

Rosicrucian Heritage



March 2016, Vol 23 No 1

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Cover spread

Africa : Cradle of Humankind





Sanctum Musings



by Kenneth U Idiodi, FRC

*Grand Administrator for English speaking West Africa
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Becoming a Divine Agent

THE WORK OF A DIVINE AGENT can be deduced from the combination of the words 'divine' and 'agent'. A divine agent serves as an active and efficient cause that produces certain effects on behalf of the omnipotent and omniscient originator and ruling power of the universe. At first glance, this may appear to be a formidable job that could only be given by appointment to those qualified. However, a deeper understanding of the universal laws of creation will lead us to the realisation that this is actually the job description of every human being. Any seeming contradiction to this is rather a case of not doing our job well.

The true stature of Man is suggested in the rhetorical and symbolic question in the book of Psalms of the Holy Bible:

What is Man that you take notice of him, or the son of Man that you pay attention to him? You made him a little less than divine, but you crowned him with glory and honour. You gave him dominion over the work of your hands, you put all things under his feet.

This question was supposedly directed to God by the angels.

Angels

Divine agency is a quality typically attributed to angels. The word angel in English is derived from the Latin word *angelus* which means 'messenger'. Not limited to Judaism, Christianity or Islam alone, the concept of angels can be found in many other traditions and religions across the world.

There are several variations in the way people conceive of angels. In certain traditions, some of the abstract powers of God are personalised as angels while in other traditions they are believed to have evolved from advanced human beings who have overcome the limitations of earthly life. Throughout the Christian Bible, angels are represented as spiritual beings intermediate between God and men. A quotation from Psalms 8:4-5 says: "You have made him [Man] a little less than the angels...."

In Islam angels are clearly stated to be messengers of God with no free will, only being able to follow the



There are several variations in the way people conceive of angels. Depicted here are two examples: one from Christian culture and the other a more ornate Islamic representation.



instructions of God. According to the ancient Jewish tradition known as the Kabala, angels are said to reside in the world of formation (*Yetzirah*) which lies immediately above our material world. It is believed that they come into being in this world to perform particular assignments from God after which they cease to exist.

To the founder of the Bahá'í Faith, Bahá'u'lláh, angels are human beings who “*have consumed with the fire of the love of God, all human traits and limitations*” and have “*clothed themselves*” with angelic attributes and have become “*endowed with the attributes of the spiritual*”. In some theosophical and esoteric teachings, angels are referred to as *Devas* and are said to help nature's processes such as evolution and the growth of plants. Some *Devas* are believed to reside in the planet while others are said to operate from the Sun, having an appearance like coloured flames about the size of a human if seen through psychic sight.

A Channel of Benediction

While angels are commonly thought of as divine agents, the idea of Man as an agent of God is not very common. The few among us that may be regarded as approaching such an ideal are called prophets, seers or oracles. In his relationship with the Creator the average man typically thinks of himself as either being in the position of receiving or in that of making offerings. God provides blessings, benediction, protection, prosperity etc.

While Man receives from the abundance, offering in return praises, sacrifices, and the maintenance of conduct pleasing to God. Even when we receive assistance, service or gifts from our fellow human beings, it is typical to thank God in addition to thanking them. We believe that God passed through them to bless us. Those involved, serving as channels, may not always be fully aware that they are serving in such a capacity. Incidentally, some great benefits have come to some individuals which started out as an attack from other persons. When this happens, the attack is retrospectively looked upon as a blessing in disguise. We may not, however, necessarily directly thank those involved in such attacks despite the eventual outcome. But if we think of them as being part of a greater plan it would be easier to forgive them for their actions.

“By following our intuitive impressions we can consciously act as divine agents.”

Following Intuition

Those who serve as channels, through which benefits are gained by other persons in answer to their prayers, are divine agents, even if unconsciously. On some occasions a person serving as a channel may receive a clear impression urging a particular action to be carried out. Such impressions could be a function of the intuition which Rosicrucian philosophy defines as the mind of God in Man.

By following our intuitive impressions we can consciously act as divine agents. However we must note that not all inner impressions arise from the intuition. Some impressions are merely inner responses to our physical observations. At other times they could be the reception of other people's thoughts telepathically transferred to us. In order to serve effectively as a divine agent we must learn how to recognise the still small voice of the intuition within us. This is not difficult for some persons. However, for many it requires a subtlety that is quite difficult to master. And it is one thing to receive an intuitive impulse and quite another to effectively act on it.

While in some cases our intuition may lead us to quick immediate simple actions, such as leaving a location before danger strikes, in other cases it could lead us to a complex series of activities. If for instance you are guided inwardly towards venturing into a new line of business, a lot of careful planning will be required for all the necessary activities involved in the business. An elaborate plan that takes a long time to execute, like some months or years, will be frequently referred to and will give a sense of direction over the period of its execution.

Purpose could be defined as a sense of direction. A plan therefore gives some purpose to life. If *intuition* is the foundation of the plan, then the plan is actually a divine plan. However, the idea that a divine plan will be worked out in all its details for any individual by God, lacks merit.



God will work with us, not for us. We must participate in developing and executing whatever plan the divine has for us. We are meant to be co-creators and co-architects of our own future.

Serving as a Divine Agent

In following the intuition, many individuals have carried out activities that have impacted positively on many others; be this at the communal, national or global levels. In a wonderful example of this, the fortunes of medieval France were turned around by a mere teenage girl born around 1412, named Jeanne d'Arc (or in English, Joan of Arc). She believed that God had chosen her to lead France to victory in its long-running war with England and Burgundy.

At the age of 13, Joan began to have profound psychic experiences of directives from God to save France by expelling its enemies, and to install the crown prince Charles as its rightful king. As part of this divine mission, Joan took a vow of chastity. With no military training, Joan convinced the embattled crown prince to allow her to lead a French army to the besieged city of Orléans. Joan promised Charles she would see him crowned king at Reims, the traditional site of French royal investiture.

Joan set off for Orléans in March of 1429 dressed in white armour, riding a white horse and wielding a sword mysteriously discovered behind a church altar. She successfully led several French assaults against the enemy, forcing them into retreat. After the victory, Joan's reputation spread far and wide among French forces. She and her followers subsequently escorted Charles across enemy territory to Reims, taking towns that resisted by force and enabling his coronation as King Charles VII in July 1429 when he was just 17 years of age.

In a somewhat similar example in medieval Africa, the kingdom of Zazzau witnessed unprecedented growth and prosperity under the reign of Queen Amina from about 1549. The kingdom, which was located in the region now known as the Kaduna State in the north-central region of Nigeria, had its capital at the modern city of Zaria. Amina was known to be a very fierce warrior at the battle front. She led her battles from the front, engaging the enemy in direct physical combat. Her military exploits helped to secure an important trading route that passed through the Kingdom, making Zazzau the centre of trade in the area and expanding the territory it occupied.

The neighbouring lands of Katsina and Kano were forced to pay levies to her. She also made incursions into the lands of Bauchi until she reached the Atlantic Ocean to the south and west. In all probability, from early in her life she had an inner impulse of what she was to



Standard depiction of Queen Amina, painted by E.Emokpae (1934-1984). 76 X 122cm, National Gallery Of Modern Art, Lagos.

accomplish. As a child, her grandmother once caught her holding a dagger exactly as a warrior would. This shocked her because Amina was too young to know what the dagger was used for yet she held the dagger handle in the technical grip used in combat. As an adult, she chose not to marry in order to maintain her personal power. For the people of her kingdom, who enjoyed greater prosperity and security during her reign, she was a divine agent.

Sometimes, a single act by a 'God-sent' individual at a propitious moment could change the fortunes of a nation. And this was precisely the case when the dreaded disease of Ebola found its way into Nigeria. It is on record and has been widely acknowledged that the swift and accurate diagnosis of the index patient by Dr. Stella Ameyo Adadevoh and her firm decision to hold him in the hospital against his will contributed to the early containment of the disease.

Nigeria had never had an Ebola case before so it was an impressive piece of diagnostic work that was a testament to her competence, dedication to duty and powerful intuition. From the devastating losses that Ebola caused to the lives and economy of some other West African countries, it was clear that Nigeria was indeed very fortunate to have escaped a similar fate. Dr. Adadevoh



Representation of Jeanne d'Arc (c.1412-1431)



who paid the ultimate sacrifice by putting herself at risk for her Country is acknowledged to have been God-sent by Nigerians and has been widely accorded heroine status by them.

Examples of divine agency do not have to be as dramatic as the above cases. They abound in the common mundane activities of our everyday lives. The ability of a person to elicit a sincere and heartfelt thank you from another is evidence of a service rendered that attests to our unity of being, and our status as potential divine agents.

Aligning with the Divine Plan

Through deep contemplation on the mysteries of life Man can arrive at some intellectual comprehension or appreciation of the Divine Plan for humanity, or the Universe, or even the whole of creation. If our individual efforts or activities are in sync with the overall Divine Plan, then we are indeed serving a greater purpose. In fact, we would be serving the greatest purpose.

Man has from time immemorial pondered over the purpose of existence or creation. From his meditations, a wide variety of mythological accounts of creation and divine plans have been developed in the various traditions and religions of the world. However some common themes cut across many traditions. And these themes reveal some of the fundamental principles underlying our existence. There is a wide-spread concept that creation takes place as a result of a separation or differentiation, which relates to the breaking-up of a state-of-unity into parts.

This is a common theme. Separation and differentiation would obviously suggest a Divine Plan that would eventually bring about a reuniting or reunion. In such a case, Man could become a divine agent simply by participating consciously in any process that leads to a reunion of the separated elements of our being at an individual or collective level; for example, the reunion of the separate races of Man into one human race.

Another common theme of creation relates to the imperfections of the human society. Many cosmogonies state that the creator set out to make a perfect world but ended up with imperfections due to an unfortunate intervention from Man or other beings. This theme of imperfection intimates that there would be a divine plan to restore perfection. Therefore, every effort that Man makes towards the perceived perfection of God makes him an active part of the plan.

The idea of dualism or conflict between two opposing forces is also present in many creation stories and is typically portrayed as a fight between good and evil. The conflict of opposing forces underlying creation suggests a

need for reconciliation. Man can participate in the divine plan of reconciliation by being involved in the careful resolution of those matters that produce polarisation in his society.

The process of creation is also often associated with some form of sacrifice, in that a great loss is believed to have been voluntarily suffered for creation to blossom forth since every gain must be balanced against a loss. This idea is embedded in many traditions. With regard to serving a higher cause, the need for sacrifice is easy for Man to relate to. In divine agency Man must be ready to sacrifice where necessary for the greater good. From the foregoing, it can be inferred that Man can bring himself into harmony with Divine will and action by applying the profound principles embedded in the mythologies of creation found in traditions across the world.

Let Your Light Shine

In the privacy of our homes and at the level of our individual sanctum musings, let us each contemplate the mystical role of the human being in Creation. As a divine agent, Man experiences an expansion of self and everything is seen from the wider perspective of the overall good. He collaborates with all the forces of the Universe and becomes a veritable power for good.

At this level, his accomplishments are of a magnitude and quality that elicits feelings of awe and admiration from the world. And God is glorified. This concurs with the inspiring admonition to all men and women, given in the book of Matthew in the Holy Bible which says:

"You are the light of the world. A city located on a hill can't be hidden. People don't light a lamp and put it under a basket but on a lamp stand, and it gives light to everyone in the house. In the same way, let your light shine before people in such a way that they will see your good actions and glorify your Father in heaven."



Dr. Stella Ameyo Adadevoh (1956-2014)



Songs of Flowers

The Life of Nezahualcōyotl

Philosopher-King of Texcōco

by Bill Anderson

*"It is pure jade, a wide plumage,
your heart, your word, Oh My Father!
You pity man, you watch him with mercy!
Only for the briefest moment
is he next to you, at your side!
Precious as jade your flowers
burst forth, Oh Giver of Life.
As fragrant flowers they are perfected,
as blue parrots they open their corollas.
Only for the briefest moment
are they next to you, at your side!"*

The Flower Songs
Romances de los Señores (#37 22v - 23v)

IN 1402 C.E. IN THE CITY of Texcōco on the eastern shore of the Lake of the Moon, in the Valley of Anáhuac, was born one of the most remarkable men of ancient Mexico, a wise man who became a great king and who has been compared to Pharaoh Akhenaten as the introducer of monotheism to his people.

History, as they say, is always written by the victors and this is especially true of the Spanish conquest of the Americas. However, in a few rare cases the writings of indigenous peoples of the Americas have survived and they certainly make for fascinating reading.

When the Europeans first arrived in Mexico, it was inhabited by millions of people speaking languages from diverse linguistic families. In our terms, they lived in the Stone Age, but the peoples that the Spaniards found were heirs to a vibrant and sophisticated cultural milieu that stretched back for millennia. They knew about the wheel but did not use it as a means of transport. They used two sophisticated interlocking calendars in everyday life, a ritual one of 260 days and a solar one of 365 days.

The Aztec capital, México-Tenochtitlan, lay in the centre of a large lake, reached by long stone causeways. It had canals, markets, beautiful houses with roof gardens, large palaces, schools, a zoo, botanical and floating gardens and even street lighting at night. These were no cavemen or savages. On the contrary, they had a high culture quite distinct from mainstream Eurasian traditions. This is the background to this story of a king of one of the city states in central Mexico, the founder of the Triple Alliance that came to be known, erroneously, as the Aztec Empire.

Unlike other high-profile figures from the century preceding the Spanish conquest, Nezahualcōyotl was





Geographical extent of the Aztec Empire around 1519. The Aztec capital, Mexico-Tenochtitlan, lay in the centre of a large lake, reached by long stone causeways.



not an Aztec. His people were the Acolhuas, part of the third migratory wave of northern tribes into the Valley of Mexico. The first invaders were the *Toltecs*, whose civilisation was centred in the city of Tollan (present-day Tula in the modern state of Hidalgo, north of Mexico City). They flourished between the 7th and 11th centuries CE and then mysteriously disappeared. Their age was remembered as one of high culture and civilisation. The Toltecs were succeeded by a people called the *Chichimecs*, believed to have arrived about a century after the Toltecs' disappearance and whose level of civilisation was far inferior to that of the Toltecs.

The late 12th century saw another migration to Central Mexico. The newcomers comprised several tribes of which the most powerful were the Aztecs and Acolhuas. The latter settled at the eastern end of Lake Texcoco, the largest of the five lakes that constituted the Lake of the Moon, and from then on became known as Texcocans, after the ancient Toltec city which was their capital.

Nezahualcōyotl (1402-1472) lived at the same time as Marsilio Ficino and the Florentine Academy in Renaissance Europe. His capital city, Texcōco, also known as Acolhuacán, lies 34 kilometres east of present day Mexico City at some 2,250 metres above sea level. Founded in Toltec times, Texcōco was one of the independent *altépetl* or city-states allied with the Aztec capital of México-Tenochtitlan, and one of the three capitals of the Triple Alliance. Texcōco was known as a centre of learning within the empire; and its famous library included many books from previous Mesoamerican civilisations.

The home of the Aztecs and Acolhua, the Valley of Anáhuac, was some 7,000 square kilometres in size and had a population of about a million when the Spaniards arrived in 1519. Nowadays called the Valley of Mexico, it is to a large part covered by modern Mexico City. In Aztec times the outline of the five interconnected lakes at the centre of the valley looked like the rabbit that you see in the full moon (other cultures may see a man in the moon). *Metztliápan* or 'The Lake of the Moon' is the sight you saw as you entered the valley from the ancient city of Teotihuacán or from the north, as did the Aztecs when they first arrived.

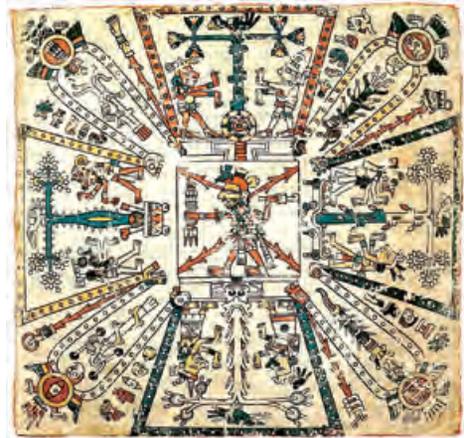
His Early Life

The esoteric understanding of the invisible world of the sacred calendar, and the cosmic forces that adhered to time itself was obtained directly through the divinatory books of the peoples of Pre-Columbian Mexico, which served as portals into the ancient Mexican calendrical system and the cycles of time and meaning they encoded. Thus it was that in the year *1e Tochtili*, ('One Rabbit' or 1402), on the day *1e Mazatl*, ('One Deer' 28th April), Nezahualcōyotl Acolmiztli, the son of King Ixtlilxóchitl of Texcōco and Queen Matlalcíhuatl, the daughter of Huitzilhuilit, the Aztec king, was born into a world very different from the one we now know.

The succession to the throne of Texcōco was thus assured. The astrologers of the royal household rejoiced, for children born on the day 'One Deer' were said to be noble and generous but somewhat shy. His birth year



Aztec cosmological drawing with the God Xiuhtecuhli lord of fire and of the Calendar in the centre and the other important gods around him each in front of a sacred tree (from the Codex Fejérváry-Mayer).



Source: <https://www.flickr.com/photos/bibliodyssey/3691975877>

however, compensated for the ambiguity of his birth day, because children born in the year 'One Rabbit' generally turned out to be prosperous and tenacious; two qualities required of a future king.

Nezahualcōyotl's life was not an easy one. At the age of seven he was sent off to the calmécac, a school for sons of the nobility. There he was taught how to live on frugal meals in order to survive during times of war, how to bathe in icy water in order to brave the elements, and how to pierce his body with cactus thorns in order to withstand pain and to draw blood as an offering to the gods.

Though Nezahualcōyotl was born heir to the Acolhuan throne, his childhood was not one of luxury. The Texcocans were then fighting for their very existence against the Tepanecs from the western side of the valley. In 1418, when he was sixteen, the Tepanecs succeeded in subjugating his people. While concealed in the branches of a tree, he watched Tepanec soldiers butcher his father.

Máxtla

The fleeing Nezahualcōyotl was warmly received in Tenochtitlan, but it was too close to the Tepanecs, so he went into exile outside the valley in the cities of Huexotzínco and Tlaxcala, where he lived with the *tlamatini* or wise men, and devoted the next eight years to study and intellectual self-advancement.

Along with academic pursuits, Nezahualcōyotl received instruction in duties befitting his station. He had never forgotten the brutal circumstances that triggered his exile and was determined to regain his throne. To that end

he forged alliances with the ruling lineages of these city-states and with his mother's relatives among the Aztecs.

He needed a pretext to enter the land of his birth, now part of an expanded Tepanec state. The original Tepanec king had died and was replaced by his son Máxtla. Pretending to be reconciled to Tepanec rule, Nezahualcōyotl went to their capital city of Azcapotzalco and made obeisance to Máxtla, presenting him with a wreath of flowers. But Máxtla spurned the offering, and realising that he was in danger, Nezahualcōyotl slipped out of the palace and returned to his native city of Texcoco.

At length Máxtla's karma caught up with him. Tiring of his tyranny, a number of Tepanec nobles went over to Nezahualcōyotl. A coalition was formed and Máxtla's forces were driven out of the Texcocan domains. Then his enemies marched on the Tepanec capital Azcapotzalco. Finding Máxtla hiding in the palace baths, they unceremoniously dragged him out and killed him.

A Kingdom Regained

Having finally attained the throne that was his birthright, Nezahualcōyotl, the seventh king of his line, began to display evidence of his remarkable abilities. His first act was to pardon those who had sided with the Tepanecs

There is not just one Aztec calendar, there are two more or less independent systems. One calendar called the 'xiuhpohualli' has 365 days. It describes the days and rituals related to the seasons, and therefore might be called the agricultural year or the solar year. The other calendar was a 260 day ritual cycle. In Nahuatl, the language of the Aztecs, it is called the 'tonalpohualli' or the day-count. These two cycles together formed a 52 year 'century' sometimes called the 'Calendar Round'. The calendrical year began with the first appearance of the Pleiades constellation in the east immediately before the dawn light.

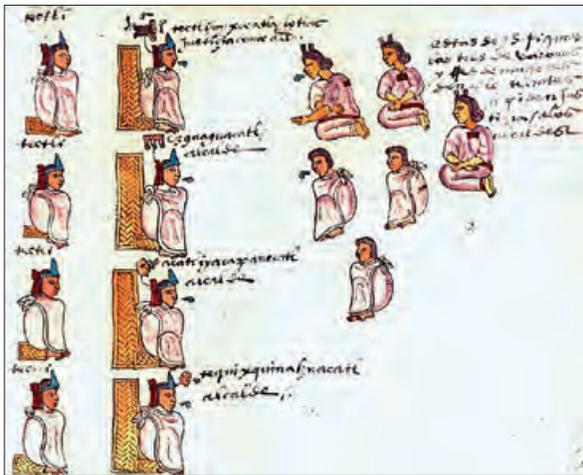


and returned them to their towns. So effective was this policy that the other two Alliance members soon followed suit. There was a stratagem behind this clemency though, as each of the town lords had to spend most of the year at Nezahualcóyotl's court in Texcoco. In this he anticipated Louis XIV's taming of the French aristocracy by some 300 years when he built the Palace of Versailles to accommodate them all.

He devised a code of laws considered so exemplary that it was adopted by his main allies, the Aztecs. Like Hammurabi, the king of Babylon, he created a unified law code to replace tribal law. His system was designed to ensure government by severe but standardised laws that favoured the state. The system defined behaviour and responsibilities with punishments meted out with strict impartiality.

In the beginning the laws were applied strictly, but mechanically and without regard to mitigating circumstances. The laws in the code were supplemented with a traditional system of justice based on notions of reasonable behaviour, which modified the harshness of the previous system. He determined that those of noble blood, because of all the privileges they enjoyed, had a heavier responsibility than the ordinary man in the street, and accordingly, they were punished more harshly when they broke the laws. The nobility were expected to set a good example to everyone else. Corrupt judges were punished severely and this had the effect of increasing the efficiency and reliability of justice. Confidence in the justice system grew.

He unified the diverse cities of his kingdom into one justice system. On one occasion when the law required that he condemn to death a man who had stolen seven ears of corn to feed his family, he was so touched by the



An Aztec court in session around 1500. (from the Codex Mendoza at the Bodleian Library, Oxford).



Nezahualcoyotl, ruler of Texcoco, 1402-1472. (from the Codex Ixtlilxochitl, folio 106R).

injustice of this punishment for nothing more than the sin of poverty, that he freed the man and instead ordered that at the edges of roads, lakes and canals corn, beans and squash should be planted from which anyone in need could take without fear of punishment.

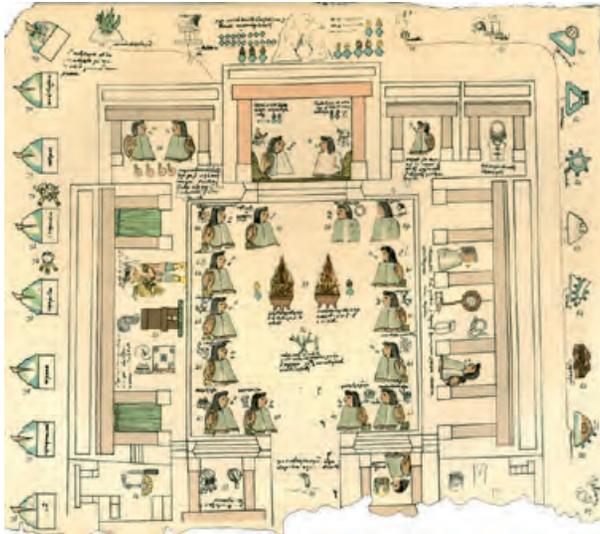
The Triple Alliance

In 1430, after the defeat of Máxtla, a new political order was established in the Valley of Mexico. Nezahualcóyotl was the driving force behind the foundation of the Triple Alliance, with Texcoco on the eastern side of the lake, Mexico-Tenochtitlan, the Aztec capital in the centre, and the Tepanec city of Tlacopan on the western side of the lake. These three cities founded what is generally called the 'Aztec Empire' which gradually spread outside the valley to cover most of central and southern Mexico.

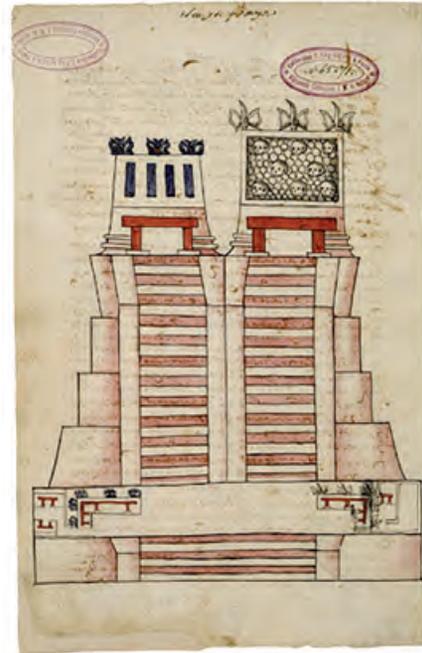
In each of the three capital cities, a king or *Huey Tlatoáni* would govern his own domain directly and without interference, continuing an already existing political and dynastic tradition. Each of the three great kings kept under his rule a group of kingdoms, each with its own dynasty and ethnic tradition. As the empire grew, it was divided into three parts, each defined geographically as the domain of one of the three Alliance capitals: Tenochtitlan predominant in the south, Texcoco



Source: https://antlion.law.utexas.edu/exhibits/aztec/teatec_texcoco.html



The palace of Nezahualcōyōtl in Texcoco with law courts.



Source: http://www.metmuseum.org/oaib/hd/teno_2/hd_teno_2.htm

Sixteenth century drawing of the main temple of Texcoco, a member of the Triple Alliance with Tenochtitlan. Because of similar architectural details between this and the Templo Mayor of Tenochtitlan this drawing can be considered representative of both buildings. The stepped structure is clearly visible being the main feature of this twin temple. Facing are two wide ascending steps each being flanked by balustrades. Rising at the summit are twin temples the left being dedicated to Tlaloc, the rain god and the right to Huitzilopochtli, the principle war god of the Aztecs. (from the Codex Ixtlilxochitl, fol. 112U Bibliothèque Nationale, Paris, 65-71).

predominant in the northeast and Tlacópan in the northwest. Tribute from all over the empire was sent to Tenochtitlan, where it was shared out among the three members of the Alliance.

Texcoco

For the next 40 years, Nezahualcōyōtl was free to turn his dreams into reality. In the early 1430s he built his administrative palace or *huey tecpancālli* in Texcoco, which measured 1,032 by 817 metres. Spread over one square kilometre, the complex consisted of numerous buildings, extensive gardens, temples, a ball-court, zoo, two large courtyards with a marketplace in one, all surrounded by massive adobe brick walls. The many sections of the palace included living quarters for the king, the queen and attendants, servants' quarters, a throne room, many chambers and halls for judges, councillors, officials and ambassadors, a hall for warriors, a science and music hall, a section for poets, philosophers and historians, an archive room, storehouses for weapons and storehouses for tribute.

“Spiritual and ritual functions were ever-present at these pleasure palaces, which were often located at or near existing shrines.”

Part of the palace compound was a religious sector with over 40 temples and other structures, priests' residences and a *calmécac* for the education of the royal children. There were over 300 rooms in this palace compound which was the administrative centre of his kingdom, and where much of the business of state was carried out.

Texcotzínco

Beginning around 1420 in the Valley of Mexico, four different types of pleasure parks were established or refined: imperial retreats, horticultural gardens, urban zoological and memorial parks, and game reserves. Spiritual and ritual functions were ever-present at these pleasure palaces, which were often located at or near existing shrines, especially hot springs and mountaintops with commanding views.

Nezahualcōyōtl had a number of smaller palaces scattered around his kingdom, the best known of which was the retreat and pleasure palace at Texcotzínco, a marvel of delight. Here, on a hilltop above Texcoco, on the lower slopes of Mt. Tlaloc, he built a water and flower wonderland for ritual and relaxation that included a royal residence with many separate chambers, a bath complex





and a botanical garden. The canals, aqueducts, stairways, gardens and pools here continue to delight visitors to this day.

The palace gardens were a vast botanical collection that included plants from not only the growing Aztec Empire but also the most remote corners of Mesoamerica. The remnants of the gardens, still extant to this day, have recently been studied by a team of scientists, who were able to demonstrate by means of modelling and computer simulation that the layout of the site had been carefully planned to be in alignment with astronomical events, with an emphasis on Venus, and not simply aligned with the cardinal directions as previously assumed.

The water used to irrigate the gardens was obtained from the springs beyond the mountains to the east of Texcoco. The water was channeled through canals carved into the rock. In certain areas, rock staircases were used as waterfalls. After clearing the mountains, the canals continued downhill to a point a short distance from Texcotzínco. There the path to the city was blocked by a deep canyon that ran from north to south. Nezahualcóyotl ordered that the gap be filled with tons of rocks and stones, thus creating the first known aqueduct in the New World. The whole hill of Texcotzínco was also served by this canal system and converted by his designers into a sacred place for the rain god Tláloc, complete with waterfalls, exotic animals and birds. On the summit of the mountain he constructed a shrine to the god, laid out in hanging gardens reached by an airy flight of 520 marble

“The people of Mesoamerica took a completely different approach as to how they viewed our place in the universe.”

The 1524 Nuremberg map of Tenochtitlan (Chicago, Newberry Library, Ayer 655.51.C8 1524b.). To the left is depicted the Caribbean basin, with south at the top. Geographical features include Cuba, visible to the left, below which is the peninsula of Florida. On the left Lake Texcoco and the island of Tenochtitlan is illustrated with west at the top.

steps, a significant number, since according to Aztec mythology the gods have the opportunity to destroy humanity once every 52 years.

Ometéotl : Androgynous god of Duality.

As he gazed up at the nine-story temple reaching to the heavens high above him, Nezahualcóyotl Acolmiztli, the Huey Tlatoáni and Acólbua Tecúhtli, thought back over the long years of his life that had led to this crowning achievement. He had built this nine-storey pyramid in Texcoco his capital city, representing the nine heavens, dedicated to the god Tlóque Nahuáque. The temple had no image inside, nor any sacrificial stone. Its innermost chamber was empty save for a ceiling that was black but covered with stars. This was the only god to whom he offered his devotion.

Though the god Tezcatlipóca (the Aztec equivalent of the Mayan god K'awil), was associated with the concept of kingship and the city of Texcoco, Nezahualcóyotl, following his philosophical upbringing, personally





Ometéotl was the androgynous god of duality, divided into two forces; Ometecúhtli and Omecíhuatl, the 'Lord and Lady of Duality', the source of all life on earth.

preferred the worship of the god Ometéotl ('Two Energies' from *óme* [two] and *téotl* [cosmic energy]). Richard Fraser Townsend in his book *State and Cosmos in the Art of Tenochtitlan* says:

"Téotl was universally translated by the Spanish as 'god', 'saint' or sometimes 'demon'. But its actual meaning corresponds more closely to the 'Polynesian term mana signifying a numinous, impersonal force diffused throughout the universe."

Ometéotl was the androgynous god of duality, divided into two forces; Ometecúhtli and Omecíhuatl, the 'Lord and Lady of Duality', the source of all life on earth. They symbolise the vowel sounds 'Ra' and 'Ma', positive and negative, the duality and polarity of life and the forces of nature responsible for existence and life. He lived in Omeyócan or 'Place of Duality', the home of the gods. He was the creator of *Cemanáhuatl* the universe or the world. As the creator, Ometéotl, thought or visualised the universe into existence just as Ptah, the creator god of Memphis in ancient Egypt, was also said to have done.

Ometéotl is the principle of intelligence. He is spirit and matter, stasis and movement, chaos and order, life and death, creation and destruction, positive and negative. He is the origin of all cosmic forces. As Tlóque Nahuáque 'he who is near and far', he is everywhere, omnipresent. Ometéotl is a cosmic abstraction through which we know the true god. This mirrors the belief in the Aten solar disc from the days of the Egyptian pharaoh Akhenaten in approximately 1350 BCE, where the sun too was a symbol through which people could come to know the true god.

But what about the many other gods they believed in? They were thought to be the physical and metaphorical representations of Ometéotl, the dual energy which exists

in everything. It is this energy which manifests itself as the various forces of nature and other natural elements. The people of Mesoamerica took a completely different approach as to how they viewed our place in the universe. Using a system of constant observation, experimentation and verification, they concluded that everything within the known universe is made up of a living energy, an energy capable of giving birth to all living things, as well as causing their destruction. This dual energy permeates the cosmos and can be found in the smallest of atomic particles.

Poet and Philosopher

Poetry and praise move one in ways little else can. Just as music moves the emotions to seemingly endless depths, the deep meaning behind words can move the soul to tears.

*You, azure bird, shining parrot, you walk flying,
Oh Highest Arbiter, Giver of Life,
Trembling, you extend Yourself here,
Filling my house, filling my dwelling, here.
With Your piety and grace one can live.
Oh Author of Life on earth,
Trembling, you extend Yourself here,
Filling my house, filling my dwelling, here.*

Poetry was termed in *xóchitl*, in *cuicatl* or 'flower and song'. There were different types of poetry: *xopancuicatl* (songs of springtime), *icnocuicatl* (songs of orphan-hood and deep reflection), *yaocuicatl* (songs of war), but the complex surfaces of many *xochicuicatl* or flower-songs often make them difficult to understand for many in our modern culture. Yet they contain many gems of universal lasting value, and offer great rewards, mystically speaking, to those willing to make the effort. The following poem especially moves one at a deep level and it is clear its author was more than a mere conquering emperor; this was a mystic by any definition of the word.

*Flowers descend to earth;
Life Giver sends them,
sacred yellow flowers.
Let all be adorned, princes, lords;
Life Giver sends them,
these wailing piles of sacred flowers,
these golden flowers.
What do our hearts want on this earth?
Heart pleasure, Life Giver,
let us borrow your flowers,
these golden flowers, these wailing flowers.
No one can enjoy them forever,*



for we must depart.
 Though they may be gold,
 you will hide them.
 Though they may be your jades,
 your plumes, we only borrow them.
 No one can enjoy them forever,
 for we must depart.
 O friends, to a good place we have come to live,
 come in springtime!
 In that place a very brief moment!
 So brief is life!

Nezahualcōyotl was considered by his peers to be the greatest poet of ancient Mexico. His compositions reflected the worldview of the Mesoamerican peoples and had vast influence, stylistically and in content. Filled with thought, symbol and myth, his poetry moved his people's culture so deeply that after his death, generations of poets would sing his poems and keep them alive, even after the Spanish conquest and forced conversion to Christianity of the people. For his deeply mystical poems were meant to be recited or sung at feasts or other open air gatherings, not for the private delectation of the elite, but for the benefit of all.

Nezahualcōyotl was not only a great lyric poet, he was also famed as an architect, engineer, city planner, reluctant warrior, law-giver and philosopher. The cultural institutions he established included a library of hieroglyphic books, a zoological garden-arboretum, and

a self-governing academy of scholars and poets. He led his city-state out of foreign domination, and transformed it into a wellspring of art and culture. The seventh ruler of Texcōco, he promoted a renewal of Toltec learning, based on the peaceful religion of Quetzalcōatl, at the very moment when the Aztec cult of sacrifice was coming into ascendancy. All the Náhuatl-speaking city-states in the Valley of Mexico looked to Nezahualcōyotl's Texcōco as the cultural centre of their world.

Náhuatl: The Clear Language

Náhuatl is commonly known today as the 'Aztec' language. However, the inhabitants of the city-state of México-Tenochtitlán called themselves 'Mexica' or 'Tenochca' and never 'Aztecs', which is a European appellation. Besides, Náhuatl was the language of much more than just the Aztecs and the Texcocans: it was the *lingua franca* of the entire Valley of Mexico, comprising many city-states, stemming back to the fabled Toltec capital city Tōllan and probably to Teotihuacán, the mega-metropolis that dominated Central America for the initial 700 years of the first millennium CE.

Náhuatl is a beautiful language. It is a member of the Uto-Aztecan family of languages, and is unrelated to most Mesoamerican languages, or to groups such as the Mayas, Zapotecs and Mixtecs. The Uto-Aztecan family originated in northern Mexico or the south-western USA. As the political and economic influence of the Aztec empire expanded, Náhuatl became the language of diplomacy and trade. 'Náhuatl' is a noun having the meaning 'clear, intelligible speech'. English has adopted many Náhuatl words: *tómatl* (tomato), *chocolatl* (chocolate), *océlotl* (ocelot), *mexico*, *átlatl* (a spear thrower), *chilli*, *ahuácatl* (avocado) and *cōyotl* (coyote).

Toltecáyotl

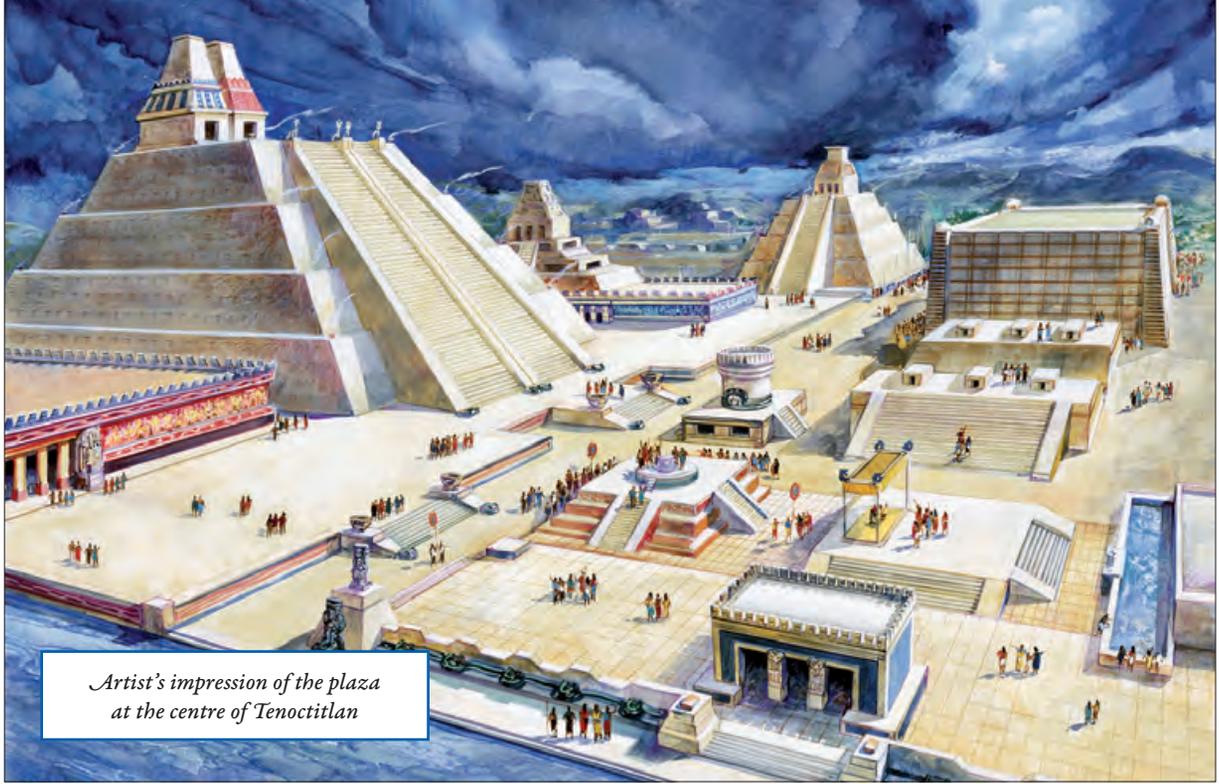
Nezahualcōyotl was a magnet for the creative vitality of central Mexico. His encouragement attracted talent and innovation. Colonies of craftsmen, artisans and artists flocked to Texcōco, as did goldsmiths, coppersmiths, feather-workers, weavers, book makers, jewellers, musicians and poets.

Page from the Codex Mendoza depicting the myth of Tenochtitlán's founding. A prophecy told the wandering tribes that they would find their destined site for a great city in a location signaled by an eagle eating a snake while perched atop a cactus. The Aztecs saw this vision on what was then a small swampy island in Lake Texcōco, where they built Tenochtitlán. (Photo: Hlecuanda)



Source: <http://www.worldatlas.com/edu/en/the-aztecs-of-mexico-a-zero-waste-society>





Artist's impression of the plaza
at the centre of Tenochtitlan

Source: <http://www.latinamericanstudies.org/tenochtitlan.htm>

His system of government created a number of councils including those of war, finance, justice and the so-called 'council of music'. The members of this council devoted themselves not only to music but also to science, art, literature, poetry and history. They carried out such functions as evaluating the academic qualifications of professors, verifying the accuracy of published works and judging compositions on patriotic and moral themes.

Poets were held in high esteem by the speakers of Náhuatl, a language rich in symbolism and metaphor. Náhuatl poetry routinely uses highly metaphorical language. Words or phrases can have a literal and an inner meaning. Nezahualcóyotl presided over decades of great art, architecture, poetry and philosophy in what became a golden age in the Valley of Mexico. He instituted competitions where artists and poets were judged for their beauty. He exempted musicians, painters and bookmakers from taxes, commenting that "*theirs was a tribute of beauty.*" All of this is reflected in his poetry. He does not deny war and glories, but neither does he accept the state religion. The Toltec or civilised aspect of his character clearly predominates in his poetry.

There can be little doubt that he had begun to ask the same questions that dominated the thinking of the Pre-Socratic philosophers of ancient Greece. He looked upon the natural world with a sense of wonder that shows the beginnings of philosophy. In his poems he asks questions such as where did we come from? Where do we go after death? How should we act while here on earth? And as with

"Nezahualcóyotl was a magnet for the creative vitality of central Mexico."

other great thinkers before and after him, he sought the ultimate meaning of existence.

Given this high cultural level, it is not surprising that Texcoco became known as 'the Athens of the Western World'. Of all the creative intellects nurtured by this "Athens," the greatest belonged to the king himself.

Epilogue

*I love the song of the mockingbird,
bird of four hundred voices.*

*I love the colour of the jade, and
the enervating perfume of flowers.*

But more than all this,

I love my brother: man.

Nezahualcóyotl died aged 70 in the year 1472, full of honours. He was a man of character driven by a sense of duty and justice. He is repeatedly shown seeking first-hand information about the condition of his realm by wandering through the countryside in disguise or listening to the words of the ordinary people from a balcony of his palace. His years of wandering had made a political realist of him and gave him time to dream. He possessed an artistic temperament and a keen intellect and his reign ushered in a new golden age.

During his long life he had had various wives, many concubines and 110 children. One of his legitimate sons, an eight-year-old boy named Nezahualpilli, succeeded to the throne. Nezahualcóyotl died happy, believing that he



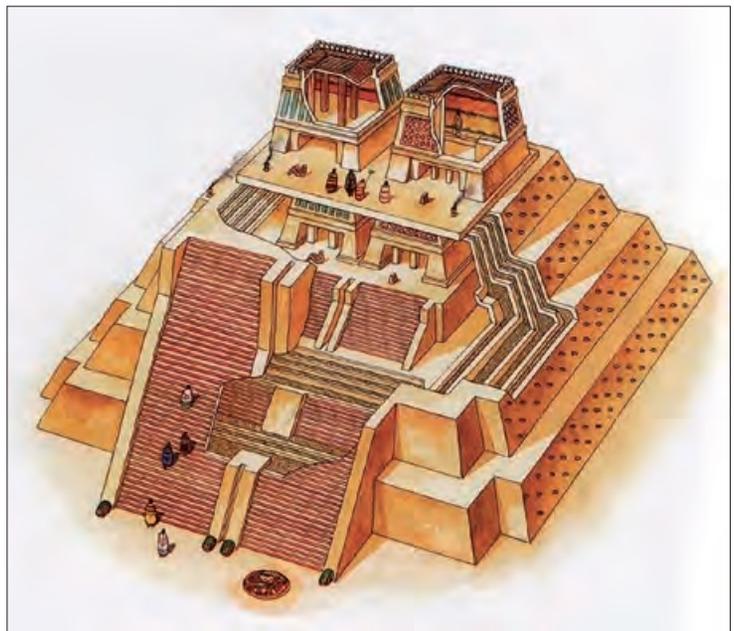
had set up a dynasty and state strong enough to endure for centuries. His deathbed reverie would have been far less serene had he foreseen the arrival, 47 years later, of pale invaders from across the seas who in but a few years, would snuff out the civilisation of which he was such a brilliant representative.

He was a man who appeared to be almost a precursor of Frederick the Great, a ruler-philosopher who found time to mingle intellectual pursuits with war and statecraft. Nezahualcōyotl was famous as an intellectual, poet and philosopher. He was an expert architect and builder who designed the long dyke that regulated the waters of Lake Texcōco and kept Tenochtitlan from flooding. He also designed the aqueduct that brought the sweet waters from the springs at Chapultēpec to the Aztec capital.

A man of many talents, he renounced the use of cult idols, thus becoming the focus of a bitter iconoclastic controversy with the Aztecs. He re-asserted the ideal of Tlōque Nahuāque and commissioned a new nine-storey temple without an idol. Texcōco, due to this man more than any other, became the foremost centre of learning and preservation of ancient Mesoamerican tradition in the Valley of Mexico.

“Have the goodness to grant me some light, though it may be no more than a firefly in the night, to go forth in this dream and this life of sleep, which lasts but the space of a day.”

The seven major building phases of the Templo Mayor began with a simple structure, probably dedicated to Huitzilopochtli, built in 1325 when Tenochtitlan was founded. Subsequently the Templo Mayor grew enormously both in size and elaboration resulting in the impressive structure seen by the Spaniards in 1519. Reconstructions and enlargements of the temple were sometimes necessary because of flooding and the unstable lakebed on which it was built. Most often, however, successive powerful rulers enhanced the temple to celebrate their own coronations, to honor the gods, and to validate the power of the Aztec empire. The most spectacular expansion of the Templo Mayor took place in the year ‘1 Rabbit’ (1454 A.D.) under the ruler Motecuhzoma I when impressive art works and architectural elements were added. (Quoted from http://www.metmuseum.org/toah/hd/teno_2/hd_teno_2.htm)



Source: <https://i4s.conexion3.amazonaws.com/983/flashcards/495983/jpg>

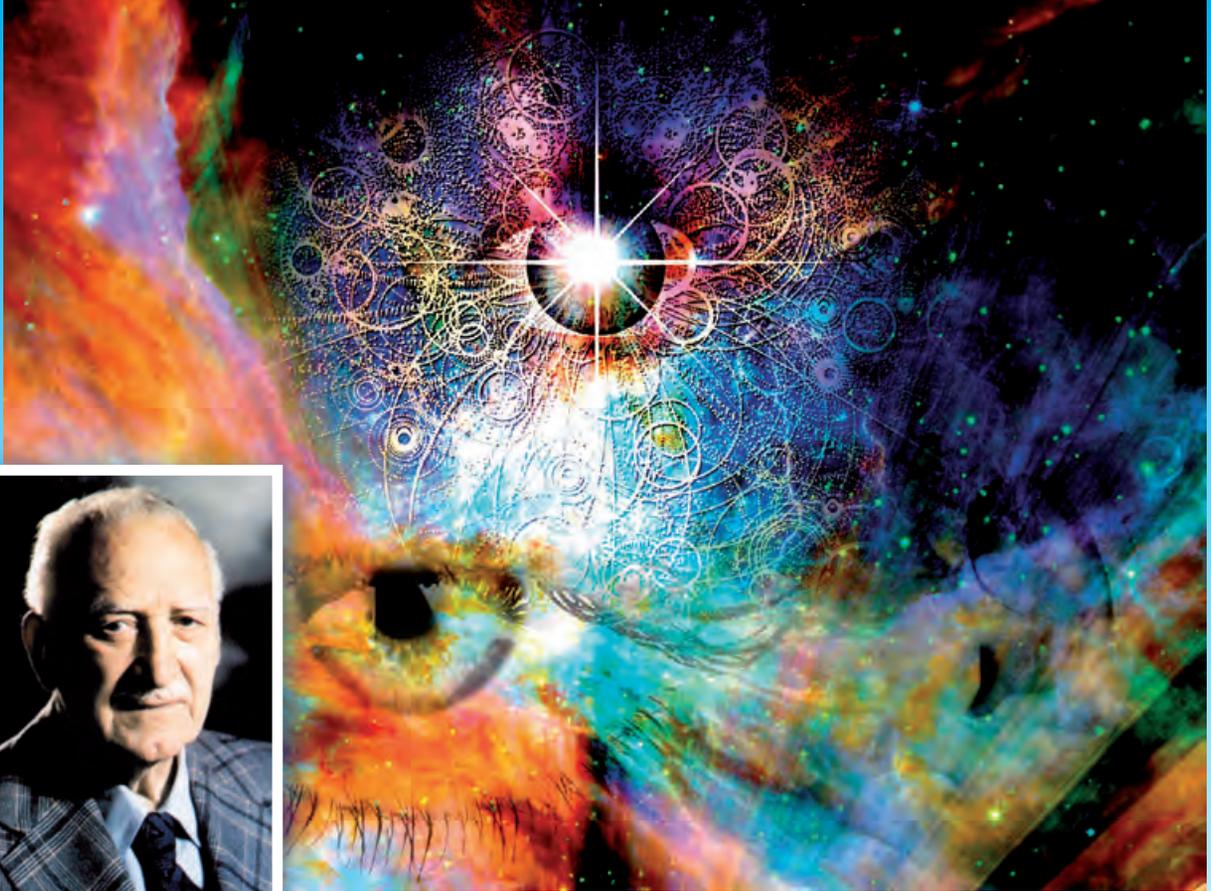
Endnotes

1. For a complete description of the Calendar see: <https://theabysmal.files.wordpress.com/2008/10/azteccalendar.jpg> (ed.)
2. For a very detailed description of this map see Mundy, Barbara E., ‘Mapping the Aztec Capital: The 1524 Nuremberg Map of Tenochtitlan, Its Sources and Meanings’ in *Imago Mundi*, Vol. 50, 1998. Available for download online (just key in the title). There is also a concise description at <http://mesolore.org/tutorials/learn/22/Life-Beside-the-Water/70/Community-and-Household> (ed.)

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ADJUSTMENT TO THE TIMES

by Ralph M Lewis

Imperator of AMORC (1939-1987)

ONLY A short time ago, God was still generally conceived as existing outside the universe. It was believed that from there He arbitrarily and miraculously created all things as they are. For example, because our eyes and ears serve special functions, it was assumed that they were deliberately *designed* that way for their use. The notion of design gave rise to a designer, and God was thought of as creating spontaneously all things in the universe as we experience them.

It was not until the 19th century that the doctrine of the evolutionary development of organic matter was proclaimed. This doctrine expounded that the fundamental creation was a matrix of natural forces and laws. In effect, this meant that God did not create things to be as they appear to us, but rather that the Divine created the basic *causes* from which the particulars of the world came into existence. To refer again to our analogy, eyes and ears were not arbitrarily designed to serve their function. Rather, they came out of the *necessity* of the living organism adjusting itself to the forces acting upon

it. Consequently, from this point of view, we are not static entities. There is the *potentiality* in of us for many changes in qualities and characteristics. Life is fluid, and it can and will adjust itself to the impact of its environment. Only as humanity tries to resist the fluidity of its nature does it remain stationary and encounter serious difficulties.

Change

We all know that social and environmental changes are exceedingly rapid in our times. Up to about two centuries ago our method of transportation was the same as it had been for thousands of years. This was principally horse and ox drawn carts on land and the sailing or rowing vessel on water. Also, as recently as two centuries ago, communication was substantially the same as it was during the time of the ancient Greeks and Romans. The method was mostly by private courier. Today, millions of people do not know whether to cling to what seems the stable past or to pursue lustily each new trend.



It must be realised that things that are new are not necessarily better than things that are old. It is still too recent an advent to determine whether a closely knit world, a compression of peoples, is good or bad for the individual. Is a mass parcelling out of knowledge via written, televised or computerised media, beneficial or harmful? We all come to know things alike by such mass methods of communication but are we getting to think too much alike? Is it not true that a certain amount of isolation with one's own thoughts is preferable? Can properly stimulated individual thought spill over the boundaries which have been set by regimented education? Or is individual thought too limited in contrast with the standards of the day? Whether we realise it or not, there is a gradual drifting away from those factors which once shaped our thoughts.

Change for the Good?

The new generation appears to be far less mystically, metaphysically and philosophically inclined. Values in life appear to be tied less fast to the moral and spiritual goals which were once held to be the highest ends. Today we find utilitarianism (the doctrine that the greatest happiness of the greatest number should be the guiding principle of conduct) and pragmatism (a philosophy that evaluates something solely by its practical consequences and bearing on human interests) dominating the lives of many of us.

There is no tendency to establish, as philosophers and mystics have done, a broad abstract ideal as to one's mission in life. Expediency, that which serves the moment, is the dominant factor. Most people come to view life with the attitude that: "*Man is here; never mind why; let him make the most of it.*" Science and its attendant technology prove that this or that is the best to meet the problem of living and momentary pleasure. If uncurbed, this attitude can have a tremendously adverse influence upon the aesthetic pursuits of humanity, and upon the emotional and psychic sides of life. It undoubtedly can come to affect spiritual idealism and the search for a union with our understanding of a universal God.

It is impossible, in a few words, to provide any adequate defence against this trend. The most we can do is to suggest an attitude of mind that will let one intelligently adjust to the influences of our times. It is necessary to realise that there is a difference between a cynic and a sceptic.

Cynicism

The cynic is a downright pessimist. He expects everything to be wrong or to be false and illusory. For the cynic,

nothing is ever right; there is always some flaw to highlight. The cynic is not ready to accept reality even when he actually experiences it. He is the type who thinks advertising billboards were conceived merely to conceal traffic police and spends his or her life constantly on guard for that hidden traffic policeman.

Scepticism

A sceptic, on the other hand, is not necessarily a blind, ignorant disbeliever. The sceptic merely wants positive, objective, verifiably testable knowledge and places no faith in empty assertions. The sceptic is neither naïve nor easily misled, and what is capable of proof, she wants proven to her full satisfaction before she will accept it.

The sceptic is not necessarily a rank materialist but is in fact a just person; and being just requires rational thought. On matters concerning the abstract, the sceptic will not ask for material proof or empirical evidence, but will demand something more than just fantasy. There must at the very least, be an adherence to the known laws of logic. Do not argue with a sceptic on the basis of illogical reasoning. Oh, how many persons hate logic! So many people are inclined to give their imagination free rein and skim the surface of logic. And such persons resent sceptics because they bring them down to earth.

It is fair to say that a good mystic must be a real sceptic, i.e., a walking question mark, one who seeks objective truth. The mystic speaks from experience, not fantasy, and all he or she says, has the ring of truth. We should all adopt an attitude of scepticism, but always be ready to accept that which can meet the test of logic and known truths, even though we know that truth is never absolute and is always relative to human understanding.

Tolerance

A final suggestion for the individual's adjustment to the trend today is the cultivation of tolerance. This is an old admonishment but it is ever new in its value. Tolerance is not the granting to each individual the license to act as they want. Rather, it is to acknowledge the right of each of us to express our views and contemplated acts.

The expression of ideas should be given the opportunity of fulfilment. The only restriction should be that the ideas of another do not tend to destroy the welfare of society, namely, what people in a given place and period have found by experience to be best for them.

*In the practice of tolerance, one's enemy
is the best teacher.*

Dalai Lama



ILLUMINATION

KNOW THYSELF

The Tool To Cosmic Empowerment

By Okey A. Udeh

WHAT IS Illumination? As a process, it can be likened to a journey spanning many lifetimes, with an overall target or destination, and with each way-station or rest-stop entailing the discovery and internalisation of something requiring ever higher forms of knowledge and understanding. All desires and efforts towards knowing and understanding the things we presently do not know are processes that lead to illumination.

All conscientious efforts towards knowing and understanding the why, how, when and the where of things and events are positive steps in the journey to illumination. As a target or destination it is the attainment of a state of being known in mystical literature as *Cosmic Consciousness*. In a mystical sense, illumination alludes to the full enlightenment of the mind, a quantum leap into a state of being where all things become clear: our purpose in being on this isolated planet, the purpose of life itself, and the specific things we are meant to accomplish in our present life. Enlightenment therefore, is not restricted to the intellectual alone, but includes all facets of our wider being, including the deeply guarded secrets of our subconscious mind.

What is Enlightenment?

Immanuel Kant in his essay “*What is Enlightenment?*” written in 1784, challenged his readers to ‘dare to know’, arguing that it was not only a civic but also a moral duty to exercise one’s fundamental freedoms of thought and expression. Enlightenment is Man’s leaving his self-caused immaturity. Immaturity is the incapacity to use one’s intelligence without the guidance of another. Such immaturity is self-caused by the lack of determination and courage to use one’s own intelligence without being led, whether that leading is done by another person or group, or is due to an acquired dogma or creed that has hampered our ability to live and express our thoughts and feelings freely.

Because of laziness and outright cowardice, a lot of people gladly remain immature, which encourages or makes it so easy for others to usurp the role of their individual will. Many are tempted to seek the comforts of a minor whose needs are catered for by a guardian. If I have a pastor who I feel is there to pray for me and take care of my spiritual needs, I will not feel the need to exert myself in that direction. I may not even wish to think for myself;



if I can pay others to take over the tedious job for me.

Enlightenment is composed more of a set of attitudes than of a set of ideas. Enlightenment demands that we 'dare to know' about ourselves as well others and in the process identify the unity of all beings. This is probably the reason why the injunction 'Man Know Thyself' was inscribed in large letters over the entrance to the Athenian Temple in ancient Greece. The wise men of old considered the knowledge of self as the primary and essential path to all knowledge hence the advice of masters to their pupils:

"Know then thyself; presume not God to scan. The proper study of mankind is Man."

Man is and he knows that he is. This is because Man has the awareness that he is and this is awareness in the first-degree. Apart from being aware of self, Man is also aware of his environment. This second-degree awareness is called *consciousness*. Man is conscious of his existence and is also conscious of the existence outside of him. He is self-conscious. Cosmic Consciousness is the third degree awareness, awareness beyond self-consciousness; Cosmic Empowerment. Illumination is a veritable tool to Cosmic Consciousness; Cosmic Empowerment; Illumination.

Illumination the Tool to Illumination

If we rephrase our topic, 'Illumination: the tool to Illumination' we would not have changed the essence. The implication is that illumination leads to Illumination or that Illumination proceeds from illumination. From the Apostles' Creed we read the following statement:

Light from light, True God from true god, begotten not made and one in substance with the Father.

The light proceeds from the Light or Light is attained through light. The true God is attained from the true god. And attainment is not made but begotten; there is a process that leads to it.

Illumination is Cosmic empowerment and it provides for the sharing of the light of knowledge and wisdom with others for a greater humanity and the building of a better world. *Illumination is the empowerment to love*; the empowerment to show compassion; the empowerment to be selfless; the empowerment to empathise; the empowerment to do good; the empowerment to render service. We all can attain Cosmic Consciousness; Cosmic Empowerment, but in the journey we will need courage, we will need confidence, we will need persistency (we need to be insistent and consistent).

Rosicrucian Teachings

Self-control, self-restraint, strength of mind and will to withstand peer group pressure, are signs of progress on the journey to Cosmic Consciousness. Development of character and self-discipline which lead to Self Mastery are some of the qualities that can be acquired as one progresses through the study programme of the Rosicrucian Order. The Rosicrucian teachings enable people to find themselves, turn their lives around, and influence the universe. We are educators, students and seekers devoted to exploring inner wisdom and the meaning of life. We offer an ancient time-tested system of study and experimentation, which reveals the underlying principles of the universe. Our method offers practical tools applicable to all aspects of life.

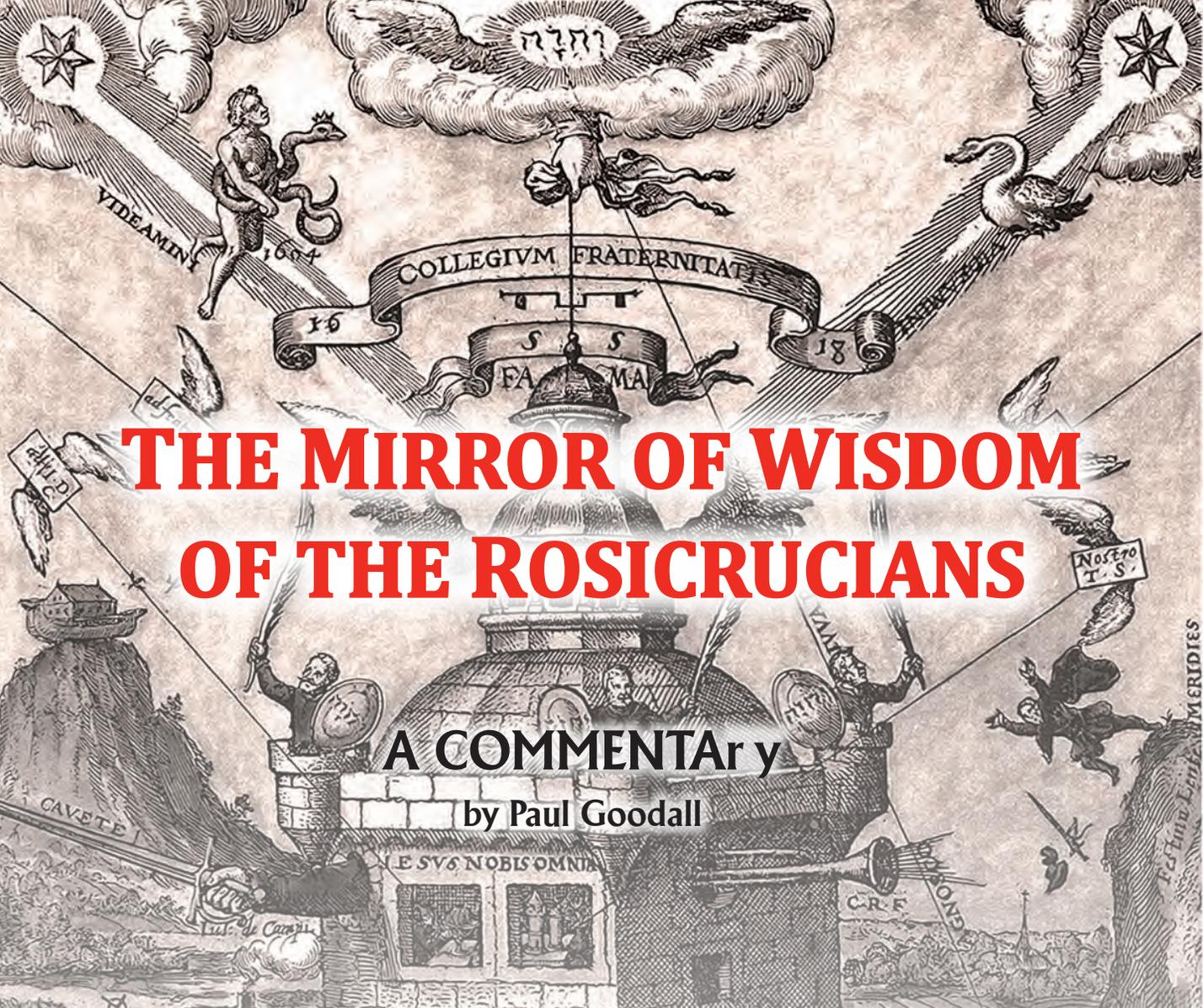
The Rosicrucian teachings allow individuals to direct their own lives, experience inner peace and leave their mark on humanity. It is for this reason that we urge our members, as students, to remain committed to the investigation, study and practical application of all natural and spiritual laws for the attainment of Health, Happiness and Peace to the glory of God, the betterment of humanity and the evolution of the soul personality.

The Work of the Order

May each of us attain Cosmic empowerment that will enable us participate in the work of the Order. We know that the Rosicrucian Order has its purpose, its goal and its essence. The *purpose* of the Order is enable men, women and children to live in harmony with the creative constructive forces of the universe. The *goal* of the Order is for everyone to achieve Health, Happiness and Peace. The *essence* of the Order, the work of the Order is to serve humanity.

"Illumination equips all individuals with some rudimentary skills that are indispensable to living. Without illumination life may not be understood let alone lived decently or simply sustained. Illumination is what enables us to learn from our environment and make necessary adjustments for the sustenance of life on this plane." –Kenneth U. Idioidi.





THE MIRROR OF WISDOM OF THE ROSICRUCIANS

A COMMENTARy
by Paul Goodall

THE ROSICRUCIAN brotherhood first came to public prominence with the publication of three texts known as the Rosicrucian Manifestos in 1614, 1615 and 1616. These were the *Fama Fraternitatis*, *Confessio Fraternitatis* and *The Chymical Wedding of Christian Rosenkreutz* respectively. However, there was another supplementary text that appeared in Germany two years later in 1618, written by one Daniel Mögling using the pseudonym, Theophilus Schweighardt. It was entitled in Latin *Speculum Sopicum Rhodo-Stauroticum* (The Mirror of Wisdom of the Rosicrucians).

This manuscript was in the form of a tract (around 30-35 pages, depending on the printer¹) with an introduction and three parts, which progressively reveal the nature and workings of the Rosicrucian College, often in a veiled manner (even though it purports to be a clear exposition of its subject). It achieves this by the use of symbolic imagery combined with a commentary. Throughout, the author emphasises the spiritual life of the aspirant and the

work of the Rosicrucians as an inner quest to attain to the highest level. It also has Christian overtones that are in keeping with this period in European history.

The Title Page

The first thing that the reader encounters is the title page (Fig. 1).² This looks very elaborate but is no mere decoration to embroider the work. Taken as a whole it captures the essence of the pronouncements given in the preceding manifestos. At the top of the page there is some Latin text on a scroll, *Sub umbra alarum tuarum Jehovah* (Under the shadow of your wings Jehovah); this same inscription concludes the *Fama* of 1614 ensuring the link to this text. Immediately beneath this the four-lettered name of God appears three times in Hebrew letters between two wings.

Below this are two men, one in an attitude of prayer behind which can be seen some alchemical equipment and



the other at work with an anvil flanked by the instruments of science and natural philosophy. The alchemical term for this is *Ora* and *Labora* (prayer and work). On the left of this pair is a text in German that reads:

Here is clearly expounded all the skill of the whole world, all Art and Science at the same time. But seek first the Kingdom of God and then contemplate this matter and take note carefully of everything.

The text on the right says:

If you understand and follow my feelings, you will never desire anything else, and like myself you will be content and ask little of the world's misery. And I know how to maintain myself in this and no money nor goods shall be lacking to me.

Flanking the centre are two female figures, each between two columns. Above one is the name *Physiologia* and above the other, *Theologia*. Physiologia is holding a flaming heart with wings in her right hand while in her left there is symbolically a rose, a feather quill pen and a Latin cross. Above her it says (in German): “*This I hold for my radiant joy.*” She stands for the inner work that the individual experiences on earth. On the right, Theologia holds in her right hand a heart with Alpha and Omega emblazoned upon it and her left hand has a ruler (labelled ‘The Art of Nature’) and a compass. She represents the spiritual influx streaming into the aspirant. The text above her reads: “*God’s word which remains in eternity.*”

The book title and sub-title text is set central to the page. Notice that the author qualifies ‘Rosy Cross’ with the word ‘Christian’. He also uses the term ‘Zoiles’ for those peddlers of wisdom “*who don’t understand*”:

The Mirror of the Wisdom of the Rosicrucians.

The Detailed Unveiling of the College and Axiomata of the specially illumined Fraternity of the Christian Rosy Cross to all those desirous of and expecting Wisdom and to the further confounding of those who don’t understand (Zoiles) and to their inextinguishable shame and mockery.

Theophilus Schweighardt Constantiensem.

With the Privilege of God and Nature, not to be overturned in Eternity, 1618.



Figure 1

Below the book title there is a graphic encapsulation of the initiate’s life. This appears to be that of Schweighardt himself, since there is a heart depicted with the initials ‘T.S.’ upon it. A mountain can be seen rising from the open sea of ignorant opinion, (*Pelagus opinionum*). This is surmounted by a wreath of roses encircling a cross, inside of which says: “*I am practised in this.*” On the left of this an inscription reads:

Behold Reader what stands before thy eyes. This is my true counterfeit, my life and my whole position, whereby my name will be known. In this sign is my name.”

Immediately below this, a ship is sailing toward the Rose Cross. The hand of God appears from a cloud, holding angelic wings to guide its course. At the bottom, there is another inscription that says: *Quarite primum Regnum Coelorum* (‘because of which [whereby] you will be first in the Kingdom of Heaven’).

Flanking this scene and at the base of the two columns there are two inscriptions in German. The one on the left reads:



Unless you understand my true teachings, you will never understand another book.” The text on the right says: “I have explained it so clearly and brought it before your eyes with figures.

Introduction

Schweighardt begins by formally greeting his reader:

I, Theophilus Schweighardt Centralleanicus with the blessing of the times, herald of the Divine - Magical, Physical - Chemical, Triune - Universal Philosophy with the Grace of God, revealed to the unworthy, wish to all those who have been granted by God to contemplate my ‘Sophy speculum oculis intelligentiae’ peace, joy and constant prosperity from the glorious ‘Father of Light reigning through the generations.’³

He then tells of his ‘astonishment’ over the state that mankind has come to in its preoccupation with worldly things. “*Look at and observe this age that is ending*” he warns with echoes of the eschatological sentiments expressed in the *Confessio Fraternitatis*. He continues to lament the vanity of Man and says that even for his own faults, he cannot, as a Christian, ignore his neighbour and “*refrain from expounding [his] ‘Pandoram’ [his philosophy] with figures [illustrations]*”. He exhorts the reader to study and examine what he has to say and become pious and God-fearing.

He next addresses the Rosicrucians by way of his ‘brother and friend’, giving thanks for showing him the work required, the ‘especial secrets’ confided to him since the publication of the *Chymical Wedding*. It appears that Schweighardt has reciprocated by sharing his ‘pansophy’ (universal wisdom) with this friend, who has advised him further. He is so moved by the affection and love shown to him, that he offers this tract as a gift to his brother and assures him that he will be forever the “*author and refuge of [his] thoughts*”. This is further qualified, after deriding church and secular authority, by his prayer that his ‘pansophy’ might be united with the sacred truth of the Rosicrucians.

Chapter 1

The author calls this: “*A Brief but Thorough Description of the Collegium of the Fraternity, Highly Illumined by God, of the Rose Cross.*”

Schweighardt begins by painting a picture of the seeming frenzy for knowledge concerning the Rosicrucians. Frankfurt, Leipzig and particularly Prague are mentioned where travellers attempt to gain

information from booksellers, print-makers and art-dealers. Even those seekers in high authority (the better educated) “*are [being] led astray by false brethren*”. His motive for producing this tract is clear. He writes:

“In order to avert such evil and the misfortunes that spring from it I have resolved to place the oft named Collegium and its statutes openly before all the world and right before all eyes in various languages, and so hopefully to prevent these terrible errors.”

Only those truly devout men will find the brethren he says, not the false purveyors of wisdom, the greedy or the worldly-wise. To facilitate this the author directs the reader to study his accompanying figure (Fig. 2). A wheeled and winged castle tower dominates this. Schweighardt says:

There is a building, a great building... everywhere visible, but hidden from the eyes of men... but heeded by few because [it] appears... old and well-known to the mind of the mob who are ever heedless and seekers after things new... This is the Collegium ad S.S. of the Rosicrucian Brotherhood... Oh how many men go unknowing and without understanding through all the rooms, all the secret hidden places of this palace, unseeing, uncomprehending, worse than a blind man, because they have not been sufficiently prepared and made worthy. He who hath ears let him hear.”

He also gives the reader a concise commentary to accompany the figure. If we look at this building in the centre of his figure we can see how these thoughts have been graphically portrayed. Its wheels and wings tell us that it is to be found everywhere and yet at the same time, nowhere. In each of the four turrets there is a person holding a shield in one hand, bearing the four-lettered name of God, and a quill-pen in the other. The shield acts as a defence against the criticism of the ignorant, while the pen allows the Fraters to put right the ‘errors’ wrought by the same. The entrance has the words, *venite digni* (‘come [admittance to] the worthy’) above it and is flanked by a rose and an equal armed cross. The drawbridge can be seen partway down accompanied by the words, *si diis placet* (‘[only] if it pleases the Gods’). Looking upwards, through the left window a man can be seen staring at a globe, while through the right one there is some alchemical equipment and a rose sitting on a table. Above these windows are the words, *Jesus nobis omnia* (‘Jesus is everything to us’).

An arm waving a sword appears out of the left side of the tower. Along its blade is written, *cavete!* (‘be on guard!’). Just below the hand is the name of Julianus de



Campis,⁴ whom Schweighardt mentions more than once in his text. He was a contemporary writer who wrote in defence of the brotherhood.⁵ A trumpet is blowing from the right side with the initials 'C.R.F.' below its bell. This means 'Frater Christian Rosenkreuz' (and in this instance, representing the would be aspirant), a direct reference to the *Chymical Wedding* and the opening scene where Rosenkreuz receives his invitation to the wedding of the King and Queen. Another glimpse of the Wedding can be seen in the bottom left, where there is depicted a man being pulled up and out of a 'well of opinion' (*puteus opinionum*). The two pulleys are supporting a rope coming from the tower. This alludes to the first day when Rosenkreuz dreams of being hoisted out of a dungeon.

Looking at the top of the tower we can see yet another reference to the Manifestos, this time the *Fama*. Two scrolls that announce the 'Collegium Fraternitatis' and 'S.S.' (*Spiritus Sancti* or Holy Spirit), are placed over a belfry with the word 'Fama' (fame or reputation) astride it. Above this the hand of God appears from a cloud grasping a connecting line, thus supporting the College. The winged name of God in Hebrew, JHVH, in this cloud again relates to the concluding words of the *Fama*, 'under the shadow of your wings Jehovah' (*Sub umbra alarum tuarum Jehovah*).

Passing by the tower in the foreground are two figures, one on horseback (the nobility), the other on foot (the common man). Both are oblivious to this hidden college and are looking elsewhere. The figure kneeling in supplication on the right, however, has seen this inner castle and 'acknowledges [his] ignorance' (*ignorantiam meam agnosco*) while holding the anchor of hope. Above him there is a man falling from a hill. Next to him are the words, *festina lente* ('hasten slowly'), warning us to take time in developing our inner spiritual self.

To the left of the tower we can see Noah's Ark resting on what must be Mt. Ararat. Schweighardt produces an interesting analogy here between the symbolism of the Ark and that of the tower. Both represent a new beginning of spiritual development. This parallel is taken further when we compare the two birds sent out from the Ark (as depicted here) with those sent out by the College in



Figure 2

the form of two winged letters. The one on the left above the Ark reads 'Julianus de Campis,' while that on the right above the falling man says 'our T.S.' (*Nostro T.S.*). This is Theophilus Schweighardt himself.

Again to the immediate left of the castle is a house with a Latin cross protruding at an angle from an upper window that has the word *Note* ('sign') next to it. The words, *per multa discrimina rerum* ('through much dividing of the facts') are placed vertically here too. The author wants to draw our attention to the spiritual decline of the established church that he derides in his text.

Finally, we see in the sky two stars radiating light down to the suspended figures of a man holding a serpent (on the left) and a swan (on the right). This refers to an astronomical event that occurred in 1604. In that year two novae appeared in the constellations of Serpens and Cygnus. This is referred to in the *Confessio* also:

Yea, the Lord God hath already sent before certain Messengers, which should testify his Will, to wit,



*some new Stars which do appear and are seen in the Firmament in Serpentario and Cygno, which signifie and give themselves known to everyone, that they are powerful Signacula of great weighty matters.*⁶

Significantly, this is the same year that was associated by contemporary writers with the founding and symbolic opening of the tomb of Christian Rosenkreutz.

In Schweighardt's commentary it is clear that the author has been practising what he preaches. He says: "Follow me, imitate the birds as in my figure, fly in the free air, go gently." He emphasises the danger of developing too quickly. "There is no peril in delay, but in haste" he says and advises the reader to:

...walk with a stick, for thou who art not ready today shall be so one day, for not all the day is evening, and what is not to be hoped for today shall yet come to pass. Do thou only what thou canst and thou shalt be...released from the flood of ignorance."

In concluding this chapter Schweighardt draws on the authority of Thomas à Kempis⁷ and exhorts us to read his works, for in them:

...thou hast the art so worthily and beautifully that they are worth setting in silver, gold and precious stones and guarded as thy highest treasure. If thou canst and doest this, thou art more than half a Rosicrucian.

It would be hard to imagine a better graphic illustration of the Rosicrucian Brotherhood than the one that Schweighardt presents us here. Combined with its accompanying text he makes it plain that the College is not a physical entity, but that it is the summation of the wisdom of the ages and to be found inwardly. Each of us has the potential to develop spiritually and the beginning of that quest is to search within ourselves by embracing his 'pansophy'. Only those that are worthy can find the Rosicrucian College and tread the path of the adepts before them.

Chapter 2

Schweighardt entitles this part: *Ergon et Parergon Fraternitatis Typice* ('The Work and Secondary Work of the Fraternity, in the Figure').

In this chapter the author promises to go further and reveal enough of the practical method of the Rosicrucian Order that the reader need not consult upon "the writings [of] all and sundry" such as the "peripatetics, stoics, the Ramists, Lullianists, Paracelcists, and what more of

that ilk". He wishes to steer the reader from the many authorities that abound in this 'literary empire' and proceed "in a Rhodo-staurosophic manner", that is to say, as a Rosicrucian. He makes it clear that it is the intention of the Rosicrucian Order to bring all knowledge (truth) together and to correct the errors that have taken a hold of different authorities over the centuries.

In order that the individual may bring this about, it is essential that he humble himself before God. He instructs the aspirant to:

...cast out utterly all cursed philautie [love of self], and go with thy thoughts into thyself, into the inner man, and contemplate the remaining sparks of divine goodness.

He is reinforcing the general theme of inner development that he presented in chapter one. He further advises the aspirant to find strength in God for the task that he undertakes and not to trust to his "own forces and faculties".

Schweighardt anticipates his critics and before they accuse him of "singing the old song about knowing God and thyself", he answers them by saying how much importance the brothers have for each individual human being, and that his repetitions are for the benefit of the seeker that he might not fail in his quest. He also wishes to make clear that the Holy Scriptures of the Bible are the foundation of the Fraternity and that by ignoring them the seeker is in danger of losing God. In order to prepare further for the inner work (*ergon*) he again directs the aspirant to the writings of Thomas à Kempis as he did in the previous chapter.

"Now thou descendent from the heights and betakest thyself among the creatures and Magnalia of God to serve thy neighbour", he continues. This is part of the outer work (*parergon*) to be undertaken and "the more widely it is practised the better is its effect". He then directs the reader's attention to the figure where all the 'theory' is displayed. He says:

Contemplate my figure properly and well; the most important thing is hidden therein and it is impossible to indicate it more clearly... let this figure be highly and well recommended to thee, observe it, contemplate it, examine it not once but often, for there is nothing included in it in vain, but can be seen by our open eyes....

If we now turn our attention to this figure (Fig. 3), we can see immediately that it is dominated by a hill, upon which stands a tent. The four-lettered name of God appears in Hebrew (JHWH) on the top of this tent and inside, an alchemist is in communion with





Figure 3

God (*cum Deo*). Astride this tent is the word *Ergon*. This is Schweighardt's term for the inner work (Spiritual Alchemy) that the initiate performs, and describes well the scene that is depicted here.

The lower part of the figure has two scenes. These are set at the foot of the hill framed by two cave-like entrances. The one on the left shows a man wading through water, which the author uses to portray the vast sea of the unconsciousness. He is holding a pot and spoon in either hand. The pot represents the consciousness, which is filled by dipping the spoon into the water. He approaches an open book with the emphatic command, *labore* ('work!') displayed upon it. Behind the initiate is a wooden tub, partly filled with falling rainwater, in which clothing can be seen half immersed. The washing of clothing here, symbolises the process of purification of the soul of the individual through his labours.

The scene on the right represents the work of Physical Alchemy by which the seeker might arrive at 'Nature through the Art' (*Arte Natura*). We can see all manner of equipment, including a furnace. The figure standing here appears to be that of the author, since the initials 'T.S.C.' (Theophilus Schweighardt Constantiensem) are above his head. We also see the re-appearance of the four-

lettered name of God, following the hermetic maxim 'as above, so below'. This figure is holding an alchemical flask to his heart in a characteristic Rosicrucian pose, demonstrating some success in his work.

Central to the whole illustration is the winged, female figure of *Sophia*, anchored to the physical realm by a column upon which is written: *hinc sapientia* ('hence [by which comes] wisdom'). She represents the spiritual potential of the aspirant, which is reinforced by the depiction of the solar and lunar energies flowing into her and giving rise to the slowly evolving spirituality of the initiate, symbolised by the child in the womb. It also demonstrates the integration of the dual male and female aspects of the seeker. This relates to the *parergon*, or physical work, of the individual.

Schweighardt successfully encapsulates the process and method of attainment in this figure. He calls it his *methodicum speculum* ('mirror of the method'). In it he demonstrates that the path of initiation is a threefold one involving Soul, Mind and Body, each having to be worked at to unite them. He says:

Use the figure as an aid, and whether thou straightaway gettest the long desired treasure into thine arm and power, so be mindful at all times of this: O Jehova thou gavest, may the praise be unto thee.

With further characteristic humility, Schweighardt continues:

...if my true-meaning request with the present figure should reach thee... make do with the figure until either conversation by word of mouth or other means of further instruction... be given thee.

Chapter 3

He calls this: *Mirror of Art and Nature – the Whole Science of the Brotherhood*. This section deals with his *Pansophia Rhodo-Staurotica* ('universal wisdom of the Rosicrucians'). He illustrates this in the accompanying figure (see Fig. 4 overleaf), urging the reader to study it closely. This graphically portrays the nature of the universe and indeed the whole of creation in diagrammatic form that is not entirely in agreement with Christian religious authority. In order to placate his critics he emphasises that what he has "revealed herein and uncovered, goes neither against God nor Nature..."



But, says Schweighardt, if the seeker is worthy enough, that which is hidden in Nature through God's omnipotence may be seen and understood as if in a mirror. This is the highest point of attainment in human knowledge. He qualifies this further when he says:

The sign of thine erudition will be a calm and peaceful conscience, contempt of all pride, and self-love (philautos), compassion on the poor, love of God and thy neighbour, hatred of the world, longing for eternal life, and all such divine virtues.

He warns, however:

...(that) as long as any one of their counterparts are allowed to remain in thee, thou mayest not think that the Virgin Sophia will take pity on thee and allow thee in time to enter her pleasure garden; as I myself (so that thou mayest know it) am not yet by any means perfect in my person, and human frailty and especially the devilish self-love gives me all too much pain and hindrance.

Schweighardt sets about his discussion of his *Pansophia Rhodo-Staurotica* by quoting the first verse and chapter of John the Apostle.⁸ He emphasises its message when he says that the Logos or Word has existed from the beginning and will remain so for eternity. He calls it

...the Sun, the eternal, the perfect triad, sacratissima monas triade ligata ('this most hallowed unity binding the three') in the upper sphere: from him is the life, the art of light and knowledge of all things in so far as it is granted to man in this life to explore....

This is an allusion to cabalistic theory and the association of the Christ figure to the central sphere of Tiphereth. The use of such veiled language while preventing esoteric knowledge from falling into the hands of the 'unworthy' would also stem any criticism that may be levelled against him from religious authority.

He warns that a new era is close at hand and that mankind needs to amend its ways and life, acknowledging God, and "go towards the brightly shining Sun with a calm conscience", with thoughts of the Divine and not of gold. He speaks against the authority of the universities and their bickering as they argue the points of Aristotelian or Platonic worldviews that ultimately give rise to shallow truths. What they require is direct experience of nature and God. He does not however, wish to prevent the teaching of past authority, only to correct where such is in error, and this by the 'light of nature' and 'God's help'

through the universal wisdom of the Rosicrucians. This, he says, is the beginning of 'Pansophic wisdom.'

He then makes one of the most important statements in this work and one that aligns itself particularly with Rosicrucian thought:

God the Almighty, after having, as already stated, created in the beginning heaven, earth and all creatures, set the same under the dominion of man (as his image), intending for him as well as for the whole universe a future perfection, and so implanted in each and every creature a hidden divinely working force, by means of which all creatures might be sustained in their being and in their growth. This is called Nature, a rule and guide for all art, a handmaid of God and mistress of all human artifices, a mother of all animals, vegetables and minerals, a bright shining of divine flames.

His third figure demonstrates this "divinely working force" issuing from the godhead and represented by a winged fiery globe with the four-lettered name of God engraved upon it. We can see that it forms the sphere of Nature immediately below this, which in turn then produces the four elements of fire (*ignis*), earth (*terra*), water (*aqua*) and air (*aer*). Following the classical formula, Schweighardt states that they mix appropriately together 'as it pleases God' and ultimately give rise to the Sun. He describes this as the 'sperma' out of which everything has its secondary origin. This is the "one perfect triad, the most precious monad triply bound, in the lower sphere" upon which the whole world is dependent.

We are also reminded of the Christian overtones here by observing the Greek letters of *alpha* and *omega* accompanying this sphere and his former comments concerning his association of the Sun with the Word or *Logos* (Jesus Christ) in the opening verse of the gospel of John. As a fiery sphere (echoing the godhead above) this also represents the mediating divine force that sustains the world. So we see, surrounding this sphere, the three principal kingdoms of the animal, vegetable and mineral realms.

Examining the figure further, we soon see that Man is represented as a microcosm of the universe. This shows, as the author says in the text, that since we are in the image of God and that all things come from God, *omnia ab uno* in the drawing (all comes from the one), everything that has been shown to the reader in his tract culminates in Man on earth. It follows then that 'pansophic perfection' is explicit in the axiom 'Know thyself'. Schweighardt explains further when he states that Man is composed of two parts, a visible body and an invisible, imperishable body. The one is prone to human nature and frail, while



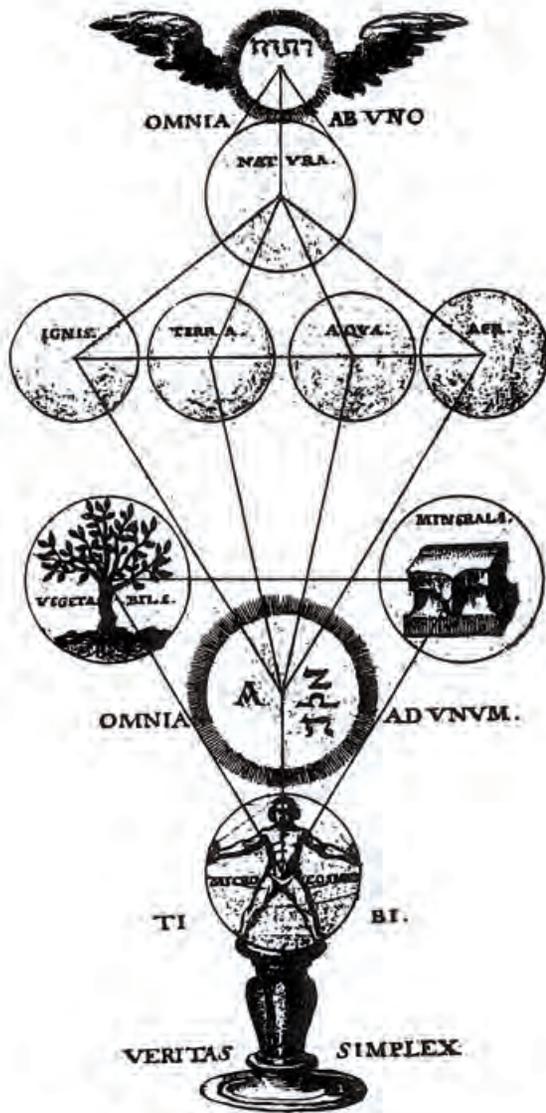


Figure 4

the other is precious and divine. By knowing oneself, that is, by understanding the inner self, the aspirant approaches the Godhead and ultimately reunites with the 'Archetype', God Almighty, *omnia ad unum* in the drawing ('all [returns] to the one').

Schweighardt once more invokes the authority of Thomas à Kempis when he speaks of what is noblest and best for the reader.

The best is the soul's perfection which comes about when we recognise the inner man... This is the Ergon, the preliminary work, the greatest and foremost art and science of not only the Brethren of the Rose-Cross but also of all Christ-loving men.

He comforts the reader that if he is sincere and follows the ways of a brother of the Rose-Cross, one

will eventually appear to him whether by writing or by encounter. There is not one place in Europe, he says, where there is not a brother hidden. He continues:

But if thou wilt take my writing aright, thou shalt also proceed haply to the Parergon, for I have given thee instruction as far as it behoves me; more I cannot do, more I may not do... therefore take it in truth and goodness and be mindful that thou has a little script but a great work before thee.

Notice also that he embraces the microcosmic sphere of Man with the Latin word 'tibi', which means 'to or for you'; the gift that God has given us. At the base of the figure of what looks suspiciously like the pedestal for a scrying crystal, a medium by which the initiate might gain knowledge of hidden reality, are the words *veritas simplex* ('the simple truth').

Conclusion

Looking at the tract as a whole, even a casual scrutiny would reveal that it is written in a different fashion to that of the three preceding manifestos. Much of it is in accord with Rosicrucian principles and given the title, it is not surprising that we find this. Some modern scholars see it as a fourth Rosicrucian Manifesto, although it is not clear from the text if Schweighardt himself was a Rosicrucian. Judging from the wealth of inside knowledge he seemed to possess, it is likely that he was. He does imply in the text that he is constrained from saying more, either by church authority or from the secrecy that he is bound to within the Brotherhood.

The increasing emphasis placed on individualism since the advent of the Reformation is apparent as he exhorts the reader to apply his own judgement rather than deferring to authority, although it would be difficult to imagine the common man of the time understanding what it is saying. Firstly you need the ability to read, and secondly, a certain familiarity with the way he presents his figures. He also uses Latin in some of his phrasing and in the illustrations that only the educated could understand (the original was in German). It could be argued, however, that by reforming authority, the utopian ideal could be realised. Even so, its clarity to those that could comprehend it is self-evident.

There is an element of Calvinism⁹ in his writing, particularly with his emphasis on the role of the Word in sustaining a continuous creation (without which everything would revert to nothing). The Aristotelian view of nature as having intrinsic powers is not presented here either. Instead, he portrays it as a medium by which



the divine force can act in the world. His concern over the universities and their preoccupation with philosophical concepts, not to mention the proliferation of 'false' teachers is strongly evident too. Like his contemporary, Francis Bacon, he wants to place Divinity (receiving the Light or wisdom of God into one's heart) over that of Philosophy which is subordinate to it.

The motives of the writer are clear throughout this work. Not only does he wish to impart his *Pansophia Rhodo-Staurotica*, the universal wisdom of the Rosicrucians, but also to invite the reader to embrace it as a way of life. He sees it as the true path to God, where other religious authorities have failed. By doing so however, there is a certain danger and he admits that he has been harassed "on account of [his] beloved pansophia". It is evident in his writing that Schweighardt aspires to the rehabilitation of society and that ideal of a utopian world as espoused in the Rosicrucian Manifestos.

Endnotes

1. See: http://www.aim25.ac.uk/cgi-bin/search2?coll_id=3578&inst_id=13. An online translation can be found at <http://www.levity.com/alchemy/schweig.html>
2. The description of the title page has been adapted from Adam McLean in his introduction to Donald Maclean's English translation of *Speculum Sophicum Rhodo-Stauroticum* in the *Hermetic Journal*, No. 25, 1984.
3. All quotations from Maclean's English translation, op.cit.
4. Julianus de Campis appears to be a pseudonym of whom no one has made any firm identification. However, there are two candidates that point to his possible identity. The first nomination is the Dutch inventor, engineer and innovator Cornelius Drebbel (1572-1633), suggested by the Augsburg physician Karl Widemann (d. 1638) in his *Sylva scientiarum*, an important source for our knowledge of alchemists and early Rosicrucians, which he composed between 1610 and 1630. Another more recent intimation is from Susanna Åkerman in her *Rose Cross Over The Baltic* (1998) wherein she associates Drebbel with the 'moving castle of Julianus de Campis' (p. 17). The second candidate appears to be much more likely; this is one Julius Sperber (c.1540-1616), a Rosicrucian apologist, identified by Christopher McIntosh in his *The Rosicrucians* (p. 32) as a 'probable' (3rd revised edition, Weiser, 1997). This is reinforced to a degree by Sperber's work *Echo der von Gott hocheleuchteten Fraternitet, des löblichen Ordens R.C.* (Echo of the God-Illuminated Brotherhood of the Venerable

Order R.C.) of 1615. He presented himself as a true Rosicrucian and even went so far as to call himself the spiritual father of Rosicrucian thought. This was based on a treatise he had written in 1596, eighteen years before the Rosicrucian Manifestos were published, which called for the foundation of a brotherhood to foster the ideals espoused by the Order, although it wasn't published until 1660. (see: <http://www.ritmanlibrary.com/2012/09/an-extremely-rare-amsterdam-edition/>)

5. A Letter by de Campis (*Sendbrieff*, Frankfurt 1615) was apparently inserted in the 1616 edition of the *Fama*, which said: "There is no assembly joined together in a place", to which was added: "We reside in a monastery which the father built and called Sancti Spiritus. We live joint there, wearing a clothing which hides us, in the medium of trees and forests in fields and a quiet and well-known river. With beyond there is a famous city where we find all which we need." (Sédir, *History of the Rosicrucians*, 1973)
6. English translation (from German) of the *Confessio Fraternitatis* by Thomas Vaughan, 1652.
7. Thomas à Kempis (c.1379-1471). His famous work, *The Imitation of Christ*, has been a major influence on mysticism since its publication in 1418. He was a proponent of the teachings of the Devotio Moderna School founded by the Dutch mystic Gerard Groote (1340-1384). It may be noted, interestingly, of the similarity between the pseudonym Julianus de Campis and the name Thomas à Kempis, suggesting that the name 'Campis' was chosen for this reason.
8. "In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning." (John Ch.1 v.1, *New International Version*)
9. The Protestant religious system developed by Jean Calvin (1509-64), sometimes equated with Puritanism.

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PAIN, AND

SUFFERING

by O Ben-Kalio

*When God ordained that Man should learn by woe,
He too ordained the way that he should go,
Till through the mists that clothe the Hills of Pain
He should find the Sun again.*

LIFE ON EARTH is a school, a vast school for purification and enlightenment objectively, mentally and spiritually, conforming to the three-part structure of the human being i.e. body, mind and soul. Life on earth offers the opportunity to train and develop the physical body to be healthy, beautiful and refined to such an extent as to reflect the purity of the soul within.

Though many still refute or disagree with the principle of incarnation and reincarnation (the birth and rebirth of a soul personality in a physical body), it stands to good reason that no man is capable of attaining purity of body and enlightenment of mind in one short earthly life of even a hundred and fifty years for instance. Just

consider how long it will take a man to become a skilled carpenter, plumber, electrician, manager and in many other professions simultaneously. Then add the mental dimension and one is amazed at the tremendous challenge the human is faced with and the immensity of the Creator who is omnipresent, omniscient and omnipotent.

Life is Subject to Laws

Life on earth is subject to the laws of Being and creation which may otherwise be described as the natural and spiritual laws of creation. The ideal state of Man is when he lives and conducts his affairs in a state of complete harmony with these laws (Man used thus is symbolic of the human being, men and women.) Failing which, he is beset by all sorts of problems leading to pain and suffering.

Does it mean that Man could live a life completely free from pain and suffering? This does not seem to be the case. For the quote at the beginning of this write up infers that the Creator has so decreed. However, Man can be free from the pain and suffering caused by and arising from wrong living due to ignorance and folly and avoidable karma.

Karma or the universal law of compensation seeks ever to match actions and reactions in order to maintain



universal equilibrium. The law is not necessarily out to inflict punishment but to assist the individual or group to learn needed lessons and to make adjustments to correct the imbalance accordingly. Pain and suffering may result from such adjustments and are signs that all is not well with the organism.

Test and Trials

The other form of pain and suffering arises in the course of fulfilling the needs of daily living and the test and trials which men and women face in all works of life to achieve this. These include the labours that must be undertaken to maintain life in the physical world.

While we generally will feel burdened by such labours, we nevertheless are prepared to accept them as necessary for our survival and we usually willingly offer to participate in them. So, a little boy learning to ride a bicycle may fall and bruise his knees, but he is not deterred by such an incident and is willing to get on his bicycle again. He is spurred on by the vision of learning to ride a bicycle and all the pleasures that it will bring to him. The vicissitudes of life, the daily struggle for survival and sustenance asserts tremendous pressure on the vast majority of people, constituting a continuous pain of trying to meet basic needs.

Benefits of Pain and Suffering

It may sound like a contradiction, but in spite of being so unwanted, pain and suffering offer some benefits to our physical existence as human beings. Pain and suffering force Man into introspection and helps the self to be purged of impurities. As Clive S Lewis, an Irish writer stated in his essay *The Problem of Pain*:

"We can ignore even pleasure. But pain insists upon being attended to. God whispers to us in our pleasures, speaks in our conscience, but shouts in our pains: it is his megaphone to rouse a deaf world."

The vast majority of humanity may not routinely remember to pray for anything, but is forced to do so when faced with unusual crisis. Pain and suffering help us to build trust in the Divine, an unseen power.

Pain and suffering can help us learn important lessons. When we act with indiscretion for instance in overindulgence in the pleasures of the body, we may come down with some discomfort by way of ill health. If we are wise, this will induce us to be more circumspect in future. Pain and suffering may therefore help us to shape our character, just as gold is refined in the furnace. They

greatly enhance our chances of survival in emergencies. But for pain, a Man could put his hand in a rotating saw or in burning coal and not be aware of the danger. The sharp pain that would result in such a situation will trigger the individual to immediately withdraw the hand and prevent further injury. Pain therefore contributes to our self-preservation.

Pain and suffering can bring about creativity, resourcefulness and courage. If all is at ease all the time, if we were to receive all we needed in life on a platter of gold, we would most likely go through life as if in a dream state, uninspired and unadventurous. Pain and suffering jolt us out of stupor and make us to face up to reality. They help expose our strengths and weaknesses. 'No pain, no gain!' The pain of fair competition attends all fields of human endeavour and should be embraced by all. When sports men and women exert and stretch themselves to the limit to suffer the pains of bursts of superhuman effort in order to excel, it is envisaged that at the end of the turmoil, they could win laurels, which spurs them on to even greater efforts.

Pain and suffering also help us to appreciate our common humanity and make us sympathetic towards others in similar situations as we had experienced. They help us to steer our deeds and considerations in life away from the ego. When we become too attached to our delusions of accomplishments, possessions and so on, it is the pain and suffering we suffer at the loss of such egoistic fanfare that remind us that in essence we do not own anything. We are in essence mere custodians. They teach us detachment and keener appreciation of the divine.

A Constructive Life

Pain and suffering therefore do not occur to punish us but to teach us essential lessons as we course through life and are invaluable for a successful life. However there is much pain and suffering that is needless and therefore avoidable. These, arising out of ignorance and avoidable karma as said before, are within the capability of mankind to eliminate. This can be achieved by humanity's resolve to live a constructive life, to always do good, hold good and noble thoughts, kind actions, virtuous and righteous living, and we then expect no less than a reflection of these things in our lives.

Avoidance of pain and suffering is a natural reaction and may also be attributed to the tendency for most to follow the path of least resistance. We should not wait to be forced to learn the hard way. It behoves us to embrace the inward way, of contemplation and meditation so we are inspired from within, from an infallible source, our inner self in attunement with the source of all.





Cagliostro

and the Magic Flute

by Melanie Braun

A survey of the alchemical and initiatory symbolism found in Mozart's fairy-tale opera in two acts, Die Zauberflöte (The Magic Flute), by Wolfgang Amadeus Mozart with German libretto by Emanuel Schikaneder.

OPERA, FAMILIAR TO MOST of us in its 19th century Italian clothing (Verdi, Puccini), has a tradition dating back to just before the year 1600. By the late 18th century, several types of opera were popular, being generally divided into two groups: 'serious' and 'comic'. Comic opera, which was popular in 18th century France and Italy, also spread into the Germanic countries in the form of the *Singspiel*, a folk opera that involved both singing and spoken dialogue. One of the most famous *Singspiel* composers was Wolfgang Amadeus Mozart (1756 –1791), whose output included several operas of this genre, the best known being *Die Zauberflöte* (The Magic Flute). Mozart wanted to write a German magic opera, and The Magic Flute fulfilled this goal. It was completed in the last year of his life, 1791, when he was 35 years old.

Freemasonry

One aspect of Mozart's life which is essential for an understanding of this opera is his affiliation with the Freemasons. Mozart was aware of Masonic orders early

in his life. However, it was not until 1784 that he was actually initiated into the *Zur Wohltätigkeit* (Charity) Lodge in Vienna. Although raised as a Catholic, Mozart seemed to be able to resolve any differences in thought and wrote devout church music alongside various Masonic pieces that were played in several Lodges during his life. He was eventually initiated into the Masonic third degree of Master, a common point of attainment at the time.

Mozart was more inclined toward the mystical elements of Freemasonry rather than its ethical rationalism. Unfortunately it is difficult to trace Mozart's documented views as his widow and her second husband censored the composer's correspondence, removing all traces of his Masonic affiliation. But there is evidence that Mozart's music sought to reflect the mystical spirit, and the words in particular of some of his Masonic music are deeply moving, reflecting the deeper aspects of Masonry.

Much has been written about the character of Freemasonry, but one influence felt in the 18th century has a direct bearing on the subject at hand. During this period, there was a surge of interest in ancient Egyptian initiation rites and the introduction of Egyptian symbolism into some Masonic ritual. Mozart's lodge practised the 'Strict Observance', a rite established in 1754 that hearkened back to Knights Templar influences. It has been described as a blend of "*Masonic symbolism, alchemical practices and Rosicrucian traditions*".¹

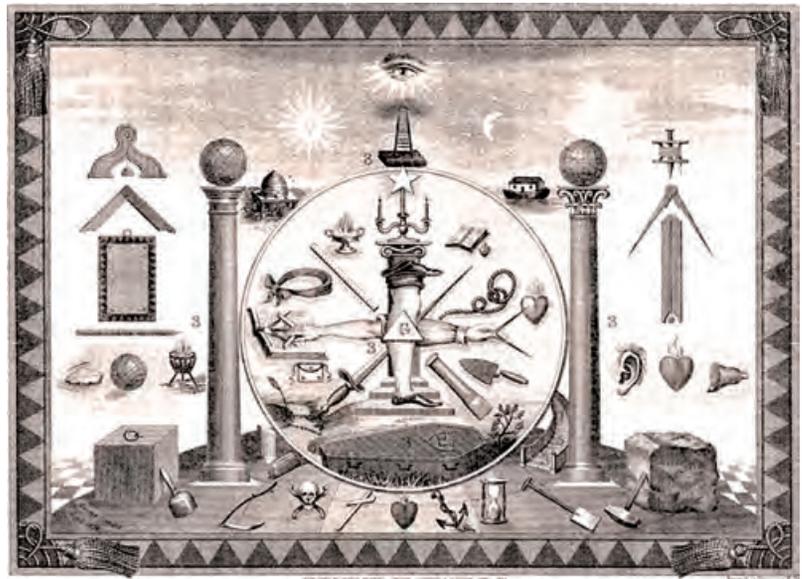


Enter Cagliostro

Why did this ancient Egyptian influence appear at this particular time? Careful study into esoteric sources reveals some interesting connections. Let us attempt to trace a line back from various events connected with the appearance of *The Magic Flute* to a figure of prominence and, unfortunately with some notoriety, the mystic known as Count Cagliostro. His life is shrouded in mystery and he has been much maligned because of his occult practices.

Much controversy surrounds Cagliostro's true identity, but what is known is that he was a contemporary of Mozart. In his formative years he was allegedly a disciple of the mysterious alchemist Althotas, and was also said to have been initiated by Saint-Germain who, in turn, was a Rosicrucian mystic of great spiritual subtlety and intellectual clarity.² This tradition is important because it illustrates the connection of the Rosicrucian Order's influence, which then passed through Cagliostro and had some bearing on *The Magic Flute*.

Cagliostro created an 'Egyptian Masonic Rite' that used ancient Egyptian initiatory symbolism, as well as



MASONIC EMBLEMS

Designed by James O'Neil & High, Edinburgh, Engraved by J. G. Smeaton, London, 1784
Reproduced by permission of The High, Edinburgh, Engraved by J. G. Smeaton, London, 1784
By His Majesty's Artist, William Jones

some existing Masonic forms. His great popularity as a healer and counsellor could not help but have an effect on other Masonic rituals of the time. There is an esoteric tradition that Mozart and Cagliostro were aware of each other. A brother Mason, who was also a musician, reported widely in the lodges of a healing he had experienced through Cagliostro, an event that most likely would reach Mozart's ears. Later, it was reported that Cagliostro had taken a house in Währing, an upmarket suburb of Vienna.³ Such contacts may well have excited Mozart's curiosity to the point where he would want to meet Cagliostro or at least admire him from a distance.⁴ This connection is not made directly in any of the exoteric sources that refer to *The Magic Flute*; it is in esoteric legend from which the possibility of their having met arises.

The Opera's Composition

With this background in mind, let us turn to the opera itself. How do these facts and traditions relate to its composition? Mozart wanted to write a Masonic opera and fulfil his goal of composing a German magic opera at the same time. Although there were many fairy-tale operas extant in this period, featuring a variety of 'magic' instruments, it seems that Mozart used this format only as a vehicle for the dissemination of deeper symbolism.

There are several levels to the perception of the meaning of the opera. The uninformed audience sees and hears a German *Singspiel* rescue-opera, replete with comic incidents, magnificent music and dramatic effects. The less-informed audience, knowing the obvious purpose of the opera, is aware that some initiatory symbolism,



A depiction of Cagliostro being instructed by the alchemist Althotas. (Adapted from an early cover of the Scandinavian Allers Famii Journal, No. 40.)



Colour adaptation of a rare etching of Cagliostro reading the cards from Julia Orsini's, *Le Grand Etteilla, ou l'art de tirer les cartes* (Paris, 1838).

namely that of trials by fire and water, is included. Even the Masonic audience may perceive little more than this formal symbolism. But it is not until you reach the inner level of interpretation that you become aware of the multitude of symbolic acts and objects in each scene. The German philosopher and dramatist Goethe, who was a Mason and a mystic, declared about *The Magic Flute*:

*It is enough that the crowd should find pleasure in seeing the spectacle; at the same time, its high significance will not escape the initiates.*⁵

The actual libretto (text) of the opera was written by Emanuel Schikaneder and possibly by another unknown contributor. The story itself is based on several sources of the period: a contemporary esoteric fantasy novel, *Life of Sethos, Taken from Private Memoirs of the Ancient Egyptians* (1731) by the French priest, Jean Terrasson; earlier Egyptian operatic plots, e.g. 'Thamos, King of Egypt' (to which Mozart wrote the incidental music) and German fairy-tales, themselves often containing initiatory symbolism. These all advocate and illustrate the pitting of dark forces against the Light and the eventual annihilation of the forces of evil, with a grand finale in the temple of the sun.

Cagliostro's symbolism as indicated in his Egyptian rite⁶ included an opposition and eventual union of the sun and moon: the goal of initiation. The sun is the positive element, the moon is the negative element. This is reflected in the union of heaven and earth, male and female, day and night and other polarities. Other symbols found in



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Cagliostro's rite were the *serpent*, which appeared on his crest; the *acacia tree*, a type of tree signifying the First Matter; the *pentagram*; and the Cabinet or *Chamber of Reflection*, a cave or box into which the candidate was led before the ritual. Often a *pyramid* was one of the symbols in this chamber. Colombes were also used in Cagliostro's ceremonies.

The opera symbolises a conflict between two worlds. This is not merely a conflict between good and evil, but involves many subtle references to other polarities. The characters in the opera each have a meaning that directly relates to the final outcome. It is suggested that the story of the opera be read from available sources in order that the following may be more clarified.

The Principal Characters

The names of *Tamino* and *Pamina*, the principal characters, were taken to mean 'consecrated to Min or God' in Egyptian. They are the two candidates for initiation who finally go through the trials by fire and water. The 'Queen of the Night' represents the negative or evil side. She seeks to destroy the priest of the Light and sees in Tamino an agent to accomplish this. Her appearance is always at night and accompanied by darkness and thunder. 'Monostatos the Moor' represents pure physical existence. His name in Greek means 'isolated one'. He kidnaps Pamina before her rescue and initiation.

Sarastro is represented as an evil magician at the beginning of the opera. Perhaps this character is the strongest evidence for a link to Cagliostro. First, Cagliostro's evil reputation was obtained from his so-called 'magic' practices and many thought him dangerous. Although the name 'Sarastro' is probably taken from Zoroaster, it sounds enough like Cagliostro to suggest



Sarastro arriving in his chariot.

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The 'Queen of the Night' represents the negative or evil side. Her appearance is always at night and accompanied by darkness and thunder. Her opposite is Sarastro representing the sun.

him as a model. Many thought that Sarastro represented a famous Mason called Ignaz von Born; but Born was neither a magician nor a high priest. Cagliostro called himself the High Priest of Isis, and the whole initiation scene of *The Magic Flute* names Isis and Osiris as the gods to whom the initiates must appeal. Finally, Sarastro is proven to be the Priest of the Sun and not evil as believed, which again points to the truth regarding the person of Cagliostro. Cagliostro's wife, or the Grand Mistress, was also known as the Queen of Sheba. In the opera, Sarastro and the Queen of the Night seemed to have been married at one time.

Papageno (from the German word *Papagei*, meaning, parrot) resembles the Fool of the Tarot cards. He adds comic relief to the opera. As the feathered creature, he also represents the air element. He signifies 'ordinary' humanity, unworthy of initiation. He tries, but cannot go through with it. He wants, above all, to be a good husband and 'ordinary' person.

Symbolic Elements

It is impossible in an article of this length to detail all of the opera's symbolism and how it relates both to the story and to the possible Rosicrucian influences that are passed through Cagliostro to Mozart by way of Freemasonry; either directly or indirectly. Some of the



The seal of Cagliostro featuring the serpent.

most important symbols are still available, and further study of the opera by those interested will reveal a wealth of esoteric influences, as well as a constant reference to the four elements or principles: water, fire, earth and air.

The *serpent*, found on Cagliostro's crest as well as on the caduceus baton of Mercury/Hermes, has a history of initiatory symbolism, and is used in Egyptian rites and biblical stories. At the beginning of the opera, a huge serpent is killed by dividing it into three parts while Tamino is in a faint. This faint, and other swoons that happen throughout the opera to candidates for initiation, essentially symbolises death to the old and rebirth into new life as a result of initiation.

The *magic flute*, representing the air element, is used only to surmount obstacles, not to destroy them. Its story, recounted later in the opera, claims that it was carved out of wood by Pamina's father on a stormy night (water and darkness) replete with the sound of thunder (earth) and lightning (fire). Thus the flute itself sums up the entire initiatory symbolism.

Before the actual initiation, the candidates are relieved of the magic flute and bells for the time being; as in Masonic ritual when the candidate is 'stripped of his metals'⁷ signifying profane things that are not to be brought into the temple. Tamino and Papageno are then led into a subterranean cavern, which corresponds to the *Chamber of Reflection*, to meditate upon their ensuing initiation. They are enjoined to silence, and Tamino must reject Pamina when she appears by not speaking to her. In Cagliostro's ritual, silence is the first instruction in the Chamber of Reflection, and the virtue of celibacy is praised.

The *rose*, as well as bearing Rosicrucian and other ancient meanings, is the symbol for feminine Masonic initiation. In the Egyptian rite, a recurring motto is: "I believe in the rose." Pamina lies asleep in a garden of roses; this is her 'swoon' before initiation, which she enacts in the earth element. It is also indicated that the three spirits who lead Tamino to the temple should ride in a basket decorated with roses.

Union of Opposites

The trials by fire and water are graphically illustrated in the opera. Tamino and Pamina actually walk through a cave and overcome the elements. Afterwards, they stand in the Temple of the Sun in priestly vestments. Here, woman



is equal to man: the *sun* (Sarastro's realm) and the *moon* (the Queen's realm) are united spiritually. Cagliostro's rite was the only Masonic ritual that admitted men and women equally. This union, through the initiation of male and female, was at the basis of the Egyptian rite's philosophy. *Only through the marriage of the sun and the moon could true enlightenment be attained.* The priestly vestments worn by both probably owe their appearance to Cagliostro's ritual.⁸

Mozart, in addition to supervising the libretto, provided music of inspired genius, which actually depicts the visual symbolism in sound. He also used musical numerology (through key relationships and rhythmic patterns, e.g. in depicting the numbers 3 and 18), and illustrated the threefold knocking at the Lodge door by dynamic rhythmic chords appearing at key points in the opera.

The use of these symbols, when viewed within the story of the opera, bears a striking resemblance to initiation rituals influenced by Cagliostro's rite, the creation of these esoteric references makes *The Magic Flute* a work that deals with the inner part of humanity, as did the alchemical and allegorical symbols of the early Rosicrucians. The influence of the Egyptian rite, descended from Cagliostro and Saint-Germain, without question, links Mozart's opera to the ancient mysteries as it speaks to us of a new life.

Endnotes

1. Jacques Chailley, *The Magic Flute Unveiled* (1971), trans. by H. Weinstock (Inner Traditions, 1992), p. 63.
2. Manly P. Hall, ed., *The Most Holy Trinosophia of Saint-Germain*, Introduction, Philosophical Research Society.
3. Paul Nettl, *Mozart and Masonry*, New York, Da Capo, 1970, p. 42.
4. Other references to the tradition that Mozart and Cagliostro were acquainted are found in *The Soul of Lilith*, a novel by Marie Corelli; and in an article that appeared some years ago in *El Rosacruz*, the Spanish Rosicrucian magazine by H. Rios, entitled 'Cagliostro, The Wind from the South'.
5. Quoted in Chailley, op.cit., p. 7.
6. See Comte de Cagliostro, *Secret Ritual of Egyptian Rite Freemasonry*, reprint, Kessinger Publishing, 1992; also the AMORC series of supplementary monographs on Cagliostro. For other background information: article by Ralph M. Lewis entitled 'Cagliostro, Man of Mystery', published in *Rosicrucian Digest* LXII, No. 3, March, 1984, pp. 25ff.
7. Cagliostro ritual cited above, p. 166. Chailley, op. cit., p.77.
8. Chailley, op. cit., p.77.



An early performance of The Magic Flute



Moments of Revelation

Not many better descriptions of the state of being of the Rosy Cross can be found than the following 18th century statement attributed to Cagliostro.

I hail from no particular epoch or place. Beyond time and space, my spiritual being lives its eternal existence, and I turn my mind within, remounting the stream the ages, and extend my consciousness towards a state of being far beyond that which you can perceive.

I become whomever I desire. Consciously participating in the Absolute Being, I adapt my actions according to where I find myself. My name is that of my function and I choose them both because I am free. My country is where momentarily I halt my steps. You may pride yourselves on the past glories of your ancestors, who are strangers to you, or you may give yourself importance with illusory thoughts of future glory, which alas, may never be yours.

I, I am he who is. I was born not of the flesh but of the spirit. My name, which is of me and from me, the one I have chosen in order to appear amongst you, is that which I claim. That which I was given at birth, that which I was called in my youth, like those from other times and places, I have left behind, discarding them as I would discard unfashionable clothes, now become useless.

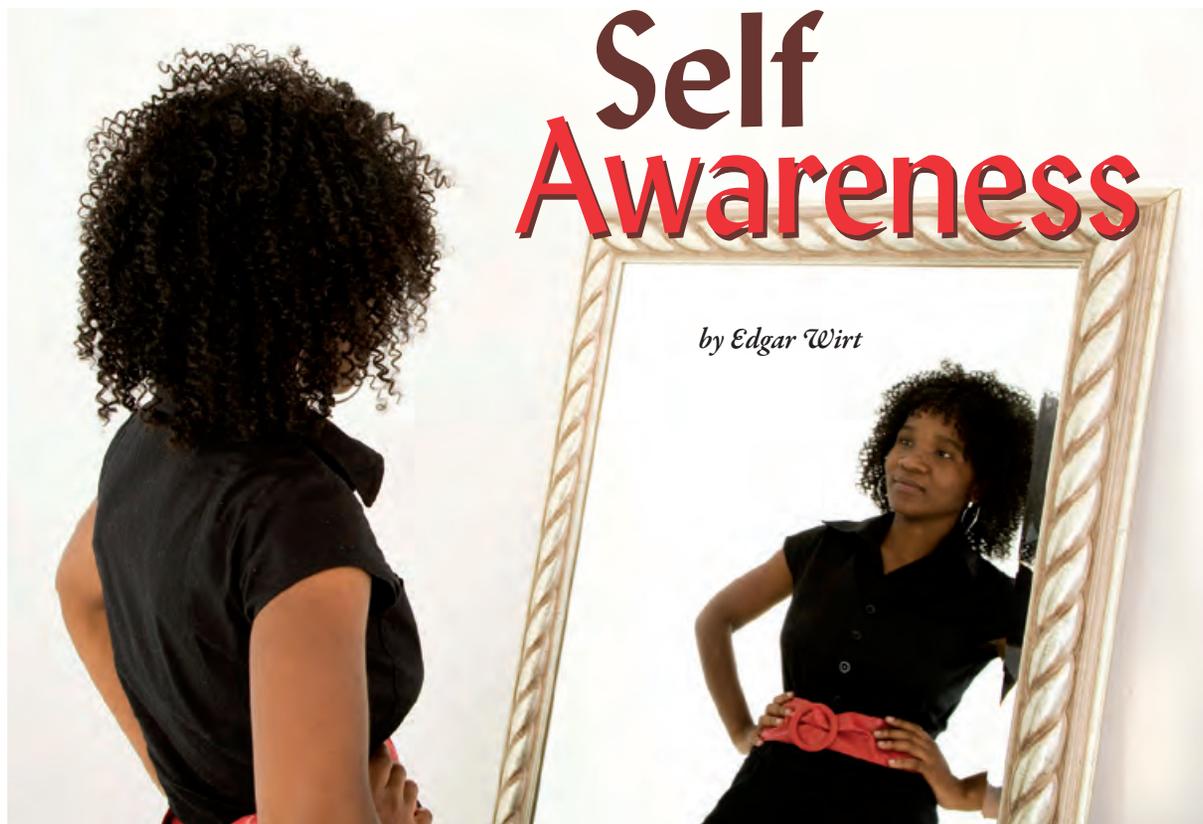
Here I stand, a Noble Traveller. I speak and your soul trembles, recognising words from long ago. A voice within you, long silenced, responds to my call. I act, and peace returns to your hearts, health to your bodies, hope and courage to your souls. All men are my brothers. All lands I hold dear. I journey through them so that everywhere I pass, the Spirit may descend and find its way to you. Of kings, whose power I respect, I ask but the hospitality of their lands, and where this is granted me, I pass, doing as much good as I can, but merely pass. Am I not a Noble Traveller?

Like the South wind, like the dazzling light of the midday sun, which characterises the full awareness of things, and active communion with God, I am heading North to the mist and the cold, leaving in my wake, parts of myself, exhausting and diminishing my energies at each resting place, but leaving you a little light, a little warmth, a little strength, until finally it is finished, and I will have reached the end of my journey, the hour when the Rose will bloom on the Cross. I am Cagliostro.



Self Awareness

by Edgar Wirt



WHAT IS MEANT by being self-aware? What can we know about our self? How do we recognise our self and know that it is the most intimate part of what we are? How do we differentiate between the various levels of our self? And how do we recognise and even communicate with the deepest and most stable of all our layers of self, the soul itself? These are all pertinent questions but there are admittedly few really satisfying answers.

Starting with William James in 1890, psychologists have given much attention to different aspects of the self; how well we can know them, and how they affect our behaviour. To make this more pertinent, take just one quality of self that might be labelled honesty. Are you honest in all ways and in all circumstances? How do you know this? A truthful answer might be: *“I don’t know; I haven’t been completely honest in all circumstances, but I hope I am never put to the test.”* We might not be able to fathom fully how we would act when delving into each aspect of our character. Yet even though we don’t have this complete knowledge, each of us has a concept of our self, a ‘self-image’ that can be described only in terms of its parts or aspects, all of which are changeable. In general, there have been three untested, uncritical assumptions about this self.

- The image we have of our self changes in direct response to incoming information relevant to the self. What we feel and do, what we achieve or fail to achieve, alters our self-image, our self-esteem.
- Conversely, the components of self have a constant and predictable effect on our behaviour.
- We have ready access to knowledge of the various layers or components of self and with training can give accurate reports on them. Subjective as our reports may be, we are convinced of their accuracy because we are the ones making the observations and cannot doubt what we ‘see.’

These assumptions do not hold up however. According to experimental work, before any component of self comes to play a significant part in psychological functioning, it must first become an object of the person’s attention. For the most part the components of self lie dormant, even undiscovered, until attention turns inward upon them. Consequently, self-reports about various qualities of self do not necessarily correspond with those qualities..., not unless there has been prior awareness of those traits. It turns out in fact that people’s self-descriptions often have



very little to do with the actual nature of their multi-layered self.

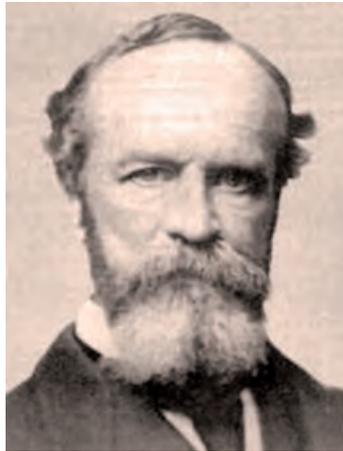
Therefore to be self-aware, to 'know thyself', would require self-attention to many traits, some of which we aren't even aware of. Psychologists ask more specific questions: How do we acquire direct knowledge about our selves? In what circumstances do we become aware of aspects of self? In what circumstances does a component of self influence our behaviour and experience?

Becoming Aware

Another new principle, but a long-known fact, is that self-awareness is relative; at best it is a part-time state. Waking state attention does not spread widely (as it does during meditation for example) but focuses pretty much on one thing, or at most a few things at a time. It can be directed either to self, or outside away from self, but it cannot be shared between the two at the same moment.

Certainly the brain has the ability to multitask or time-slice events taking place within oneself with those taking place outside of oneself, and this gives the illusion of being focused on more than one thing at a time. In actual fact though, this ability is undeveloped in most people and even when developed, is merely a rapid oscillation between states of consciousness. The extent of self-directed attention is therefore reduced by a variety of distracting influences, especially sensory stimuli that capture our interest, and activities that demand involvement.

A woman for example who is not self-conscious, gives little time or attention to self-reflection. She is typically extroverted, unaware of aspects or components of self, and thinks of herself as a single work of art, just one piece, not many smaller, cooperating pieces. Even a 'self-aware' person is not totally self-oriented, otherwise he or she would not be able to assimilate any external feedback whereby self-awareness can be altered or extended. Every day there are many occasions and circumstances that prompt self-awareness, especially in connection with social interaction and attention from others. For example, if I hear what someone said about me, or if I wonder what someone notices about me, I am prompted to think analytically about some aspect of



Starting in 1890 with the American psychologist and philosopher William James (1842-1910), psychologists have given much attention to different aspects or components of self, how well we can know them, and how they affect our behaviour.

myself. According to another principle, when self-directed attention comes into play, no matter what the cause, it will gravitate toward whatever feature of self is most salient, and not to the entire self.

However, there is a tendency in these situations for some other aspect of self to become the object of attention. For example, when attention is brought to bear on the material, physical self, it is prone to focus next on some other self-component which can be an aspect of the material, the social, or the spiritual self. The different aspects of self are not separate but interconnected in ways that enable self-attention to shift among them. The more frequently one turns one's attention inward to any component of self, the more likely one will explore further into other components.

Professor Robert A. Wicklund, at the University of Texas in Austin,

summarised these findings and principles in an article in *American Scientist*¹ from which most of the foregoing and following comments have been taken. He also described an interesting experiment by C. S. Carver² that illustrates these principles and has further implications, especially for Rosicrucians.

An Experiment in Self-Awareness

For this experiment, a number of college students were questioned as to whether they thought that punishment is effective in learning, and whether they would be willing to use this tactic in teaching. They were then divided into three groups according to their responses: those who were clearly for punishment..., those who were against it..., and a middle group who were not decided either way. This last group was therefore left out of the experiment.

Each of the remaining students was then asked to teach some prescribed verbal material to another person. It was understood by each 'teacher' (but was in fact not true) that his 'pupil' was wired up to an electric shock device and that each time the pupil gave an incorrect response the teacher was supposed to administer a shock of whatever intensity he chose. Records of the experiment showed instances in which each teacher thought he was administering a shock and the intensity of each shock he prescribed. Comparison of results for the two groups

“To be self-aware, to ‘know thyself’, would require self-attention to many traits.”





The extent of self-directed attention is reduced by a variety of distracting influences, especially sensory stimuli that capture our interest, and activities that demand involvement.

showed that they were equal in their use of punishment, namely, their behaviour was not consistent with their self-images as punishers or non-punishers. Perhaps they did not 'know themselves' as well as they thought.

However, the results were different in a later repetition of the experiment in which one major circumstance was changed: now, in the place where each teacher did his teaching, he also faced a mirror. Whenever he looked up, he saw his own reflection. His own movements, whose reflection he caught in the periphery of his vision, prompted him to look up more often. In this circumstance, those who were pro-punishment used punishment more severely, and those who were anti-punishment used it less. In other words, their behaviour was now more consistent with their self-image! Why would a mirror make such a difference?

Facing Oneself

The experiment bore out several of the foregoing principles. Awareness of their images in the mirror prompted the students to think about themselves

In an experiment by Professor Charles Carver a number of college students were questioned as to whether they thought that punishment is effective in learning, and whether they would be willing to use this tactic in teaching.

momentarily. Their self-attention fell first on their physical selves as seen in the mirror, but then shifted to another salient aspect of self. The most salient aspect at that moment had to do with their self-images as either punitive or non-punitive. As their attention turned to it again and again, this aspect had an increasing effect on their behaviour.

In another experiment by Diener and Wallbom,³ also reported by Professor Wicklund, students were left alone to take a test with the instruction that they were to stop work the instant a bell sounded in the room. Each student was observed and monitored secretly. For half the group, each student had full view of himself in a mirror, and at the same time could hear the playback or a recording of his own voice. The other half were not working in these circumstances.

Continuing to work on the test after the bell sounded was a form of cheating, and all these students honestly felt that they were opposed to cheating. However, in the 'mirrored' group 7% worked past the time signal, and in the other group 71%! Even an accepted social norm (fair play, no cheating) is not brought into play unless self-awareness is directed to it. No doubt this is in part the rationale for sensitivity sessions, role-playing, and other educational tactics used in moral training.

Self-Evaluation

Once attention comes to bear on a specific aspect of self, self-evaluation takes over (quite automatically and involuntarily) and can bring forth a concern about it. A self-aware person becomes aware of any discrepancy or disparity between his or her actions and self-image. Or in



Source: <http://www.psych.miami.edu/faculty/carver/>





Nearly everyone uses a mirror at times for self-grooming, and one can wonder whether this leads to self-evaluation in any respect other than the appearance of the physical self.

a social situation he may first become aware of a difference between his own ideas and behaviour, and the ideas and behaviour of others around him, which turns his attention critically to himself in the first place.

One possible reaction to this is to try reducing the discrepancy by substituting different behaviour, as the students did in the mirror experiments. Another possible reaction, especially in a social situation, is to reaffirm the self-image and one's own behaviour and to consider the actions and behaviour of others as incorrect.

Still another possible reaction is to try to avoid self-evaluation, to turn attention outward to other things. This is more difficult in the presence of stimuli that tend to generate self-awareness, such as a mirror, in which case the person may try to avoid any such reminder of the self. In several other experiments with students, when their self-image had been jolted, when they had received negative feedback as to some aspect of themselves, they tended to shun pictures of themselves, to leave a room where there was a mirror or TV camera, or to avoid the sound of their own voices from recordings. To use a common expression, a person 'hates himself' at such a moment. It may sound a bit extreme, but 'hating oneself' does nothing to reduce the discrepancy between one's self-image and the evidence contrary to it.

Nearly everyone uses a mirror at times for self-grooming, and one can wonder whether this leads to self-evaluation in any respect other than the appearance of the physical self. Rosicrucian students use a mirror for various psychic experiments and home exercises, and in light of the foregoing reports, one can wonder whether studying in front of a mirror would tend toward greater self-evaluation and self-honesty, or would distract from the object of study, or would make a person so uncomfortable that he or she would abandon the study period.

The Total Self

Apart from the factual material presented by Professor Wicklund, there are some other considerations. All of the foregoing deals with self in a piecemeal fashion, with its aspects or components rather than the whole. This is the workaday self, the outer self, that is involved in all our daily doings. When attention turns inward to the outer self, it embraces only one or a few salient aspects, but not self as a whole.

Some will of course be uncomfortable with this viewpoint. In fact, a popular slogan used today is be holistic, which means that a person should consider him or herself as a single though multifaceted whole..., whether in healing, teaching, adjudication or any other relationship. However, it is doubtful that the totality of a person can, with the outer self, ever be fully conceived (embraced) by his or her full conscious attention.

Many people are already familiar with a different concept of self, known as the inner self, the true self, or quite simply as *Self*, with a capital 'S'. This Self is considered to be a 'chip off the old block', partly mortal, partly divine. The divine part..., the part that is beyond intellectual analysis, is considered to be indestructible, whole, and not fractioned into parts as the other, outer, multi-layered self is. The Self might be construed as the core of self as opposed to the components of self. According to mystical lore, we gain 'knowledge' of this inner Self by developing psychic awareness, which means in effect, bypassing the component parts of the outer self that are manifested in day-to-day affairs. A psychologist however, might suspect that this is merely a form of evasion, avoiding self-evaluation by withholding any effort to reduce discrepancies between an idealised self-image and actual behaviour.

Many people are already familiar with a different concept of self, known as the 'inner self', the 'true self', or quite simply as 'Self'.



The idea of the Self, namely, the core of or the aggregation of all aspects of the multifaceted outer self taken as a single unit of consciousness..., is abstract at the very least and almost certainly beyond ordinary knowledge..., even though it may not be beyond experience. It is therefore a very tricky area of investigation for hard science. If one begins with the abstract concept of the Self, one may assume, and try to realise a concrete entity that fits the picture of a psychological process. This is called reification. Also there is a question as to one's point of reference or viewing point. Who and where is the observer who is to become aware of that whole, immortal Self? It can be none other than the familiar, practical, mortal outer self, the one that is aware of the world and of itself in the world, but cannot perceive its complete totality.

That is not unfortunate. A sane person cannot escape the outer self and has no choice but to go right along with it. In the end, if the personality (or soul personality) is to develop during this life span, it will be in terms of its daily experiences and responses, with piece-meal accretions to and transmutations of its own awareness: To 'know thyself' is a matter of self-attention to its many

component parts, and truly knowing thyself is beyond the scope of all enquiry.

Where the grand concept of the total, divine Self has great value is in connection with cosmic principles and cosmic factors whereby such transmutations can be brought about more readily in our daily lives. The ideal of the divine Self is the pattern toward which these transmutations can advance as in the mystical saying: "*As above, so [be it] below.*"

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2. C.S. Carver, "Physical Aggression as a Function of Objective Self-Awareness and Attitudes Toward Punishment" in *Journal Exper. Social Psychology* 11:510-19, 1975.
3. E. Diener, and M. Wallbom, "Effects of Self-Awareness on Antinormative Behaviour" in *Journal Research in Personality*, 10:107-11, 1976.

Reflections in Silence

*From whence came the I,
That into my new-formed body flew?
From glorious halls of light
Into the restraining arms of mother earth
Faced with lessons to be learnt.
To feel again pain's twisted fingers
And the transports of human love.
How many times has my body
Been consumed unto dust,
And my soul set free to fly?
What know I, that cannot be recalled?
What ancient, eternal truths
Lie hidden in my soul?*

by Judith Wolverson-r umball





THE MYSTIC GARDENER

As seekers of greater spiritual realisation, we are seeking union with an inner form of perfection known to Rosicrucians as the Master Within, a template of perfection which already exists, fully formed, within every human being.

by Affectator

THE TAOISTS, those sages of traditional China, loved saying over and over again that those whose occupation was nearest to the Truth were the farmers. Each of us, in one sense at least, is a gardener, a mystical gardener, cultivating and nurturing our sense of a spiritual presence in all things. This is not a play on words but a very profound truth. The development of that better part of ourselves is truly a close analogy to the art of the gardener.

First of all, the ground must be prepared. This is analogous to the willingness of people to learn and be amenable to instruction. Secondly, the seed must be suitable for the soil in which it is placed. In other words, the seed that enters the soil and sprouts, represents those people who are karmically ready to understand,

rather than those who are doomed to fail even before germination begins.

Of great importance is to remember that nothing good or of lasting value is ever achieved without patience and perseverance. This is a central tenet of all true paths of spiritual unfoldment, and those who feel they are not advancing fast enough, are like novice gardeners who, having sown their seeds, grow impatient after only a few days when they see no signs of shoots appearing. It would be well for such people to heed the old Latin saying, 'festina lente'..., make haste slowly.

When the right inner soil has been chosen, and right inner seeds of spiritual achievement have been planted, the only fail-safe way of delivering experience and understanding of genuine quality, is to use in moderation, a 'fertiliser' of just the right grade and composition. The fertiliser of your life is to nurture your inner seedlings of wisdom and experience with deliberate acts of good thoughts, good words and good deeds, little by little, a bit every day. In this way you will neither burn your inner plants nor destroy the soil in which they grow.

You will in other words, absorb and assimilate increasingly complex and profound mystical principles of living, not only with your mind, but with your whole being. The living, spiritual awareness you seek, will





Every seed conforms wholly to the inviolable laws of nature, and it does not attempt to deviate from those laws even in the slightest bit. There is always a best time for seeds to germinate,

germinate inside you at a time of its own choosing, just as a carefully chosen seed will sprout only when it is ready, only in its own good time. To go any faster would be to risk spoiling everything and a plant that grows too fast, is spindly and lacks strength.

If you are seeking a fast route to spiritual attainment, remember that the price for entering such a path is great hardship and suffering. Accomplishment can of course eventually come even to the impatient, but at what an extravagant price! Certainly not a price worth paying. Our lives can be led comfortably, happily and peacefully, if we will but allow nature to germinate and grow our inner seeds of spiritual realisation at the pace nature meant them to; no faster, no slower.

There is seldom anything to be gained by forcing the pace of your inner development; nor for that matter, delaying it. There is such a thing as intellectual attainment of course, and it is not hard to gain; but we must never confuse this with true psychic and spiritual development. For these demand real inner labour, long and exacting personal labour over many years of tests and trials. Being a member of a group of spiritual aspirants will not by itself open the portals of wisdom very wide, for that requires hard, private inner labour, independent of what others around us may be doing.

Returning to our analogy of an inner garden, we see that every seed conforms wholly to the inviolable laws of nature, and it does not attempt to deviate from those laws even in the slightest bit. There is always a best time for seeds to germinate, a best time for seedlings to pierce the soil and face the sun, a best time for plants to reach maturity, a best time for them to flower, and a best time for the flowers to drop their seeds.

As seekers of greater spiritual realisation, we are seeking union with an inner form of perfection known to Rosicrucians as the *Master Within*, a template of perfection which already exists, fully formed, within every human being. The great accomplishment is learning how to attract that spiritual perfection out into the open, into the small and great events of our ordinary, daily lives.

It is only through this all-powerful inner guidance that we can be led onto a path of genuine spiritual attainment. And only through our association with this inner master can we hope eventually to come to a right relationship with the universal force that guides our lives and grants us a view, ever so faint..., of God.

Flower in the crannied wall

*I pluck you out of the crannies
I hold you here, root and all, in my hand.*

*Little flower, but if I could understand,
What you are, root and all, and all in all,
I should know what God and man is.*

- Alfred Tennyson, Flower in the Crannied Wall





Out of this World

I was filled with an extraordinary vitality and a raised consciousness with a completely new set of values. I was heading for my true home.

by Divinator

LITTLE did I know what lay ahead when we started our friendly little group. It was towards the end of 1960, long before we had a sufficient number of members in our area to start a formal Rosicrucian group, that a small band of Rosicrucians used to meet to meditate on profound subjects and discuss their individual results. We each took turns to lead the group and the subject of its meditation. It was our custom, before we meditated, to offer up a prayer for guidance and protection; it also helped to still the myriad active thoughts brought on by the day's activities, but the request for protection became very significant in the following experiment. The subject chosen was, *What does one experience at death?*

Using the Rosicrucian principle of visualisation, I entered the silence along with my companions and imagined myself slowly drifting away from my body when,

suddenly, everything changed and for a moment or two there was what I can only describe as a feeling of chaos, following which I found myself in a totally different state of enhanced being. I was filled with an extraordinary vitality and a raised consciousness with a completely new set of values. I was heading for my true home, filled with an extremely deep and joyous ecstasy; every fibre of my being was vibrating with an intensity of feeling that, in the comparative light of this world I can only describe as a divine and compassionate love.

I was aware that whatever question occurred to me, no matter the theme, the answer would be instantaneous; even thinking of a person, living or dead, would give me complete knowledge of that person and the only limit would be my inability to think of a particular subject. However, I was no longer interested in the quest for



knowledge. The person sitting in the chair that used to be me had been cast aside like a heavy raincoat on a hot summer's day. My one overwhelming desire was to become reunited with the Divine Source which I knew lay within a globe of light beckoning from afar. For one moment I could see myself as a translucent sphere of living colours, streaming with indescribable happiness to merge my identity within the all-embracing love of the Supreme Being.

As I drew near to my destination, it filled my vision, just as the moonscape must have seemed to the astronauts on their Lunar landing. Then suddenly everything changed. The joyous ecstasy was no more. I was again aware of my human limitations and conscious of two shadowy beings who now appeared close by. An object, the size of a clenched fist, was placed upon my chest and the next moment I was back in my material body, sitting in my chair and aware of the rest of our group. I had returned reluctantly to this world with mixed feelings of wonderment at being privileged to have had such a wondrous experience, but disappointment as well at being sent back. It would seem that beings with a greater wisdom than mine had heard our opening prayer and had sent me back to complete my experience in this incarnation. But I had glimpsed something wonderful, literally out of this world, and never again would I view my life in quite the same way.

Reflection

Many times since, I have recalled this experience and pondered on the lessons therein; for like most of us, I had struggled hard to develop and preserve my identity. I was in the armed forces throughout the second world war and fought in many countries before competing in the world of commerce. I had always endeavoured to keep fit, physically and mentally, yet in the higher state I had discarded this body without a moment's hesitation and did not want it back. This was a great shock indeed. On reflection, my outlook in the higher state was certainly different from that in the present life, so perhaps it was the particular personality tied to this incarnation that I was trying to discard.

The next surprise was that knowledge of facts, such as we necessarily learn in this world, are not needed in the next. The main surprise, or should I call it a glorious reward, was the tremendous power of emotion that filled my being and compelled me to immerse myself in the Divine Source of all, like a small grain of steel drawn to a very powerful magnet. It is very difficult to describe adequately but it left a most vivid impression on me: but this I do know! This divine compassionate love is Cosmic

The main surprise was the tremendous power of emotion that filled my being and compelled me to immerse myself in the Divine Source of all, like a small grain of steel drawn to a very powerful magnet.

Consciousness; it is the answer and reward to all of life's trials and to which we will all eventually return.

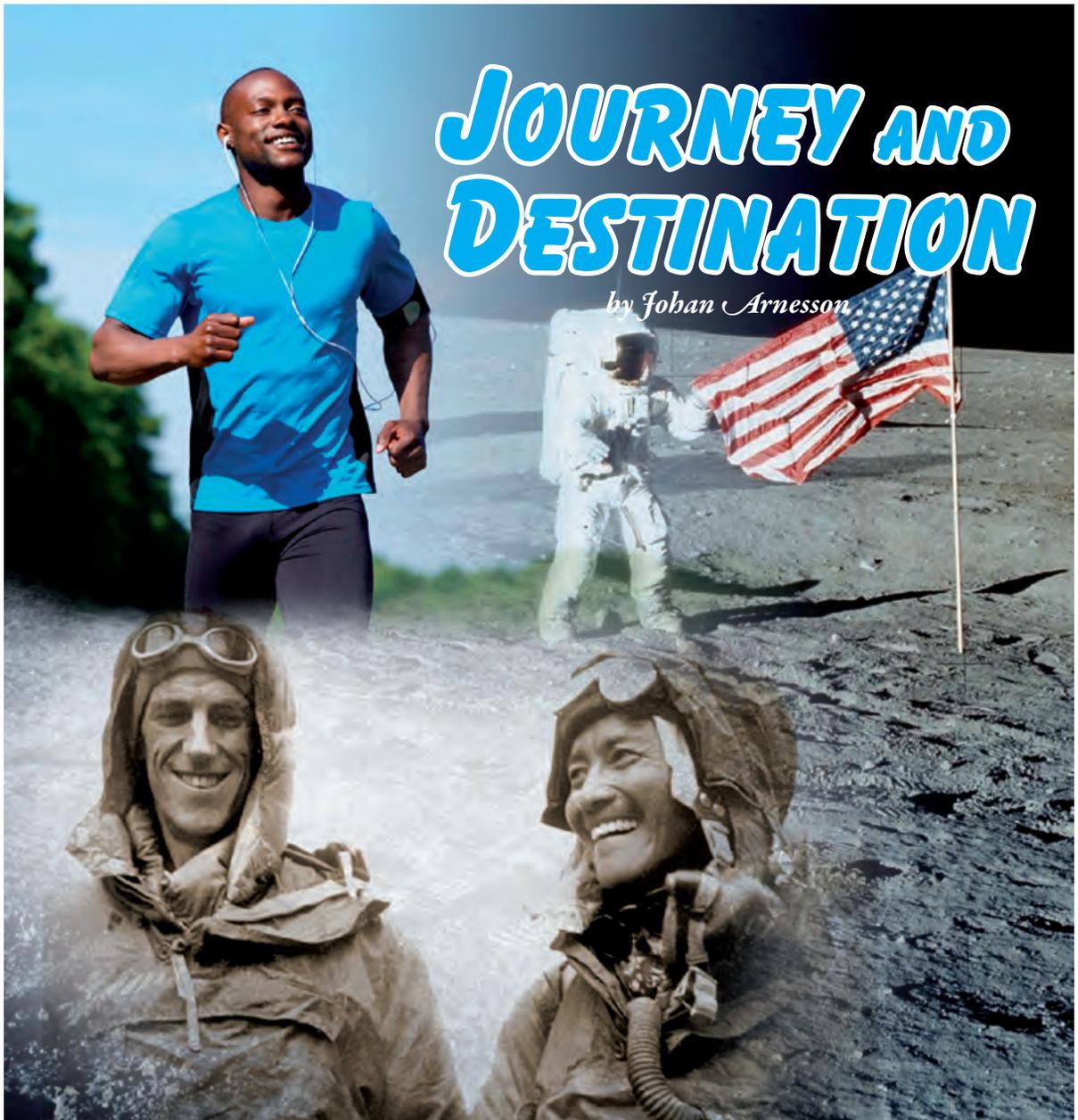
Do I sense the thought "*Of what practical use is this?*" The answer is easy to describe and needs only determination to put into practise. Dwell as long as you can on the beautiful moments of life, or whatever it is that lifts your emotions onto a higher plane. It may be the strains of a soul-moving melody, a magnificent picture or painting, a breath-taking view, the first heart-melting smile of a new-born baby or the deep feeling of spiritual peace that meditation brings. But the more you experience this uplifting emotion, the more you will receive of the highest blessings of life. It is our salve in moments of stress, and is at the very heart of the Rosicrucian égrégoire which we experience in the Celestial Sanctum. It is the strongest force in existence, it is the Great Creator itself. Albert Einstein referred to this path to spiritual awareness when he said:

The most beautiful and the most profound emotion we can experience is the sensation of the mystical. It is the power of all true science. He to whom this emotion is a stranger, who can no longer wonder and stand rapt in awe, is as good as dead.

When you are experiencing these moments of enchantment, alone or in a group of like minded people, do not keep it to yourself; send it with the blessings of the God our your comprehension to those in stress or nations in conflict. You will be pleasantly surprised at the result. This is why after all these years I decided to share my experience with readers of this magazine. Although a great Master once said "*Do not throw seed on stony ground*", I can now sense that much mental ground of this world has become very fertile indeed and you, dear reader, have you not read this through to this last paragraph?

So, the spiritual seed is already stirring, it is flourishing within you. Nourish it therefore, and you will join that illustrious band of sowers, and then Illumination will surely be yours and you will have learned the true meaning of... Peace Profound!





JOURNEY AND DESTINATION

by Johan Arnesson

REMEMBER THE APOLLO space programme of the 1960s? Of course you do, especially if you were alive during those momentous times; and what exciting times they were! The Apollo programme was created for one reason only: to send a man to the surface of the moon and to return him safely to earth. It is a welcome testament to changing times that in those days there were only 'hims' when it came to spaceflight, while by now, thanks to the Space Shuttle, we've had many outstanding woman astronauts too.

Whether it's Neil Armstrong bouncing around on the moon or Edmund Hillary and Tenzing Norgay reaching the summit of Mount Everest for the first time, they each prepared for a journey, took the journey, and finally

reached their goal. The goal is often touted as the be-all and end-all of any major mission, when that shouldn't be the case. What about the time before the final moment of glory? To be honest, much more thought needs to be given to the preparatory stage, and especially the actual *journey* to the summit of achievement that deserves our greatest accolade, not just those final moments when the summit is reached.

Think of the athletes of the past (and present) that competed in global events like the Olympics. Every one of them came to contest fiercely and to win medals. But the years of long, arduous training that preceded the final performances that took them to victory must surely be more relevant than the actual feats of winning themselves?



Those years of toil and tears were the real victory, for without the hundreds of little details and techniques that had to be mastered, there would have been no victory. And inevitably, when the excitement of the race is over, questions no doubt sometimes arise: “*Is that it? Is that all there is? I spent years training just for this and it was finished in just a few intense minutes. Apart from my brief moment of glory, I’m still the same person. What’s changed?*”

During the time of greatest effort in perfecting one’s skills, the overriding goal was to accomplish the final task, to reach the end. And then the end came and it wasn’t quite as one had expected. There was an initial euphoria and sense of relief at the accomplishment, but not long after, on the bus back home after the farewells and the long flight home, a sort of gender-neutral version of post natal depression set in. Was it really worth all the time and effort? Were those years of sacrifice worth just a measly bronze medal? It’s a physical thing for sure, so say the doctors; just a natural reaction to a sudden release from long-term stress. But it doesn’t feel that way when one’s in the dumps.

Don’t Confuse Things

Are we confusing the goal with the effort needed to reach it? Yes, we often confuse the *destination* with the *journey* getting there, those intense years of training and sacrifice when it would have been so easy to give up and choose an easier life. By emphasising the destination to the almost complete exclusion of the journey that’s so crucial to our success, we’re missing a fundamental point: the journey is often, *indeed most of the time*, more important than the destination itself. Success may appear to us as an illusion, but we know, sometimes painfully, that the journey was far from illusory.

We’ve all had small goals we want to reach, whether it was a better job, a financial windfall, a better house, etc. But when those goals were reached, were we really happy with the outcome? More than likely the feeling of satisfaction was welcome to begin with, but it dissipated with time, and before we knew it, what we had yearned for previously became what we expected life to give us. On each occasion, the destination was a glimmer of light in the distance, but once reached, it was quickly forgotten.

An intense focus on the destination, while almost completely *ignoring the process that allows us to reach our destination, causes us to diminish the value of the journey* and its capacity for bringing about real and long lasting beneficial change to ourselves and our attitudes. There is the potential for great value in any journey, if only we are prepared to learn from the lessons that directly flow from it.



Much more thought needs to be given to the preparatory stage, and especially the actual journey to the summit of achievement that deserves our greatest accolade.

What do we find at the destination that we can’t find at any point during the journey, or for that matter even at the starting point? Thinking in terms of competitive events again, we may win and bask a moment in our years-in-the-making achievement, holding the medal up high, but by the next day our marks of victory will be gone. Given that the euphoria of victory is so transient, surely there’s room for other moments of transient euphoria with every passing day on the journey to the win? The finale is only a small part of a piece of music, the epilogue only a fraction of a book, the destination only a step on the path to the destination.

The First Step

An old Chinese proverb begins: “*A journey of a thousand miles begins with a single step.*” Every journey begins with that first step, and every step on the path can be considered as important as the first one, provided it is taken as deliberately and seriously. It’s easy to stop when the destination is all we’re striving for and the goal seems impossibly far away. The journey begins, progresses and ends with every step we take, and the journey is nothing short of a long series of small triumphs, each one as important as the rest, each one linearly leading to the next. We never really fail, but we do from time to time stop trying. And we stop trying when we have nothing to strive for but a distant goal, barely seen.

Preoccupation with the end causes us to overlook the excitement, the challenge, the satisfaction and importance of each step, each question, each minor discovery. It is the thrill of possibility that spurs us on, an excitement fed by the power and momentum of the journey itself. We can’t get on with it until we don’t keep going. Once started, we must see the journey through to its completion.



"I'm an idealist", wrote the poet Carl Sandburg. "I don't know where I'm going but I'm on my way." Sometimes you just have to get moving, even when the way is not clear. Anticipation and the excitement of progress will keep you going, but it takes a spark to light the flame, like that first ignition of the spark plug that starts a car engine. Every step should be a first step!

Self Realisation

Former Secretary-General of the United Nations Dag Hammarskjöld once wrote:

"The longest journey is the journey inwards of he who has chosen his destiny, who has started upon his quest for the source of his being."

The journey, any journey, any project, is a journey toward the realisation of self; and such a journey is strewn with pitfalls, obstacles and resistance. The search for self-worth and self-understanding is painful but necessary, part of the process of becoming a whole, integrated person.

Every project, every process, every striving is a step inward, a plunge into the depths of individual personality, a thread woven into the fabric of the human being. When a journey ends, we will have learnt a bit more about our possibilities and limitations, our abilities and inabilities. And we are eager to press ahead, to know more, to start again, to begin the next worthwhile journey. The late Peter Boardman, an outstanding British mountaineer, wrote in his book, *The Shining Mountain* (1978):

"Today's frontiers are not of promised lands, of uncrossed passes and mysterious valleys beyond. Only the mountaineers' inner self remains uncharted."

The journey is an attempt to scale the spirit of a mountaineer, to ascend the summit of inner knowledge; and it can be a lonely trip. People are often insensitive and intolerant of those who pursue the road apart from the crowd, who travel a path that veers from the common thoroughfare. The question they often ask is: "Where can



The journey, any journey, any project, is a journey toward the realisation of self; and such a journey is strewn with pitfalls, obstacles and resistance.

that path possibly lead? It seems to go nowhere." But that is their perception, and it is limited by a lack of sufficient understanding, a myopic view of another's destination. Every journey has by default a destination, and every step takes us a bit closer to the end. Once underway, the goal is to press on, and at all times hold the vision of the destination in mind. But don't do so at the expense of the steps in-between.

The Path of Life

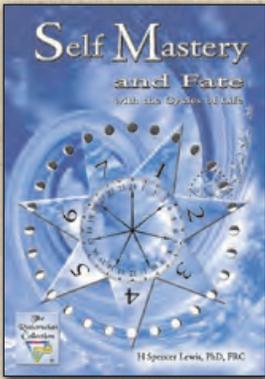
Like the protagonist in Herman Hesse's mystical novel, *Die Morgenlandfahrt* ("The Journey to the East", 1932), we all eventually come to realise that the main journey we take in life, is never ending. In fact it is our very life itself. The journey is a process of becoming, not a single assault on a single goal or mountain. Though the journey never really ends, it sometimes brings us back to the place where we began, with a new appreciation or a deeper understanding, causing us to, as T S Elliot put it "...know the place for the first time." You never conquer a mountain, you never conquer your Inner Self; you seek it afresh every day, every step along the way.

Tomorrow there will be another goal, another challenge, another journey. The next one may be harder, take a bit longer, be less accessible. But the true seeker knows the goal will eventually be reached, and knows intimately the road leading to it. Every destination is the starting point for another journey. Every chapter completed means a new chapter or a new book must begin. We can't be content with the destination alone. We can't rest forever on the results of that one big project.

None of this is to say that goals and destinations are unimportant. The summit is one of the reasons for climbing the mountain. It provides us with another view, another perspective. If our intention is not the absolute top, we will not progress very far along the way. The destination is the culmination of the adventure, the pinnacle of triumph, the final, and sometimes most difficult, step along the way. We need not feel a sense of emptiness, disappointment or disillusionment when the present project or journey has ended, not if we've worked hard along the way and learned the lessons of the journey.

The destination can be sweet, the accomplishment pure, and the mountaineering spirit challenged if we understand the purpose of the journey and the value to us of the destination. It is a part of the reward for coming this far. We can climb the mountain and peer over the ridge with a sense of satisfaction. We can take time to reflect and determine the course of the next chapter, for the triumph of reaching the destination is but the prelude to another.





Self Mastery and Fate with the Cycles of Life

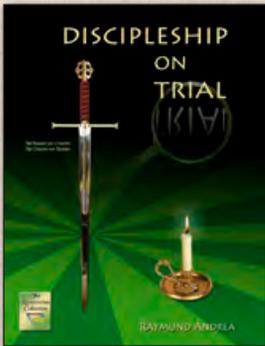
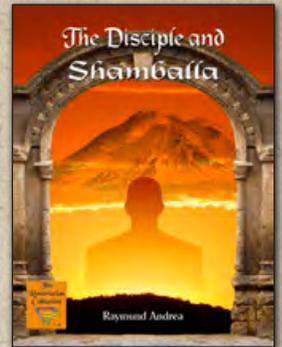
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Discipleship on Trial

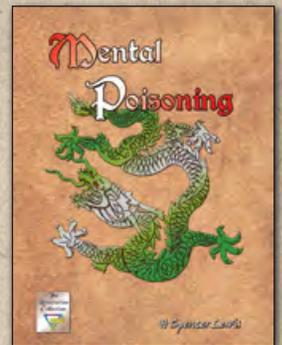
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