

An aerial photograph of a historic town built on a hillside. In the foreground, a wide river flows through the scene, with a stone bridge crossing it. The town is densely packed with buildings featuring red-tiled roofs and light-colored facades. A prominent church with a tall, dark spire stands out among the houses. In the background, the ruins of a large stone castle are visible on a higher elevation, surrounded by lush green trees. The overall scene is bright and clear, suggesting a sunny day.

Rosicrucian Heritage

No: 1-2012

A man with a thoughtful expression, resting his chin on his hands, looking upwards towards a bright, glowing sky with dramatic clouds. The light source is at the top, creating a strong lens flare effect.

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The Rosicrucian Order

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The psychic self is an innate Cosmic faculty of conscious volition that all humans possess but few understand and can use. If you want more in life than just the daily grind..., if you are seeking a way of accomplishing the most fulfilling you can for the rest of your life..., if happiness, peace and justice for all is what you seek..., then learn to attune with your psychic self, and find the Cosmic Consciousness already within you.

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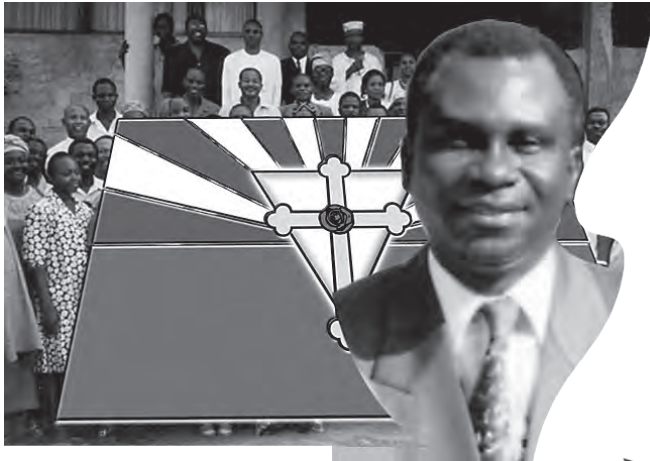
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“Heidelberg on the River Neckar, Germany.”





Sanctum Musings



by Kenneth U Idiodi, FRC

*Grand Administrator for English speaking West Africa of the Rosicrucian Order AMORC
and Director Supreme Grand Lodge*

The Integrated Self and Successful Living

COGITO ERGO SUM, “*I think, therefore I am.*” Thus is summarised the story of that phenomenon known as *Self*. In other words, before it can be said to exist, the “Self” must be realised. Only a person who is capable of saying “I am (a woman, a man, happy, sad or any other such descriptive characteristic)” may be said to have come to the realisation of his or her self. The self therefore is a function of consciousness; it is through consciousness and through becoming aware of a particular phenomenon of being that the individual says to himself/herself, I am.

However, no sooner had the first human being realised himself (or herself) he then discovered that this self that he had come to realise was not as homogenous as it initially appeared to be. He realised that this *Self* is expressed through various channels that may be recognised as *emotional, intellectual, rational* and *material*.

These different aspects of the self have the potential of coordinating their activities in such a way as to appear as one unit expressing one unique phenomenon. However, while these aspects have such a potential, the achievement of a coordinated self is not attained without some effort from the individual.

Consequently, having realised the self and its constituent parts, a person is expected to use it within an environment made up of not only human beings, but also of animals, plants and minerals to accomplish his individual mission on earth.

What then are these constituent aspects of the self? And how may they specifically be harmonised to constitute a whole that will best serve the human being?

The Emotional Self

It is this aspect of the human being that reacts spontaneously in line with the dictates of the instincts of survival, of egocentrism and of natural expression of the feelings that are innate to the primordial state of being. It has been said that man has been an emotional being long before he has become a rational or an intellectual being.

Emotional expressions which betray the desire of the human being to remain alive, those which betray approbation, and those which show a sense of rejection are all common occurrences in an individual’s life.

These expressions seem not to be a respecter of personalities or of circumstances; they seem to make themselves available whenever and wherever they are



triggered. Lowly and highly placed individuals have been made victims of emotional outbursts; so have intellectually developed and illiterate individuals. While it is acknowledged that expression of emotion is a natural phenomenon, emotional expression is sometimes frowned upon when it occurs at the level of an individual who ought to display self-restraint or within circumstances judged to be inappropriate. Consequently, while it is accepted that the expression of the emotional self is one phenomenon that is a part of the process of living, this expression is better appreciated when it is done within acceptable norms and in circumstances judged appropriate.

The Intellectual Self

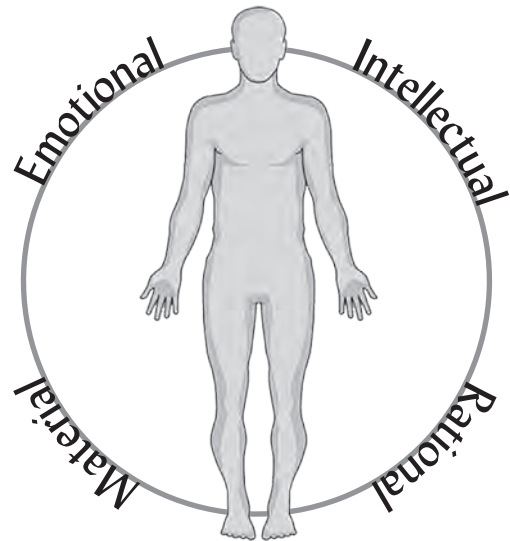
The intellectual self is that self that can boast of great learning which eventually serves as light or guide for the self in the process of living. The intellectual rests all major decisions concerning life on his knowledge, and on the relevance of his experiences to his knowledge. The individual who has highly cultivated his intellectual self tends to trust his own judgment as he usually believes that his position is ever justified by the support which his knowledge gives to it.

Consequently, the intellectual individual tends to rely more on his intellectual judgment to the detriment of the suggestions of other aspects of self. This posture is not without its disadvantage; for example, that, which is intellectually sound to an individual may not be understood by persons that need to be taken along. Additionally, that which is intellectually sound to an individual may not be that sound to other people, and over time that which was acceptable as knowledge yesterday does not always remain knowledge in subsequent periods.

The fact remains that the best the human being can achieve is be simply knowledgeable, and not pretend to be omniscient. Since all aspects of knowledge have more than one side to them, in all humility, it should be recognised that even the highly knowledgeable is fallible.

The Rational Self

The rational self is the analytical self. It is the self that enables us to examine and analyse situations and phenomena with the view to rationalising the final position that we take. Unlike the intellectual self, the



The first human being came to realise that the Self is expressed through various channels that may be recognised as Emotional, Intellectual, Rational and Material.

rational self does not seek to base its judgment on knowledge alone, but on more factors than one. For example, it takes mundane knowledge into consideration; but also spiritual knowledge and psychological knowledge and social knowledge.

The rational individual is the meticulous and careful individual who, though perhaps not being possessed with great knowledge, believes in examining the consequences of his eventual position, or act, from many angles

before taking a final decision. How would I stand in the eyes of my community? How would my conscience judge me? How about if they react violently?

Does my training permit this? These are some of the questions that the rational individual would gladly ask himself when confronted with a situation that must be decided upon.

While this attitude of approaching issues cautiously and examining all sides before taking a position is to a large extent justifiable, a person that awakens the rational self to the exclusion of other aspects of self would tend to waste precious time on fine details that are neither necessary nor indispensable to the accomplishment of great good.

The Material Self

As the name implies, the inclination of the material self is towards matter in all its ramifications; it helps the human being not only to appreciate but to enjoy the material

The human character eventually reflects the attributes of whatever Self the human being has heeded to the most.



wealth with which man is endowed.

How may I provide the needs of my physical body so that I may continue to remain alive? How may I provide the material needs of my household so that we may continue to live together? How may we provide the basic necessities of life for the people we govern? These are some of the questions which the material self helps us to address. Also, at the other extreme, the material self leads man to focus on these other questions and issues which tend to reduce balanced enjoyment of life: What personal benefit may I draw from this? How much personal gain am I to derive from this venture? As long as these things do not adversely affect my fortunes, I might jolly well pretend to see nothing and look the other way!

Therefore, while the promptings of the material self basically help us to further life in unending efforts at nurturing and maintaining life, it can also lead us to a state of self-centeredness or egocentrism and greed.

These then are the constituent parts of the human self that subtly but continually vie for supremacy within the human being. *The human character eventually reflects the attributes of whatever Self the human being has heeded to the most.*

Experience and the words of the sages have suggested that none of the four constituents of Self, standing and functioning in a position of superiority, is good enough for man. Divine design prefers that all the constituents function harmoniously, each acting moderately and at opportune period to bring its assistance to the human being.

While these various selves are amenable to cooperation and to harmonious functioning, the various selves would not achieve a state of harmony of their own volition. It is the human being himself that must set into motion the process of bringing them into harmony. How then may this be achieved? *Through the invocation of the human being's will.*

Will Power

The will is a power given to every human so that he may exercise control and relative sovereignty over his own affairs. It helps the human to enjoy large and *relative freedom* from the Source or the Creator; even if this freedom resides only in the choice to use or not to use the will.

Although the choice not to use the will is an exercise of power, in the current circumstance, it is advised that each individual should will that each of the four constituent parts of the self take hold of the personality

and character with even stead. In other words, *each of the constituent parts of the self should be deliberately allowed to impact behavioural tendencies and actual behaviours with equal degree.* If this were to happen, the self would, as a characteristic, almost always express itself in harmony with the environment in which it finds itself, since it will have been afforded the opportunity to draw as much as it needed of the content of each constituent part of the self to resolve identified problems.

A self that is able to act harmoniously with its environment in a consistent manner is usually admired, and viewed highly, by both human beings and those beings that are not necessarily human. Such a self may indeed be referred to as *Integrated Self* since it would have developed a mechanism for work like a piece of machine which is organized in a way as to draw needed substance (oil, air, steam, etc.) in required proportions and as at when due and in harmony with the rhythm and cadence of the forces of the Cosmic.

Why then all these efforts on the part of the human being? To which end do all these efforts tend? In other words, what good is this great work to achieve? To help man live a successful life? What then is successful living?

Successful Living

Not by material wealth nor even by longevity is a successful life measured, but by the high percentage of the period during which the individual experiences harmony within. If an individual may organise his life in such a way as to experience most of the time inner stability and a sense of equilibrium, then such a person has lived a successful life.

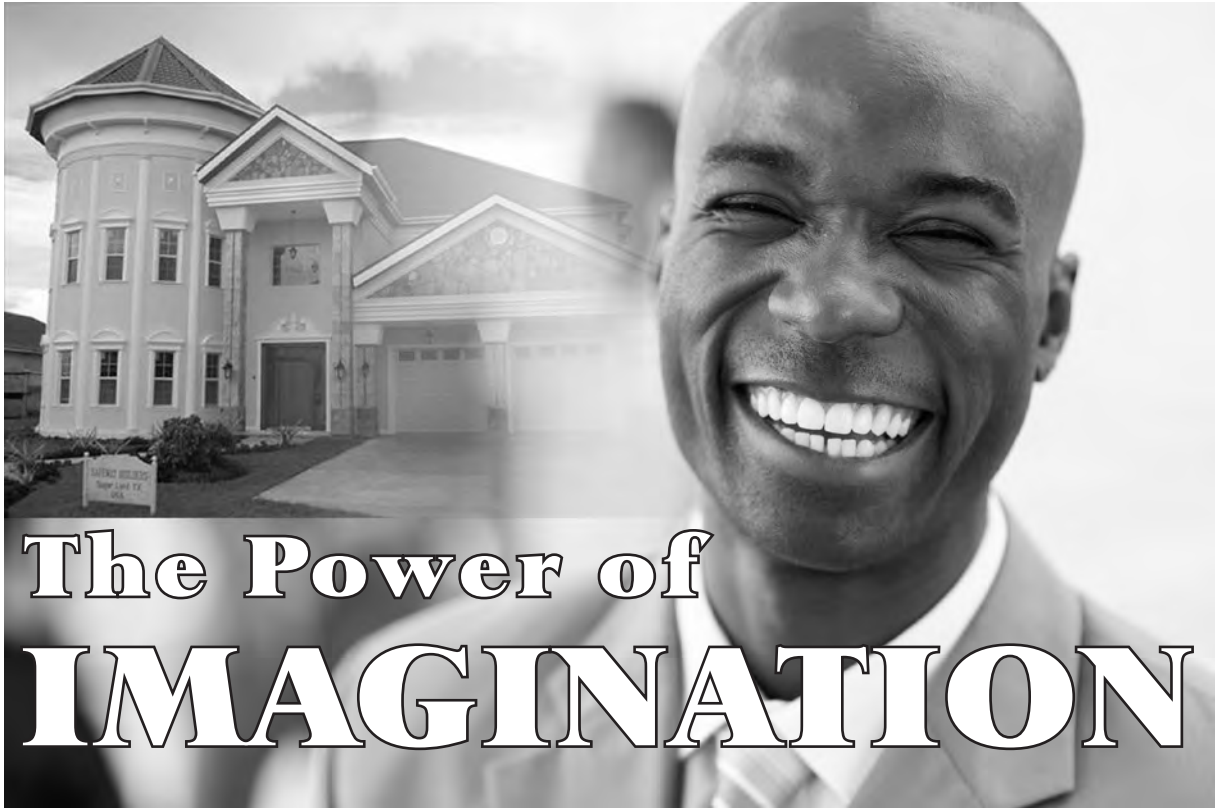
However, a life such as this cannot be lived without the composite self, that is, the self made up of its constituent parts, having been brought into harmony at the level of its constituent parts. In other words, *the experience of successful living is always preceded by a successful effort at integrating or harmonizing the emotional, intellectual, rational and material selves.*

Conclusion

Instead of spending our lifetime begging for longevity, lots of money and many children, let us rather petition for a *successful life*. Let us, however, remember that this successful life is to be toiled for by each individual through the effort he makes in harmonising all the constituent parts of his self. This is indeed *self-mastery* - the penultimate goal; the Mastery of Life being the ultimate goal we aspire to.

Inner stability is the key to a successful life.





The Power of IMAGINATION

by Prof. Jonathan Nwigwe, FRC

Vice-President of the Nigerian National Board of AMORC

WHAT IS *IMAGINATION*? It is simply *image formation* meaning the creation or formation of images, pictures and situations. This is the prime factor that God used to *create* the universe and everything that exists in the visible realm. Nothing existed until God said, "let there be..." and there was! Having created us in his image, his likeness, and with his attributes, He gave us this power to create. Imagination is therefore the equipment God gave us to convert thoughts, wishes and desires, into pictures and then to reality. Everything that exists or manifests in our reality, in our lives, everything that ever existed or exists now, and indeed everything that will ever exist in the future, is created twice! First it is created in our imagination, the spiritual realm, and then secondly in the physical as a manifestation.

Imagination therefore is the act of forming pictures, images, creating situations and conditions that do not yet exist, but which we desire to bring into manifestation. Visualisation, on the other hand, is seeing in our minds eye this picture which we have formed or created. We need, therefore, a strong desire, motivated perhaps by a

disturbing or worrisome situation or a need to improve our lot, to imagine, create and form a picture of a solution to bring about a better and more comfortable situation. As the saying goes, "necessity is the mother of invention."

The Seed of the Imagination

Reflect back on what we used to do as little children. We saw ourselves in the form of adults, as driving vehicles around and making the sounds with our mouths, as doctors treating patients, as teachers writing on blackboards (with the occasional disciplining of erring students) or as lawyers in court and so forth. In the mind's eye of our childhood we *were* those characters and there were no pretences about the situation. Unfortunately, as we grew up, we learnt to kill our power to dream, to imagine and to create. Let us then rewind our mindset and go back to reacquire that factor, that power, that miracle principle to dream new things into existence, to imagine, to create, and recreate.

Begin by seeing in your mind's eye a new you. Imagine vividly what you want to be, what you want to



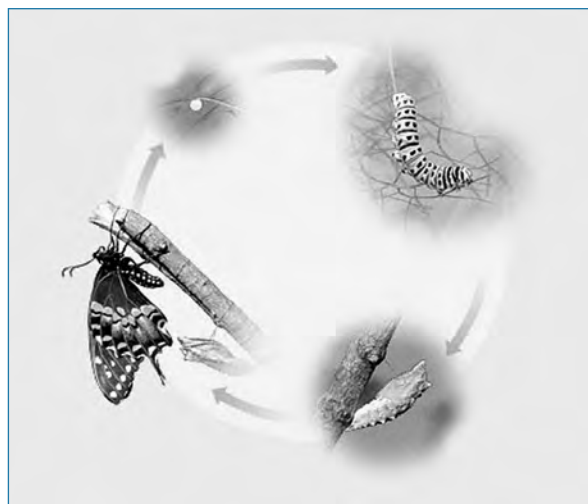
achieve. The seed of development, of prosperity, of good health, of harmony and happiness, of success and suchlike is in each of us. We only need to prompt that seed to grow into a mature plant. Reflect on what the farmers do. They select a good seed, till the soil - a good soil, and plant the seed. It is not the farmer that makes the seed grow. The capacity to germinate and grow into a giant oak, for example, is already in the seed. The farmer only needs to *give it a good environment to manifest its potentials!*

With imagination you can live in the past, the present, and more importantly in the future. Look at the development of the butterfly. It starts with the egg, then develops into a caterpillar, to a pupa and finally bursts out into a beautiful butterfly. In the DNA of the egg and the caterpillar there is the *potential* of a beautiful butterfly that flies in the air. Don't remain for ever as the egg or caterpillar crawling and being at the mercy of birds and other animals. The Order has taught us the principles of concentration, contemplation, visualisation and meditation which will result in a magnificent realisation and manifestation, of our dreams. In the case of the butterfly the egg and caterpillar stages are equivalent to imagination and creative levels of concentration and contemplation. The visualisation stage and meditation stages when we recoil into ourselves and look at the picture we have created is the pupa stage. Finally the full grown adult butterfly, glorious in its beauty and elegant in its ability to fly into the sky, is the magnificent that results from our meditation.

You therefore need to go into yourself regularly as the pupa, recoil, be one with your creator, and ask for wisdom and illumination to rise, and fly beyond every limitation. No one, no circumstances have the power to stop you or limit you except with your consent and approval. In effect, no one can limit you but yourself! Imagine a new you, see new opportunities, see new situations and break out from the pupa stage – into a full grown butterfly and fly out to the great heights above.

As a Man Thinketh

It is with imagination that we can create and see new opportunities for progress, prosperity and development, not only for ourselves but also for our environment and our Nation. It is only then we can *transform* this Nation of ours. Leaders should have the ability to imagine, to dream dreams and see new vistas. Once a leader loses the power to see new opportunities, developments, progress



and improvement in the current situations, he should give way for others to try.

See *today* as the beginning of a new you, the start of new opportunities to what you should be. What you are now is not your best. You have a *potential*, a *seed* for greater achievement locked within your consciousness. Bring it out and be what you are designed to be, achieve

It is with imagination that we can create and see new opportunities for progress, prosperity and development,

what you can achieve. The Holy Bible says "*As a man thinketh in his heart, so is he.*" It does not say, "so will he be" but "so is he." It is already manifested in

the spiritual realm. It is already present.

Where you are, or where you start from does not limit you or determine where you can reach or what you can achieve. Many great names in history (including the Master Jesus!) started humbly; in fact under circumstances that were almost impossible for success. Bill Gates of Microsoft and Steve Jobs of Apple, for example, did not complete a university education but they saw themselves differently! With your own background, circumstances, opportunities and more exposure to the teachings of the Order, *you have the potential to achieve more than they did.* Imagine and create your new opportunities in your mind, in the spiritual, and they will be created and manifested in the physical. Imagine a better and greater you, see a better and greater family; a better and greater Nation. It is only then that we can transform, rebuild and re-create ourselves, our families, our Nation and our World.

God commanded Man to go into the world and multiply and have dominion over all He created. How do you multiply, bear fruit, create and build? How do you have dominion if you continue to see yourself as slave, as



the crumb of society, as a poor participant in the affairs of the Nation? See yourself as prosperous, rich, healthy, happy, multiplying your talents and having dominion over the affairs of your life and your environment.

You can only get as far as the limits you have in your imagination. So reach out and increase. You are meant to soar high in the sky as an eagle and not crawl as a worm on the ground. Let your imagination be *positive* and *real*. Even when things go in the opposite direction to your dream, be patient. Dreams will always come to pass, to manifest if you imagine them so.

You may seem crazy, but you need to be crazy to do a great thing! The dream to fly, for instance, was a crazy idea! *Very strong desires fire our vision and imagination*. With determination and positive action we realise positive results and positive manifestation, or what might be called miracle, invention and discovery. *No miracle happens without a strong desire!*

Principles

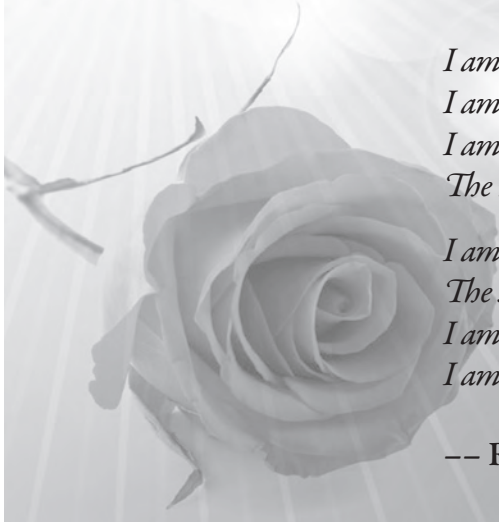
A principle is a universal thing! It works everywhere. It works for everyone. It works for all. As soon as you fulfil all the conditions, they will work for you. Principles have power which they utilise and release. Therefore we need to know the principles; we need to practice the principles.

We need to obey the principles, and they will enter our heart, enter our subconscious and go into autopilot and work almost automatically. To change your situation, change your imagination, change your picture of yourself. Your mind is like the film in a camera. As it is exposed to light, a picture is captured there. That picture in your mind (your imagination) is what is printed out and enlarged as reality in your life. Therefore, when you pray let what you ask for match the picture in your imagination. If there is disparity or conflict, then your desires or wishes do not materialise.

Principles give us the leverage to quicken our life's journey. Create and invent your future. We human beings are creatures of habit. The greatest battle we have to fight is the internal one. Change your habits and you will change your life. Form the habit to give out of yourself, of your possessions and meet other people's needs. *Sow seeds of good thoughts and visualise your harvest*. Life is a journey and not a station! Once you make it a station, a final bus stop, you get into failure and frustration. So move to a higher level every day.

As a leader, use your imagination to create a new level for yourself, for your family, your organisation, your state, your nation and for the whole world. Keep on working at being a great success! May Almighty God bless all our efforts to create a better future. So mote it be!

The Soul in All



*I am the dust in the sunlight; I am the ball of the sun.
I am the mist of morning, the breath of evening.
I am the spark in the stone, the gleam of gold in the metal.
The rose and the nightingale drunk with its fragrance.
I am the chain of being, the circle of the spheres,
The scale of creation, the rise and the fall.
I am what is and is not.
I am the soul in all.*

-- Rumi -- Sufi poet (1207-1273 CE)



Waste of Beauty

by Sue Harper, SRC



AS A TRAVELLER gazes upon the ruins of ancient civilisations, he cannot help but reflect on man's abuse and waste of beauty. For something that everybody wants, and of which there's plenty to be had, beauty proves to be an elusive and hard-to-preserve element of daily life.

Take any eight-hour day for example. It abounds with things of beauty; sights and sounds and feelings pleasant to see and experience; and yet countless persons pass them by, lost in the depressing gloom of greed, laziness, pride, worry, bad memories and just plain negative thinking.

For an urban dweller it is an exhilarating and soul-satisfying experience to get out on a summer lawn or park and drink in the beauty of nature, the aroma of flowers, the songs of birds, the spectacle of clouds and the coolness of grass. Why pass this all by to sleep or watch television, or to lie around the house? The cosmic gift of music flavours life; it stands available, at no extra cost to millions who plod along without it. And love, there's a tender thing; the pleasant way of life, the look of cheer and gladness

that radiates from people's faces, the acts of affection between one and another. All this is available without cost, yet avoided by and large for sullen behaviour and self-interested acts.

Why then this tremendous waste of the good life and its beauty? Some will say that "beauty is in the eye of the beholder," and that waste is a relative thing. What might be considered waste to one however, may not be considered so by another. And while some may like to smile and be cheerful all day, others would rather have it the other way. Consider these wise words from that insightful little Tibetan book of wisdom *Unto Thee I Grant*: "Feeble and insufficient as one might be in good; frail and inconsistent as one might be in pleasure; yet there is a thing in which one is strong and unshaken... its name is Misery."

Maybe these are some of the reasons why we as a society waste beauty; but because we find reasons for the things we do, is no excuse for what still remains a waste. Let's enjoy life then; let's wake up to the beauty around us and allow its influence to have a positive effect on our lives; beginning from this moment on.





Le Comte de Saint Germain

MAN OF MYSTERY

Part 2

by Johan Franco, FRC

THE ARTISTIC achievements of the Count of Saint Germain were highly praised by his contemporaries, and yet hardly a trace of them remains. However, here and there we find evidence of the Count's activities, especially in the musical field. Not one of his pictorial creations has thus far been found and we may assume that they were destroyed during the French revolution, because they are said to have represented fastidiously adorned and bejewelled dignitaries. It is not impossible, nor even improbable, that somewhere in an attic, one of these paintings is hidden and may be brought to light. We don't even know if the Count signed his work, and it is quite likely that he did not. If the unusual colours he used, which caused so much comment in his days, had resisted





The artistic achievements of the Count of Saint Germain were highly praised by his contemporaries, and yet hardly a trace of them remains.

the disintegrating ravages of time, the identification would however have been considerably facilitated.

The Comtesse de Genlis, who was quoted at length in Part I of this article, has the following to say on the subject:

“He [St. Germain] was well acquainted with physics, and was a great chemist. He painted in oil colours, not, as has been said, in the finest style, but very well: he had discovered a secret respecting colours which was really wonderful, and which gave an extraordinary effect to his pictures: he painted historical subjects in the grand style, and never failed to ornament the draperies of his women with precious stones: he then employed his colours in painting these ornaments, and his emeralds, sapphires, rubies, etc., all had the glancing brilliancy of the precious stones they imitated. Latour, Vanloo, and other painters, went to see these paintings, and admired extremely the surprising effect of these dazzling colours, which however had the disagreeable effect not only of throwing the figure into shade, but of destroying, by their truth, all the illusion of the picture. Notwithstanding, in the ornamental style, these colours might have been happily employed; but M. de Saint Germain never would consent to give up the secret.”

In the literary field there is one highly mystical poem attributed to Saint-Germain,² written in French. It is not known when the sonnet was written, but it sounds unmistakably Oriental in content. The idea of Nirvana plays a major part in it, and the poem could have been written during one of the Count's journeys to the East. Saint-Germain himself wrote to Count Lambert:³ “I owe

the discovery of the melting of precious stones to my second voyage to India, which I undertook in 1755 with Robert Clive under command of Vice Admiral Watson. On my first trip I had obtained only very slight knowledge on this wonderful secret. All my attempts in Vienna, Paris and London served only as experiments. To find the Philosopher's Stone, I was privileged in said period.” The following is a free translation as to meaning, without conforming to the sonnet rhyme and line length:

Philosophical Sonnet

*Curious scrutimiser of all Nature,
I have known the beginning
and the end of the great All.
I have seen the gold in all its might
in the depth of the mine.
I have grasped its substance and
understood the workings of its leaven.
I could explain by which art the soul
makes its home in the flanks
of a mother and carries on.
And how a grain of wheat, and a grapestone,
both, when put under the humid dust,
become young blade and vinestock,
and ultimately bread and wine.
Nothing was..., God willed, and
nothing became something.
But I doubted it and searched upon
what the universe is based;
Nothing kept it in balance
and nothing supported it.
Finally, with the measure of praise and reproach,
I measured eternity. He called my soul,
I died, I worshipped,
I knew nothing any more.*

Threefold Wisdom,

We come now to the most precious esoteric document in existence: *The Most Holy Threefold Wisdom*, which is generally attributed to the Count of Saint-Germain. If we trace its history however, we find little evidence that it was created by the Count. All we know is that he was in possession of the original at one time and that he himself undoubtedly went through its initiation.

The beautiful manuscript, which now rests in the *Librairie de Troyes* in France, is only a copy, made during Saint-Germain's lifetime and decorated in the then very fashionable Egyptian manner. The original was destroyed by the Count on one of his voyages. We cannot here even begin to analyse this profound document. That





Pages from *La Tres Sainte Trinosophie* (The Most Holy Threefold Wisdom) attributed to St. Germain: the work is essentially an allegory, an imaginative tale comparable to the Chymical Wedding of Christian Rosenkreutz.

The Canadian born mystic and author Manley Hall describes it as “the rarest of occult manuscripts.” He further writes “The word ‘Trinosophie’ quite properly infers a triple meaning to the contents of the book, in other words that its meaning should be interpreted with the aid of three keys.

From the symbolism it seems that one of these keys is alchemy; another Essenian Cabalism; and the third Alexandrian Hermetism, the mysticism of the later Egyptians.”

would include a thorough knowledge of the Hermetic philosophy, the Cabala and Alchemy, which three constitute the Threefold Wisdom.

Another enigmatic work attributed to the Count is entitled *The sacred Magic, revealed to Moses, rediscovered in an Egyptian monument and preserved in Asia under the design of a winged dragon*. This manuscript, written in a fairly simple cipher, is a ritual of ceremonial magic with instructions “How to accomplish three miracles” which are:

1. To find things lost in the seas since the upsetting of the globe.
2. To discover mines of diamonds, gold and silver in the heart of the earth.
3. To prolong life beyond one century with strength and health.

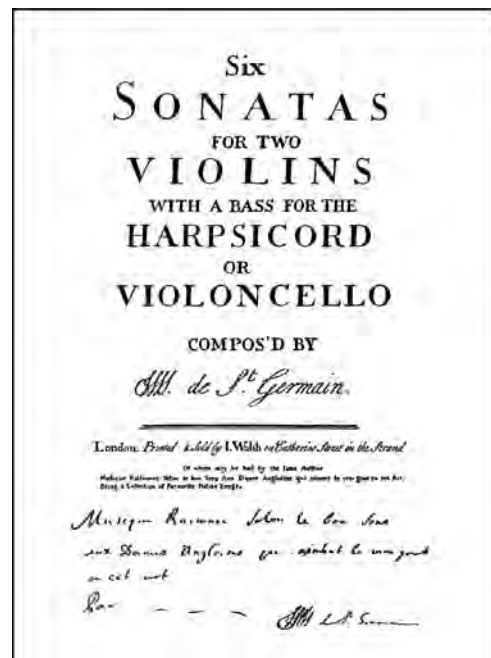
Musical Composition

We read in many accounts about the great musicianship of the Count, but nowhere do we find his name in the music dictionaries, at least not under Saint-Germain. We do however find him mentioned under another name, namely, under that of Giovannini, an Italian violinist and composer (birth year unknown), who died in 1782 and who had been a pupil of Leclair.

Grove’s *Dictionary of Music and Musicians* tells us that he went from Berlin, where he lived most of the time, to London in 1745 and produced, under the pseudonym of the Count of St Germain a pasticcio entitled *L’Inconstanza delusa* (Haymarket, April 7, 1745),

in which the airs were much admired. He also wrote seven violin solos (which are really complete sonatas with figured bass accompaniment) and many songs. The most important work, however, seems to be the “Six Sonatas for two violins with a bass for the harpsicord or violoncello” which were published around 1750 by someone called Walsh in London.

Walsh printed a small advertisement on the bottom



Saint Germain composed musical works under the name of Giovannini; illustrated here is his “Six Sonatas” published around 1750 by someone called Walsh.



of the title page of the Six Sonatas about another work by the same author: *Musique raisonnee selon le bon sens aux dames Angloises qui aiment la vrai gout en cet art*. Curiously enough we find exactly the same words in French inscribed by the Count in a copy of that work which he dedicated to his friend and host, Prince Lobkowitz at Raudnitz Castle in Bohemia. Count Lamberg mentions in his forementioned book that the Count of Saint Germain “intended to go to Vienna to meet again Prince Ferdinand Lobkowitz whom he had known in London in 1745.” That explains how the London publisher of the Six Sonatas could have seen the *Musique Raisonnee* with its dedication to Prince Lobkowitz.

The most amazing feature is the exact imitation the engraver of the Six Sonatas made of the mysterious symbol in front of the name of de St. Germain (see illustration on previous page).⁴ This symbol is as yet unexplained because we do not know definitely what initials are represented. There is a letter in the British Museum of the Count to Sir Hans Sloane (1735) signed “P M de St Germain.” Here then, we have undeniable proof that the great mystic, who called himself the Count of Saint Germain, was actually the man who wrote the music attributed to Giovannini.

We read again in Grove’s account of Giovannini that the song *Willst du dein Herz mir schenken* has been attributed to Johann Sebastian Bach for some time. The reason was that it was found in Anna Magdalena’s (Bach’s wife) second and largest music book, with the marking “Aria di Giovannini” on the outside of the page. Scholars considered this to be an Italianisation of Bach’s first name Johann, but this has been widely disputed since then. Dr Alfred Heusz⁵ argued that if Giovannini had really written it, he would have been so proud of it, that he surely would have made it known to the world that he was the composer of it, and would have published it with his other songs.

This argument loses all its strength since we know that Giovannini was the Count of Saint-Germain. The Count seemed to thrive on just this type of mystification. He never attempted to justify his moves and actions even under the most embarrassing circumstances. We might also point out that it was quite common for one composer to copy by hand an admired composition of another. Bach frequently did that with illustrious contemporaries like Vivaldi for example.

There is an unmistakable Bach flavour in the song in question but that proves nothing because we notice this also in other works of Saint-Germain. His music is delicate, graceful and charming without being extremely profound or original. It does show a particular characteristic which can be readily felt and recognised throughout the various works, large and small. It definitely proves to be the typical product of an elegant period, without ever becoming boring or trivial. It does not attain the Olympic heights of a Johann Sebastian Bach however, nor does it quite match the nostalgic beauty of Mozart; but it rather compares favourably with Telemann, Quantz, Carl Philipp Emanuel Bach and his other contemporaries. We find the work overshadowed also by the musical giants before and after Bach, Mozart and Beethoven.

That accounts for the total eclipse of Saint-Germain’s music. There is a wealth of beautiful music hidden in the great libraries of the world, just waiting for someone to rediscover and revive them.



Fact Not Fiction

We have tried here to present absolute facts known to be true about the Count, and to discard all doubtful information and frivolous gossip. Many facets of the life of this strange man never become entirely clear. Napoleon III ordered a complete dossier to be made on the Count. Unfortunately, after this was done, the complete material with all its priceless documentation went up in flames with the building in which it was kept, as if it were destined to remain a secret.

Endnotes

1. Maurice Quentin de la Tour, 1704 – 1788, famous for his portraits of Louis XV and the royal family. There were two painters with the name of Vanloo: Jean Baptiste (1684-1745) and Carle (1705-1765). Madame de Genlis was probably referring to the latter.
2. *Poemes philosophique sur l’homme*, Mercier, Paris, 1795.
3. *Le memorial d’un mondain* by J M Comte de Lamberg (Au Cap Corse 1774).
4. Although we usually find the name saint spelled out, the Count seems to have preferred the abbreviation St.
5. *Zeitschrift für Musik* (March 1925, Leipzig)





The Making of a Rosicrucian



*by Dennis Kwiatkowski, FRC
English Grand Master Emeritus*

WHAT MAKES a person a real Rosicrucian? Perhaps by the end of this article, that question, or at least one rather important aspect of it, will be answered. But before we get to the answer, let us ask an easier and somewhat related question. Why do people join the Rosicrucian Order? It is fairly well known that the membership of the Order is comprised of people from all walks of life as well as from a wide variety of social and economic backgrounds. In addition, members of the Order come from the widest variety of religious settings and even include those who consider themselves non-sectarian in nature.

Therefore, it probably comes as no surprise that the reasons members have for joining the Order are as varied and unique as the individual members themselves. However, many basic reasons tend to show up frequently on membership applications when prospective members are asked why they wish to affiliate with the Order. Specifically, members expect to “get” something from Rosicrucian membership. Some are drawn to our advertised concept of the “Mastery of Life” which is usually interpreted as meaning a way to achieve greater success. Others are drawn to the possibility of developing

unusual psychic abilities and powers. For some it is the hope of creating or maintaining radiant health and increased vitality by using the principles contained in the studies. Others hope the Order will help them resolve nagging and perplexing problems which have hounded them throughout life by their recurring and inextricable nature, while still others desire to increase their spiritual unfoldment and happiness.

For each person the reason is different. For each of us, even the attraction to the Order is different. Some read the Order’s promotional material and after considering it, expect the Order to provide them with what they feel is necessary. After these people join and begin to study, they look for the means to satisfy this expectation. Others are strangely drawn to the Order as though by an intangible magnetic pull.

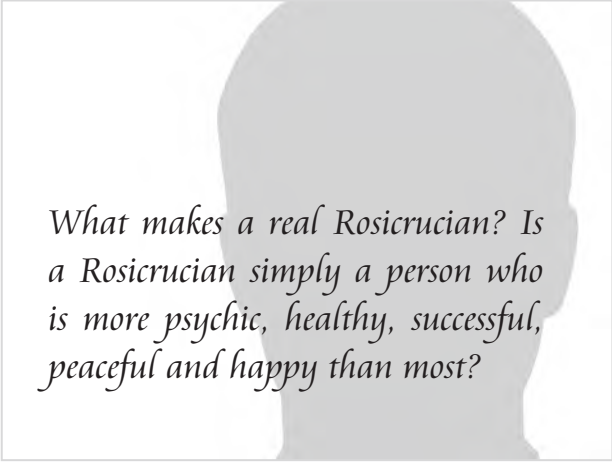
Once these people join and begin to study, they often feel they have finally “come home” and have found much of what they were looking for in life. It is not as though these people place the Order before the excitement and importance of life’s experiences. But for them, the Order fills a great need which seems to be linked with their very reason for being.



A Rosicrucian Promise

Perhaps we can turn to the teachings themselves to help us find the answer. In the Rosicrucian studies a promise is made to the advancing student. The promise is this:

“You are about to learn how to command all nature. God alone will be your inspiration. The Philosophers will be your equals. The highest intelligences will be ambitious to obey your desires. The demons will not dare to approach the place where you are, your voice will make them tremble in the depths of the abyss, and all the elements will deem themselves happy to administer to your pleasures.”



What makes a real Rosicrucian? Is a Rosicrucian simply a person who is more psychic, healthy, successful, peaceful and happy than most?

And to be sure for either group of people, the Order does indeed provide them with what they desire. In studying and applying the teachings, their psychic ability will be developed, their health will improve in a variety of ways, and they will have the means to manifest material success. They can then achieve the answer to their problems and thereby unfold spiritually. To the degree that a member considers and applies the studies, be it lesser or greater, to that degree will a member achieve the various results just mentioned. The Rosicrucian system really does work. The results are inevitable, and the overwhelming majority of our members have had sufficient demonstration of the principles to justify their reliance on the system. Furthermore, in helping to develop our connection with the Inner Self, the Rosicrucian teachings encourage the expression and flowering of our individual innate skills, skills granted us by Divine Mind, by Divine decree to assist us in our unique life purpose. The expression of our skills, talents and abilities in the fulfilment of our life purpose is one of the prime reasons we have incarnated.

Yet, this does not answer our initial question: What makes a real Rosicrucian? Is a Rosicrucian simply a person who is more psychic, healthy, successful, peaceful and happy than most? Is a Rosicrucian more kind, tolerant, confident, giving, and understanding than the average person, as many members and officers have written in various articles? Well, yes, of course, all these words describe the true Rosicrucian and we could add a score of other exemplary, descriptive words, all of which would be true. But none of this, to my mind, really seems to answer the question.

To a degree that a member considers and applies the studies, to that degree will a member achieve the various results expected.

These are powerful words, and this is a powerful promise. These words describe a bold and invincible character.

How many of us feel we are equal to the promise just mentioned? How many of us feel that the invincible person described in the promise is us? As Rosicrucian students, this is what we have been promised by the Order. If we, as students, have diligently studied and applied the teachings, why have we not manifested the abilities mentioned in the promise? I would like to submit to you that many students have developed through their application of the studies and work in the Order those necessary abilities described in the promise, but they don't know it. Far from making the demons tremble in the abyss, their time is spent wrestling with their own personal demons, both real and imagined. What then is the problem?

Fear

The answer, in a single word, is *fear*. The Rosicrucian Order exists to abolish ignorance, superstition and fear, and most Rosicrucians have made real progress in ridding themselves of ignorance and superstition. But how many can say they have overcome fear?

Fear can take many forms and manifest in many different ways. There are the obvious fears which each of us easily recognises as our fears, and which we perhaps plan to work on some day. Fear can also take many disguises. Anger is frequently disguised fear. Avoidance is frequently disguised fear. How many of us have ever stopped to consider that our avoiding a particular task or a course of action which is good for us may be something that is rooted in a deep-seated fear? The anticipation of change



can also produce fear. We live in an era of intense change, and changes will continue to occur in our society at an even faster pace in coming years. So we will certainly be exposed to the conditions which can cause fear.

In speaking of fear, I am not referring to the natural fear or caution one experiences in facing a threatening or dangerous situation. Rather I am referring to the types of fears which hold back our progress in life. Fear is a real burden, for once a fear is established in the mind, it takes over and dominates us. It also produces physical effects, usually manifesting at the very least as a reduced level of "aliveness." In fact, it been stated that if we consider a wide variety of conditions, including a lack of health, vitality, enthusiasm, and energy..., among others, we will certainly find fear.

Fear has also been described as the absence of love, and a lack of awareness of what actually is. The nature of God and the Cosmic is that of pure love. How can we employ the principles and power of divine energy or love, how can we command the forces of nature as mentioned in the Rosicrucian promise if we are functioning in a state of fear? Most of us have many more fears than we commonly believe, and a careful reflection on our fears can often produce surprising results and is well worthwhile.

Facing Our Fears

Now, being a kindly, tolerant, compassionate Rosicrucian is fine. The teachings themselves and our attunements with the Cosmic will bring out this quality in us quite naturally. But when it comes to our fears, we have to face them on our own. We can choose to face our fears or to back down from them. But if we do back down, we

weaken our resolve. Each time we continue to back away from a fear, we weaken our ability to face it until the fear itself paralyzes us.

Not that facing fear is an easy thing. To avoid facing our fears, many of us have surrounded ourselves with strong walls of protection. When we finally realise that we no longer need the walls and that it is better for us to come face to face with the fear, we are sometimes in for a surprise. We have built up secure walls, and the surprise is that they sometimes do not come down easily.

We may also experience stress, headaches, queasiness,

dread, etc., in facing our fears. And yet that does not really matter. The discomfort is only incidental to our facing

The Rosicrucian order exists to abolish ignorance, superstition and fear.

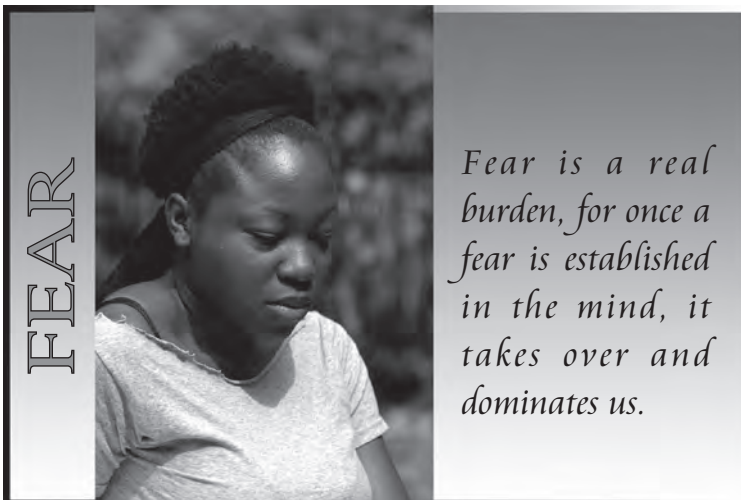
and coming to terms with ourselves and our universe. While I said earlier that we must face on our own, the truth of the matter is that we are never alone. We are divine in origin, we have an inner core of sanctity. The Cosmic is always with us, and our imaginings of what it would be like to face our fears are always much worse, sometimes monstrously so, than the actual facing of the fear itself.

To answer our initial question, the real Rosicrucian is a person who is honest with him or herself, and agrees to face each fear and come to terms with it. Our purpose in life as incarnate beings is to experience all facets of life, and from those experiences to grow the concept of the Divine that our outer self can hold. All life grows and develops, not by being inert or complacent, but by being stimulated and challenged. Fear is not a negative thing; it is simply a challenge demanding a response from our being.

Meeting the challenge..., in other words facing and overcoming our fears, is supremely liberating. It allows us to employ the unlimited power of the Cosmic mentioned in the Rosicrucian promise.

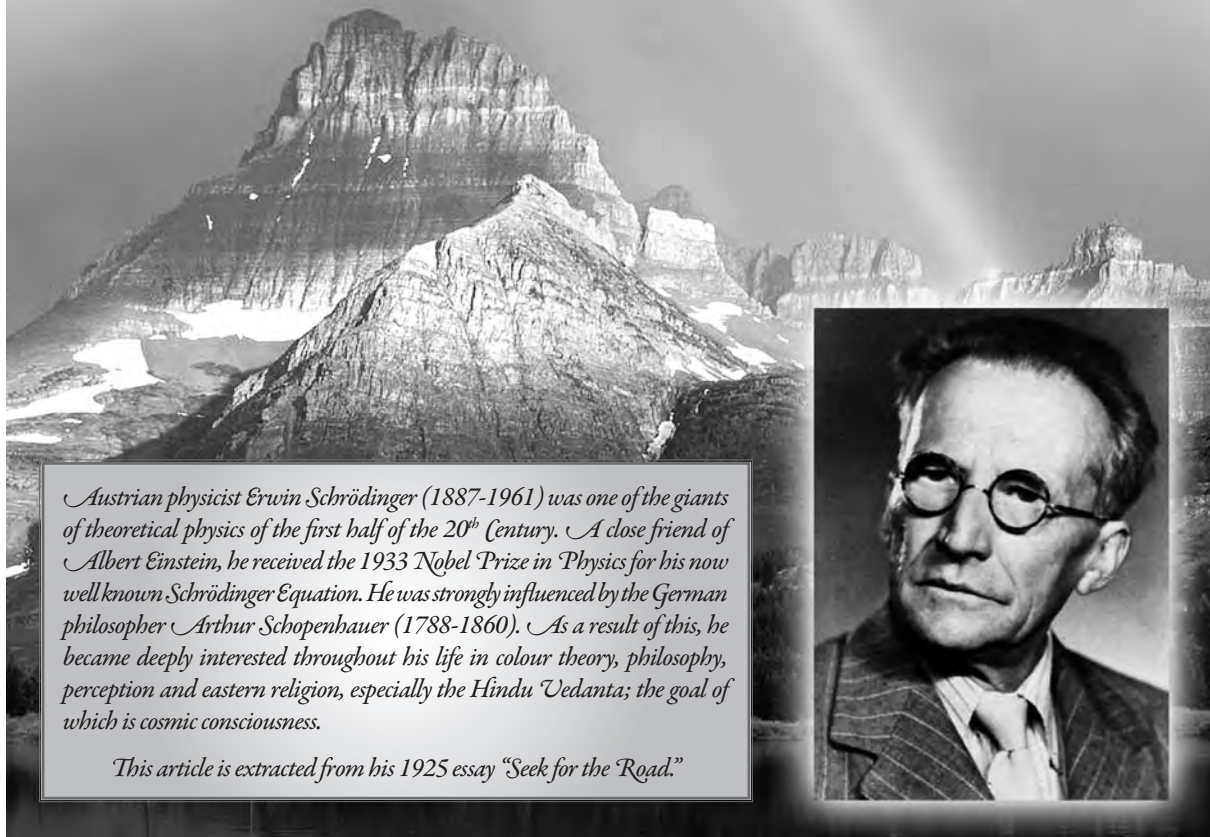
If I could wish one thing for you today, it would be that this discussion of facing one's fears plants a seed within your being that will continue to grow and bother you, annoy you and nag until you face or come to terms with your own private fears.

The nature of the Cosmic is love, unlimited potential, freedom, expression, happiness and fulfilment. The only thing that stands in the way of our own happiness and fulfilment, the only thing that determines whether our potential manifests and the demons cower beneath us in the abyss, or whether they overshadow our lives, is how we decide to come to terms with our fears.



The Vision

by Erwin Schrödinger



Austrian physicist Erwin Schrödinger (1887-1961) was one of the giants of theoretical physics of the first half of the 20th Century. A close friend of Albert Einstein, he received the 1933 Nobel Prize in Physics for his now well known Schrödinger Equation. He was strongly influenced by the German philosopher Arthur Schopenhauer (1788-1860). As a result of this, he became deeply interested throughout his life in colour theory, philosophy, perception and eastern religion, especially the Hindu Vedanta; the goal of which is cosmic consciousness.

This article is extracted from his 1925 essay "Seek for the Road."



SUPPOSE YOU are sitting on a bench beside a path in high mountain country. There are grassy slopes all around, with rocks thrusting through them; on the opposite slope of the valley there is a stretch of scree with a low growth of alder bushes. Woods climb steeply on both sides of the valley, up to the line of treeless pasture; facing you, soaring up from the depths of the valley, is the mighty, glacier-tipped peak, its smooth snowfields and hard-edged rock faces touched at this moment with soft rose colour by the last rays of the departing sun, all marvellously sharp against the clear, pale, transparent blue of the sky.

According to our usual way of looking at it, everything that you are seeing has, apart from small

changes, been there for thousands of years before you. After a while, not long, you will no longer exist, and the woods and rocks and sky will continue, unchanged, for thousands of years after you.

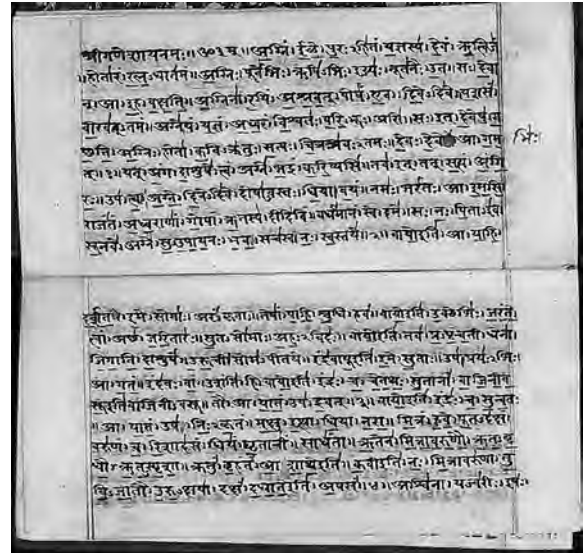
What is it that has called you so suddenly out of nothingness to enjoy for a brief while a spectacle which remains quite indifferent to you? The conditions for your existence are almost as old as the rocks. For thousands of years men have striven and suffered and begotten and women have brought forth in pain. A hundred years ago perhaps, another man sat on this spot; like you, he gazed in awe and yearning in his heart at the dying light on the glaciers. Like you, he was begotten of man and born of woman. He felt pain and brief joy as you do. Was he



Rigveda manuscript in Sanskrit on paper, India, early 19th century. The Rigveda contains several mythological and poetical accounts of the origin of the world.

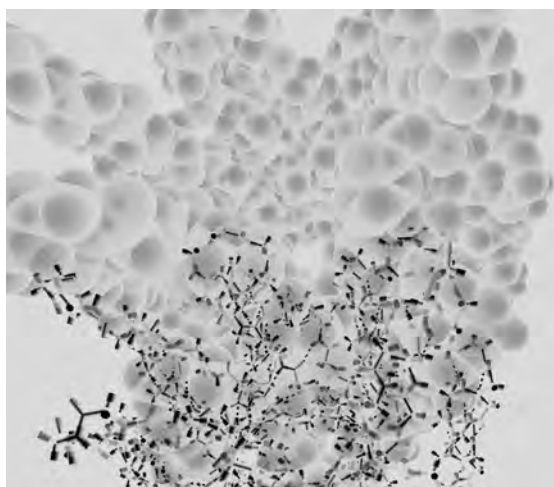
someone else? Was it not you yourself? What is this Self of yours? What was the necessary condition for making the thing conceived this time into you, just you, and not someone else? What clearly intelligible scientific meaning can this “someone else” really have? If she who is now your mother had cohabited with someone else and had a son by him, and your father had done likewise, would you have come to be? Or were you living in them, and in your father’s father, thousands of years ago? And even if this is so, why are you not your brother? Why is your brother not you? Why are you not one of your distant cousins? What justifies you in obstinately discovering this difference, the difference between you and someone else, when objectively what is there is the same?

Looking and thinking in that manner you may suddenly come to see, in a flash, the profound rightness of the basic conviction in Vedanta: it is not possible that this unity of knowledge, feeling and choice which you call your own should have sprung into being from nothingness at a given moment not so long ago; rather this knowledge, feeling and choice are essentially eternal and unchangeable and numerically one in all humans, indeed in all sensitive beings. But not in this sense, that you are a part, a piece, of an eternal, infinite being, an aspect or modification of it, as in Spinoza’s pantheism. For we should then have the same baffling question: which part, which aspect are you? What, objectively, differentiates it from the others? No, but inconceivable as it seems to ordinarily reason, you, and all other conscious beings as such, are all in all. Hence this life of yours which you are living is not merely a piece of the entire existence, but there is in a certain sense the whole; only this whole is not so constituted that it can be



surveyed in one single glance. This, as we know, is what the Brahmins express in that sacred, mystic formula which is yet really so simple and so clear: *Tat tvam asi*, this is you. Or, again, in such words as “*I am in the east and in the west, I am below and above, I am this whole world.*”

Thus you can throw yourself flat on the ground, stretched out upon Mother Earth, with a certain conviction that you are one with her and she with you. You are as firmly established, as invulnerable as she, indeed a thousand times firmer and more invulnerable. As surely as she will engulf you tomorrow, so surely will she bring you forth anew to new striving and suffering. And not merely “some day:” now, today, every day she is bringing you forth, not once, but thousands upon thousands of times, just as every day she engulfs you a thousand times over. For eternally and always there is only now, one and the same now; the present is the only thing that has no end.



One cannot but be in awe when one contemplates the mysteries of eternity, of life, of the marvellous structure of reality.

It is enough if one tries merely to comprehend a little of this mystery each day.

Never lose a holy curiosity.

— **Albert Einstein** —

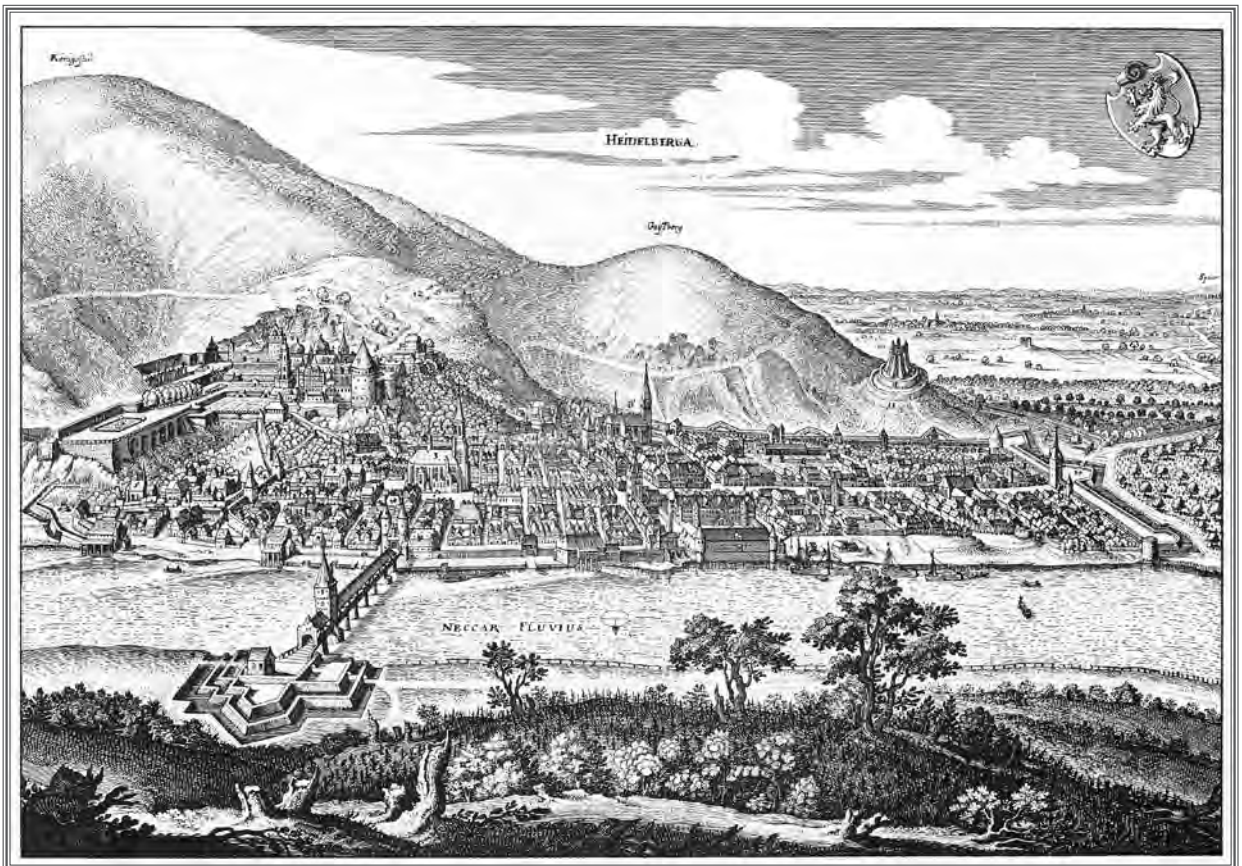
Heidelberg and the Early Rosicrucians

Part 1

by Bill Anderson, FRC

"I saw Heidelberg on a perfectly clear morning, with a pleasant air both cool and invigorating. The city, just so, with the totality of its ambiance is, one might say, something ideal."

-- Johann Wolfgang von Goethe, 1749-1832



I REMEMBER ONE of my friends asking me if I had heard of the Rosicrucian University in Heidelberg, Germany. I hadn't, but, driven on by an overwhelming curiosity, I decided to go there to see what I could discover. So, some weeks later, I took a flight to Frankfurt and made my way by train to Heidelberg. One of the first things I did when I arrived there was to go for a stroll along the *Philosophenweg* (Philosopher's Way) with its impressive views of the Residenz, the castle

of the Prince-Electors on the hill across the other side of the river Neckar.

It was a lovely summer day, so I decided to stop and sit in the shade of the trees watching the scene across the river, with the ruins of the castle and the green silences of the *Odenwald* (Odin's forest) in the background. Below me one of the boats of the "White Fleet" was sailing slowly along the river taking new tourists on a voyage of discovery. Sitting there and listening to the music of Jacob





The territories and dominion of the Holy Roman Empire in terms of present-day states was comprised of Germany (except Southern Schleswig), Austria (except Burgenland), the Czech Republic, Switzerland and Liechtenstein, the Netherlands, Belgium, Luxembourg, and Slovenia (except Prekmurje), besides significant parts of eastern France (mainly Artois, Alsace, Franche-Comté, Savoie and Lorraine), northern Italy (mainly Lombardy, Piedmont, Emilia-Romagna, Tuscany, and South Tyrol), and western Poland (mainly Silesia, Pomerania and Neumark).

Regnart, one of the composers at the court of Rudolf II in Prague, on my MP3, my mind started thinking about the book *Rosicrucian History and Mysteries* and especially Chapter 8, “The Chymical Wedding,” which may have had a connection with this town.

Why Heidelberg?

What was special about this place? What was the connection, if any, with the Rosicrucians? Was there any evidence to show that there had ever been a Rosicrucian University here some 400 years ago?

Heidelberg and the Palatinate

The earliest signs of human life on the European continent, some 600,000 years old, were found in Heidelberg. By the 5th century BCE, the Celts had arrived and built a cult site there. The Romans were here too until 260 CE, when they withdrew to the west bank of the Rhine. Something had been drawing people to this place for millennia. Would I be able to discover what? Who knows? That there was a very special ambience about this place, I had no doubt at all, and I was determined to investigate further.

Konrad von Staufen, the half brother of the Holy Roman Emperor Friedrich Barbarossa was the first Pfalzgraf bei Rhein or Count Palatine of the Rhine. The name “Heidelberg” is first mentioned in 1196, and some 18 years later in 1214, the title that Count Palatine of the Rhine passed to Ludwig I of Bavaria, a member of the Wittelsbach family. It is this family which plays the prominent part in this article. One of their members, the Holy Roman Emperor Ludwig IV the Bavarian who had briefly ruled the Palatinate, decided to split the Palatinate from the Wittelsbach Duchy of Bavaria to which it had belonged. And so in 1351 Emperor Ludwig IV elevated his nephew of the Palatinate line of the Wittelsbachs to the title of *Kurfürst* or Prince-Elector of the Palatinate.

It was also at this time that the confrontation with the Habsburg family started, something which was to play an important part in the main section of this story some 300 years in the future. Following the Golden Bull of 1356, the Prince-Elector of the Palatinate, who was given the hereditary titles of *Reichstruchseß* (Lord High Steward) and *Reichsvikar* (Imperial Vicar), had become one of the most powerful nobles in the Holy Roman Empire.

Holy Roman Empire

What, exactly, was this title *Kurfürst* or Prince-Elector? In theory, the Holy Roman Emperor was elected by an electoral college of seven princes of the empire (Prince-Electors), some of them ecclesiastics like the archbishops of Cologne, Mainz and Trier, while the rest were powerful secular lords. Being part of this electoral-college made

the Prince-Electors very powerful people within Europe. With their hands firmly on the European levers of power, and being blessed with hereditary

secular and ecclesiastical ownership of vast tracts of land and towns stretching from the Rhine river to the Upper Palatinate (in northern Bavaria), the Prince-Electors were second only to the Holy Roman Emperors themselves in dignity, power and prestige.

In 1618 the Holy Roman Empire was one of the largest realms in Europe, encompassing all of Germany, the Kingdom of Bohemia together with Moravia, Silesia and Lusatia (Poland), the Austrian territories, the Netherlands and parts of northern Italy. It stretched from the Baltic and North Sea over the Alps to the Mediterranean and the Adriatic. Although the main language of the Imperial government, administration and justice was High German, the Empire included speakers

The name “Heidelberg” was first mentioned in 1196 and some years later in 1214.





Prince-Elector Otto Heinrich, a member of the Wittelsbach dynasty was Duke of Pfalz-Neuburg from 1505 to 1559 and Prince Elector of the Palatinate from 1556 to 1559. He was a son of Ruprecht, Count Palatine, third son of Philipp, Elector Palatine; and of Elizabeth of Bavaria-Landsbut, daughter of George of Bavaria.

of the Dutch, French, Italian, German, Polish and Czech languages.

Prince-Elector Otto Heinrich

He was a Renaissance prince who personified his era like no other. Lover of books and all things beautiful, he was a scholarly debater, builder and collector, and stormed the very heavens themselves.

The Duchy of Pfalz-Neuburg was created in 1505.

It was created from the Wittelsbach territories north of the Danube for Otto Heinrich and Philipp, the sons of Ruprecht of the Palatinate, whose father was the Prince-Elector.

Otto Heinrich, usually known by the contraction Ottheinrich, was driven out of his tiny dukedom by the Habsburg emperor in 1546. Having good reason to hate the Habsburgs, he became Prince-Elector of the Palatinate 10 years later.

Ottheinrich was interested in alchemy to the extent that he actively participated in experiments.

Although Ottheinrich possessed a natural curiosity about alchemical and astrological medicine, his interest may have been spurred by the politico-religious unrest that gripped the Palatinate, particularly in the mid 16th century. A recent study of patronage at Protestant German courts during the early modern period suggests that princes turned to alchemy and the occult to realise their own political and economic ambitions. Ottheinrich's lifestyle, as well as the prevailing political situation, beset him with health and financial problems. As a result, he was captivated by Paracelsus' *Lapis philosophorum* (Philosophers' Stone), which was thought to restore good health, and the alchemical application of his ideas, namely, the transmutation of base metals into gold.

In addition to his interest in alchemical writings, Ottheinrich had a long-standing curiosity regarding astrology and other arcane arts, and some twenty years before he became Prince-Elector for example, he had consulted astrologers concerning favourable days to conduct political meetings.

Ottheinrich was interested in alchemy to the extent that he actively participated in experiments. He had actually met Paracelsus, whom he admired greatly. With his court fast becoming a centre of Neoplatonism, Ottheinrich was an avid collector of Paracelsian manuscripts, which he kept at his castle at Neuburg on the Danube, which became a centre for Paracelsian research after the latter's death. Paracelsus, who had been at university in Heidelberg, had visited Neuburg in 1525. It was his colleague, Hans Kilian, who became the Prince-Elector's chief alchemist around 1565. However, it was the court physician of another Wittelsbach, Prince Ernst von Wittelsbach, the Prince-Elector-Archbishop of Cologne, who had these manuscripts published in Basel, Switzerland in 1589-1590.

During Ottheinrich's reign as Prince-Elector of the Palatinate (1556-1559), he had built the *Ottheinrichsbau* in the *Residenz* at Heidelberg, now considered to be one of the most beautiful Renaissance palaces north of the Alps. His personal library included books

on alchemy, astrology, astronomy, architecture, geometry, mathematics, medicine and art. He also possessed copies of Plato's *Dialogues*, as well as works by Julius Caesar,

and Marcus Aurelius' *Meditations*. He sent his agents as far as England and Spain to seek out old books to be copied or bought for his collection, which he then transferred to Heidelberg when he became Prince-Elector in 1556.





The High School at Heidelberg in the early 16th century

The logo of the Ruprecht Karl Heidelberg University

university provided faculties for the study of philosophy, theology, law and medicine, and became the third most important university in the German-speaking world after Prague and Vienna. Over time it became a centre for theologians and law experts from all over the Holy Roman Empire and soon became a hub for independent thinkers, eventually developing into a stronghold of Humanism.

Martin Luther's disputation at Heidelberg in April 1518 made a lasting impact, and his adherents among the masters and scholars soon became the leading Reformationists in Southwest Germany. With the Palatinate's turn to the Reformed faith, in 1558 Ottheinrich converted the university into a Calvinist institution, transforming it into one of the leading, if not the leading university in the Empire. As the 16th century was passing, Humanism

The Prince-Electors of the Palatinate based in Heidelberg, adopted Lutheranism in the 1530s and Calvinism in the 1550s. When the senior branch of the family died out in 1559, with the death of Ottheinrich, the Electorate passed to one of his relatives, Friedrich III, a staunch Calvinist. Thereafter the Palatinate became one of the major centres of Calvinism in Europe, supporting Calvinist rebellions in both the Netherlands and France. It is strange then, that within the stifling strictures of this strict form of Protestantism, people as open-minded as the Rosicrucians would have been attracted to Heidelberg... but that is precisely what happened.

Heidelberg University

After my musings on the *Philosophenweg*, I walked down the steep slope of the *Schlangenweg* (Snake Way) and crossed the river Neckar by the Karl-Theodor Bridge, usually known as the Old Bridge (Alte Brücke.) The university lies at the heart of the old town, but to get there I had to pass by the Heiliggeistkirche or Church of the Holy Spirit, in the old Market Place, which had been not only a repository of the earliest library in Heidelberg, but also the last resting place of many of its Prince-Electors.

Ruprecht I, the very first Prince-Elector of the Palatinate, had been wealthy and powerful enough to establish the oldest university in present-day Germany in 1386, known today as the Ruprecht-Karl University. The first lecture was held there on 19th October 1386. The

The noted Moravian Rosicrucian, Jan Amos Comenius (1592-1670) studied theology at Heidelberg University in 1613-1614.



took its place beside Calvinism as a predominant school of thought; and figures like Paul Schede, Jan Gruter, Martin Opitz and Matthäus Merian taught at the university. It was now attracting scholars from all over the continent and soon developed into a cultural and academic centre. However, with the beginning of the Thirty Years' War (1618-1648), the intellectual and fiscal wealth of the university declined.

Many refugees from France and the Low Countries had fled persecution and settled in the Palatinate, and this had a profound effect on the University of Heidelberg. For more than 50 years the university became one of the most international universities in Europe. A whole series of brilliant French, Italian and Dutch professors contributed to the fame of the university, and the presence of so many outstanding foreign scholars and the influx of new ideas, created an intellectual fervour. In 1605, Heidelberg was the first European university to have chairs of Arabic history and philology. Intellectuals from all over Europe brought many different ideas with them. Here then, I was beginning to understand what may have drawn the early Rosicrucians to this city of academic excellence.

The noted Moravian Rosicrucian, Jan Amos Comenius (1592-1670) studied theology at Heidelberg University in 1613-1614. He was there in time to see the triumphal arrival of Friedrich V and his new wife Elizabeth Stewart in Heidelberg following their wedding, after they had sailed down the Rhine and into the river Neckar from Holland. In later life he was to travel to the courts of Queen Christina in Sweden, then in 1648-1650 to Britain and afterwards to the court of Transylvania, after an invitation from the widow of Prince George I Rákóczi.

Bibliotheca Palatine

After the introduction of the printing-press, which Sir Francis Bacon said had "changed the whole face and state of things throughout the world," by the early 16th century, the German book market was being flooded annually by hundreds of new books and pamphlets.

The *Bibliotheca Palatina* (Library of the Palatinate) was one of the largest libraries in Europe. It was housed mainly in the *Heiliggeistkirche*, but there was also a library building within the Residenz itself, built by Ludwig V. In 1622, during the Thirty Years' War, the whole library was carried off by the Imperial commander Field Marshall Count von Tilly and then transported to Rome, where it still forms part of the Vatican Library. At that time the *Bibliotheca Palatina* contained almost 10,000 works. The works confiscated included not only the volumes of the various libraries of Heidelberg University, but also

the personal collections of the Prince-Electors and the collection of Paracelsian manuscripts. The extensiveness of the collection and the uniqueness of many of its books attest to the importance of Heidelberg as a centre of learning during the later Middle Ages and the early modern era.

Many medical manuscripts in the *Bibliotheca Palatina* were collected by three generations of Prince-Electors: Philipp der Aufrichtige (Philip the Upright, r. 1476-1508), Ludwig V (r. 1508-1544), and Ottheinrich (r. 1556-1559). Their initiatives reflected prevailing contemporary attitudes toward the medical arts, and what might be considered today as pseudo-medical sciences and shaped the tradition of medical manuscript collecting and copying in Heidelberg in the 16th century. In addition, with Electoral impetus and support, Heidelberg became a locus for the pursuit of alchemical remedies and experiments by the mid 16th century.

In part 2, we will consider the story of Friedrich and Elizabeth, the Winter King and Queen, and their connections with the early Rosicrucian movement. We will look at the new world that opened up for Europe, leading directly to the scientific explosion that has culminated in our own times, though not in the way that the early Rosicrucians expected!



The Bibliotheca Palatina was one of the largest libraries in Europe. It was housed mainly in the Heiliggeistkirche pictured here.





DISCOVER YOUR INNER MUSIC

by Graphica

THE GOSPEL OF JOHN in the New Testament opens with the following statement: *In the beginning was the Word...within it there was Life, and the Life was the light of the world.*¹ Keeping these words in mind, let us consider some of the ideas expressed by Dr. Donald Andrews in his fascinating book *The Symphony of Life*.² Dr. Andrews writes of the infinitude of atoms in the human body and points out that each one of these atoms, as well as concerted groups of nerves and arteries, is “singing” a musical tone:

“...the entire flesh is vibrating... And these tones reflect not only the vibrations due to the energy of the atomic nuclei, the energy of the atom’s electron, the energy of the total atomic motion; they also reflect the energy of the impulses in the nerves, the circulation of the blood, the chemical dynamics of the life process. This is the symphony of life, this unimaginably complex tapestry of music that is sounding within us every moment of life. And this symphony is not only singing within us, it is actually radiating from us in

terms of all the mysterious waves that these actions set in motion in the space surrounding our bodies.”³

Returning to the first quotation, from the Gospel of John, we understand that the creative energy of the universe is represented as a word (logos in Greek) that was spoken by the Divinity. We cannot imagine the existence of this word, only that it is a sound, a creative sound that arose from divine thought. Since sound is vibration, this primordial sound, a form of musical expression, was a tone so powerful that through it, thought was turned into creation.

Regarding Dr. Andrew’s statements about the body, imagine that this great sound of creation is continuously resounding throughout our bodies, which are, by inference, the most perfect of musical instruments in the world. We emanate from that first cosmic sound, the Logos, and we long to rediscover that tone or sound within us in order to achieve attunement or harmony with the Cosmic. Being in harmony with cosmic law is similar to tuning the strings of a violin. If one string



is slightly out of tune, the vibrations between the strings vie with one another instead of working together to produce a harmonious, beautiful sound. The music being played will sound out of tune. As seekers of spiritual enlightenment, we need to bring ourselves into harmony with that first cosmic sound that still resounds within and throughout our beings.

The Great Sound of Creation

How can we discover this great sound of creation, this music within ourselves, and learn to “tune” our personal “strings” so that our bodies and our consciousness, our very beings, can become one with the harmony of the Cosmic? How can we discover the word that is lost to us?

Just as it takes concentrated effort for a talented, aspiring person to become a musician, aspiring mystics must develop a method to discover the music within themselves. The aspiring musician’s life, energies and time, motivated by his or her devout love of music, are all directed towards the goal of becoming an excellent musician. As seekers of Light we must seek our own goal, discover our own music, with equal passion and devotion.

The Rosicrucian Order gives us a method whereby we learn, through exercises and stimulation of the inner faculties, the useful techniques of spiritual life. And as with the serious study of music, the mystic’s path is a gradual process, requiring this same degree of devotion as we seek to master its techniques; techniques which eventually become perfectly natural so that we need not think of them any more than does the master musician



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when performing a composition he or she truly knows and loves. The master musician proceeds directly to the musical expression. For the mystic to reach the Cosmic directly, the technique must become second nature to us. And only through gradual and devoted study is this possible.

When a certain point on the path is reached, we experience the initial tantalising glimpses, the first sightings and soundings, of the higher realms within us. We begin to open ourselves to an inner world of tone and music such as we could never have imagined. It has

been said that “Beauty leads from chaos to cosmos,”⁴ and it is through contemplation of a high art such as music that we can understand our inner lives. Music has the ability to speak directly to the emotions and inner understanding.

This can be illustrated in musical terms. We speak of the musical elements as those factors contributing to a musical experience: pitch and melody, harmony and rhythm. The combination of these elements, touched by inspiration, produces a musical experience, and in this way the final product is a result of the unfolding process of musical ideas which have been grounded in correct knowledge of musical and acoustic laws.

The phenomenon of acoustics also relates directly to our musical and spiritual existence. The function of the harmonic series, in which an unlimited number of pitched notes are found to be vibrating sympathetically and in mathematical proportion to an audible fundamental tone (a key note), is a primary factor in our musical perception.

The basic premise is that each tone sounded aloud also vibrates in the air at intervals (the distance or gap between two simultaneous notes) of an octave, a fifth, a fourth, and a major and minor third. These first five harmonic partials of the series make up what is called the “chord of nature.”⁵ The tones in this chord are the most harmonious in music and from them, the basic harmonic system is derived. The tones connect us to the music of the spheres in physical manifestation. They combine with the higher overtones of the vast cosmic scale which extends from the deepest vibration in the earth to the highest in the universe to encompass audible sound, radio and thought waves, and meditative consciousness.

Our Key Note

On the great Tibetan plateau, once existed many monasteries where Tibetan monks intoned a kind of guttural, deep nasal chant. Their technique produced in



Just as it takes concentrated effort for a talented, aspiring person to become a musician, aspiring mystics must develop a method to discover the music within themselves.



The Harmonic Series

Fundamental note = C



their throats and nasal passages several sounding overtones so that each voice accomplished the chanting of a two or three-note chord. This form of chanting is still done today, and together with the posture involved, causes the person meditating to feel even their bones vibrate.

We all vibrate to the harmonic series and therefore have the complete musical scale within us, as well as each of us having our own “note” to which we individually vibrate. Discovering this tone will suddenly connect you with your inner world of sound. When we listen to music, and it should be music of a varied nature with melody, harmony and rhythm in balance, we actually experience the concept of the “symphony of life” in another way. Let us imagine that these different elements of music can be centred in different areas of our bodies, which then participate in the music as members of a symphony orchestra. Melody tends to guide us into the realm of thinking, the brain area. It embodies a form of mental imagery which opens our thinking to the feeling aspect. Melody, with its quality of flowing, can also affect the circulation of the blood. It is expressed usually by melodic instruments, such as the winds and upper strings.

Harmony lives more in the torso and is experienced as an unfolding of the heart and chest centres. It can awaken the inner feeling element in our bodies, while rhythm is the “heartbeat” of music, our respiration or pulse. Rhythmic music influences our nervous system, even influencing the molecules within each cell. In fact, a complete absence of rhythm equals death. Rhythm lives in the limbs, arms and legs, and inspires the will by its regular, ordered movement.⁶

The following exercise may help along these lines: sit quietly while listening to some engaging music and concentrate on feeling various parts of your body and the

We all vibrate to the harmonic series and therefore have the complete musical scale within us, as well as each of us having our own “note” to which we individually vibrate. Discovering this tone will suddenly connect you with your inner world of sound.

The harmonic series, in which an unlimited number of pitched notes are found to be vibrating in harmony with, and in mathematical proportion to, an audible fundamental tone (the note C, in this case) is a primary factor in our musical perception.

psychic centres involved with each part. Let the melody run through your head., breathing with the harmony in your chest and feeling a tingling in your limbs that rhythm can awake. In this way, you will

involve the entire body in the music you are listening to and perhaps even cause your bones to sing in harmony too.

The Hermetic law, “as above, so below,” applies directly in our discussion of these principles. The study of natural and Cosmic laws and their relevance to our lives can serve as a catalyst, enabling us to discover our “inner music” and teach us to attune with the vibrations and rhythm of the Cosmos.

Endnotes:

1. From *The Unvarnished New Testament*, trans. by Andy Gaus (Phanes Press, 1991), p. 171.
2. Dr. Donald Hatch Andrews, *The Symphony of Life* (Unity Books, 1966),
3. Ibid. pp. 57-58.
4. Walter Albersheim, *The Conscience of Science* (AMORC, 1982), p. 97.
5. For example, with low C as a fundamental in the bass staff, the overtones of the chord of nature would be octave C, G, C, E, and G.
6. These ideas are more fully developed by Rudolf Steiner in his book of selected lectures, *The Inner Nature of Music and the Experience of Tone* (Anthroposophic Press, 1983).



An Egyptian Ritual

by Constance Dreyzel, SRC



THE FOLLOWING appeared in an issue of an old magazine devoted to archaeology over a century ago in 1893. It is an observational account by the Rev. J Hunt Cooke referring to the sarcophagus of the 19th dynasty pharaoh, Seti I.

“It is covered with inscriptions. These have recently been deciphered. They give a highly imaginative account of the supposed journey of the sun through the nether world, from its setting in the west to its rising in the east. This appears to be a medium for religious ideas and teachings in regard to the unseen. There are extant other copies of the same work, which was in all probability a sacred classic of that age. Could we apprehend fully the meaning of the figurative language, it would doubtless be a storehouse of the spiritual thinking of ancient Egypt. Its significance may be gathered from the fact that the grand idea of celestial glory in those days was, or was figured by, a

voyage across the sky in the glorious sun, which, like a ship, sailed through the heavens scattering light and blessings, in which the wicked were not permitted to take part. This honour was reserved for the elect.”

I found the article very thought provoking, not least because I had already witnessed a presentation of an Egyptian ritual drama called the *Book of the Gates* which resonated with Rev. Cooke’s words. Many of us in the audience fell under its spell, feeling a cleansing renewal from its pageantry. Yet most of us I believe were less able to follow it with our heads as we could with our hearts. It is almost always so when we deal with Egypt; the “dead” past suddenly springs to life and sweeps us into its stately pattern where we move trancelike in a reality that is more like a dream than anything we experience today. And we can never quite say why.

At a deep subliminal level we seem to know, even though consciously we remain puzzled, that we are



partaking of something of deep relevance. Somewhere in the deepest recesses of our being something stirs to life, wakes from its slumber and whispers secrets only the heart can comprehend. If only we could recall what happened completely and clearly, and then translate it into words and mental images, everything would be plain. Our rational faculties struggle to arrange the symbols of this ancient form of mystical life into meaningful patterns, and we know, despite our failure to make intellectual head or tail of it all, that this was and still is important.

Our 21st century approach to life is so completely foreign to that held by the ancients that we cannot accept it as they did, as a unified whole, a finished work. We have lost that ancient collective approach that once prevailed in humankind..., and our efforts to marry the subconscious and conscious impressions together acceptably are seldom successful. We know the subconscious and conscious elements should blend seamlessly by themselves as they did when the objective and subjective faculties of human beings once functioned as a unit. Now there is a partition wall between them, something that separates them utterly..., but also something that can be taken down without much difficulty as soon as we are serious about doing so.

The Mystery Schools reach backward into the abyss of time to draw from the primordial shadow the truths still pertinent to daily life.

In many mystery schools, including the Rosicrucian Order, this corpus of wisdom is known as the “Primordial Tradition” and

forms the primeval core of all spiritual beliefs. Through ceremony and ritual, countless mystical schools of knowledge have for thousands of years kept before their initiates’ eyes imperishable symbols which sometimes add relevance to the kaleidoscopic figures in the so-called “dance of life.”

The memories that Egypt awakens in us are for the most part so deeply hidden as to make their explanation impossible on an intellectual level, without thorough mystical instruction. Exoterically, Egypt is familiar enough to us, for archaeology has presented an overabundance of artefacts. But without something more, something deeper, archaeology cannot explain Egypt to us any more than on a very rudimentary level.

Referring to the article extract above, undoubtedly there are many whose knowledge of Egyptian thought

A guide shines a torch through the semi-transparent alabaster wall of the sarcophagus of pharaoh Seti I housed at the Sir John Soanes Museum, London.

penetrates much more deeply the meaning of this story from the tomb of Seti I than does that of the author quoted. Briefly, he is not too sure of the intent of the account, which he calls “highly imaginative,” of the sun’s supposed journey to the netherworld. He naturally presumes it to have held significance for the Egyptians, to have been in fact a variant version of a classic tale, and to have served as a kind of medium for the expression of religious ideas. Indeed he suggests that if it could be understood correctly, it might furnish a key to the entire belief system of the ancient Egyptians.

A Book of Life

We now know that this story which he called an Egyptian classic is a variant of the *Book of the Dead*, hundreds of copies of which were scattered throughout Egypt at one time, and some of which have survived in Egyptian collections. The fact that this title has impressed itself upon our thought no doubt is responsible for our judging it to be altogether funereal in character. Found in mummy wrappings, on sarcophagi, and on the walls of tombs, the *Book of the Dead* is in fact a book of life rather than of death. Although in variant form it tells the story of the sun as the predominant god of ancient Egypt, in broad terms it also had a unique, individual meaning for every

Egyptian. For Egyptians, Ra, the supreme solar deity was the most dependable guide they could have for their respective journeys through life..., for their journeys out

of this life..., and for their journeys back into it again.

That is to say that out of a representation of the daily departure of the sun in the west and its process through the measured hours of darkness to its reappearance as a new sun on the eastern horizon, there grew the belief that as with the solar deity, so it was with human beings too.





Scenes from the “Book of the Dead” depicted in one of the magnificently illustrated chambers from the tomb of Seti I in the Valley of the Kings.

The Egyptians imagined that as the individual passes from life through the door of death, and thereafter through the dark regions of the western “Amenti” (where one was tested), there was a subsequent resurrection into life on the eastern horizon. A representation of a natural fact of life, namely sunset, the dark hours of the night, sunrise and the light hours of day..., was therefore given a spiritual or eschatological relevance.

Familiarity with the sun’s experience in the netherworld and the means by which it triumphed over the powers of darkness, gave humanity the supreme assurance it needed to succeed in its own journey through birth, life, death and the afterlife. Gerald Massey in his old treatise *Ancient Egypt: The Light of the World* (1907) has painstakingly pointed this out:

*“The so-called Book of the Dead, is the Egyptian book of life: life now, life hereafter, life everlasting. It was indeed the book of life and salvation, because it contained the things to be done in this life and hereafter to ensure eternal continuity. The departing soul, when passing away in death..., or as the truer phrase is, when setting forth into the land of life, clasps and clings to his scroll for very life. As the book of life, or word of salvation, it was buried in the coffin with the dead when done with on earth. It showed the way to heaven objectively as well as subjectively, as heaven was mapped out in the astral myths.”*²

The departing soul then, was depicted with a scroll similar to the one placed within the folds of the mummy windings. This scroll had clear directions for

the deceased; how to move forward into the underworld with confidence, what words of truth were needed to break the spells of various hindering powers, and what power the individual had at his or her disposal from a life lived according to Maat (truth). When the deceased arrived at the “Judgment Hall” in Amenti, the scrolls, the material one from the mummy windings and the immaterial one written into the character of the real self, would be brought together for comparison, so the judge might decide how far the word of Maat had been fulfilled in the life of the deceased, and whether the gift of life had been sufficiently earned.

As in the material world, so in the nether regions, the Egyptians argued, no one can travel without knowing the way. According to Gerald Massey:

*“The way in Amenta [sic] was indicated,” “topographically very much in keeping with the ways in Egypt, chief of which was the waterway of the great river [Nile]. Directions, names, and passwords were furnished in writing, to be placed with the mummy of the deceased. Better still, if these instructions and divine teachings were learned by heart, had been enacted and made into a living truth in life, then the Book of the Dead in life became the book of life in death. The word was given that it might be made truth by doing it as the means of learning the way by knowing the word. The way of life in three worlds, those of earth, Amenta and heaven was by knowing the word of God and making it true in defiance of all the powers of evil.”*³

The Living Memorial

The beauty of the ritual is now manifest..., a living classic, not a dead memorial. It serves humanity in the light of life as well as in the dark of death. It gives humanity knowledge of universal laws always in operation, and assurance that knowledge gained from it is our safeguard at all times, a key to accomplishment, a pass to power.

The sun is after all but a prototype of the saviour of each individual person. It is used to illustrate the operation of beneficent and universal laws. The sun’s daily progress through the heavens is to be read as symbolic of our daily progress through the circle of life. It expresses the continuity of life and the inevitability of final triumph.

In the Ritual, the sun, entering the cleft in the Western Hills, is the mummified Osiris. It is symbolised by the scarab beetle enclosed in a disk of light. The solar deity’s companions in the “Sektet boat” (the evening solar barque)⁴ are *Sa* and *Heka*. *Sa* represents Foreknowledge or Intelligence; *Heka*, the Power of the Word. Who



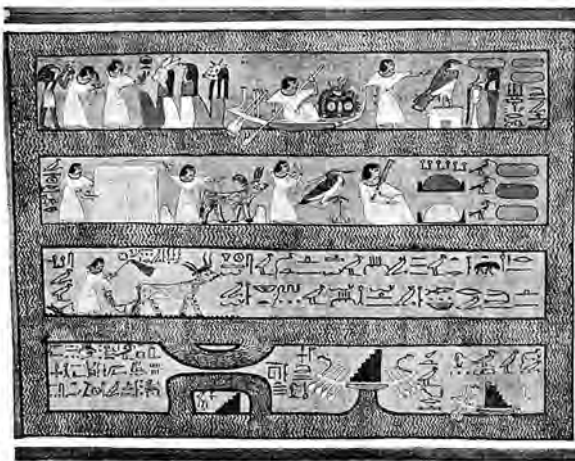
could ever be fearful with such powerful companions? The conflicts in life and in Amenti are a reflection of the eternal conflict of daylight and darkness, a divine warfare in which the god Horus represents light and his uncle Set represents darkness.

Shorn of all elaboration then, the ritual called the *Book of the Dead*, *Book of Hades* or *Book of the Gates* is a "Cosmic drama." Universal forces and operations are given personalities and names, and made the actors. We witness it as a moving show in which we are both spectator and participant. Eternal lessons are set out for our instruction and use; eternal truths unfold as we act them out. We know the beginning and the end, for knowledge of one begets knowledge of the other. Death/Life; darkness/light; what are they but changing aspects of the same thing, pictures in a Cosmic kaleidoscope? To die is to live, and for those dying within the law, the second death has no power.

Final Triumph

In a word, the theme is a universally familiar one; that of the final triumph of light over darkness, and finally, resurrection and reincarnation. Its elements, the book of life whose perfect precepts must be transformed into living character, are those which have gone into parables since time immemorial. Its pattern and phraseology are such as have been repeated by teachers, seers and sages from Egyptian times to our own.

We cannot fail to respond, for these lessons have been before us for at least five thousand years, and are a part of the unconscious heritage of the human race.



"The Book of the Dead in life became the Book of Life in death." (Massey). Scenes from the alabaster sarcophagus of Seti I depicting the so called "Elysian Fields" (sekhbet hetep) of Amenti where the aakhu or "beautified souls" produce the celestial food on which they and the god live.



Ra and companions in the Sektet boat descending to Amenti while participating in the Egyptian cycle of life and death.

They may appeal first to our emotional, subjective side, but later they capture our rational, objective selves too. In time, every sincere mystic penetrates the meaning of the symbols which surround them, and they encounter the unity of all, as it rests serenely in its centre. When that attunement with the universe is perfect, union with the Divine will have been accomplished.

Endnotes

1. Cooke, Rev. J. Hunt, "The Book of Hades" in *Biblia*, Vol. VI, No.8, 1893
2. Massey, Vol.1, p.195
3. *Ibid.*, p.196
4. The "mater" boat was the morning barque used by Ra to travel across the sky from the eastern horizon by day in comparison to the "sektet" boat for his descent to the west or Amenti. "May he set out with thee in the Mater Boat, may he come into port in the Sektet Boat, and may he cleave his path among the stars of heaven which never rest." (Extract from "A Hymn of Praise to Ra" in the *Book of the Dead*.)

Now I will announce you.
But who is he whose heaven is fire,
whose walls are cobras, and
whose floor is a stream of water?
Who is he, I say?"

"He is Osiris."





*by Robert Daniels, FRC
Grand Master Emeritus*

THE LIGHT OF the world is always a hope in the hearts of those who seek a greater role in the world. There is an inner conviction for those who have awakened their spiritual sight; a conviction that the day will come when certain spiritual leaders will appear on the world scene who will raise the spiritual consciousness of humanity by their individual efforts in various fields.

Many who believe they recognise this trend in world affairs, point out the growth of interest in occult phenomena and in subjects related to parapsychology which catch the public eye. But popular interest in occult and psychic phenomena does not equate to a spiritual awakening of humanity. There may be a peripheral awakening, but psychic phenomena and the occult in themselves, can exist entirely devoid of any real spiritual content.

There is a trend however on the part of many good people, to be concerned about the spiritual, emotional and material welfare of underprivileged communities. This deep concern for others reveals a spiritual awakening in many people who give no thought to the phenomena of so-called psychics and occultists. Their only concern is to do something now for those needy people who

have been cut off from the mainstream of life. They are the outcast, handicapped and underprivileged masses who have been cast aside by society because they don't or can't conform. Many are children, unwanted and without the love and guidance of parents or friends. In their eyes, nobody cares.

Dedication to Service

If scientists and politicians directed their attention to lifting a little of the burden of humanity, the light of the world would stand revealed. But we're still waiting while we direct our attention to the sufferings of others in need. Although we may feel powerless to help the many people in their plight, we must hold fast to the knowledge that what little we can do is needed and help is on the way. We must persist in the knowledge that our good works and prayers are helpful and achieve worthwhile results, even though we sometimes see little evidence of it. There is a gradual awakening on the part of many who dedicate themselves to service. Their concern is for more human values which reveal spiritual insight and deeper values.

Those who have dedicated themselves to helping the needy, whether in the fields of medicine, sociology or



many other spheres, aren't necessarily mystically inclined; but they do reveal a deep spiritual motivation which is greatly needed today. It is to be hoped that those who are mystically inclined will also become involved by radiating a spiritual love to all humanity. Service is the keynote of all mystical work. For preparation in the mystical life we must sooner or later feel the stirring of our deeper spiritual self which urges us to serve the interests of raising humanity to a higher level of thought and conduct.

Without the slight doubt, there is a new spiritual awakening today. Small though it is, it can be seen here and there where dedicated people are prepared to stand against all odds and be counted for the advancement of humanity, and especially to assist the underprivileged in society. This trend shows that the light of the spirit of humanity can be rekindled and that there is hope for the future destiny of mankind as long as there are men and women who place their spiritual qualities above their material desires.

There will always be something we can do, no matter how small and inconsequential it may seem. The helping hand we give to someone in need will encourage them to share in the needs of others. Service is the key to a better understanding of life, for as we give of ourselves and share our lives with others, as fully as possible, so will our lives be enriched. It is in giving that we receive, and to receive the greatest rewards in life we must be prepared to put aside many of our self-interests and be more concerned for others. What we share will be returned to us in greater measure.

The more we give thought for each other and have the willingness to give some help to one another, the more the spiritual light will grow in the hearts of men and women, gradually bringing a new dawn of greater light and understanding between all people. Then will come to the fore those spiritually enlightened people of all races who will point the way to higher advancement, not by what they say, but because they will be living examples of the spiritual way of life.



Ode to Jacob Boehme



*Whate'er the Eastern Magi sought,
Or Orpheus sung, or Hermes taught,
Whate'er Confucius could inspire,
Or Zoroaster's mystic fire;
The symbols that Pythagoras drew,
The wisdom God-like Plato knew;
What Socrates debating proved,
Or Epictetus lived and loved;
The sacred fire of saint and sage
Through every clime, in every age,
In Bohmen's wondrous page we view
Discovered and revealed anew.
'Aurora' dawned the coming day;
Succeeding books meridian light display
Ten thousand depths his works explore,
Ten thousand truths unknown before,
Through all his books profound we trace,
The abyss of nature, God and Grace;
The seals are broke, the mystery's past,
And all is now revealed at last,
The trumpet sounds, the Spirit's given,
And Bohmen is the voice from Heaven.*

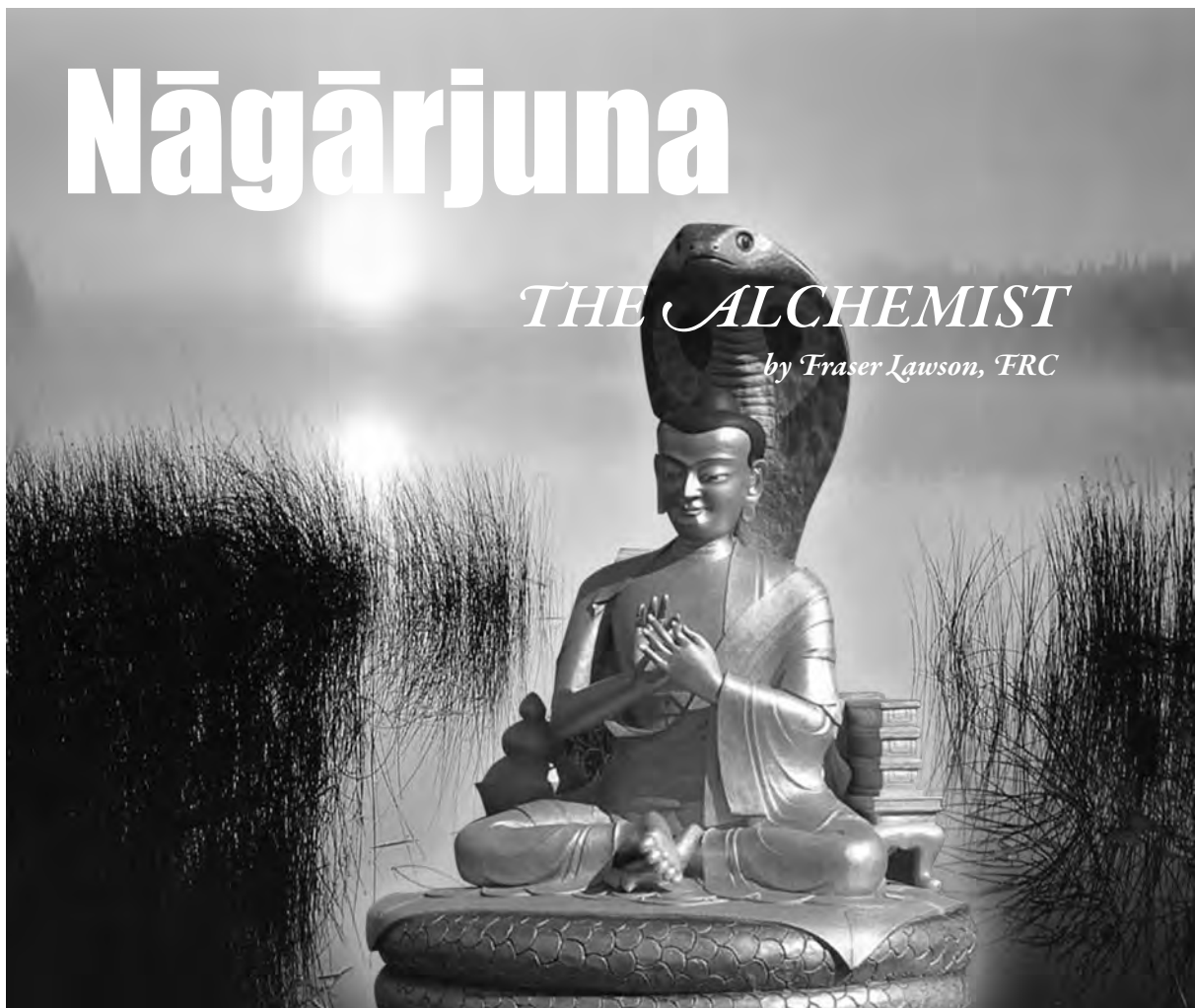
*From Francis Barrett's
Lives of the Alchemystical Philosophers
(1815)*



Nāgārjuna

THE ALCHEMIST

by Fraser Lawson, FRC



IN THE WEST, names like Michael Maier and Paracelsus appear over and over in the history of alchemy whilst in India and Tibet however, the name Nāgārjuna is paramount. There, and even further east, his name inspires the same thoughts as do Aristotle, Galen and Aquinas in the West. Nāgārjuna is honoured as philosopher, mystic, physician, alchemist and saint.

He was born around the year 100 CE in southern India, in the Nalgonda district of the modern state of Andhra Pradesh. Like many early saints and mystics, details of his life are sketchy, many of them surrounded by mystery and legend. He was born into an upper class Brahmin family, but later converted to Buddhism. Many aspects of his life are still hotly debated by scholars, but whether we believe in all the legends or not, we cannot doubt their impression on the minds of millions of people in Asia to this day.

The earliest datable biography of Nāgārjuna comes

from Kumārajīva, a Buddhist missionary in China who lived in the fourth century CE. He relates that as a youth, Nāgārjuna studied magic and became skilled in the art of invisibility. However, after a mishap involving the king's harem that resulted in a narrow escape, he decided it would be best to take the vows of a Buddhist monk.

Another story, the one most accepted by Tibetans, says that Nāgārjuna became a novice monk while a boy, a common practice in Asia. The story says that when Nāgārjuna was born, his parents took him to a seer who predicted that he would die in seven days. However, his death could be delayed for seven years if his parents would provide a banquet for a hundred monks. This was done and the baby survived. When the boy approached his seventh birthday, his parents sent him on a trip during which he met his future teacher, Saraha, who recommended that the child be trained as a monk. It was believed that the karma from such an act would help the child avoid death.



Psychic Abilities

Under Saraha, Nāgārjuna became adept at both meditation and medicine, and also developed considerable psychic abilities. These abilities, coupled with his vast intellect, enabled him to make a great contributions to Buddhist thought. Today he ranks among the greatest of Buddhist thinkers.

Founding the Madhyamika (Middle Path) school of Mahayana Buddhism, his teachings focussed on the doctrine of the Middle Way, living a life between the two extremes of asceticism and indulgence and being a prolific writer.¹ There is an interesting story behind his name, Nāgārjuna, which means “Conqueror of nagas.” Nagas are a class of beings who are half-serpent and half-human. They are supposed to dwell in or near watery places. These beings are believed by some scholars to have been the original mermen and mermaids of later European myth. Legend states that the Buddha (563-483 BCE) hid a number of treatises among the nagas which were to be discovered at a time when people were ready to receive them. These treatises were collectively known as the Prajñāpāramitā, a Sanskrit name meaning “The Perfection of Wisdom.” Once when the king of the nagas fell seriously ill, Nāgārjuna, who by this time was a famous physician, was sent for. He came and with his skill cured the king. In gratitude, the king let Nāgārjuna study the sacred texts. So the Prajñāpāramitā eventually came to the human world again, and Nāgārjuna acquired his name.

The texts discuss the path to enlightenment and in particular dwell on the concept of emptiness, becoming a cornerstone for Buddhist philosophy. Nāgārjuna spent many years interpreting these texts, and his work eventually became the basis for the most influential schools of metaphysics in Tibet. In other fields, Nāgārjuna also left his mark. As a physician, he is said to have been the chief redactor of the Sushruta Samhita. This book is still being widely printed in India and is considered one

Nāgārjuna had become a master of the medical aspects of alchemy, but he wanted to learn about the transmutation of metals as well.



Nagarjuna was born c.100 CE in the Nalgonda district of southern India, now the modern state of Andhra Pradesh.

of the pillars of classical Indian Ayurvedic medicine. Its chapters range from surgical techniques to the diagnosis and treatment of varied diseases. Included are chapters on toxicology, paediatrics, mental disorders and theories on pharmacology.

Nāgārjuna’s Alchemical Work

Through his interest in medicine Nāgārjuna became involved in alchemy. Everywhere in the world alchemical traditions have seemingly had two concerns: changing base substances into noble ones and creating medicines that would promote youth and longevity. In different areas of the world one aspect may have been emphasised over the other, but both existed. In India, the emphasis was on finding an elixir of life. This aspect of alchemy was considered an important branch of Indian medicine, termed rasayana, a name that was applied to the transmutation of metals as well.

Nāgārjuna had become a master of the medical aspect of alchemy, but he wanted to learn about the transmutation of metals as well. The story of his search, like the one concerning his name, has its mystical elements. Nāgārjuna had heard about an alchemist named Vyalī who lived on an island. Vyalī had the reputation of being extremely secretive, so Nāgārjuna thought he might have some difficulty obtaining the alchemist’s secrets. He therefore devised a plan which involved the use of two charms, which he prepared. He meditated and was led to the island where Vyalī lived. Once on the island, Vyalī



wanted to know how Nāgārjuna had got there. Nāgārjuna showed him one of the charms and implied that he had used it to find his way. Vyali agreed to teach Nāgārjuna alchemy in return for the charm. Vyali took the charm, and believing that Nāgārjuna was now his prisoner, he felt free to reveal his mysterious art. After learning what he could, Nāgārjuna meditated, and using the second charm as an aid, returned to his home.

As a master of the art of gold-making, he is said to have used his knowledge to provide for the needs of fellow monks at his monastery during a time of economic depression when it became burdensome to the people to support the institution. Legend also states that he considered making enough gold for all people to be lifted from poverty. He was dissuaded from this idea however, by the argument that creating so much gold would serve only to create more strife.

Nāgārjuna had yet another contribution to make. He helped to develop the then nascent practice of Tantra. Tantra is a meditational exercise involving the transformation of the meditator into the deity being meditated upon. It also involved the transformation of ordinary surroundings into divine ones. There were different grades and classes of Tantra, all involving initiation and proper training. Because of the transformation of the ordinary into the divine, the practice has been referred to by some Tibetans as “inner alchemy.”

Long Life

Because of his mastery of alchemy, Nāgārjuna lived for many years. The Chinese pilgrim Xuánzàng, who travelled



Stylised representation of Nāgārjuna.

in India in the first half of the seventh century, reported that Nāgārjuna’s knowledge of elixirs enabled him to live several centuries. Claims such as this, plus the variety of work produced by Nāgārjuna, have led some scholars to believe that there were two or more Nāgārjunas, but this cannot of course be authenticated.

Despite the good he did, Nāgārjuna’s life ended tragically. His friendship with the king of the region was as well known as his mastery of alchemy. Both the king and Nāgārjuna were long-lived and the rumour spread that somehow their lives were magically linked. It was whispered that if one died, so would the other. The crown prince, knowing that Nāgārjuna was an alchemist, believed that Nāgārjuna and hence his father as well, would live forever. As a result, the prince would never become king. The prince then devised a plot to kill Nāgārjuna and although Nāgārjuna knew of the plot, out of compassion for all beings and his non-attachment to his own life, he did not interfere with the actions of his murderer.

Legend has it that when the great Nāgārjuna died, all the trees in the area withered. Legend also states that his body is still preserved, being guarded by eight protectors until the day the Buddha Maitreya will appear in the future. At that time, Nāgārjuna will return to once again to spread his light in the world.

Some texts definitely attributed to Nāgārjuna

- Mūlamadhyamaka-kārikā*: Fundamental Wisdom of the Middle Way
- Śūnyatāsaptati*: Seventy Verses on Emptiness
- Vigrahavyāvartanī*: The End of Disputes
- Vaidalyaprakaraa*: Pulverising the Categories
- Vyavahārasiddhi*: Proof of Convention
- Yuktiāika*: Sixty Verses on Reasoning
- Ātustava* – Hymn to the Absolute Reality
- Ṛatnāvalī* – Precious Garland
- Pratītyasamutpādayakārika* –
Constituents of Dependent Arising
- Sūtrasamuccaya*
- Bodhicittavivarana* – Exposition of the
Enlightened Mind
- Suhllekha* – To a Good Friend
- Bodhisabhāra* – Requisites of Enlightenment
- Sushruta Sambhita* – Redactor of Compilation
Treatise on Ayurvedic Medicine





Sisters of the Rosy Cross

SIROC National Conference 2011

The 10th Anniversary: A Celebration in Grand Style

FOR THE PAST 10 years the Rosicrucian women's wing of AMORC in Nigeria, known as the *Sisters of the Rosy Cross* (SIROC), have unfailingly come together in the month of October to hold an annual national conference in Rosicrucian Park, Calabar. Representatives from all affiliated bodies of AMORC in Nigeria are usually present for the conference which is always a convivial occasion for the re-union of old-time friends.

The 10th anniversary of the SIROC Annual Conference was held last October in the Rosicrucian Park and Channels View Hotel, Calabar. The theme of the conference was *The Mind, a Creative Tool for Human Development*. The special guest of honour for this memorable event was Grand Master Julie Scott of the English Grand Lodge for the Americas. Other special guests accompanying her were the Director of Administration of the English Grand Lodge for the Americas, Sr. Karen Wark and a friend from Holland Sr. Heleen de Groot.

The occasion was very colourful with entertainment from a rich variety of Nigerian cultural displays. Everyone in attendance was swept away with the bubbling emotions of excitement and warmth that filled the atmosphere. Indeed it was an amazing demonstration of how serious mystical matters can be seamlessly blended with light hearted fun. In the words of Soror Heleen "This is mysticism mixed with fun."

With around 314 members participating in the three day event the objectives of the conference were all satisfactorily achieved. They were as follows:-

- To encourage participants to apply creative solutions to everyday problems.
- To use Rosicrucian techniques to broaden the perspective of the participants in the areas of further education and training.
- To share experiences on the benefits of being a Rosicrucian.



- To encourage the participants to engage in skill development and entrepreneurship.
- To reflect on the milestone achievements of SIROC since its inception.

In the spirit of community service, the conference started with a visit to Ugep General Hospital by the Executive Officers of SIROC during which food items, clothes and toiletries were donated to patients who had been diagnosed as having HIV/AIDS.

A workshop on *Cosmic Attunement* was held at the Rosicrucian Park in the morning of Friday 21st October. Later in the evening, a special *Mystical Convocation* was held in Apollonius Lodge with a ritualistic team composed almost exclusively of Sorores and addressed by Grand Master Julie Scott.

The following day, Saturday 22nd October, Sr. Julie Scott delivered an inspiring keynote address on the theme of the conference in Channel View Hotels. The Grand Administrator, Fr. Kenneth Idiodi, then addressed the conference on *Mind over Matter*. This was followed with a presentation by Sr. Prof. Juliana Okpapi on the

subject of *The Power of Love and Tolerance*. The final presentation for the day was delivered by Sr. Karen Wark in which participants were guided through a *mystical exercise*.

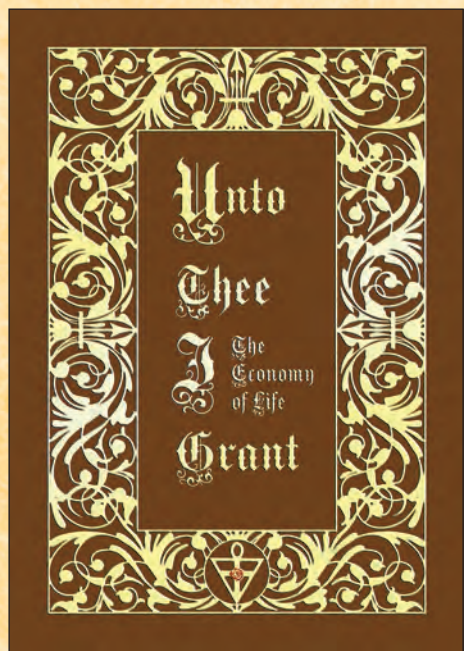
Later in the evening members were entertained to a sumptuous banquet during which several awards were given to some active members and patrons in appreciation of their contributions towards the success of SIROC. The climax of the night was the conferment of a “chieftaincy title” on Sr. Julie Scott, named *Eka-Iban AMORC*, which when translated means the “mother of AMORC woman.” Rudyard Kipling, a British author and poet, once asserted that “*wherever women are honoured, there the gods are pleased.*”

Growing older is, of course, mandatory but growing up is optional. The 10th Anniversary Conference of SIROC has clearly shown that the organisation has not only grown older but is certainly improving with time, and has been a source of motivation to the increasing membership. A candle loses nothing by lighting another; the least we should strive for, as individuals, is to motivate and inspire other human beings.



*from an
Ancient Tibetan
Manuscript*

Unto Thee I Grant The Economy of Life



THIS EXTRAORDINARY book of spiritual and moral guidance was translated from Tibetan to Chinese and then to English around the 1740s. The simple, down-to-earth points of advice given are timeless are deeply spiritual yet practical; and are undoubtedly as valid today as when they were first composed.

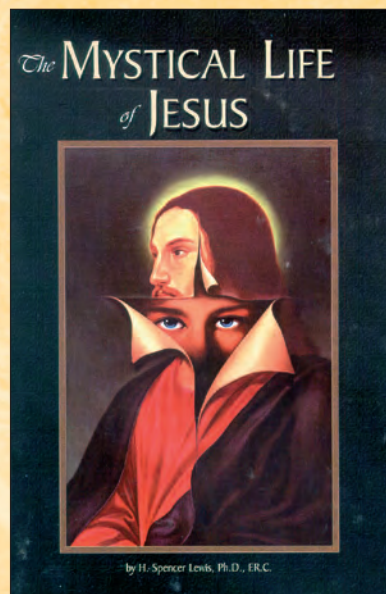
The original set of manuscripts were probably meant as a comprehensive course of instruction for neophyte monks in monasteries in Tibet. And what comes through clearly is the high spiritual intent of the author/s. The lofty moral and spiritual principles it speaks of are eternal and as relevant today as they were a thousand years ago when these and similar teachings were being promulgated in Tibet and further afield. The book is in two parts, one being the old-English version, and the second part being a modern English translation. Earlier editions of this book have been a companion through life for many Rosicrucians, and is an ideal gift for anyone special in your life.

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, 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:
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I saw Heidelberg on a perfectly clear morning, with a pleasant air both cool and invigorating.

The city, just so, with the totality of its ambiance is, one might say, something ideal.

*-- Johann Wolfgang von Goethe,
1749-1832*