.A. The Regional Administrator Frater Kenneth Idiodi and his wife Soror Bridget Idiodi naturally played the perfect host and hostess to these venerable guests.

After a welcome address by the Chairman of the organising committee, Grand Councillor Patrick Okogu, members were entertained by the cheerful natural voices of the Sisters of the Rosy Cross. Their voices rang through the conference centre as they rendered a few songs to the delight of members. The level of excitement was further raised by a very pleasant goodwill message delivered from the



podium by Grand Master Sven Johansson. This was followed by that of Grand Master Julie Scott who charmed the members with her great warmth and profound humility. She was an instant hit in the convention right from the moment she stepped on the stage and greeted members. Her goodwill message was concise and as sweet as music to the ears. The Emperor, Frater Christian Bernard then took the convention to the opening climax as he formally declared the event open, to the accompaniment of flashing lights, clapping and cheers from participants.



The beautiful music of the Rosicrucian Choir was a constant, pleasant reminder of the talent that exists amongst members of the Order, and especially among the young and dynamic membership of the Lightbearers Association.

In the key note presentation which followed, Frater Kenneth Idiodi spoke with his usual eloquence on the theme of the Convention, that of "Illumination." In his inimitable manner he brought the subject matter and all its implications to the immediate attention of the audience thus initiating them into the essence of the Convention theme.

A multi media documentary was then viewed which traced the progress of Rosicrucian Light from ancient times as far back as Atlantis, through time and place, up to its present day illumination in Nigeria. A video compact disc of this unique documentary was available for purchase by members at the supply bureau stand during the Convention.

Among many of the highlights was the Rosicrucian Choir made up of members of the Kut-Hu-Mi Lodge, Warri, Nigeria. Their sterling performance contributed in no small way towards making the Convention an unforgettable experience as they made a presentation of songs during the Grand Opening and thereafter. With their well

trained voices, they caressed the emotions and lifted the consciousness of members to heights of indescribable joy and sublime ecstasy. Their high quality rendition of classical and traditional hymns endeared them to the hearts of members and would certainly make them a popular demand in future Conventions. The end of the opening ceremony marked the close of the phase of activities open to the few invited members of the public present. However, the program of activities scheduled for members of the Light Bearers Association were open to those non member spouses of Rosicrucians who had registered for them. A separate hall within the conference centre complex was used to deliver a series of exciting lectures and the organising of other activities for the Light Bearers over the remaining days of the Convention.

After the lunch break following the opening ceremony, members returned to participate in a Council of Solace meditation session conducted by the Emperor. This was certainly another high point of the Convention during which Frater Christian Bernard masterfully led the members on a journey of consciousness into the realms of the Celestial Sanctum where spiritual assistance was rendered for the benefit of humanity.

Grand Master Sven Johansson's seminar on the theme of the Convention followed immediately after and was a comprehensive study on the subject of *Illumination*. The Regional Administrator promised to make this impressive seminar discourse of Frater Johansson available as reference material



Some of the esteemed Traditional Rulers who graced the event with their presence.



for seminars in the forthcoming regional conclaves in Nigeria. These conclaves would serve as extensions of the *Diamond Jubilee Convention* in theme and spirit.

Later, in the evening of Friday, an inspiring *Martinist Conventicle* was conducted with ritualistic precision by the Centrum Heptad, Abuja and addressed by the Traditional Martinist Order Sovereign Grand Master, Brother Christian Bernard. All who attended the session counted themselves as fortunate to have been there.

Saturday

On Saturday, a Chapter Convocation was conducted by Tema Chapter, Ghana and addressed by Grand Master Julie Scott. In a memorable and astutely delivered discourse centred on *Illumination*, she guided the thoughts of members towards that path of light. Her discourse was woven around three resolutions the initiate must make on the path to illumination which were: not being greedy, not harbouring ill feelings in your consciousness and not deluding yourself. After Soror Julie Scott had given a profound analysis to these deceptively straight forward points, members were thrown into a deep reflective mood as they contemplated the great practicality of the lessons learnt.

Other events on Saturday were a drama presentation of The Rosicrucian Initiate, the launching of the AMORC welfare fund during which members donated generously for the good of the Order and a series of group mystical experiments conducted by members of the International Research Council in Nigeria.

After the rather loaded series of activities on Saturday, members finally had the opportunity to wind down and relax at the evening banquet. A variety of mouth watering dishes were available in a buffet, while members enjoyed hilarious jokes from a stand up comedian. As the evening progressed, various dance groups displayed their skills to the appreciation of members. The rich cultural heritage of Nigeria was showcased by several traditional dance groups from the various and diverse cultural zones of Nigeria. From the vigorous energetic dancing styles of the south to the flowing and gentler dance steps of the north, members were treated to a thrilling kaleidoscope of the colours, sounds and rhythms of Nigeria.

At the end of the evening the Emperor and



The principal dignitaries at the Convention: Prince Kenneth U Idiodi, Grand Master Sven Johansson, Emperor Christian Bernard, Grand Master Julie Scott, Grand Councillor Michael Shaluley.

Grand Masters interacted on a one to one basis with various members who eagerly milled around them for the opportunity to express their love and appreciation in even the briefest personal contact.

Sunday

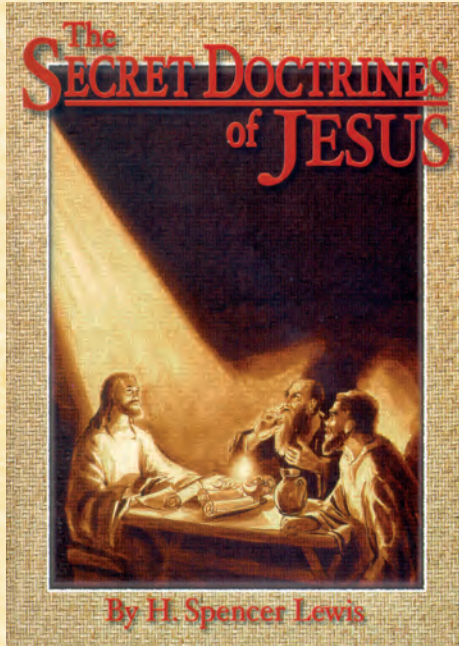
On Sunday, the final day of the Convention, members were treated to soothing renditions by the Rosicrucian Choir followed by a mystical symposium conducted by three Nigerian Grand Councillors on the *The Fruits of Illumination in Everyday Life*. Their excellent presentations effectively imparted the pragmatic dimensions of the Convention theme to members. These were the precious intangible fruits that members carried home after the event.

The Convention was brought to an ending climax with a mystical convocation conducted by Isis Lodge, Lagos and addressed by the Emperor with a much anticipated discourse and mystical experiment!

By all indications this Convention marked a new high in standards and achievement on both the spiritual and material planes by AMORC in Nigeria. It was indeed a feast and celebration of the Light, Life and Love which has been the radiance of the Rosy Cross in the hearts and minds of members in Nigeria for the past seventy five years. The impact of this glorious *Diamond Jubilee Convention* will certainly serve to propel Rosicrucians in Nigeria to greater heights of service to the ideals of the Rosy Cross for the betterment of humanity.



by H S Lewis



The Secret Doctrines of Jesus

WRITTEN AFTER YEARS OF TRAVEL AND research during the 1920's and 1930's by a past Emperor of AMORC, this book fearlessly discloses what the author believes to be the true esoteric teachings of the master Jesus.

With a wealth of information provided by decades of analysis of the Dead Sea Scrolls writings, it is clear that the teachings of Jesus were not *fully* portrayed in the gospels. There is for example, very little evidence of where this great master obtained his teachings during his formative years, but it is almost certain that they were based on a corpus of esoteric wisdom which existed well before his time. The gospels indeed relate some of his "sayings", but that is all they are, namely, a few scattered sayings, from a much wider body of wisdom that Jesus must have passed on to select individuals amongst his disciples.

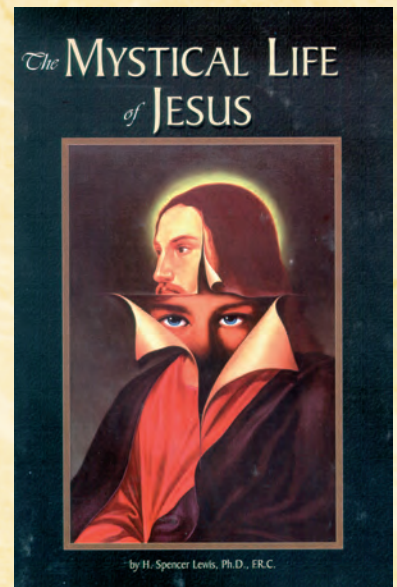
This absorbing book speaks of Jesus' teachings in the form of a centuries-old tradition which greatly augments what we already know of his teachings through the gospels. Whatever your views and whatever your religious beliefs, with an open mind, this book truly is a worthwhile read.

The Mystical Life of Jesus

by H S Lewis

HERE IS A FASCINATING REVELATION OF THE unknown life of Jesus, based upon traditions passed down through the centuries in monasteries and esoteric Orders. Over nearly two millennia, numerous stories have arisen about the birth, early life and education of the young master Jesus, and there are several stories too about his later life and death. Admittedly, most of these stories are probably wrong, but a few carry the ring of truth, and it is these stories that Dr Lewis recounts after many years of intensive research into their authenticity.

In this book you will find an account of the birth, youth, early manhood and later periods of Jesus' life, revealing the story of his activities in the time not mentioned in the Gospel accounts. Although controversial, this subject matter was published seventeen years before the discovery of the Dead Sea scrolls. Yet in many respects it echoes the full flavour of the mystery tradition which existed during the period of their creation.



To order either of these books, contact us at:

*Rosicrucian Supply Bureau Rosicrucian Park, State Housing Estate, P.M.B.
1220, Calabar, Cross River State.*





The Egyptians lived with an understanding that we are not just terrestrial beings; we are also cosmic. As such, our spiritual fulfilment is only possible in a cosmic setting...

Jeremy Naydler - *"Ancient Egypt and Modern Esotericism"*