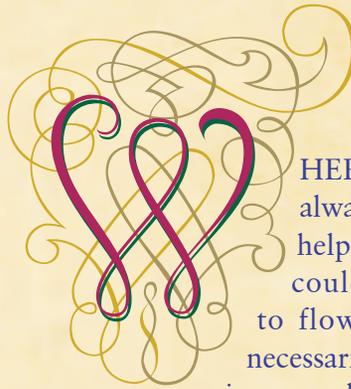
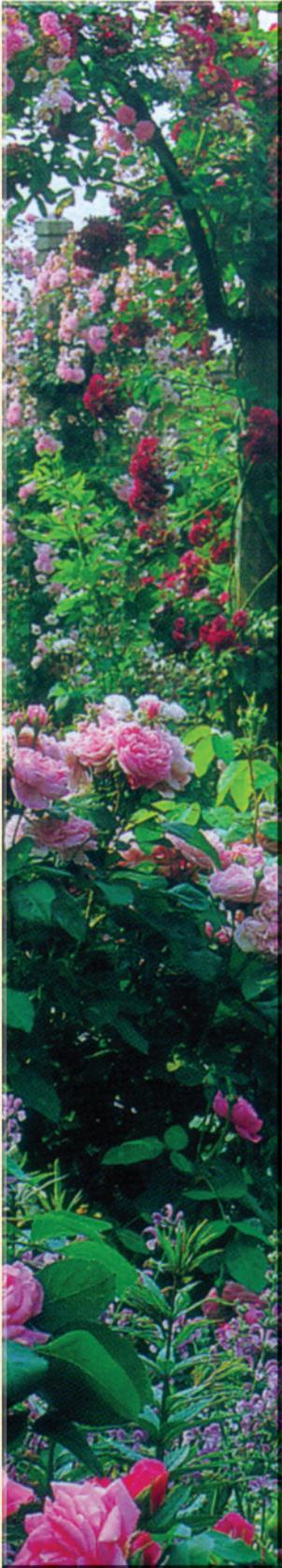


BROSICRUCIAN BEACON



September 2005





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

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

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

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

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

**Mail To: Dept Bcn53, Rosicrucian Order
Greenwood Gate, Blackhill,
Crowborough TN6 1XE, ENGLAND**
Tel: 01892-653197 -- Fax: 01892-667432
Email: membership@amorc.org.uk



ISSN 0966-33X

Published quarterly by the
English speaking jurisdiction
for Europe, the Middle East
and Africa of the
ROSICRUCIAN ORDER A.M.O.R.C.
P.O. BOX 35 CROWBOROUGH,
EAST SUSSEX TN6 1ZX
ENGLAND

Tel: 01892-653197
Fax: 01892-667432
Email: RCBeacon@amorc.org.uk
Web: www.amorc.org.uk



Official English Language
Magazine of the
Rosicrucian Order, AMORC
(Europe, the Middle East
and Africa)

Issued free to members as an
incidence of membership

Editor:
Bill Anderson

Sub-Editor:
Paul Goodall

Design and Layout:
Richard Bonwick

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

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

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

ROSICRUCIAN BEACON

September 2005, Vol 14, No. 4

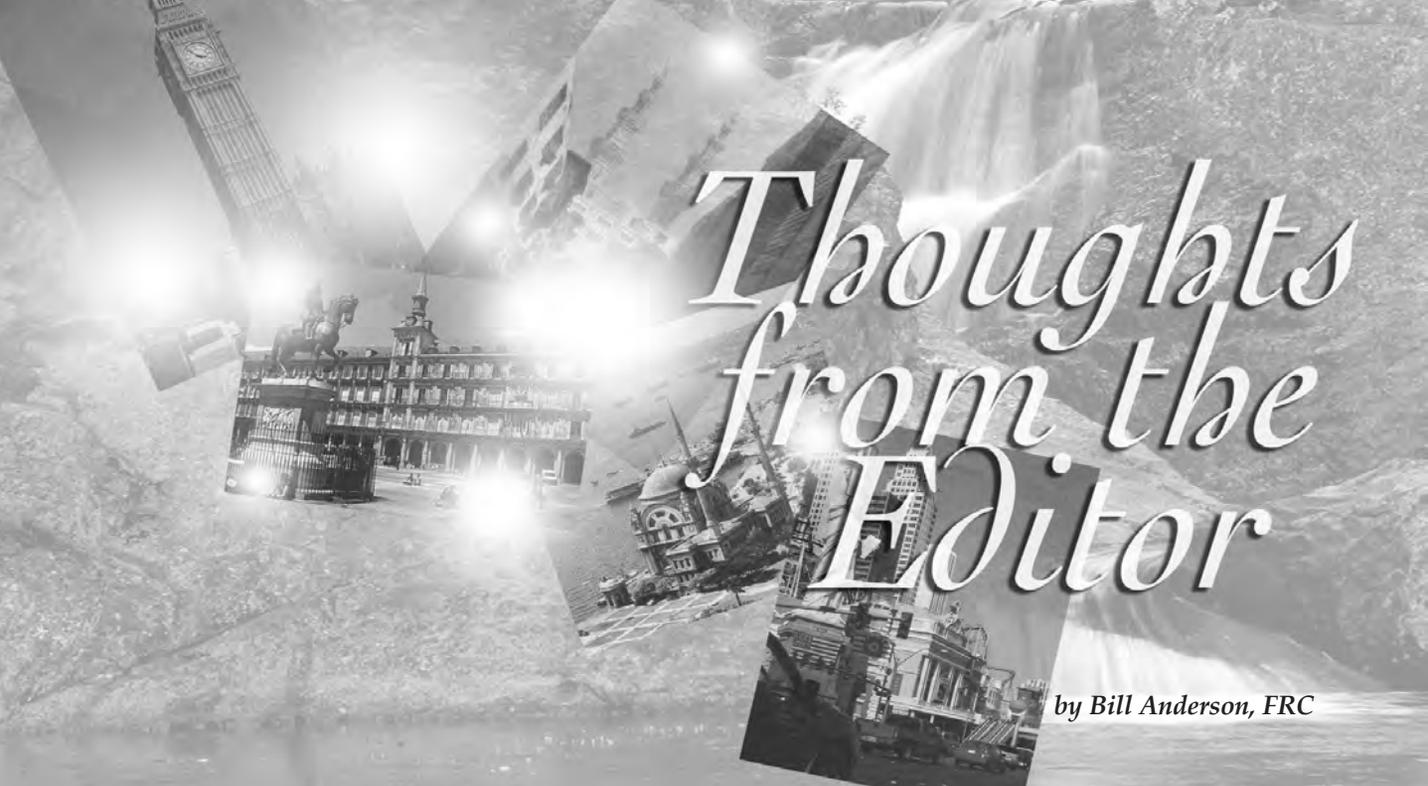
CONTENTS

- 2 Thoughts from the Editor
- 3 The Pencil - by Nobilis
- 4 What is a Master? - by Pieter Wagener, FRC
- 7 Four Ways to Acquire Virtue - by Sr Vajrā, SRC
- 8 Rosicrucian History from Its Origins to the Present - Part 17
- by Christian Rebisse, FRC
- 15 Hidden Influences - by Robert Daniels, FRC
- 16 The Snowflake - by Ella Wheeler Wilcox, SRC
- 17 Hesychasm - by Pensator
- 21 A Lesson for a Rose - by Affectator
- 22 The Emperor and the Seed - Anonymous
- 24 Karma in Reincarnation - by J L Whitton, FRC
- 27 Credo of the Peaceful Traveller
- 28 Tuthmosis III - by Bill Anderson, FRC
- 31 Echoes of Life - Anonymous
- 32 The Portuguese Grand Lodge - by Robin Thompson, FRC
- 35 Queen Christina of Sweden - by Fraser Lawson, FRC
- 38 What's in a Name? - by Benefactrix
- 39 Around The Jurisdiction
- 41 The Book Review - Reviewed by Mary Jones, SRC
The Highly Sensitive Person - by Elain N Aron

COVER SPREAD

"Autumn Silence"





Thoughts from the Editor

by Bill Anderson, FRC

THIS IS NOT THE FIRST TIME IN history that terrorism has reared its head; it comes round in cycles, and is one of the greatest challenges that nations face today. At the time of printing we witnessed two high-profile suicide bombings in Egypt and London. It may seem that nowhere on the planet is safe: Bali, Madrid, New York, Turkey, Israel, Pakistan, Russia, East Africa, not to mention the daily carnage in Iraq. The newspapers, radio and television would have us believe that the world is so dangerous that we are all living in fear.

However, human beings are resilient and have survived far worse. The reaction of Londoners after the suicide bombs was probably not what the bombers would have expected. Their reaction seemed to me not just typically British, but also very Rosicrucian.

A Rosicrucian much wiser than me once said that if we stumble and fall flat on our face in the mud, a Rosicrucian will not complain about their misfortune, will not flounder around in the mud looking for someone to help them up; a Rosicrucian will pick themselves up, clean themselves off, and carry on with what they were doing. No crying or bemoaning our fate, no running around in fear, in case it happens again. In other words, we will not let one incident faze us or deflect us from the personal paths of development we have embarked upon.

Londoners reacted in much the same

way. If the bombers intended to force people or communities apart, they failed. It in fact did just the opposite, bringing people closer together. The reaction was of course one of deep sadness at the suffering and loss but also one of strength and defiance in the face of tyranny.

If we remember the effects of the tsunami of 26th December 2004, we can see mankind at its best. People of all nations, colours and creeds came together to help their fellow men and women. Incredibly perhaps, on that occasion, it was the citizens of countries rather than their governments, who took the lead in offering whatever help they could.

London is a cosmopolitan city of some 10 million souls. Like London, Rosicrucian members belong to every nationality and religion. We believe that all human beings who have the privilege of living on this beautiful planet are our brothers and sisters. All peoples, cultures and religions have contributed their vital insights to our teachings, and for that we are the richer. They continue to do so, as the teachings evolve with the rest of human understanding. As there is so much negativity around at the present moment, I feel it is important to stress the positive aspects of being a Rosicrucian. To me this means that ...

- We stand for good and against evil.
- We stand for love and against hate.
- We stand for tolerance and against intolerance.
- We stand for peace and against war.
- We stand for knowledge and against ignorance.



- We stand for civilisation and against savagery.
- We stand for unity under our personal concepts of a universal God.
- We stand against anarchy.

It is so easy to sit back and let someone else do the thinking for oneself, to take things on faith alone. That is not the mystical way, it is not the Rosicrucian way. The Primordial Tradition, of which Rosicrucianism is a prominent example, has always taught its students to think for themselves and not to let third parties make up their minds for them.

The early 17th century saw the publication of the three famous Rosicrucian Manifestos

and a fourth, the *Positio Fraternitatis Rosae Crucis* was added early in this, the 21st century. This latest tract is a wake-up call for the third millennium. It sets forth the Rosicrucian position concerning the state of the world today and appeals for more humanism and spirituality in the face of the current trend towards materialism and individualism, the “me-first” mentality.

As you can see from this our magazine, we celebrate the diversity of life on this planet and the way in which we all contribute to making the world a better place in which to live. It’s our way. It’s the way we are.



THE PENCIL MAKER LOOKED AT the pencil he had just made. Gazing at it before he put it in its box with all the other pencils he had created, he reflected on the qualities that would make it a good and reliable implement. “*Before I send you out into the world,*” he said to it, “*there are five things you should remember and you will become the best pencil you can be.*”

“Firstly, you will be able to do many great things, but only if you allow yourself to be held in someone’s hand. Secondly, you will experience a painful sharpening from time to time, but you’ll need it to become a better pencil. Thirdly, you will be able to correct any mistakes you might make. Fourthly, the most important part of you will always be what’s inside. And lastly, on every surface you are used on, you must leave your mark. No matter what the condition, you must continue to write.”

Once he had instructed the pencil on these five points he put it into the box and was about to close the lid when it occurred to him that these self-

same instructions could be applied to anyone. He paused to reconsider the points he had made.

Hmm, he thought, firstly, we can do many great things but only if we allow ourselves to be guided by God’s hand and also allow other human beings to access us for the gifts we might possess. Secondly, we experience difficult and emotional circumstances from time to time generated by going through various situations in life that enable us to become stronger and better individuals. Thirdly, we have the free will to correct any mistakes we might make. Fourthly, the most important part of us is always what’s on the inside. And finally, wherever we walk, we leave our mark, no matter what the situation.

The pencil-maker closed the lid of the box, satisfied that his creation would serve its purpose well. Yes, he considered, we should all understand that each one of us is a special person and born to fulfil the purpose for which our creator intended and for which each one of us has been duly prepared.





WHAT IS A MASTER?

by Pieter C. Wagener, FRC

THE CONCEPT OF A COSMIC MASTER was popularised towards the end of the nineteenth century by the Theosophical Society under H.P. Blavatsky. A book, *The Mahatma Letters* by A.P. Sinnett, also a member of the Society, created an image of superhuman beings in the minds of generations of members of the Society, and these perceptions have now become part of modern mystical lore.

A universal aphorism, "*When the student is ready, the Master will appear,*" became a beacon for many aspirants on the mystical path. Another saying, "*Seek the Master within,*" is perhaps a more realistic and less frustrating instruction. However, what everyone does agree upon is the role of a Master as teacher, specifically teaching the path to cosmic enlightenment.

The term "Master" has a long history,

dating back to the Egyptian dynasties through to the Essenes, the mystics of the Middle Ages, the esoteric societies of the nineteenth century, up to the organisations of the present time. A Master was considered as a worker of miracles, raising the dead, curing the sick, materialising objects and appearing in the spirit to disciples. Many of the descriptions appear fanciful, but their enduring lore, appearing in the legends of many diverse peoples, must lend some credibility to their claims. One must also wonder whether an unusual occurrence in the past was only considered as magical if there was no rational explanation for it at that time. Electrical discharge from an ancient electrolytic cell, such as the Ark of the Covenant as some have claimed, must have been considered an act of God.

The twentieth century brought a significant



change in our outlook on mystical matters: We now want to *understand* things in a scientific manner. The Godlike qualities of the Masters of the past could perhaps now be seen as qualities explainable by modern science. This will not detract from the stature of a Master. On the contrary, it will be a greater inspiration to know that their exalted state can be understood and

Modern science has given us two related disciplines to help us understand the nature of a Master; that of evolution and neuroscience.

attained in a natural manner.

Modern science has given us two related disciplines to help us understand the nature of a Master. The first is the theory of evolution, and related to it, the principles of neuroscience. Most humans consider themselves separate from the universal evolution that permeates every aspect of nature; from primitive amoebas to *homo sapiens*, the ultimate in evolution. Or so we believe.

Levels of Consciousness

From our vantage point we can broadly discern four distinct levels of evolution, with some overlapping in between. Each one is characterised by a consciousness and a corresponding physical form. Modern science tells us that consciousness is related to some electromagnetic or neurological properties of an organism's nervous system.

Literally at the rock bottom on the evolutionary scale are the metals and crystals whose electrochemical qualities can be regarded as a primitive form of consciousness. Certain metals even exhibit rudimentary forms of memory.

Reaching out from the soil is the next level, that of plants. Partly in the ground, partly rising to the sky, modern science has revealed electrochemical processes in plants that can be regarded as a primitive, vegetative form of consciousness. Plants even have the ability to communicate with one another, especially if being attacked by predators.

Next is the animal kingdom. Freed from the soil, they are still constrained to move horizontally to the earth. Even the early ancestors of birds, in the form of lizards, were constrained to the surface of the earth. Here we have vastly increased neurological activity, heating the body and

enhancing its consciousness.

Then, according to conventional science, we reach the pinnacle of evolution: mankind. Its outer form has become vertical and with its brain it has become dominant in the evolutionary chain. Its brain has also given it a special form of consciousness, that of self. This self-consciousness, however, has separated man in his mind from the universal consciousness that permeates all of creation. Man is not even aware of the myriads of little bundles of consciousness that keep the body going.

Do these steps of evolution not remind us of the outer coverings of man in the Garden of Eden? Firstly, he was created from the soil; then covered in leaves and finally animal skin. And after attaining self-consciousness by eating from the Tree of Knowledge, he left the Garden of Eden, thereby losing his realisation of the universal consciousness. Only by again reaching that universal consciousness will he return to the Garden, but now with a conscious realisation of his God.

How does all this fit in with our modern concept of evolution? Evolution is a process whereby an organism adapts to a hostile environment. Conventional wisdom states that this occurs by mutation of cells, the robust surviving the perils of their environment. However, could organisms not also by some primitive will select, or direct, their evolution? This, the Lamarckian viewpoint, is unpopular with mainstream science, but studies during the 1980's of the *Escherichia coli* bacterium have shown that this could be possible.

Cosmic Consciousness

But is man still subject to some hostile environment to which he needs to adapt in order to survive? His brain, after all, has given him dominance over the physical world. But has this same brain not become his greatest liability? Is *anxiety* not a greater threat to humans now and in recent history than any other pathological cause? Stress impairs the immune system and makes the body vulnerable to infections and other ailments such as cancer. And do not many people seek refuge in a "Garden of Eden" induced artificially by medication and drugs?

The control of anxiety lies at the root of many religions. Have the great Teachers of these religions not shown us how to reach serenity by a development and control of our consciousness,



to re-enter the Garden of Eden and commune with God, and reach this God-like consciousness amidst the demands of our human society?

This state of consciousness has become well-known through its popularisation during the past century. Its originator, the distinguished psychiatrist Richard Maurice Bucke (1837-1902), identifies in his book *Cosmic Consciousness* (1901) levels of consciousness, culminating in what he describes as *cosmic consciousness*. This consciousness, experienced momentarily, brings an exalted sense of union with all of creation, serenity and a feeling of eternity. At the same time a brilliant light is experienced internally. Its result is a heightened level of creativity, making these "enlightened" ones very practical, self-assured people in everyday, mundane life.

There is, however, another aspect to this experience that is rarely mentioned, namely, the aspect of *Will*. Our everyday life is governed by the will of our self-consciousness. We are not aware of the will that keeps our heart beating or those of the white blood cells that rush to combat foreign intrusions into our body. Neither are we aware of the will that makes trees, insects and grass grow and which makes them compete with other entities on the evolutionary battleground. We sometimes refer to this will as *instinct*.

One of the realisations of cosmic consciousness is a momentary attunement with this universal, subconscious will, or so to say, with the will of God. This realisation never leaves the memory of the person experiencing it. He remains assured that the will of God will henceforth guide his mundane will and shall, when needed, protect him.

In mystical lore it is claimed that the experience of cosmic consciousness is the ultimate aim on the mystical path. It is however, just the beginning on another scale of consciousness.

Development of the Cosmic Master

In this new environment, the enlightened person faces similar difficulties to those of the first amphibians that struggled onto land. Having tasted union with the consciousness of creation and its will, the enlightened one now faces the task of reaching this union voluntarily and on a continual basis; not as a hermit, but immersed in the rigours of daily life. In this striving he becomes more aware and attuned to the will of creation and moves delicately balanced between the will of

the self and the universal will. Gradually he finds himself in partnership with God, creating apparent miracles by blending his human will with that of God.

These miracles follow natural law, albeit mysterious to us. The true Cosmic Master is in development. After long effort, he is able to voluntarily raise his consciousness to a cosmic level and, tuning to the power of the cosmic will, he takes direct part in the processes of creation. It is this ability on the cosmic threshold that makes man unique on the evolutionary scale.

The union with God brings inescapable responsibilities. Although he is raised above the norms and man-made laws of society, and has earned the right to "*do what thou wilt*," he is now constrained by universal law. However, on this borderline he is still influenced by the will of his self in order to survive the rigours of his daily, earthly life. Knowing now what is good (the absence of which is evil), the penalty for disobedience of the cosmic ordinances is hardly imaginable.

The Cosmic Master has survived those tests. His actions are in accordance with the will of God. But by inhabiting a human body he still remains frail to the imperfections of its consciousness and its will. It is the realisation of this duality that engenders the sympathy, if not pity, for struggling humanity.

Our Cosmic Master is part of nature and achieves all according to natural law. He will in all likelihood appear more normal, mundane and boring than most other people. He has no need for

Our Cosmic Master is part of nature and achieves all according to natural law.

worldly excitement. We may only faintly discern such a person. A deeper recognition, however, is only attained if our own consciousness is attuned towards his. But often his consciousness merely rubs off on us in passing, leaving puzzlement, but also a strange, ethereal joy.

The fanciful beliefs in the power of a Master will disappear in the coming years. This enlightened being, acting in accordance with the Will of the Cosmic, still remains hampered by his physical body. Although this body, a part of nature, is in a better condition than most, it still remains subject to the inevitable laws of growth and decay. But the Master, a *Magister Templi*, has such control of his physical body, particularly of its nervous system,



that its conservation beyond the average life-span appears miraculous to others. The Master's body survives as long as the Cosmic intended it to, and its function is not curtailed by the abuses of ordinary mankind.

Cosmic Brotherhood

No reference to Masters can be made without mentioning the *Great White Brotherhood*, or *GWB*. This body is held in awe as the Elders of mankind, omniscient and omnipotent. Like all other creatures, the members of this body do not have a separate existence from us. On the contrary, attaining Cosmic Consciousness has made them more part of nature than anything else. The instinct that pervades all creatures has merged into a conscious realisation in their minds. In the same way that animals (us included) have a communal instinct, their enlightened, or awakened, instinct

has become the *egregore* of the *GWB*, causing them to remain in communion with one another at all times and to act accordingly. Acting against this communal Will results in an automatic severance of the cosmic bond and be "cast from heaven."

Some mystery remains, however. By what mechanism does the soul personality of a Master survive the demise of its earthly vehicle? And how does a Master have access to the impressions of the ancient past, not only of itself, but also of others? One can only surmise that some future science of genetics will answer those questions.

A future science will also give a neurological explanation for the inner light experienced with cosmic consciousness and its transformation of the nervous system to accommodate a higher level of consciousness. The faith in such a science brings an assurance of eternal life and consciousness, and a hope for embattled humanity.

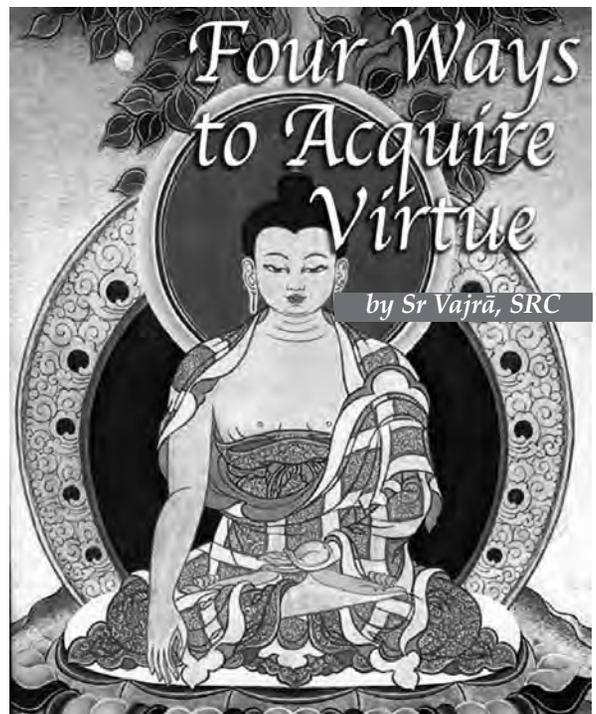
IN FAR OFF DAYS IN INDIA, PEOPLE were much concerned with lucky omens, good luck signs for their welfare and especially with auspicious performances for gaining blessings.

Questioned on such matters, Gautama the Buddha pointed out that the best performance for acquiring blessings was not to keep company with fools but to associate with the wise and to honour those worthy of honour. He also recommended the support of one's parents; the cherishing of one's wife and children; proficiency in handicraft; acquiring profound knowledge; and paying strict attention to social behaviour and speech.

To those prepared for further instruction, Gautama offered the practice known as the *Four Brahma Viharas*, or the Four Divine Abidings, which are:

- Loving kindness
- Compassion
- Gladness
- Equanimity of the mind

Equanimity succeeds when any tendency to resentment or indifference has subsided and the equality in all beings can be seen. Gladness succeeds when the joy for the success of others is shared and aversion and boredom have subsided. Compassion succeeds when cruelty and grief no longer produce sorrow. Loving kindness succeeds when ill-will and hostility



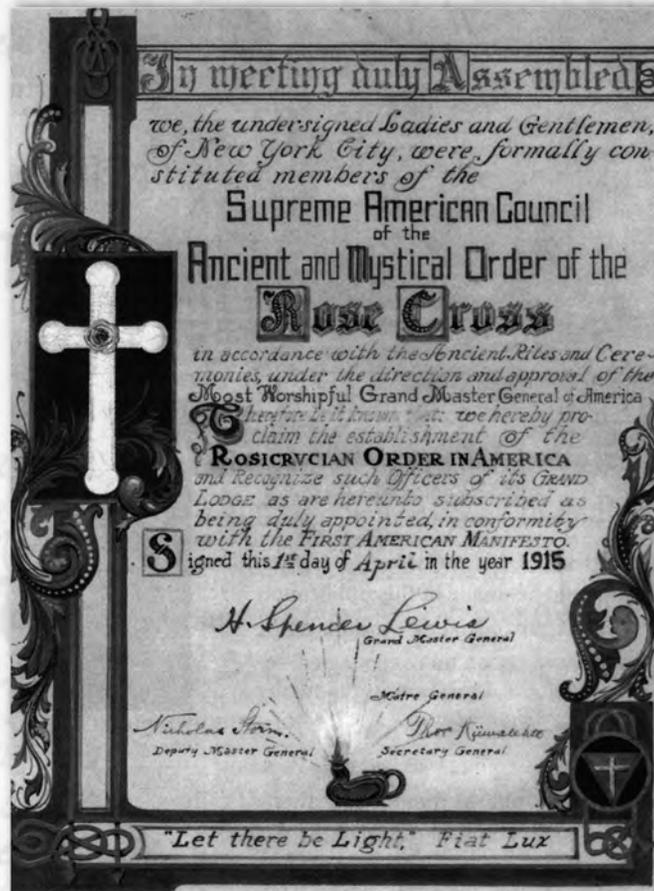
subside and selfish affection and greed no longer masquerade as friends.

Those developing the soul personality will see how the practice of these Four Divine Abidings will bring about the bliss of insight here on the earth plane and will also prepare them for the existence on the cosmic plane of consciousness where the opportunity for divine service to humanity is immeasurable.



Rosicrucian History

From its Origins to the Present



Part 17

The Ancient and Mystical Order Rosae Crucis

by Christian Rebisse, FRC

DURING THE PERIOD FROM THE end of 1909 to 1912, Harvey Spencer Lewis was preparing the resurgence of the Order of the Rose-Cross. He designed its rituals and teachings from documents he had been given in France. He also read every work he could find that directly or indirectly related to Rosicrucianism. He kept a sceptical eye on the several attempts to revive the Rose Cross flourishing at the time, such as the

Societas Rosicruciana in America. This American branch of the S.R.I.A. was, in fact, seeking to become independent of Freemasonry, but after the death in 1909 of its leader, Sylvester Clark Gould, it experienced a time of crisis. The Theosophical Society was itself in difficulty and several of its members attempted to launch into Rosicrucianism with varied success. According to Franz Hartmann (1838-1912), who in 1888 had founded the *Esoteric Rose Cross*, the Theosophist Karl Ludwig von



Graßhoff, alias Max Heindel, established the *Rosicrucian Fellowship* in 1909. Rudolf Steiner, who directed the Swiss and German sections of the Theosophical Society, broke away from Annie Besant, the new head of the Society. In 1913, he created the *Anthroposophical Society*, which he described as a modern metamorphosis of the Rosicrucian path.

Harvey Spencer Lewis was only twenty-nine years old and was preparing for what would be his life's work: the establishment of a Rosicrucian Order independent of Masonry, the Theosophical Society or any other organisation. His professional life was developing: from 1912, he was head of advertising at the American Voltite Company. He also wrote articles like "The Modern School of Science," which appeared in October 1912 in the *American Philomathic Journal*, a magazine of the *American Philomathic Association*. The latter described him as the former President of the *New York Institute for Psychical Research*, "Lecturer at the Columbia Scientific Academy, Metropolitan Institute of Sciences and Vice-President of the Psycho-Legal Society."¹

The Philomathic Society

Harvey Spencer Lewis' connection with the Philomathic Society remains enigmatic. Principally a gathering of scholars, the organisation was one of many associations of researchers that emerged at the beginning of the 19th century. The first Philomathic Society was founded in Paris in December 1788 under the inspiration of Baron Augustin-François de Silvestre, a Mason and agronomist. As André Thomas² points out, it was one of the scholarly societies that continued, in one form or another, the spirit of research that was the privilege of Masonic Lodges before the French Revolution. Philomathic means "friend of knowledge" or "love of learning." Members of the society, or philomaths, had the motto: "Study and Friendship." Their aim was to make their organisation a general meeting place where new knowledge was presented and from where it would spread throughout the world of scholars, "by making an uninterrupted luminous chain of truths and instruction." Inspired by the spirit of the Enlightenment, this society spread significantly to establish correspondence networks in France and many other countries. The greatest French scientists, like Lavoisier, Lamarck, Laplace, Chaptel, Gay-Lussac, Ampère,

Pasteur and Berthelot were all philomaths.

Harvey Spencer Lewis, who frequented American scientific circles, seems to have been in contact with a French philomathic society. His first biography actually mentioned that his work had attracted the attention of European scientists and more particularly Rosicrucians. It states that, as a result, he was elected honorary member of the *Société philomatique de Verdun* (Philomathic Society of Verdun) in France, and that in 1904 he became a member "of the *Franco Ecole R.C.*"³ That same year, he was offered the title of "supreme dignitary" of the Rosicrucian Order. This surprising information, describing the first steps Harvey Spencer Lewis made towards the Rose-Cross, appears to be different to those usually mentioned. They were never again mentioned after 1916. However, in a letter dated 14th May 1926 to François Jollivet-Castelot, president of the *Société alchimique de France* (Alchemical Society of France) and director of *La Rose-Croix* magazine, Lewis stated: "I have been admitted into the Rose-Croix (F.R.C.) and I owe this honour to the kindness of the members of the old College of Rosicrucians in Verdun, France." For his part, Ralph Lewis mentioned, on several occasions, the fact that his father had been a member of the Verdun Philomathic Society. We should add that AMORC was, at times, to use this name when it started its activities in some countries like Mexico, where the Order veiled its existence under the name of *Sociedad Filomática*.

The Martinist Project

While he actively prepared the Rosicrucian Order's revival, Harvey Spencer Lewis was in contact with various personalities in the world of esotericism. During 1913, he corresponded with Eugène Dupré, the secretary of Demétrios Plátonos Semelás. As we have previously seen, the latter, who directed the Martinist "Temple of Essenia" Lodge in Cairo, claimed to have received the inheritance of the Rose-Croix of the Orient⁴ in a monastery on Mount Athos in Greece in 1902. From 1911, he conferred upon some Martinists like Georges Lagrèze, the initiation to the degree of "aspiring R.C."⁵ We don't know if Semelás or Eugène Dupré talked about Rosicrucianism in their correspondence with Harvey Spencer Lewis, since only one letter dated 23rd July 1913 remains extant. The tone used by Eugène Dupré showed that the two were on familiar terms. Martinism was the sole subject of discussion in that correspondence: Dupré pointed





American Philomathic Journal of October 1912.

out to Lewis that he had sent him Martinist rituals via London, as well as a certificate of "S.I." and "Free Initiator" so that he could create a Martinist Lodge in America. That plan, no doubt because of the Great War, was to come to fruition only in 1934, with the help of Victor Blanchard and Georges Lagrèze.

The Visit of an Old Lady

In December 1913, Harvey Spencer Lewis revealed to the members of the New York Institute for Psychical Research his intention of establishing the Rosicrucian Order in America. To that end, he invited them to participate in a meeting that was to take place during the winter months. Using his considerable talents as an illustrator and painter, he designed a richly decorated charter, which officially announced the re-activation of the Order. The meeting gathered twelve people, but no-one was to become involved or sign the charter. In accordance with what had been announced in Toulouse, the Order was not to see the light of day in America until 1915, even though details were becoming clear by the end of 1914.

In the autumn of 1914, May Banks-Stacey, whom he had previously met at the *New York Institute for Psychical Research*, resumed contact with him. Had she recognised him to be the man with whom she should collaborate for the rebirth of Rosicrucianism in America, as she had been told some years previously?⁶ Whatever the case, during a second visit on 25th November 1914, that is, on Harvey Spencer Lewis' birthday, she brought him a magnificent red rose, a small chest and some documents on which he recognised Rosicrucian symbols he had seen in Toulouse in 1909. They decided then to combine their efforts and on 20th December 1914, placed an announcement in the *New York Sunday Herald* inviting persons interested in the Rose-Cross to join with them. In the meantime, they met Thor Kiimalehto, who soon became one of Harvey Spencer Lewis' closest collaborators.

The Birth of AMORC

The first meeting marking the formation of the Ancient Mystical Order Rosae Crucis took place in Harvey Spencer Lewis' office on 80 Fifth Avenue in New York on Monday 8th February 1915 at 8.30pm. It was also called the Rosicrucian Order AMORC to combine, under the one term, the traditional name of the Order and the initials under which it was to be known henceforth. As we can see from his notebook, in which he wrote down various facts concerning the first meetings of the Order,⁷ nine persons were present: his second wife Martha Lewis, May Banks-Stacey, Thor Kiimalehto, Mr Colgen, Mr Loria, Miss Burke, Mr Crossman, Mrs Col. Sears and himself. They constituted the committee responsible for the organisation of the Order.

Following that meeting, Harvey Spencer Lewis and Thor Kiimalehto organised the printing of a document entitled *American Pronunziamento Number One*,⁸ which announced the official beginning of AMORC's activities. Some days later, the *New York Globe* published an article following which Thor Kiimalehto, the secretary of the organisation, was to receive several hundred letters from seekers interested in the Rosy Cross. Seventy-five of those were invited to an information meeting organised for 3rd March 1915, at the Leslie Hotel on West 83rd Street, near West End Avenue. In the end, eighty men and women attended. Among these were several Masons curious about the aims of the Order, and



a certain number of scientists and sceptics. At the conclusion of the meeting, fifty people decided to become members. Other meetings were to follow, held at the Empire Hotel and presided over by Dr Julia Seton.

On Thursday 1st April 1915, about thirty of the most active members met on 7th Avenue in New York, in a location that was to become the first Rosicrucian Lodge of AMORC. During that meeting, May Banks-Stacey solemnly handed Harvey Spencer Lewis the documents she had received during her journey in India. The administrative body of the Order, the Supreme Council, was then formed; this was followed by the election of the Grand Master and Imperator.⁹ According to the wishes expressed by May Banks-Stacey, Harvey Spencer Lewis was unanimously chosen for this position. The assembly then duly signed the illuminated charter, which he had designed during the winter of 1913-1914. The document, dated 1st April 1915, proclaimed the birth of AMORC and the authority of the Supreme Council in America. It is important to point out that while this organisation bore the mark of its founder, it was also the work of many collaborators who assisted him in his first efforts. Among these we can cite: Martha Lewis, Thor Kiimalehto, Alfred E. Saunders, William B. Hodby, George Robert Chambers, Conrad H. Lindstedt, Albert B. Brassard and many others.

The First Rosicrucian Lodge

Harvey Spencer Lewis and his collaborators adopted the 1777 hierarchical structure of the Rosicrucian degrees,¹⁰ and the Imperator himself prepared the teachings of each degree for the members. The first Lodge was set up in premises on 7th Avenue in New York, and had all the necessary requirements for a Rosicrucian Temple. Oriented towards the East where Lewis had painted a fresco representing an Egyptian landscape, it had the symbolic stations at the four cardinal points. Its general décor was inspired by pharaonic architecture. We should point out that *egyptosophia*, introduced into Rosicrucianism and esotericism in the 18th century, found a prime vehicle in the Rosicrucian Order AMORC. In fact, Egyptian symbolism occupied a significant place and it can be said that one of the key personalities of ancient Egypt, Akhenaten, holds a similar role in the Order to that of Hiram in Freemasonry.

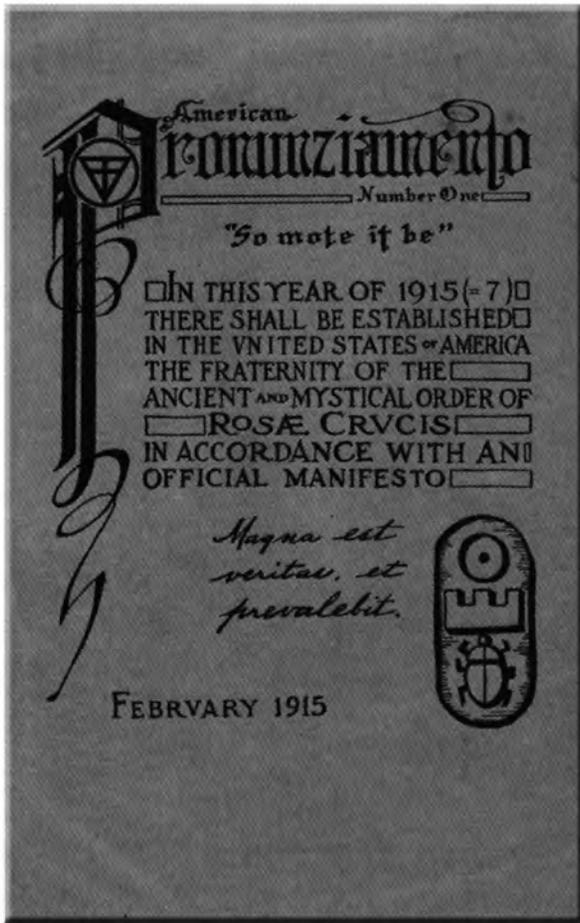
On Thursday 13th May 1915, the first "convocation," as AMORC calls its ritualistic meetings, was convened. All the members received the Order's First Degree initiation. The first to "cross the threshold" was Martha Lewis, wife of the Imperator. The teachings to the members were given in the New York Lodge as reported in the *Rosicrucian Initiation*.

*"Each of the twelve degrees of our order has its initiation night, followed by seven to ten classes, usually two per month, delivered in the Temple. These classes are given by the masters of each lodge, while the fratres and sorors are seated with their notebooks taking notes of signs, symbols and subject matter. The classes consist of a study of laws and explanations, based on ancient teachings continually updated in the light of new discoveries and inventions made by the greatest minds of the world. The classes are held in secret, under a sacred form in tiled lodges (that is: protected and completely closed), so that no-one may learn the secret words being revealed, unless they are truly members and duly initiated."*¹¹

The lessons were soon to be put into writing so they could be studied in other lodges. Later they were to be printed in the form of monographs so that members living in areas too far away to participate in convocations could study them. However, all members had to go through their initiations in a temple. Only those who had been initiated at least into the first degree of the Order in a lodge would, in effect, be considered to be true Rosicrucians.

From the following year, the Order developed to such an extent that it became necessary to create a magazine to inform members about its activities: in January 1916 *The American Rosae Crucis*, the order's first monthly magazine, appeared. It discussed not only Rosicrucian philosophy, but also touched upon subjects as diverse as astrology, ontology, esotericism and symbolism. With a growing number of members, new lodges were formed. On 25th November 1915, the Supreme Council signed a charter for the creation of the "Pennsylvania Lodge" in Pittsburgh. When it was opened in January 1916, no less than eighty members were initiated under the direction of William B. Hodby. Soon other Lodges were created in Philadelphia, Boston, Wilmerding, Altona, Rochester, Harlan and Detroit.





American Pronunziamento Number 1, dated February 1915.

An Alchemical Demonstration

According to an article published in the July 1916 edition of *The American Rosae Crucis*, Harvey Spencer Lewis assembled members of the fourth degree in the Order and officers of the Supreme Grand Lodge on 22nd June 1916, for a special convocation in the New York Lodge. He wanted them to participate in a special mystical ceremony during which he would conduct an experiment in alchemical transmutation. Charles Welton, an editorial representative of the *New York World*, was also invited as a witness. The experiment involved a piece of zinc. After some steps allowing it to be authenticated, Harvey Spencer Lewis placed the metal into a small dish, added various powders to it and placed it on a flame. At the completion of the operation, the assembly confirmed that the zinc had changed, and analysis showed that it had been transformed into gold.

Had the Imperator really achieved a

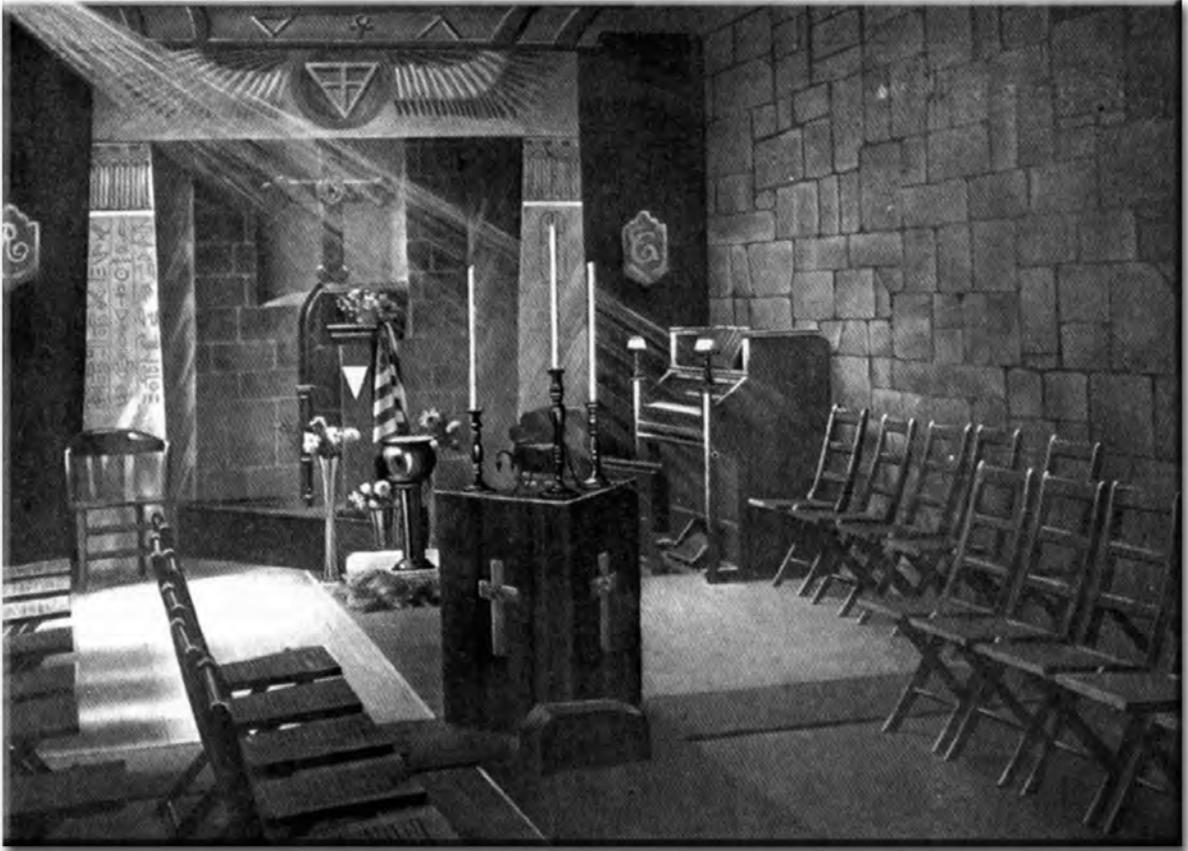
transmutation by the process of an alchemical powder? The scientific procedure used can be neither validated nor invalidated. Whatever the case, he was to say that he was authorised to demonstrate this experiment only once. This alchemical transmutation was to create quite a stir in the American press. The *New York World* reported this strange demonstration in two articles published successively on 28th June and 2nd July 1916. Maria Russak's magazine, *The Channel – An international quarterly of occultism, spiritual philosophy of life, and science of superphysical facts*, also mentioned it in its October-November 1916 issue. Franz Wittemans wrote about this transmutation in his *History of the Rosicrucians*, which was published by Adyar in 1925.

Harvey Spencer Lewis, Freemason

AMORC gathered men and women from all walks of life; consequently, there were also members belonging to the Theosophical Society and the various Masonic branches. Among the closest of collaborators of Harvey Spencer Lewis was Alfred E. Saunders, who was a member of the Masonic "King Solomon" Lodge. He had been a Master Mason since 1896 and held the 33rd and 95th degrees of the Rite of Memphis-Misraïm. He claimed to have been initiated by John Yarker (1833-1913), the Grand Hierophant of Memphis-Misraïm, while he lived in England. He is also said to have been a close friend of Samuel Liddell Mathers, one of the founders of the Golden Dawn. Harvey Spencer Lewis decided to enter Masonry, probably through the influence of Saunders. In 1917, he received initiations into the Apprentice and Fellow Craft degrees at the Normal Lodge No. 523, Masonic Hall, 46 West 24th Street, New York: the lodge to which Saunders belonged.

However, a conflict with Saunders was to put a premature end to Lewis' Masonic life. Having an acute sense of honour, Lewis had just found out that his collaborator had fled England in 1903 following a sex scandal.¹² He decided then to dismiss him. However, the ambitious Saunders did not accept being excluded from the governance of AMORC. From that moment, he spread defamatory stories among members of the Normal Lodge against his former friend in order to prevent his accession to the Master degree. An internal enquiry was to discredit Saunders' statements, which were motivated by jealousy, and the officers of the lodge regretted having





The New York Lodge Room.

allowed themselves to be manipulated in this way. Frank Stromberg, the secretary, thus invited the Imperator to receive the Master degree as soon as he liked. However, Harvey Spencer Lewis, occupied by more important matters, was not to have the time to follow this plan to its conclusion.

The First Rosicrucian Convention

The activities of the Order intensified: meetings, administrative tasks, rituals and initiations followed in succession. The pace was such that at the end of the year, Harvey Spencer Lewis realised that he was no longer going to be able to assume his professional activities, and so he decided to devote himself exclusively to the Rosy Cross.

In spite of significant financial difficulties, the Order grew considerably and in 1917 Rosicrucians organised their first national convention. This event was held between 31st July and 4th August in Pittsburgh, Pennsylvania. On that occasion, the Order's Constitution was

examined and then adopted by the Supreme Council. At the end of this first national gathering Harvey Spencer Lewis was satisfied with the work that had been accomplished and certainly sensed that the Rosicrucian Order had entered a new cycle of activity.

Actually, he thought that the manifestation of the Order was subject to a cycle of activity and dormancy so that it would appear and disappear every 108 years. If the Order had ever possibly operated according to these cycles in the past, it seemed difficult, nevertheless, to prove the accuracy of this. But by theosophical addition, if we reduce this number to its essential value of 9, ($108=1+0+8=9$), it assumes an interesting aspect to the extent that it effectively represents the idea of gestation and cyclical renewal. As Jean Chevalier and Alain Gheerbrant point out, "*nine, being the last of a series of numbers, indicates both an end and a beginning, that is, a transposition on to a new plane. The last of the numbers of the manifested universe, it begins the phase of transmutations. It expresses the end of a cycle, the completion of a*



course, the closure of a loop."¹³ Wasn't this idea of eclipse and return already foreshadowed by the announcement which, according to the *Fama Fraternalitatis*, featured on the door of Christian Rosenkreutz's tomb: "I shall be opened in one hundred and twenty years"?

Footnotes

1. *American Philomathic Journal*, vol. III, October 1912, p.7. The American Philomathic Association had its HQ at 45 West 34th Street, New York City.
2. *La Société philomathique de Paris*, under the leadership of André Thomas, Paris, PUF, 1990
3. *The American Rosae Crucis*, "H. Spencer Lewis, FRC", Vol.1, No.2, February 1916, p.17. On the H. Spencer Lewis business card he used at the time and which noted various positions, it showed the name "Philomathic Society of Verdun, France." This was a branch of the Philomathic Society of the Vosges as recorded in newsletters of the group during the years 1899-1900.
4. An article about this extraordinary character was recently published in *The Pantacle* of the TMO in the Australasian jurisdiction (September 2004). There was another article "Le Pantacle et le Lys" in the French magazine *Pantacle*, No.4, 1996, pp.35-48.
5. During the war years, 1914-1918, Semelás settled in France and became a friend of Papus. Since the *Kabbalistic Order of the Rose-Croix* had gone into dormancy, Papus wanted to replace it with another organisation. The Order was in fact the inner circle of the *Martinist Order*. With the help of Semelás, Papus had the idea of replacing it with the *Order of the Rose-Croix of the Orient*. Papus' death in October 1916 prevented that project from being realised and one of his successors, Victor Blanchard, also tried to make it work.
6. See supra, chapter XVII, "Egypt."
7. H. Spencer Lewis described the first meeting of AMORC in "The Authentic and Complete History of the Ancient and Mystical Order Rosae Crucis", in *The American Rosae Crucis* July 1916, Vol.1, No.7, pp.11-15.
8. Harvey Spencer Lewis sent a copy of this document to the New York Public Library on 19th March 1915, in a small folder entitled: "History of the Rosicrucian Order in America, original documents with annotations by the Grand Master, H. Spencer Lewis, A; D^o, 1915." The folder contained an article published in *The Globe* of 24th February, and the document entitled *American Pronunziamento Number One*. Unfortunately, at an unknown date, large handwritten notes were added to the latter to make a travesty of the meaning. Another copy of the *Pronunziamento* was fortunately kept in AMORC's archives.
9. From the Latin noun *imperator*, which means "he who commands" and from the verb *imperare* meaning "to command" or "to order." The term *Imperator* therefore refers to the one who commands the Order in the sense of assuming the highest responsibilities. From an esoteric point of view, it also suggests the idea of "mastership", or of "mastery of self." The oldest mention of the role of *Imperator* in Rosicrucianism can be found in a book by Sincerus Renatus, *The True and Perfect Preparation of the Philosophical Stone by the Fraternity of the Golden Rose-Cross and the Red Rose*, published in Breslau in 1710.
10. See supra, chapter XI, "The Golden Rosy Cross of the Ancient System."
11. *Rosicrucian Initiation, A Sealed Book of Instructions for Neophyte Initiates*, the first information brochure published by AMORC, "The Temple Lectures", New York, 1917, p.16.
12. On this point, see the article from the *Birmingham Daily Post* dated 15th July 1903, p.3, which reported that Alfred E. Saunders was condemned to pay a pension to a young twenty-year old woman, the daughter of one of his friends, who bore him a child.
13. Jean Chevalier and Alain Geerbrant: *Dictionnaire des symboles, mythes, rêves, coutumes, gestes, figures, couleurs, nombres*. Paris, Robert Laffont, coll. "Bouquins", 1990, p.665



Alfred E. Saunders



AT THE END OF A LONG NIGHT, I ENJOY SEARCHING for comets towards the east, where the dawn is about to brighten the sky. It is during those moments that the sublime peace of the night sky is most apparent to me. It is a real peace, for space is so vast and so quiet and so empty.

David Levy
Astronomer





HIDDEN INFLUENCES

by Robert Daniels, FRC

THE WAY OF LIFE WHICH EACH of us has chosen is the result of many influences. Not only has our present environment and the influence of our friends and relatives contributed much to what we are, but our personality and character have been influenced by our past. The experiences of other lives have also helped to make us what we are.

Perhaps the most dominant influence upon each of us comes through our own thoughts. It is little realised why this is so, but it is certain that each of our daily thoughts, particularly those that have an emotional influence, has conditioned our state of awareness and outlook on life.

The person who is cheerful, happy, sympathetic and kind, and outgoing and helpful to others, did not become so by chance. Who he is and his reactions to daily events are the result of many years of experiences which have conditioned his outlook in a most positive way. But most of all, his positive and cheerful outlook is the result of an inner harmony which he has consciously or unconsciously brought about by attuning periodically with the divine nature of his being.

Value of Attunement

The practice of attunement with the inner self, whether deliberately through meditation

or merely instinctively, results in a notably remarkable influence upon the character and personality. The outflow or contact of the divine and spiritual influences of the inner self to our objective thinking and state of awareness is very strong and positive, and results in a cheerful and constructive disposition. It makes us smile and laugh more easily.

The mind becomes more creative because we are imbued with intuitive ideas about solving all kinds of problems. Most of all, attunement gives a tremendous sense of confidence and faith, even an optimism beyond reason. There is a great feeling of peace and inner satisfaction together with a strong desire to be more actively engaged in living life more fully and creatively.

Well-attuned people become leaders in both community and business life. They feel a persistent inner desire to achieve and use the blessings of the creative forces coursing through them to serve some useful purpose. The world is what it is today primarily because there were people so imbued with the light of the Cosmic working through them that they became leaders of humanity and created organisations to carry their wishes through to fruition.

Nevertheless, such influences coming from the Cosmic can still be used for selfish and negative purposes. All the more reason why everybody, and Rosicrucians in particular,



should use the abilities and techniques they have developed for positive and constructive ends.

The influences of hidden beneficent forces working through one's personality do not necessarily turn one into a mystically accomplished person in every life on earth. Instead, there may be other achievements in business or political life which the personality needs in order to balance its expression. There is often a need to balance idealism, that most people can reach intellectually, with the practical necessities of life that far fewer can master.

There are occasions in each cycle when we must fulfil our obligations to mankind and work in areas where our insights and creative achievements are needed most. Think how much

good you can do when you place your heart and mind in communion with the great mass of humanity and feel within where their needs are greatest. Where you feel the strongest need in your own soul is where your thoughts should be focused. By so doing, you will be surprised at the plethora of opportunities for doing good that suddenly appear.

The way of life of those who are sensitive and sympathetic to the needs of others is to focus the inner spiritual awareness of positive vitalised thoughts to areas of great need. By doing this, a new way of life and a greater flow of divine consciousness will be expressed in our consciousness. Our daily outlook will blossom into a cheerful, loving disposition which will be a great blessing to many.

The Snowflake

by Ella Wheeler Wilcox, SRC

*All sheltered by the mother-cloud
The little flake looked down;
It saw the city's seething crowd,
It saw the shining town.*

*'How fair and far those steeples rise
To greet us, mother dear!
It is so lovely in the skies,
Why do we linger here?*

*'The north wind says the merry earth
Is full of life and flow;
I long to mingle with its mirth -
O mother! Let us go.'*

*The mother-cloud reached out her arm.
'O little flake,' quoth she,
'The earth is full of sin and harm,
Bide here, bide here, with me.'*

*But when the pale cloud-mother slept,
The north wind whispered, 'Fly!'
And from her couch the snowflake crept
And tiptoed down the sky.*

*Before the Winter's sun his fleet
Brief journey made that day,
All soiled and blackened in the street
The little snowflake lay.*



*We must seek a God in whom we can
participate in one way or another,
so that by participating, each of us
may receive being and life.*

Hesychasm

The Search for the Uncreated Light

Part 1

by Pensator

IN JUNE 1341, IN CONSTANTINOPLE, the Byzantine Emperor Andronikos III Palaiologos presided over a council of argumentative bishops. The main point of their argument was the orthodoxy or heterodoxy of certain monks, especially on Mount Athos, who were Hesychasts. They claimed to practise a method of prayer and contemplation

which, in condition of *hesychia* or stillness, could induce an awareness, however temporary, of the divine light of the Metamorphosis or Transfiguration.

Eisodos

The Byzantine Empire was a continuation of the Roman Empire. Its citizens called themselves



Rhomaioi or Romans, even though they spoke Greek, The Byzantine emperor was the emperor of the Romans and Constantinople, the capital

Constantinople had been a centre of civilisation and culture for a thousand years when the Hesychast controversy broke out.

of the Empire, was also called New Rome. The state religion was what we presently call Greek Orthodox Christianity. Listening to the sonorous chants of the Greek Orthodox liturgy can transport even the most hardened heart to a mystical realm of enchantment.

The story is told that when the nascent Russian state based in Kiev was hunting around for a state religion, Grand Prince Vladimir sent delegations to examine the various religions on offer at the time. The delegation that went to Constantinople was taken to watch the liturgy in St. Sophia and reported back *"we knew not whether we were in heaven or on earth. For on earth there is no such splendour or such beauty, and we are at a loss how to describe it. We know only that God dwells there among men."* The Byzantines believed that they were God's chosen people, and Constantinople, with its Sacred Palace, its myriad glittering churches and monasteries, had been a centre of civilisation and culture for a thousand years when the Hesychast controversy broke out.

The Byzantine Empire was a more civilised community than Western Europe. The men who ran the empire, whether competent soldiers or not, were generally literate connoisseurs, and often scholars and theologians in their own right. The ruling class in the West however, had little talent except for war. I remember vividly my own astonishment at hearing Byzantine music of this period. While court musicians of Western Europe concentrated on plainchant, in the imperial court and literary salons of the Byzantine Empire there was

already relatively sophisticated orchestral music. For various reasons, by the 13th century the empire was in decline, and this prompted a cultural outpouring that became known as the "Palaiologan Renaissance" named after the last ruling dynasty. In the middle 1350s, the dying Empire saw a faint gleam of hope for itself. The religious controversy which tore the Orthodox Church apart, ended in 1351 with the victory of the Hesychasts, whose mystical doctrines went on to become part of mainstream Orthodoxy.

The Holy Mountain

The dispute over Hesychasm began in Thessalonika, at that time the second city of the empire and currently the second city of Greece. Gregory Palamas, the best-known proponent of Hesychasm, was born in 1296 CE in Constantinople. His parents were aristocrats from Asia Minor, but repeated Turkish invasions had forced them to flee to Constantinople, where his father became a respected member of the Senate. Gregory received the best of traditional education. Though Gregory's



Medieval Constantinople.



father had died when he was still young, the emperor Andronikos II promised him an important career in government, and Gregory seemed destined to pursue it.

In 1316 however, Gregory was encouraged to take up the monastic life, and despite the pleadings of the emperor, he decided to become a monk. As the eldest son, he was responsible for his whole family, including a large number of servants. So he persuaded his mother, brothers and sisters, and many of the household staff, to enter the monastic community as well. Most joined monasteries in Constantinople, but Gregory and his brothers set out for Mount Athos, the Holy Mountain, the centre of monasticism on a rocky peninsula near Thessalonika, which had been granted independence from imperial control by Andronikos II in 1312.

Gregory lived near the monastery of Vatopedi for three years before moving on to the Great Lavra, the religious centre of Mount Athos.

His public life began when he decided to undertake a pilgrimage to the Holy Land and Sinai. Although the crusaders had been pushed out of the eastern Mediterranean, Muslim rulers were reasonably tolerant of Christian pilgrims, and it has been suggested that Muslim Sufi practices had an influence on those of the Hesychasts. However, unable to take his plans to fruition, he ended up in Thessalonika where he was consecrated a priest. He founded a small hermitage in nearby Berrhoea, where he stayed for five years, before returning to Mount Athos in 1331 because of Serbian raids in the neighbourhood of Berrhoea that had disrupted monastic life.

He withdrew to the hermitage of St. Sabbas high above the Great Lavra but was soon appointed abbot of the large monastery of Esphigmenou. Within a year however, he had returned to St. Sabbas. But the peaceful monastic life did not last and soon he was faced by two series of events, one theological and the other political. Palamas was the leading exponent of the doctrine of Hesychasm. He composed a *Tomos* or declaration, approved and signed by most of the leading monks on Mount Athos, which condemned one Barlaam of Calabria and his sympathisers.



Esphigmenou Monastery

Barlaam of Calabria

Barlaam of Calabria, of Greek descent from Southern Italy, came to Constantinople in 1341 and won renown as a philosopher. John Kantakuzenos, the *Megas Domestikos* or Commander-in-Chief of the Army of Emperor Andronikos III, appointed him to a chair in the imperial university. A humanist and perhaps also a nominalist in his philosophy and theology, Barlaam quickly came to be known throughout the capital, and was well respected at court. He was given diplomatic missions to the papal court in Avignon, and he wrote commentaries on a variety of religious texts. Though wholly loyal to orthodox Christianity, Barlaam was deeply impressed by the secular humanism of the emerging Italian Renaissance. Philosophically, his belief in the transcendence of God led him to deny the possibility of knowledge of God, which was the aim of the Hesychasts, and he found himself repelled by their practices, which promised such knowledge. He argued that meditation was useless and that whatever one could know of things divine had to come from a study of Nature.

Hesychasm and Neoplatonism

The philosophy of Neoplatonism had made a contribution to the dogma of Hesychasm. The Hesychast doctrine of the uncreated light, flowing



from God and uniting man with him, created a controversy that was, in some respects, a contest between Platonists and Aristotelians.

Hesychasm was founded upon the theory of mystical contemplation that had affinities with the contemporary mysticism of Meister Eckhart and Johannes Tauler in Germany. Certain monks of Mount Athos claimed to have found a method of prayer and contemplation that enabled them, after long practice, to achieve unity with God and to see the uncreated light of the Transfiguration on Mount Tabor, as reported in the Bible. They were ridiculed by many Greek theologians including Barlaam, who equated them with the Bogomils, the Balkan version of the Cathars. Others like Nikephoros Gregoras and Demetrios Kydones

gift of the Holy Spirit, which is a mysterious light, transforms into divine light those who have attained it; and not only fills them with eternal light, "but also grants them a knowledge and a life

To Palamas, vision and union with God are two things that offer mankind existential knowledge of God.

appropriate to God." In this state we can possess knowledge of God. In reply to Barlaam's teaching that God is known by the greatest contemplators, namely, the philosophers, and that knowledge of God is transmitted "by noetic illumination is by no means true", Palamas declared: "God makes Himself known not only through all that is but also through what is not, through transcendence, that is, through uncreated things, and also through an eternal light that transcends all beings." This knowledge, he says, is offered today as a kind of pledge to those who are worthy of it. Thus anyone who ignores and disregards the vision of God, which offers true knowledge, is in reality ignorant of God.

Palamas seriously pursued the methods of meditation cultivated by the great expounders of Hesychasm, including St. Symeon the New Theologian (949-1022). His standpoint became that of Palamas, who, like the saint, preferred a life of retirement and contemplation. But again as with St. Symeon, a combination of historical circumstances compelled Palamas to speak out for what he believed was the quintessence of Christianity. He gave a systematic account of St. Symeon's convictions and made them the central plank of Eastern Orthodoxy.

In part two the conflict generated by these two opposing beliefs of Barlaam and Palamas and its final outcome will be discussed...



Icon of St Gregory Palamas.

thought that the Hesychasts were heretics. But Gregory Palamas, by now the Archbishop of Thessalonika, supported the Hesychast monks with an argument postulating a distinction between God's essence, which remains unknowable, and his energies, or, what we might today term "aura," which can be directly experienced by created beings.

To Palamas, vision and union with God are two things that offer mankind existential knowledge of God; with these we can possess real knowledge of God. He stated that the deifying

Bibliography

A Biographical Dictionary of the Byzantine Empire by Donald M. Nicol - ISBN: 1-85264-048-0.

Byzantium by Deno John Geanakoplos - ISBN: 0-226-28461-1.

Byzantium, An Introduction by Philip Whitting - ISBN: 0-631-12490-X.

History of the Byzantine State by George Ostrogorsky - ISBN: 0-631-12782-8.

Imperial Twilight by Constance Head - ISBN: 0-88229-368-0.

St. Gregory Palamas and Orthodox Spirituality by John Meyendorff - ISBN: 0-913836-11-7.

The Last Centuries of Byzantium by Donald M. Nicol - ISBN: 0-246-10559-3.

The Reluctant Emperor by Donald M. Nicol - ISBN: 0-521-55256-7.



A Lesson for a Rose

by Affectator



ONE BEAUTIFUL SPRING DAY A red rose blossomed in a forest. Many kinds of trees and plants grew there. As the rose looked around, a pine tree nearby said, "What a beautiful flower. I wish I was that lovely." Another tree said, "Dear pine, do not be sad, we can not have everything."

The rose turned its head and remarked, "It seems that I am the most beautiful plant in this forest." A sunflower raised its yellow head and asked, "Why do you say that? In this forest there are many beautiful plants. You are just one of them." The red rose replied, "I see everyone looking at me and admiring me."

Then the rose looked at a cactus and said, "Look at that ugly plant full of thorns!" The pine tree said, "Red rose, what kind of talk is this? Who can say what beauty is? You have thorns too." The proud red rose looked angrily at the pine and said, "I thought you had good taste! You do not know what beauty is at all. You can not compare my thorns to that of the cactus." "What a proud flower", thought the trees.

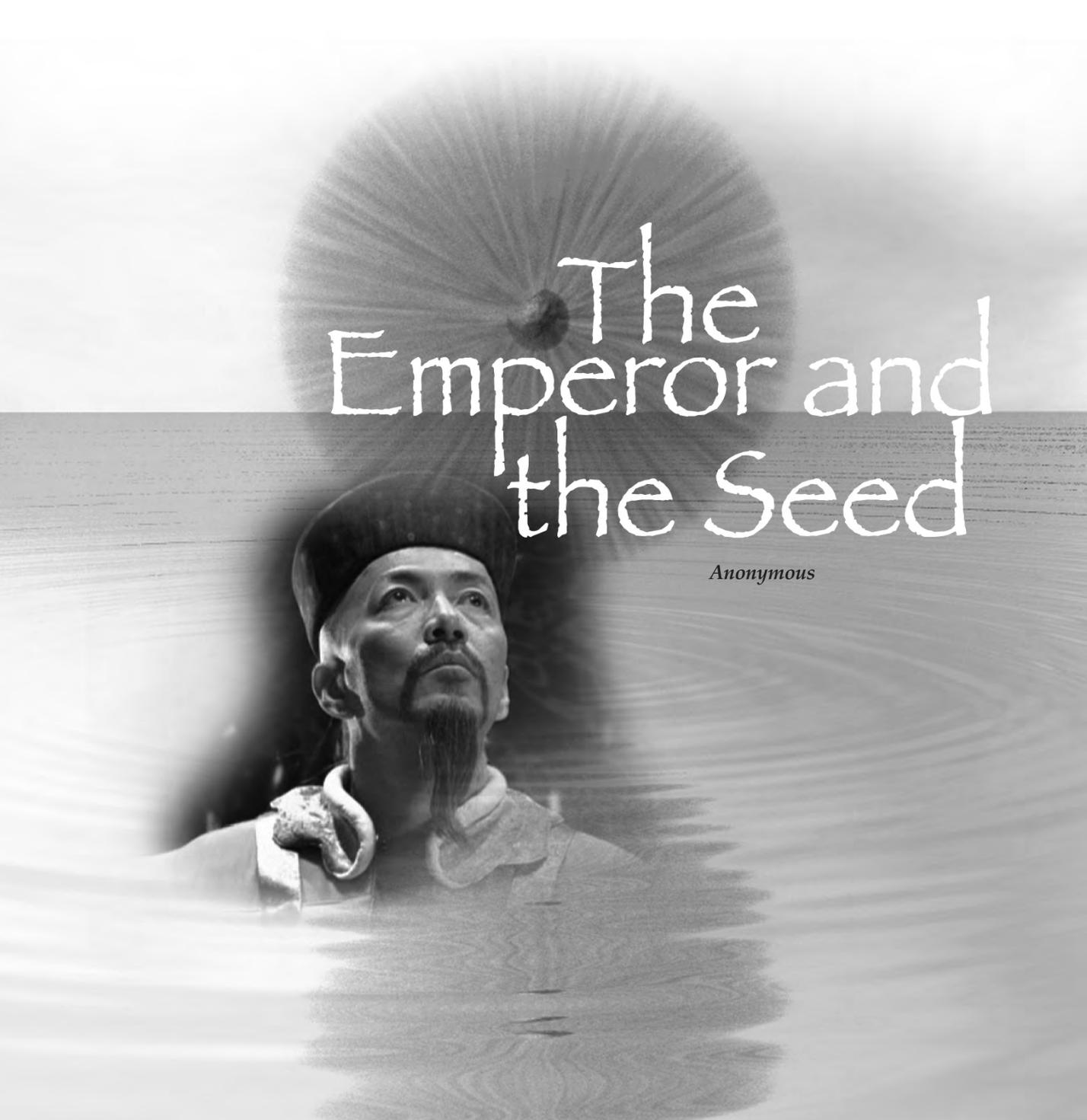
The rose tried to move its roots away from the cactus, but it could not move. As the days passed, the red rose would look at the cactus and say insulting things, like: "This plant is useless?

How sorry I am to be his neighbour." But the cactus never got upset and even tried to advise the rose, saying, "God did not create any form of life without a purpose."

Spring passed, and the weather became very warm. Life became difficult in the forest, as the plants and animals needed water and no rain fell. The red rose began to wilt. One day the rose saw sparrows stick their beaks into the cactus and then fly away, refreshed. This was puzzling, and the red rose asked the pine tree what the birds were doing. The pine tree explained that the birds got water from the cactus. "Does it not hurt when they make holes?" asked the rose. "Yes, but the cactus does not like to see any birds suffer," replied the pine. The rose opened its eyes in wonder and said, "The cactus has water?" "Yes you can also drink from it. The sparrow can bring water to you if you ask the cactus for help."

The red rose felt too ashamed of its past words and behaviour to ask for water from the cactus, but then it finally did ask the cactus for help. The cactus kindly agreed and the birds filled their beaks with water and watered the rose's roots. Thus the rose learned a lesson and never judged anyone by their appearance again.





The Emperor and the Seed

Anonymous

AN EMPEROR IN THE FAR EAST WAS growing old and knew it was time to choose his successor. Instead of choosing one of his assistants or his children, he decided something different. He called many young people in the kingdom together one day. He said, *"It is time for me to step down and choose the next emperor. I have decided to choose one of you."*

They were shocked! But the emperor

continued. *"I am going to give each one of you a seed today, one very special seed. I want you to plant the seed, water it and come back here after one year from today with what you have grown from this one seed. I will then judge the plants that you bring, and the one I choose will be the next emperor!"*

One boy named Ling was there that day and he, like the others, received a seed. He went home and excitedly told his mother the story. She helped him get a pot and planting soil, and he



planted the seed and watered it carefully. Every day he would water it and watch to see if it had grown. After about three weeks, some of the other youths began to talk about their seeds and the plants that were beginning to grow.

Ling kept checking his seed, but nothing ever grew. 3 weeks, 4 weeks, 5 weeks went by; still nothing. By now, all the others were talking enthusiastically about their plants but Ling didn't have a plant at all and he felt like a failure. Six months went by and still nothing in Ling's pot. He just knew he had killed his seed. Everyone else had trees and tall plants, but he had nothing. Ling didn't say anything to his friends, however. He just kept waiting for his seed to grow.

A year finally went by and all the youths of the kingdom brought their plants to the emperor for inspection. Ling told his mother that he wasn't going to take an empty pot. But being honest about what happened, and although sick to his stomach, he knew his mother was right; he took his empty pot to the palace. When Ling arrived, he was amazed at the variety of plants grown by the other youths. They were beautiful in all shapes and sizes. Ling put his empty pot on the floor and many of the others laughed at him. A few felt sorry for him and just said, "You tried your best."



When the emperor arrived, he surveyed the room and greeted the young people. Ling just tried to hide in the back. "What great plants, trees and flowers you have grown," said the emperor. "Today, one of you will be appointed the next emperor!" All of a sudden, the emperor spotted Ling at the back of the room with his empty pot. He ordered his guards to bring him to the front. Ling was terrified.

"The emperor knows I'm a failure! Maybe he will have me killed!"

When Ling got to the front, the Emperor asked his name. "My name is Ling," he replied. The rest were laughing and making fun of him. The emperor asked everyone to quiet down. He looked at Ling, and then announced to the crowd, "Behold your new emperor! His name is Ling!" Ling couldn't believe it. Ling couldn't even grow his

seed. How could he be the new emperor?

Then the emperor said, "One year ago today, I gave everyone here a seed. I told you to take the seed, plant it, water it, and bring it back to me today. The truth was that I gave you all boiled seeds, which would not grow. All of you, except Ling, have brought me trees and plants and flowers. When you found that the seed would not grow, you substituted another seed for the one I gave you. Ling was the only one with the courage and honesty to bring me a pot with my seed in it. Therefore, he is the one who will be the new emperor!"

- If you plant honesty, you will reap trust.
- If you plant goodness, you will reap friends.
- If you plant humility, you will reap greatness.
- If you plant perseverance, you will reap victory.
- If you plant consideration, you will reap harmony.
- If you plant hard work, you will reap success.
- If you plant forgiveness, you will reap reconciliation.
- If you plant openness, you will reap intimacy.
- If you plant patience, you will reap improvements.
- If you plant faith, you will reap miracles.
- If you plant dishonesty, you will reap distrust.
- If you plant selfishness, you will reap loneliness.
- If you plant pride, you will reap destruction.
- If you plant envy, you will reap trouble.
- If you plant laziness, you will reap stagnation.
- If you plant bitterness, you will reap isolation.
- If you plant greed, you will reap loss.
- If you plant gossip, you will reap enemies.
- If you plant worries, you will reap wrinkles.
- If you plant sin, you will reap guilt.

So, be careful what you plant now. It will determine what you will reap tomorrow. The seeds you scatter will make life worse or better, your life or the ones who will come after. Yes, someday, you will enjoy the fruits of your honesty and integrity, or you will pay for the selfish choices you plant today.





Karma In Reincarnation

by J L Whitton, FRC

Reincarnation, karma and metaphysical healing are theories of great interest for many people. The following research, conducted by a member of AMORC's International Research Council, explores these theories through the visualisation techniques of hypnosis. While age regression techniques are supportive of the theory of reincarnation, no claims are made that this proves reincarnation.

Dr. Joel L Whitton, a fellow of the Royal College of Physicians and Surgeons and a Research Fellow of Neuro-physiology and Psychiatry, Clarks Institutes of Psychiatry, University of Toronto, published research that has spanned from computer models of personality and neuro-physiological substrates of thinking to research in the psychology of psychokinesis, reincarnation and biorhythms.

THE THEORY OF REINCARNATION states that some "non-material" part of us, often referred to as "the soul," enters the physical body at birth with the first breath of air, and at the death of that body this individual soul separates from the body in order to enter some other body of sorts through which it can express

itself. With transmigration, that body could be any sort of creature, even an insect though with reincarnation, this is generally accepted as being another human or human-like body.

The cycle repeats itself over and over. In its cycles of incarnation the soul acquires a personality, which is a composite from the many experiences and characters it had while incarnate.



The soul personality acquires debts, good and bad, as a consequence of its actions while incarnate, and these debts (usually referred to as Karma) are accordingly received or discharged in subsequent life experiences. Karma is an impersonal law of cause and effect, much like Isaac Newton's third law of motion: "for every action, there is an equal and opposite reaction." But the precise manner in which karma operates is for most people only dimly understood. Suffice it to say that the law of karma

Memories acquired during and between incarnations may not be understandable by our objective mind except through symbols.

is not a blind, impersonal law like Newton's third law of motion. It is a law with intelligence and heart, for it invariably waits for the most propitious moments to mete out its lessons and deliver the corresponding consequences from past actions. The intention of this law is not to punish or reward, but only to assist the evolving soul personality to advance.

The soul personality, as a composite of past experiences and characters, also appears to retain specific memories and character styles from the past. Memories acquired in its earthly experiences and the various planes between incarnations may not be understandable by our objective mind except through symbols. The objective mind and character residing in the brain has assigned dimensionality to our earth experiences, but has no schemata for realising memories from the soul personality except in a symbolic and intuitive way.

Hypnosis and Multiple Personalities

The induction of multiple personalities in a deeply hypnotised subject is a well-recognised phenomenon. Seven percent of volunteer subjects are able to create secondary personalities under hypnosis, and such subjects are psychologically healthier and freer to adapt creatively to hypnotic suggestions than hypnotic subjects less able to dissociate ego functions. That in certain subjects these *sub-identities* may be integrations of unconscious memories of suspected past lives is a matter of fierce controversy, but it has to some extent been tested empirically. In certain case histories, personalities have demonstrated knowledge and skill (for example, of a foreign

language) which were not known to the hypnotic subject in the objective state of consciousness. Such is then interpreted as being evidence for the existence of reincarnation.

The requirement that no one else now alive also knows the knowledge seems to beg the question of ancillary mechanisms such as telepathy and clairvoyance. If clairvoyance exists as a valid mechanism to see the future and to know what the experimenter will find if he attempts to verify hypnotically produced facts, why not a parallel mechanism to see the past psychically? In such cases, the condition that no one alive or once living knows or has known a given item of knowledge is clearly an unreasonable situation. It is surely sufficient for the hypnotic subject not to know, itself a formidable state to prove.

Due to the bias from cultural materialism and religious creeds, it is difficult for some people to be rational about reincarnation theory. Immense resistance is mobilised against any theory that threatens to revise a culture's foundation, especially if it is tightly bound up with a religious belief system.

The technique of regressive hypnosis and its precautions as employed in these experiments have been exhaustively described in academic journals. Hypnosis is a research instrument for studying mental disorders, mental processes and memory. Hypnosis is regarded as a phenomenon of unconscious mental functioning which involves, among other things, the learning of a cognitive skill in which one improves one's capacity for directing the functions of thinking and memory. Regressive hypnosis involves the imparting of active suggestions for age regression to a hypnotisable subject.

These suggestions permit the subject to experience and recount early childhood memories and what are often regarded as memories from past lives. The hypnotist must be a physician trained in the intricacies of unconscious mental functioning to avoid possible deleterious effects resulting from the intrusion of previously forgotten material into consciousness. It is the reality of this danger—well known to medical psychology that justifies the traditional warnings against stage hypnotism or any other frivolous use of hypnosis.

Case Report

The subject for this report was a man in his late



thirties who had previously studied the theory of karma and reincarnation. During the research study of his "memories" of past lives, of the personality identities studied in-depth, two of these personalities seemed able to speak or write fragments of languages that the subject had neither known nor studied within the present lifetime. The languages involved were *Norsk*, the language of the Vikings, and *Sassanid Pahlavi*, the ancient language of Iran. The occurrence and verification of these languages obtained during the hypnotic procedure was taken as support for the validity of the remembered past lives.

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

Memories Reported

As the investigation unfolded, the subject reported memories of several previous lives on Earth. Going back in sequence, his lives were:

1. A young boy named Bradley who lived in the north-eastern section of the United States and died in childhood from chickenpox around the turn of 20th century.
2. A young man named Henry, who died in battle in the early days of the American Civil War.
3. A minor nobleman in France called Philippe, who was executed during the French Revolution.
4. A dock worker, Harry, happy in his roughness, who lived in the early days of Elizabethan England.
5. A Viking warrior called Thor, who spoke Norsk, around 1000 CE.
6. A young Persian priest called Xando who lived around 625 CE and wrote in Sassanid Pahlavi, the then-current language
7. A young lad called Simeon, who lived in a Hebrew village in the eastern Mediterranean area, around 800 BCE; and also several other earlier lives that were not immediately important.

The subject's sister in his present life was Henry's sister in the southern United States prior to the Civil War. This sister was also an acquaintance

of Harry and Thor, the mother of Xando, and the wife of Simeon.

Nineteenth-century Henry was born into a land-owning family in the state of Virginia, attended a military academy and during the American Civil War was an officer in the Confederate Army. His sister was several years older. When Henry was about twelve years old, his sister committed an indiscretion that Henry knew about. He promised his sister never to reveal it to

At a certain moment while praying he was surrounded by a brilliant light and became aware of a higher presence communicating with him.

anyone. Later, his sister became engaged to marry a man whom Henry did not like. To rid himself of this man, Henry told him his sister's secret. Soon the secret was community gossip and his sister, in grave disgrace, was forced to leave home and later committed suicide. Henry was remorseful, but it was too late and the events of war soon ended his life.

One hundred years later, again as brother and sister during the subject's present lifetime, an interesting sequence of events occurred. When his sister was forty years of age she developed a tumour that was found from laboratory tests to be malignant and advanced. At the time, her surgeons were not hopeful about her survival even with removal of the tumour. On the evening prior to the planned surgery, the subject was attending a symphony concert to escape the grief and mental torment of losing his sister whom he loved dearly.

At a certain moment while praying and offering his life to God in exchange for hers, he was surrounded by a brilliant light and became aware of a higher presence communicating with him. He looked around, but no one else appeared to perceive the light. Then he realised with an inner certainty that his sister would be all right. In the morning, the surgery was performed, but the tumour had completely shrunk and nothing malignant could be found. A cosmic healing had occurred, successfully petitioned, so it seems, by her brother's sincerity.

A year later, just prior to the regression experiment, the subject was stricken with a liver and kidney disease. He began to believe that God



was now making the exchange of his life for his sister's. Medical treatments failed and he was declared terminally ill. He feared death. At this point he volunteered for hypnotic regression.

Following the regression study, the investigator and subject paused to reflect upon and interpret what had happened. Without prompting, the subject concluded that his treacherous disloyalty and ultimate responsibility for his former sister's suicide had become a karmic debt that he morally believed needed to be compensated for, in this case with his own life. He felt he had paid his debt by successfully petitioning the Cosmic to intervene in his present sister's fatal illness, though he had offered his own life in return. In order to fulfil the subconscious conviction that he now had to lose his life in order to compensate for her former suicide, he had unconsciously created a life-threatening condition in his body enabling his death to occur as promised. The realisation was a profound

relief and he accepted his imminent death sadly though with gratitude for the understanding he had gained of the circumstances leading up to the present.

The subject left the doctor's surgery with a full acceptance that his life would soon end. But the love and bond that already existed between him and his sister strengthened over the next few days and he experienced a bond of peace and harmony with her that he had never felt with anyone before. Mysteriously he started recovering against all the laws of medicine, and after only a few weeks, he had made a complete recovery.

While this case does not prove reincarnation, it does illustrate the theories of karma and reincarnation, and also serves to illustrate the profound effect that our own beliefs can have on our health and wellbeing. As the well-worn saying goes, we are what we eat. But much more importantly, we are what we think!

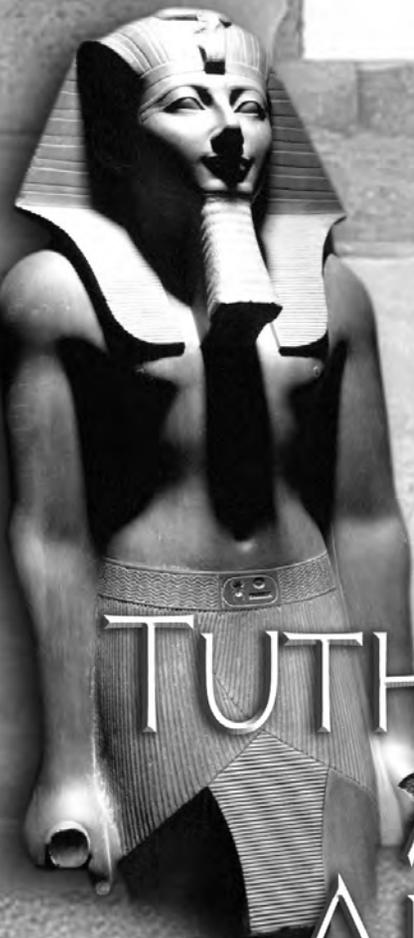
Credo of the Peaceful Traveller

Grateful for the opportunity to travel and experience the world and because peace begins with the individual, I affirm my personal responsibility and commitment to:

- Journey with an open mind and a gentle heart.
- Accept with grace and gratitude the diversity I encounter.
- Revere and protect the natural environment which sustains all life.
- Appreciate all cultures I discover.
- Respect and thank my hosts for their welcome.
- Offer my hand in friendship to everyone I meet.
- Support travel services that share these views and act upon them, and
- By my spirit, words and actions, encourage others to travel the world in peace.

Credo of the *International Institute for Peace through Tourism*





TUTHMOSIS III AND THE AKH MENU

by Bill Anderson, FRC

HAVE VISITED EGYPT TWICE NOW, and each time I arrived at Luxor, it felt like a home coming. The sight of the west bank, with the sun shining on the honey-coloured cliffs beneath the pyramid-shaped Mountain of Silence enthralled me.

There are two places there to which I found

myself attracted by a sense of power that still exudes from the very stones themselves. One is on the west bank of the Nile at the *Mortuary Temple of Rameses III at Medinet Habu*. The other, more powerful feeling comes from the great *Temple of Amun at Karnak*. This huge, sacred enclosure could literally take days to examine. As a tourist, I have of course taken the usual guided tours through



the complex, stood in the middle of the Hypostyle Hall and marvelled at the size of the columns. And from the unaccompanied quiet moments I have spent in this ancient place, wandering from place to place, I have been overwhelmed by the mastery of architecture, engineering and concept that lay behind the creation of this, the most sacred site of ancient Egypt. What refined wonder lies behind this great achievement?

On one occasion especially, I remember leaving the tour party and wandering off by myself to drink in the atmosphere of the place. As I entered the Hypostyle Hall from the side entrance, I was surprised to find that I couldn't see the group. They were still there in the centre of the hall, but the columns do not stand in exact rows as the plans would have you believe. And stranger still, I could not hear a sound, the guide of the group was still speaking, but I could hear nothing, just a silence.

The Marvel that was the 18th Dynasty

The 18th dynasty was an exceptionally creative period in Egyptian history. The dynasty itself originated in Thebes, modern-day Luxor, and included such famous rulers as Queen Hatshepsut, Amunhotep III, the father of Akhenaten, under

The 18th dynasty was an exceptionally creative period in Egyptian history.

whom Egypt reached an apex of culture and sophistication, Akhenaten himself, Tutankhamun, and the subject of this article: Tuthmosis III.

Tuthmosis was the scion of a powerful family that had provided Egypt with at least two dynasties. The 17th had culminated in Pharaoh Kamose who started the expulsion of the hated foreign rulers, the Hyksos, from Egyptian soil. Upon his death, this was continued by his brother Ahmose, the founder of the 18th dynasty. His son and daughter Amunhotep I and Ahmes Nefertari were deified in later times. The next king Tuthmosis I was also a great warrior who spread Egyptian influence far into the Middle East. He was succeeded by Tuthmosis II who was married to his half-sister Hatshepsut.

Tuthmosis III was the son of Tuthmosis II. His mother had only been a secondary wife called Iset (Isis). As a prince, he was only one-quarter



royal. Tuthmosis II and Hatshepsut, his half-sister and Great Royal Wife, had only one known child, a daughter named Nefrure, the half-sister of Tuthmosis III. She was probably about two or three years older than him.

Tuthmosis II died after a reign of about 14 years. Prince Tuthmosis was at the time possibly only three years old, but certainly no older than ten at his father's death. He was the only living male offspring, and so was bound to succeed to the throne... eventually! In the meantime, the still young dowager queen, Hatshepsut, was appointed regent. Tuthmosis III received his throne name *Men-kheper-re* meaning "Enduring is the Manifestation of Re." Rosicrucians still use the cartouche with his throne name *Menkheperre* as one of the seals of the Order.

Tuthmosis III ruled jointly with his stepmother/aunt, Queen Hatshepsut, whose story appeared in the March 2005 edition of the Rosicrucian Beacon, when we visited the mortuary temple of Queen Hatshepsut, an ethereally beautiful building, which still astonishes visitors some three and a half thousand years after it was built.

Renaissance Man

Tuthmosis, whose Egyptian name was *Menkheperre*



Djehutymes, was remembered with a sense of awe by the generations of rulers who followed him. In addition to having extended the Egyptian empire to its furthest limits ever, he was an energetic builder at home, and even something of a "Renaissance Man." He possessed both literary and artistic skills, as well as a "scientifically" inquisitive mind, to a degree that he could even be thought of as a pioneering botanist and zoologist. He reigned for over 50 years, and the only other ruler known to have surpassed such a long reign was Rameses II of the 19th dynasty.

At least one Egyptologist of an earlier era gave the pharaoh the dubious modern-day epithet of the "Napoleon of ancient Egypt," but he has been compared, perhaps more accurately, as the architect of an empire and forerunner, to Alexander the Great.

Tuthmosis built a chapel on the southern side of Hatshepsut's temple at Deir el-Bahri. Her temple was named *Djeser-Djeseru*, while he called his *Djeser-Akhet* (The Sublime Horizon). The word *akhet*, though meaning "horizon," also has the connotation of the place where God resides. This was an age of elegance, civilisation and refinement, of great innovation in the arts and religion, and it was under Tuthmosis III that one of the most enigmatic buildings ever produced in Egypt was constructed.

The Akh Menu

This building, known as the *Akh Menu*, was at the eastern end of the Karnak complex. The Temple of Amun at Karnak was a lot smaller than the complex we see now. Its beginnings go back as far as the Middle Kingdom and the 12th Dynasty, whereas the site itself as a place of worship may well stretch into prehistoric times.

It was during the 18th Dynasty that the complex we now see took on its final shape. Queen Hatshepsut had constructed apartments on either side of the shrine of Amun and added some obelisks. Tuthmosis III refined and extended the area in front of Hatshepsut's structure and created a second approach to the Temple from the south by erecting what are now known as the 7th and 8th pylons on an axis perpendicular to the main east-west one. He also built the walls that surrounded the growing complex.

However, his major construction at Karnak was a unique freestanding building at the rear of

the Temple, beyond the shrine room and behind the original Middle Kingdom structures. This was the *Akh Menu*, today referred to as the "Festival Temple of Tuthmosis III." It is mostly intact and much of the painted decoration is still visible. It is notable for its large pillared hall, whose twenty columns resemble the poles alleged to have supported Tuthmosis' campaign tent. It also has a unique set of reliefs known today as the "Botanical Garden."

The *Akh Menu* is a sprawling building, with

His major construction at Karnak was a unique freestanding building known as the Akh Menu.

its great Pillared Hall and more than three dozen surrounding chambers, magazines and other halls of varying sizes. What was it used for? We don't know, though archaeologists refer to it as the "Festival Hall" because they believe that it was here that Tuthmosis III regularly held his *Heb Sed* or Royal Jubilee festivals. The name of this building is usually translated as "Most Splendid of Monuments" which fits in with the idea of a Jubilee.

However, let me suggest something else, which will make more sense to Rosicrucians and their ancient tradition:-

Firstly, the only other place where Jubilee temples are known of is at Memphis, the ancient capital of the country, just south of Cairo. It remained the capital throughout Egypt's history up until the Greek Ptolemaic dynasty, when they moved the capital to Alexandria. These Jubilee temples are attached to mortuary temples although we cannot be sure if the Jubilee ceremonies were performed at the Temple of Ptah in Memphis as most of it is now in ruins.

Secondly, in looking at the layout of the *Akh Menu*, I was struck by the Great Pillared Hall. This beautiful Hypostyle Hall reminds me of a *telesterion*, a term that will be familiar to Rosicrucians. The term itself, comes from the Eleusinian mysteries of ancient Greece, and was the hall where the actual mysteries themselves were manifested to initiates. The rectangular Hall has twenty dark red painted unusual columns in the centre, encircled by thirty-two square ones, making fifty-two pillars in all.



What's in a Name?

Even the name of this building is intriguing. Rosicrucian tradition relates that it was Tutmosis III who re-started the ancient Mystery Schools that had fallen into abeyance. This building would seem to fit the profile perfectly. The name *Akh Menu*, as stated previously is usually translated as "Most Splendid of Monuments" or "Most Glorious of Monuments." The plural word *Menu* in ancient Egyptian does indeed mean "monument," but it is the word *Akh* that is more interesting.

According to Gardiner's *Egyptian Grammar*, in the vocabulary at the end of the book, the word *Akh* means "glory," but there is also another meaning which he calls "blessed spirit." So *Akh Menu* could equally mean "Monument to the Spirit or Soul." This has interesting implications for Rosicrucians. The same word *Akh* appears



in the name of the Pharaoh Akhenaten, usually translated as "Servant of Aten." We can now look at this pharaoh's name in a totally new light, when he instigated the nationwide religious movement of the Aten, the one supreme God.

Echoes of Life

Anonymous



EVEN YEAR OLD SILAS WAS ON AN OUTING with his father, far up on mountain. Excited by this, his first trip ever up a mountain, they soon came to a deep gorge. Suddenly Silas slipped and hurt his knee, bellowing out a loud "AAAhhhhhhhhhh!" To his surprise, he heard someone else far away shouting the same "AAAhhhhhhhhhhhh!"

Curious, he called out at the top of his voice: "Who are you?" The voice immediately responded: "Who are you?" Slightly befuddled he replied: "I'm Silas." The voice answered: "I'm Silas." Frustrated at these copycat responses, he screamed at the top of his voice: "Coward!" to which the mountain immediately replied: "Coward!"

Throbbing knee forgotten, He looked to his father and asked: "Who's that?" His father smiled and said: "Pay attention my son." And called out: "You are a champion!" Predictably, the voice answered: "You are a champion!" The boy looked in puzzlement and surprise at his hero, dad.

After a brief pause to help his son up to his side, the father explained: "People call this an echo son, but really it is like life itself. For life returns to you everything you have said or done. Our lives are true reflections of our actions. If you want more love in the world, create more love in your heart. If you want more competence in others, improve your own competence. This applies to everything. Life gives you precisely what you have given it."





The Portuguese Grand Lodge

Its History and Mission

by Robin Thompson, FRC

THIS IS THE FIRST IN A SERIES OF articles looking at the various language jurisdictions of the world-wide Rosicrucian Order, AMORC.

Many older members of AMORC will know beautiful Rosicrucian Park in San Jose, California. But what few know, is that in the dynamic nation of Brazil, there is another Rosicrucian Park. This beautiful place of luxurious gardens, flowing fountains and Egyptian style buildings is *Bosque Rosacruz*, the headquarters of the Portuguese . It is located in the city of Curitiba in the Southern state of Paraná and serves Portuguese speaking members of AMORC throughout the world.

Besides being a place of beauty and the administrative headquarters of the Grand Lodge,

Bosque Rosacruz is also a major cultural centre with its own Egyptian Museum, Alexandria Library, Francis Bacon Art Gallery and the spacious H. Spencer Lewis Auditorium. Cultural activities for Rosicrucians and the public include courses, seminars, discussions, art exhibits and other events that explore subjects of mysticism, philosophy and other fields of human knowledge.

The Portuguese Grand Lodge is the largest Rosicrucian Grand Lodge in the world, with the greatest number of members and affiliated bodies; at last count there were 227 of the latter. In fact, the city of Rio de Janeiro alone has ten Lodges plus a Chapter and a Pronaos! The diverse, melting-pot quality of Brazilian culture, coupled with the open-minded attitude of its people toward all things spiritual, is a major factor in this Grand



Lodge's dynamic and energetic growth.

Next year this Grand Lodge will celebrate its 50th anniversary and in 2010 it will host a Rosicrucian World Convention.

A Brief History

It has an inspiring history, full of energy and enthusiasm. It began in 1947, when a group of 69 Brazilian Rosicrucians, guided by Frater Hildebrando de Paula França, met in São Paulo to found the first Rosicrucian affiliated body in Brazil. At that time members were scattered across the country with the largest number living in the São Paulo area. They received their monographs in either English or Spanish from the Supreme Grand Lodge at San Jose, California. Through the dedicated efforts of these members and with help and guidance from SGL, São Paulo Chapter was founded in July 1947, and its first Pyramid ceremony was conducted in the following September.

Over the next few years Rosicrucian affiliated bodies were founded in the major cities of Rio de Janeiro (1951) and Belém (1954). There was much excitement and interest in Rosicrucian philosophy among Brazilians and the ideals of the Order had been planted securely in fertile soil. Indeed, within one year of its formation the Rio Chapter became a Lodge, the first of its kind in Brazil.

By the mid 1950s, with membership steadily growing, plans were started for the establishment of a new Grand Lodge. With much work to do one of the first priorities was to translate the Rosicrucian monographs into Portuguese; a huge



Morada do Silêncio

task that would take some time.

Among the original founders of the Portuguese Grand Lodge, two individuals stand out in particular: Maria Moura and José de Oliveira Paulo. With her energetic and pioneering spirit, Sr Moura served as a guiding light. Through her inspiring leadership the Grand Lodge came into manifestation. Fr de Oliveira Paulo, because of his professional background in commerce and his scholarly nature, was proficient in English and Spanish besides his native Portuguese. He spent countless hours translating the many volumes of Rosicrucian studies into Portuguese.

Due to the work of these two Rosicrucians and other devoted members, the Brazilian Grand Lodge was established on 9th May 1956, in Rio de Janeiro. Emperor Ralph M Lewis had already visited the year before to stimulate further development of Rosicrucianism in Brazil and with its members, to lay the groundwork for the founding of the new Grand Lodge.

For the first ten years its activities were guided by Rodman Clayson, who served as Grand Master for the English and Spanish Grand Lodges in San Jose, California. Of course, during these years, major work was being done by Brazilian Rosicrucians to form their administration and build their headquarters. In 1958 the new Grand Lodge received a donation of land to establish its headquarters in a more spacious environment in a neighbourhood of the city of Curitiba, capital of the state of Paraná.

Soon an Egyptian style administration building was erected on this new site followed by the construction of a similarly styled



Museum at Bosque Rosacruz.





The Memorial Shrine.

Grand Temple. The latter was modelled (on a somewhat smaller scale) on the Grand Temple in San Jose, California. Thus began the Portuguese Grand Lodge's Rosicrucian Park (*Bosque Rosacruz*). The year 1959 saw the publication of the first issue of *O Rosacruz*, the official magazine.

In September 1964, in conjunction with the first Brazilian National Rosicrucian Convention, Imperator Ralph M. Lewis visited the Grand Lodge headquarters, where he dedicated the new Administration Building and consecrated the new Grand Temple while conducting the Temple's first ritualistic Convocation. Two years later, in September 1966, the Imperator returned for Brazil's second Convention. By this time membership had increased dramatically and there were thirty affiliated bodies in Brazil. At this Convention the Imperator installed Soror Maria Moura as Grand Master of the Portuguese Grand Lodge and Frater de Oliveira Paulo as Grand Secretary-Treasurer. The Portuguese Grand Lodge had been firmly established.

The Present Day

After the retirement of Grand Master Moura in 1982, Frater Charles Vega Parucker was installed to replace her. Frater Parucker presently serves as Vice-President of the Supreme Grand Lodge, AMORC. Under his vigorous direction the Portuguese Grand

Lodge has continued to grow, thrive and expand its activities. Following his lead the Portuguese Grand Lodge has become a major force in the cultural life of the nation with recognition from both state and federal governments for its ongoing contributions to cultural and social development. Its contributions include the Egyptian Museum, opened in 1990; the Alexandria Library, containing approximately 13,000 volumes; Francis Bacon Art Gallery, opened with its first exhibit in 1997. Rose Croix University; and the Grand Lodge's many publications, books plus its contributions to education, the list goes on.

Among its many activities the Grand Lodge also has an active Martinist (TMO) organisation with more than thirty Heptads. In 1977 Rosicrucian activity was initiated in Portugal.

In 1994 the Portuguese Grand Lodge opened its beautiful retreat, *Morada do Silêncio, Chaminé da Serra* (Abode of Silence). Here, in a wonderful lush green setting in the mountains, Rosicrucians from Brazil and the world over can come to relax, meditate and commune with nature and the inner self. Perhaps this is the most appropriate place to end our brief tour of the Portuguese Grand Lodge and to wish its members an early "Congratulations" on their 50th anniversary to be celebrated next year.

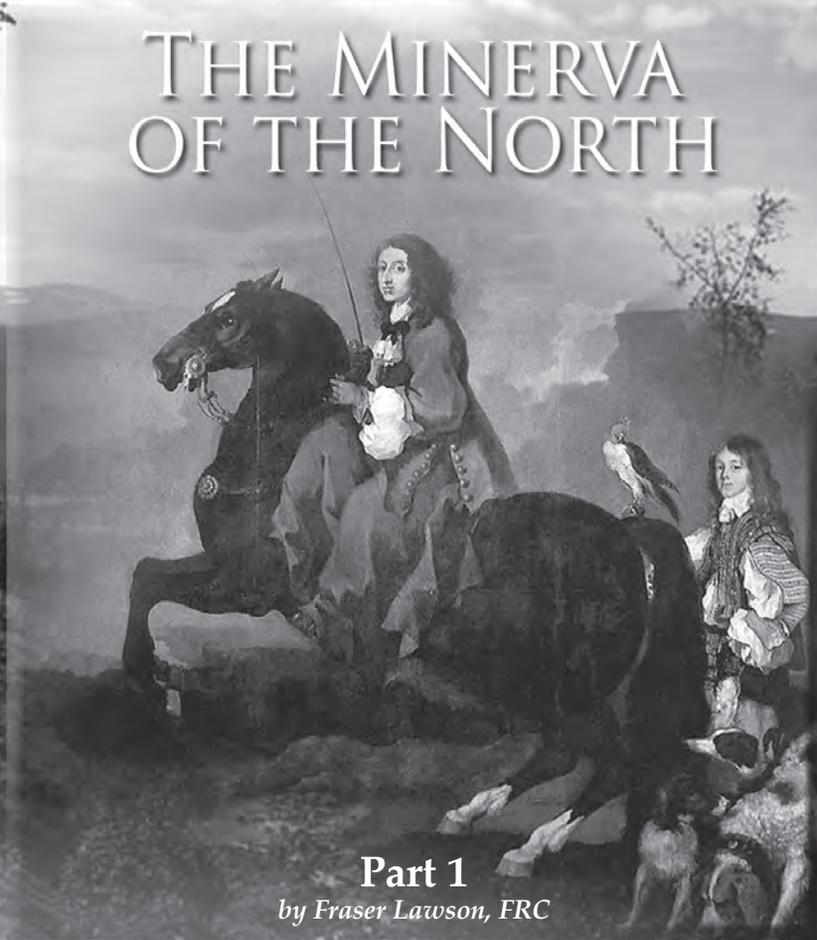


Charles Vega Parucker and his wife Mercedes



QUEEN CHRISTINA OF SWEDEN

THE MINERVA OF THE NORTH



Part 1

by Fraser Lawson, FRC

For many people outside of Sweden, the only time they may have heard of Kristina Vasa is through the Hollywood film "Queen Christina" starring the wonderful Greta Garbo. It is a highly fictionalised account of her life in true Hollywood style. As usual, truth is stranger than fiction. This two-part article tells the story of her life and her interaction with the Hermetic Tradition, which we have read about in previous editions of the Rosicrucian Beacon.



QUEEN CHRISTINA OF SWEDEN (1626–1689), the last ruler of the House of Vasa, holds a unique position in European culture during the *Age of Absolutism*.¹ Today she is remembered not so much for her brief reign as Queen of Sweden (1640-1654), but rather for

her contribution, primarily as a patron, to 17th century art and literary culture. However, she is remembered above all for her conversion to Catholicism and subsequent abdication from the Swedish throne in 1654; a decision which led her to leave Sweden to spend the major part of her adult life in Rome, closely connected to the Papal



court. The religious motive for the abdication and the political context in which it occurred were circumstances that aroused the passions of her contemporaries and indeed, have continued to provoke debate among her biographers in the centuries that followed.

Christina was born on 8th December 1626, in Stockholm. She was not the first born, but the only surviving child of the Swedish King, Gustav II Adolf and Maria Eleonora, daughter of the Elector of Brandenburg. The marriage alliance between the

She is remembered for her contribution, primarily as a patron, to 17th century art and literary culture.

Swedish king and the German princess had been contracted as early as in 1620. The queen's weak constitution and seeming inability to produce a healthy child had long been a matter of concern to the nation at large. By the early decades of the 17th century, Sweden had begun to emerge as one of the leading nation-states of Europe, demonstrating an expansionist policy that has led to speculations about Gustav II Adolf's ambitions to found a northern, Baltic-based empire. He had founded a university, and during the Thirty Years War had looted Germany for its libraries and took them back to Sweden.

Our most important source of knowledge about Christina's early years is her unfinished autobiography, or memoirs, *Histoire de la Reine Christine faite par elle-même, dédiée à Dieu*. This work, which was written in French describes Christina's childhood up until her tenth year.

Christina was born when Sweden was about to enter into active participation in the European-wide conflict known today as the Thirty Years War, which would only end in 1648. Through participation in the war in Germany, Sweden momentarily achieved the status of a European Great Power and Christina's father, Gustav II Adolf, one of the most prominent of the Protestant leaders, became a martyr for the Protestant cause through his death at the battle of Lützen on 6th November 1632. Christina was now formally

acclaimed as monarch but during the twelve years of her minority (1632-1644), Sweden was ruled by a regency government headed by the Chancellor of the Realm, Axel Oxenstierna (1583-1654), who was responsible for the successful conclusion of the war and for the domestic government of Sweden, a responsibility that included the upbringing of the young queen.

Another important figure in Christina's life during this period was her tutor, Johannes Matthiae Gothus (1592-1670), who had been Gustav II Adolf's court chaplain from 1629 and was later appointed Bishop of Strängnäs. Matthiae taught Christina classical languages, history and religion, and seems to have exercised a considerable influence on the development of her religious thought. Unlike the majority of the Swedish clergy, Matthiae held a liberal theological stance, and we must conclude that Gustav II Adolf had chosen him as Christina's future preceptor precisely for this reason. She became fluent in German, Latin, Greek, Dutch, French, Italian and Spanish. She also studied some Arabic and Hebrew.

Queen of Sweden (1644-1654)

Christina came of age in 1644, the very year that negotiations towards the Peace of Westphalia began in Germany at Münster and Osnabrück. In foreign politics, the conclusion of the war in 1648 with the attainment of favourable conditions for Sweden was the major issue of Christina's reign. In the panegyric literature of her time, Christina was portrayed as that queen who had brought a long-desired peace to Europe. However, this was in many respects a merely propagandistic image: Sweden's military strength during the last phase of the Thirty Years War made it profitable for the Swedes to prolong the peace negotiations in order to obtain the largest possible compensation for the dissolution of the Swedish military forces in Germany.

Ironically, Christina's intention to abdicate had probably already been formulated at the moment that she was officially crowned Queen of Sweden in 1650. It is apparent that three interrelated decisions had matured simultaneously during the years 1644 to 1650: firstly, Christina's intention to



remain unmarried; secondly, her decision to convert to Catholicism, and finally, as a consequence, that she must abdicate from the Swedish throne. The possible reasons for her abdication and the precise relationship between them are questions that have dominated modern Swedish studies of the queen. Some scholars have seen Christina's conversion to Catholicism as genuine and thus accepted this as a primary motive. Others have emphasised her reluctance to marry and her subsequent inability to secure the succession by providing the nation with an heir. In Catholic Europe, she could live in a society where a life in celibacy was viewed as an ideal rather than as a failure. Yet a third major interpretation of Christina's so-called "abdication crisis" underlined her weariness with the tasks of government following the conclusion of the Thirty Years War.

The Court of Learning

Queen Christina launched a "Court of Learning" through her patronage of art, the theatre and music. One notable aspect of her reign was the presence of a foreign cultural elite at the Swedish court from the late 1640's, a factor which may have contributed to her attraction to Catholicism. Christina's reputation as a highly learned woman with a deep interest in the fine arts, a "Minerva of the North," had spread throughout Europe. Men of letters eagerly sought the patronage of the Swedish queen. Isaac Vossius, Gabriel Naudé, and Nicolaus Heinsius, amongst others, were recruited to the Swedish court to look after Christina's library, enriched after 1648 through the booty taken from the huge library of the Emperor Rudolf II in Prague. This included many books on Hermeticism and alchemy, as Rudolf was a prominent supporter of the Hermetic Tradition, and the Rosicrucian Michael Maier had had a prominent place at his court.

Christina's main contact among the foreign ambassadors resident at the Swedish court was the French ambassador Pierre Chanut. Christina's marked leaning towards French language and culture was evident early, and her most celebrated foreign guest was the French philosopher René Descartes, who dwelt at the Swedish court for only a few months before dying of pneumonia in February 1650; caught after the gruelling, infamous 5:00 a.m. philosophy sessions with the queen, in the cold of her Swedish castle. His plans for an

Academy in Stockholm came to nothing when he died. She is well-known as the provocateur of Descartes' "Letter on Love," and this was the beginning of a number of letters that passed between them. This correspondence influenced Christina so that eventually she called Descartes to

Christina's interest in alchemy preoccupied her for most of her adult life.

Sweden in order for him to better tutor her in the Cartesian methods of philosophy.

According to author and academic, Susanna Åkerman, Christina's interest in alchemy preoccupied her for most of her adult life. This interest in alchemy also has some intriguing Rosicrucian connections. The original Rosicrucian pamphlets spread high expectations for a new age and a universal reformation of the arts and were circulated among radical Paracelsians in Northern Europe. However, the Rosicrucian elements that surfaced in Italy, where she lived for most of the rest of her life, appear to have grown out of a purely alchemical interest where they promised a future restoration of the "golden age."

In Stockholm, Johan Bure, known as Johannes Bureus, dedicated to Christina in 1643 a manuscript copy of his speculations on the mystical origin of the Runes, his *Adalruna Rediviva*, and a copy of his apocalyptic work, the *Roar of the Northern Lion*,



Monument to Christina at St. Peter's Basilica, Rome.



in 1644; it is not known whether he showed her his reply to the Rosicrucian *Fama Fraternitatis*, his *Fama e Scanzia Redux*. Perhaps influenced by these spiritual readings, she instituted the *Order of the Amaranthe* in 1653 with its emblem of an evergreen garland signifying immortal life. She also conferred the Order on her Spanish aids that helped her prepare her conversion to Catholicism after her abdication in 1654. This Order still exists in Sweden, and in other parts of the world, has adopted Masonic ideas.

Christina had been approached by the alchemist Johannes Franck, who described her future reign as the fulfilment of Paracelsus' prophecy of a return of Helias Artista and of Sendivogius' vision of the rise of a metallic monarchy of the North. With these visions in store Franck urged the Queen to start searching for the ruby red powder of the philosophers. He expressed these hopes in the tract that he offered to her called: *Colloquium philosophicum cum diis montanis* in 1651. A year later, in 1652, Christina was offered a text described as "magia cabalistica" by the Hermetic engraver Michel Le Blon. He had obtained a copy of Jacob Boehme's "little prayer book" from the Boehmist and mystic, Abraham van Franckenberg, and translated it into French while in Stockholm in 1653.

At about this time she induced the Greek specialist Johannes Schefferus to write a history of

the Pythagoreans, which was published in Sweden a decade later as *Den natura et constitutione philosophiae Italicae seu pythagoricae*. Christina's preference for Greek manuscripts was criticised by Descartes when he visited Stockholm. In reply, she said that she thought his ideas had already been formulated by the sceptic Sextus Empiricus and by St. Augustine. She also read a copy of Iamblichus' *De mysteriis aegyptiaca*, a text that uses Platonic and Hermetic sources in its descriptions of theurgy and divination, methods of coming into contact with gods and demons.

During the last two years of her reign, Christina's thoughts were not of government but rather of the major change in her life situation that awaited her. Many of her books and works of art had been shipped from Sweden under various pretexts, and her abdication took place on 6th June 1654 in Uppsala. The eyewitness account of the nobleman, Per Brahe, gives us a vivid sense of the emotional impact of this moment in Swedish history, when not only the reign of Christina, but the era of the Vasa dynasty came to an end.



Entering Rome on horseback.

Footnotes

1. An historical term to describe the period from 1648-1789 during which Britain, France, Austria, Prussia and Russia were able to establish or maintain strong monarchies, standing armies, efficient tax structures, large bureaucracies, and more or less domesticated, divided or loyal nobility.

What's in a Name?



IN A SENSE NAMES ARE INVISIBLE yet audible messengers of the mind, serving as the bridge between the intellect and the intuition. Unfortunately, our "names" lack precision, and at times because our associations vary we are uncertain of what is being said. How wise were the Chinese who placed their basic concepts for living into

ideographs which could remain thousands of years as symbols untouched by confusion.

The mouth, for example, with sound waves, became words; the pen using the mouth became a book; threads on a loom woven as wisdom into books formed records; records placed under one's roof set one's house in order; and where the image of man joined his records under one roof, human relationships (social customs) were born. In each case, one symbol contained within it the philosophy and the history of a people, and gave the literate a graphic means of understanding how human relationships can best be maintained. Surely, the "right name" is to be treasured, for within it lies the future of humanity.



Around The Jurisdiction

Rosierucian Activities

Mystical Weekend at Glastonbury

6th – 8th May 2005.

THE GLASTONBURY MYSTICAL Weekend was organised by Raymund Andrea Pronaos from Haywards Heath in West Sussex. The programme for the twenty-one participants was deliberately kept flexible to enable members to meet together and talk or to see the sights in their own time.

It took place in the peaceful atmosphere of Abbey House, an Anglican retreat centre in Glastonbury, run by the Diocese of Wells & Bath. The warden at Abbey House was very kind, understanding and tolerant, this being the first group of Rosicrucians that had stayed there.

During the weekend, special exercises using vowel sound intonations were conducted in the underground chapel. It was here in the Chapel Room, which is normally used for church services, that the Rosicrucian mystical convocations were held. The chamber was surrounded by an aura of high spiritual energy and also proved an excellent place for meditations.

There were three talks over the weekend on various subjects. Those who performed the presentations did not deliberately set out to collaborate with each other but found that each topic linked and complimented the others, forming an integrated series of presentations. It was a free and easy weekend where members



Abbey House Glastonbury.

found a fantastic fraternal atmosphere, where they really felt that they all became as one.

Some meals were held in silence, while at others, like dinner where talking was allowed, members could catch up on the day's events. There were quiet periods of meditation at the *Chalice Well* with some people taking the sacred waters, whilst others walked around town or hiked up to the Tor itself. A special rose ceremony was held in the *Lady Chapel* in the ruins of Glastonbury abbey.

One member commented: "*It was very rewarding to see such happiness in members' eyes. We completely fell under the spell of Glastonbury and couldn't have wished for a better weekend.*"



Mystical Weekend at Keswick

3rd-5th June 2005.



ALLBECK VILLAGE HALL, JUST outside Keswick in Cumbria, was the venue for a Mystical Weekend hosted by the Northern Lights Atrium Group. The theme of this successful weekend was *Dynamic Mysticism*.

For those who could make it, there was a cheese and wine party in the Village Hall at 8pm on the Friday, as a relaxed way of getting to know each other. The Mystical Weekend proper began the next day and it was good to see that the guests included both UK Grand Councillors plus the Grand Master who was visiting the Lake District for the first time. Saturday saw two discourses; one on "Spirituality" given by David Montgomery, the organiser and Group Leader of Northern Lights, and the other on "The Dynamics of Chaos" by Grand Councillor Steve Tanham. He explained about the door that opens into another reality, one that is always present but rarely witnessed. Following lunch and an afternoon convocation, most of the members went further along Bassenthwaite Lake to visit the ancient St. Bega's Church and Mire House Gardens.

*So all day long the noise of battle rolled
Among the mountains by the winter sea;
Until King Arthur's table, man by man,
Had fallen in Lyonnesse about their Lord,
King Arthur: then, because his wound was deep,
The bold Sir Bedivere uplifted him,
Sir Bedivere, the last of all his knights,
And bore him to a chapel nigh the field,
A broken chancel with a broken cross,
That stood on a dark strait of barren land.
On one side lay the Ocean, and on one*



Sound therapy using quartz crystal "singing bowls."

Lay a great water, and the moon was full.

This extract from Alfred, Lord Tennyson's poem the *Morte d'Arthur* is said to have been inspired by St. Bega's church, during one of his stays at nearby Mire House.

Sunday morning began with a presentation by Mary Gordon on the use of her seven quartz crystal bowls and their healing vibrations. She uses them in her calling as a sound therapist. Her workshop gave all those present the opportunity to test the bowls themselves while learning more about sound vibrations and their healing effects. After lunch Leane Grimshaw took the final presentation "Sacred Sound: Rosicrucian Order," about the effect on us of Indian chants, Tibetan bells, overtones and the King's Chamber vowel sounds. Once again, thanks must go to David Montgomery for organising such a successful and memorable weekend.

Appellation Ceremony Pythagoras Chapter, Liverpool

24th July 2005.



ON SUNDAY 24TH JULY, CHAPTER Master Chris Cooke presided over one of the happiest of Rosicrucian ceremonies, an Appellation Ceremony held in the Chapter premises in Liverpool.

The photograph shows Eric Allen and the other participants in the naming ceremony. Both happy parents are Rosicrucians and felt that their smiling, quiet and responsive child really took in all it witnessed and participated in. The ceremony was followed by a happy social reunion.





THE
BOOK
Review

The Highly Sensitive Person

by Elaine N. Aron

Reviewed by Mary Jones, SRC

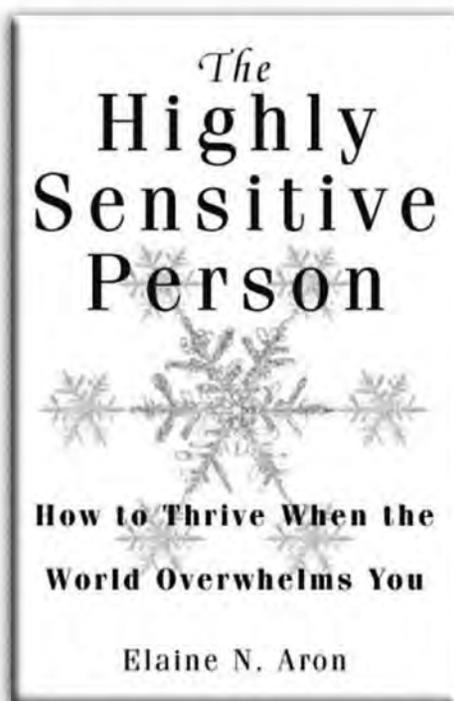
ONE IN EVERY FIVE PEOPLE IS BORN with "heightened sensitivity," and although often gifted with great intelligence, intuition and imagination, there are drawbacks. Frequently, they come across as aloof, shy or moody and suffer from low self-esteem because they find it hard to express themselves in a society dominated by excess and stress.

Elaine Aron has a doctoral degree in clinical psychology and a thriving psychotherapy practice. She is a research psychologist, university professor, psychotherapist and novelist. She is also Highly Sensitive and the first therapist to tell *Highly Sensitive People* (HSPs) how to identify their trait and make the most of it in everyday situations. Highly Sensitive People have an uncommonly sensitive nervous system; a normal occurrence, according to the doctor.

"About 15 to 20 percent of the population have this trait. It means you are aware of subtleties in your surroundings, a great advantage in many situations. It also means you are more easily overwhelmed when you have been out in a highly stimulating environment for too long, bombarded by sights and sounds until you are exhausted."

As an HSP herself, Dr. Aron reassures other Highly Sensitive that they are quite normal. This trait is not a flaw or a syndrome, nor is it a reason to brag, it is simply an asset they can learn to use.

If you believe that you are a Highly Sensitive Person, or your child is, then Dr. Aron says that you need to be aware of the following points:



- This trait is normal - it is inherited by 15 to 20% of the population.
- Being an HSP means your nervous system is more sensitive to subtleties. Your sight, hearing and sense of smell are not necessarily keener (although they may be). But your brain processes information and reflects on it more deeply.
- Being an HSP also means, necessarily, that you are more easily over-stimulated, stressed out or overwhelmed.
- This trait is not something new that she discovered; it has been mislabelled as shyness, introversion (30% of HSPs are actually extroverts), inhibition, fearfulness etc.



- The reason for these negative misnomers and general lack of research on the subject is that in this modern age culture being tough and outgoing is the preferred or ideal personality, not high sensitivity. Therefore in the past the research focus has been on the potential negative impact on sociability and boldness by a condition of sensitiveness, and not the phenomenon itself or its purpose. This cultural bias affects HSPs as much as their trait affects them.

In defining the Highly Sensitive Person, Dr. Aron provides examples of characteristic behaviours, and these are reflected in the questions she typically asks patients or interview subjects:

- Are you easily overwhelmed by such things as bright lights, strong smells, coarse fabrics or sirens nearby?
- Do you get rattled when you have a lot to do in a short amount of time?
- Do you make a point of avoiding violent films and TV programmes?
- Do you need to withdraw during busy days, into bed or a darkened room or some other place where you can have privacy and relief from the situation?
- Do you make it a high priority to arrange your life to avoid upsetting or overwhelming situations?
- Do you notice or enjoy delicate or fine scents, tastes, sounds or works of art?
- Do you have a rich and complex inner life?
- When you were a child, did your parents or teachers see you as sensitive or shy?

Dr. Aron explains that in the past HSPs have been called “shy,” “timid,” “inhibited,” or “introverted,” but that these labels completely miss the nature of the trait. Thirty percent of HSPs are actually extroverts. HSPs only appear inhibited because they are so aware of all the possibilities in a situation. They pause before acting, reflecting on their past experiences. If these were mostly bad experiences, then yes, they will be shy. But in a culture that prefers confident, “bold” extroverts, it is harmful as well as mistaken to stigmatise all HSPs as shy when many are not. In *The Highly Sensitive Person*, Dr. Aron reframes these stereotyping words and their common application to the HSP in a more positive light and helps HSPs use and view these aspects of their personality as strengths rather than weaknesses.

Sensitivity is anything but a flaw. Many

HSPs are often unusually creative and productive workers, attentive and thoughtful partners, and intellectually gifted individuals. According to Dr. Aron, HSPs could contribute much more to society if they received the right kind of attention.

This book has ten chapters, but it begins with a Self-Test and a scoring matrix, so you can discover straight away if you are an HSP. There are some 23 questions or scenarios that you just answer true or false for you; then add up the scores. This book provides you with detailed information you need about your trait. It is the product of five years of research, in-depth interviews, clinical experience and consultations with hundreds of HSPs. But this book is equally for someone seeking to understand an HSP.

Dr. Aron reports that many people have told her that the information in this book has dramatically changed their lives. She decided to use the term “sensitivity” instead of the usual terms introversion, shyness or inhibition, as sensitivity suggests a greater receptivity to stimulation. On the other hand being “highly sensitive” is anything but positive to some. Having a sensitive nervous system is normal. You probably inherited it after all, it occurs in about 15-20% of the population. It means that you are much more aware of the subtleties in your surroundings, which is a great advantage in many situations.

As someone who trained at the Jung Institute in San Francisco, she brings his foresights into her book. Such people, Jung said, are naturally more influenced by their unconscious, which gives them information of the “utmost importance”, a “prophetic insight.” To Jung, the unconscious contains important wisdom to be learned.

Each chapter has various inserts in boxes serving to emphasise the points she is making. The final part of each chapter is entitled “Working with what you have learned.” The book covers such topics as our childhood, adolescence, social relationships and work, and the book’s layout bears a passing resemblance to the Rosicrucian monographs in structure. Finally, there are two sections: “Tips for Teachers Working With Highly Sensitive Students” and “Tips for Employers of Highly Sensitive People.”

The book is easy to read and gives plenty of examples. It is not another dry book about psychology, it is a very interesting and illuminating insight into the condition that, I suspect, affects more than its fair share of Rosicrucians.



Web Site: <http://www.rosecroixjournal.org/>

Abstracts of papers published in the 2005 issue of Rose+Croix Journal

The Rose+Croix Journal is an international, interdisciplinary, transdisciplinary, peer-reviewed online journal that focuses on topics relating to the sciences, history, the arts, mysticism, and spirituality, especially interdisciplinary topics and transdisciplinary inquiries that traverse and lie beyond the limits of different fields of study. The journal's second issue—the 2005 edition—is now online at www.rosecroixjournal.org. Here are abstracts of papers published in this new issue.

Entanglement, Causality and the Cohesion of Spacetime

Michael A. Amaral, MD, FACS

Abstract: Entanglement is an extraordinary quantum mechanical property where two particles remain connected to one another, no matter how far apart they may be in the universe. Far from simply being a curiosity, entanglement may exist across time and provide not only cohesion to space-time, but also a primordial scaffold for causal links. This suggests the existence of symmetrical relations between events separated in time and raises the possibility that the future may influence the past.

Exploring the Efficacy of Vowel Intonations

Melanie Braun, M Mus

Abstract: An important Rosicrucian teaching advocates working with “vowel intonations” to aid the student in meditation and to create physical and spiritual harmony. Modern science, especially in the realm of quantum physics, has begun to confirm some of the ancient mystery school teachings about the power of vibration and sound. This paper attempts to connect recent thought, demonstrated through experiments with sound, with Rosicrucian teaching in its exploration of how sound affects the cell.

Rosicrucian Landmarks Preserved in Greek Isopsephia (Gematria)

Doss McDavid, PhD, IRC

Abstract: Because the ancient Greeks used the same characters to write numbers and words, arithmetic pervaded their language in a way that is difficult for us to imagine today. The numerical value derived from the sum of letters concealed a hidden meaning and was believed to indicate a correlation between words and phrases having a common valuation. This tradition, which has been called *isopsephia*, was used as a sort of esoteric cipher and as a means of preserving wisdom for future generations. An investigation of the terminology used in Rosicrucian doctrine and ritual shows that we have inherited a vocabulary that is rooted in this ancient numerology. In the present paper we give examples of the use of isopsephia in its classical setting and also discuss several instances of its incorporation into Rosicrucian ritual, allegories, and doctrinal formulations.



Reflections on the Atom, Gravitation and Energy

Michel Myara , DEA d'astrométrie et mécanique céleste

Abstract: The atom, gravitation and energy are three key concepts that enable us to apprehend the physical universe in which we live. The atom is the key to the understanding of the infinitely small; gravitation teaches us about the movements of the celestial bodies; while energy, a more abstract concept and which is embodied in many forms—kinetic, mechanical, heat, potential—has revolutionized all of physics. To understand these fundamental concepts is to desire to raise a “corner of the veil” and to gaze upon nature with new eyes. This is the purpose of this paper.

Practices Supporting Dzogchen—The Great Perfection of Tibetan Buddhism

Neal J. Pollock, MA, MBA, ABD, ND

Abstract: Dzogchen, the Tibetan Buddhist teaching, translated as the Great Perfection, claims to provide a means to reach enlightenment in one's present lifetime. This is much faster than that claimed by basic Vajrayana (Tibetan Buddhist) teachings or by other forms of Buddhist practice. This paper provides background and descriptions on Dzogchen teachings, certain practices, and Western parallels. Western mythological and Kabbalistic counterparts are primarily in the endnotes.

Newton and the International Year of Physics

Pieter C. Wagener, PhD

Abstract: Following the logic used by Newton to drive his inverse-square law, a consistent theoretical model can be derived satisfying the modern tests for a theory of gravitation. Gravitational redshift is derived by applying special relativity as a kinematical effect. The model is compared with that of General Relativity (GR), and it is shown that GR follows as an approximation to this model.

Proposing a New Approach to Mind, Consciousness and Reason

Robert E. Watson, BA (Oxon), MSc

Abstract: This paper hypothesizes a new approach to reason, consciousness and Mind. It starts by taking a deconstructionist approach to root assumptions in Western philosophy and explores linguistic philosophy's limited recognition of the “Perceiver” and consciousness. Having established this point, it proposes an alternative way forward based on Hume's Empiricism and Pascal's Wager combined with the paradox of the Chinese Room. This results in a philosophical approach compatible with both Eastern intuitional philosophies and Western rationalism. However, results derived under this hypothesis with respect to the philosophy of Mind and consciousness are challenging.

Meditation from Neurological and Rosicrucian Perspectives

G. Bryan Young, MD, FRCPC, FRS

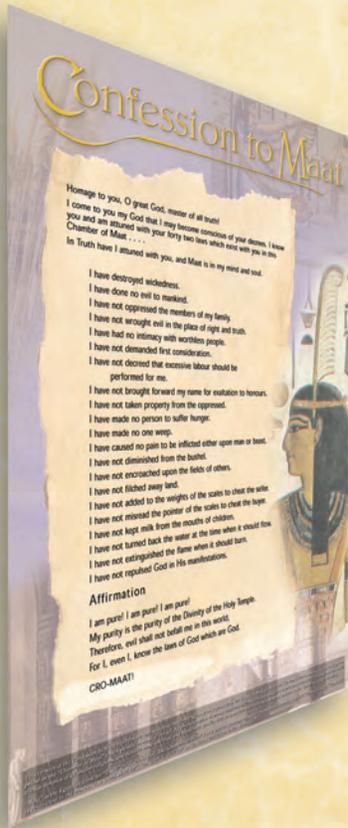
*Professor of Neurology, Department of Clinical Neurological Sciences,
the University of Western Ontario, London, Ontario, Canada*

Abstract: Meditation, a technique that frees the mind from distractions and allows for communication with the Master Within, can lead to numerous physical, mental, and spiritual benefits. Meditation is a unique state of consciousness with associated changes in the physiological and neurochemical functions in the brain. Neurological investigations provide insights into the mind-brain relationship and the physical and psychological effects of meditation, but questions remain unanswered.



“Confession to Maat”

Poster in A4 or SRA3 sizes



HIS VERSION OF THE “CONFESSION TO MAAT” has been paraphrased into modern English from a passage in the *Egyptian Book of the Dead*. The words were spoken aloud by an Egyptian priest in the “Chamber of Maat” which existed in most Egyptian temples.

In many ways this affirmation is analogous to prayers recited daily throughout the world within temples of all major religions, and has the same spiritual and devotional quality that we associate with our own personal prayers to the God of our Understanding.

“Maat” is the ancient Egyptian word for “Truth” or “Right Order”. The “Chamber of Maat” was a special sanctum within the main temple complex, a special Temple of Truth.

“Cro-Maat!” is equivalent to the words: “*The Truth shall be!*”, “*In Truth it shall be!*” or “*In Truth and Right Order shall it be!*”

This beautiful poster is available in two sizes suitable for framing:
 A4 (297 x 210 mm) - Order Code: 284 - Price: £4.95
 SRA3 (450 x 320 mm) - Order Code: 283 - Price: £6.95

“The Rosicrucian Creed”

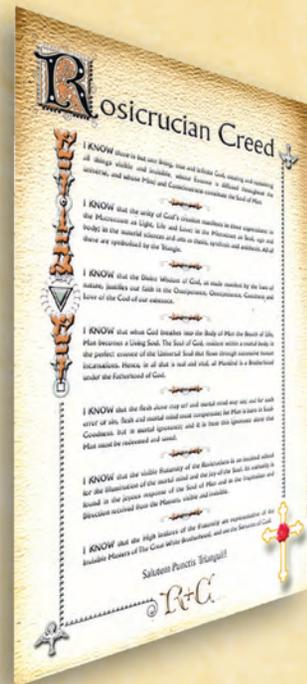
Poster in A4 or SRA3 sizes



FOR DECADES, THE ROSICRUCIAN CREED HAS been used by Rosicrucians in their Home Sanctums as an affirmation of some of the key mystical principles they have incorporated into their lives during their association with the Order.

Each affirmation begins with the words “*I know...*” rather than “*I believe...*”; for being a Rosicrucian truly means intimately *knowing* the timeless truths being affirmed rather than having to rely on blind faith or belief.

This beautiful poster is available in two sizes suitable for framing:
 A4 (297 x 210 mm) - Order Code: 286 - Price: £4.95
 SRA3 (450 x 320 mm) - Order Code: 285 - Price: £6.95



To order either of these posters, contact us on sales@amorc.org.uk, call us in the UK on 01892-653197, or fax us on 01892-667432. Alternatively use a UK members monthly bulletin order form.



