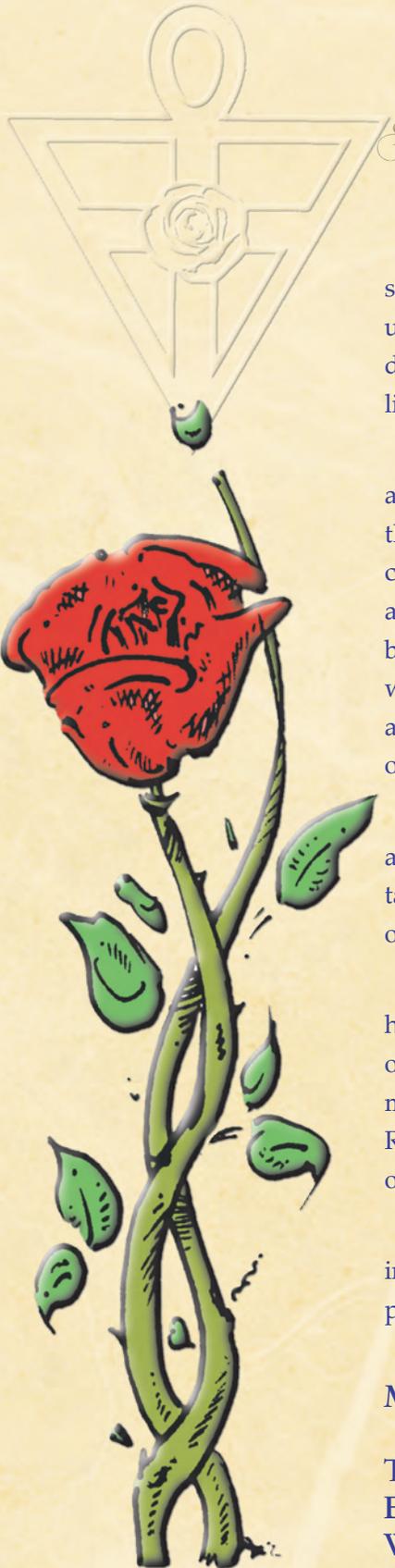


# BROSICRUCIAN BEACON



September 2007





NE CAN'T HELP NOTICE how powerful a clear, personal philosophy of life can be; how everything seems to flow so harmoniously for those who have dared to take control over their lives. Analysing real needs rather than ephemeral wants, such people know that they need more than anything else, to rely upon their own insights rather than those of others, to take their own decisions rather than rely on those taken by others, and above all, to live with the consequences of their own thoughts, words and deeds.

If you are searching for a deeper understanding of yourself, and especially if you seek to gain greater mastery over your life, the Rosicrucian Order is a good place to start your journey. For centuries, Rosicrucians have assisted people to find within themselves a "higher knowledge" which exists embryonically in all human beings. Developing this inner understanding to its limits leads to what religions and philosophies of all ages have referred to simply as "Illumination," a state of joy, perfection and achievement beyond our wildest dreams.

Gaining this knowledge and experience is not merely an academic exercise; it is a graded series of practical steps we need to take in order to gain first proficiency and eventually full mastery over our daily thoughts, words and actions.

The Rosicrucian approach to inner development has brought happiness, peace and success into the affairs of thousands of people over the centuries, and you too can benefit from it. If you wish to know more about the Rosicrucian system of inner development, contact the Rosicrucian Order using the details given below, and request a copy of the free introductory booklet entitled "**The Mastery of Life.**"

This will explain the Rosicrucian Order and its approach to life in greater detail and you can decide for yourself whether or not this path is for you.

**Mail To: Rosicrucian Order, Greenwood Gate, Blackhill,  
Crowborough TN6 1ZX, ENGLAND**

**Tel: 01892-653197 -- Fax: 01892-667432**

**Email: [membership@amorc.org.uk](mailto:membership@amorc.org.uk)**

**Website: [www.amorc.org.uk](http://www.amorc.org.uk)**



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Greenwood Gate, Blackhill,  
Crowborough TN6 IXE  
United Kingdom

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



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Bill Anderson

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Paul Goodall

Design and Layout:  
Richard Bonwick

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### COVER SPREAD

"The Approach of Autumn"





# Moving On

by Christian Bernard, FRC  
Imperator of AMORC



ONE OF THE BASIC PRINCIPLES OF psychology of the past few decades states that a problem cannot be solved if its origin is not known. This has led to methodologies involving lengthy therapies, regression to early childhood and even regression to past lives.

Of course we have a better overview of our problems and reactions to them when we are aware of their origin, but is that really enough? Should we be satisfied only with knowledge of a principle that in some cases excuses many of our attitudes and takes our responsibility away from us? Is it enough merely to know the *cause* of our bad actions, false words and negative thoughts? An explanation can help us to understand what we are doing and why, but it serves no purpose if we lack the will to correct things. And what if the most important is not to know the origin of

our problems but simply to accept them (as with Zen philosophy) or to fight them (but in a chivalric manner)?

Our life is governed by rhythms and habits. Our anxieties, fears and phobias may be exaggerated, but sometimes we need to know for instance why we are scared in certain situations or have an irrational fear when confronted with certain objects or animals, certain circumstances or people.

*We have our own free choice at least of the way in which we are going to stand up against the trials of life.*

Knowing the reasons may be interesting on the intellectual plane, but does it really solve anything? Our reactions and non-reactions are most of all habits, so let us take a journey as an example.



If we are afraid of the unknown, moving from one place to another may seem arduous. The first time we may hesitate and perhaps have an unpleasant experience. The road seems long but then little by little as we get used to things, what used to seem difficult and disagreeable looks very simple. The way feels shorter, we react better and become used to it.

We cannot advance whilst walking backwards. Nor can we climb the stairs of life by descending them. If we want to know what lies behind the door before us, we must have the courage to open it. If the past is going to help us to live in the present and to prepare for the future, it should not hinder our evolution. The power to accomplish is earned by a strong will. One does not win at every turn in life, but even after falling down one can stand up and begin again in another way, a better way.

It has often been said that destiny smiles at the courageous. I am not sure this is always the case, but many times we become aware of the fact that pessimists are not smiled upon much by joy and happiness. An important feature of being human is having difficulties, torments and sufferings. Nobody can escape them but the whole difference lies in how we are able to overcome them and in how we react in the face of adversity. This is what we call the *mastery of life*. We are masters of our own destiny; we have our own free choice at least of the way in which we are going to stand up against the trials of life.

First of all we should try to overcome our fears and apprehensions or change our way of thinking, by talking and reacting with thoughtfulness and certainly with prudence. At times we were, perhaps, able to overcome our anxieties because we were forced to do it and we had no other choice. This experience can be applied in many situations. We start by making a small effort at the beginning and slowly it becomes less and less difficult. To be aware of this does not shield us from the trials and tribulations of life, and on top of that, we are more often at the mercy of circumstances than acting as their cause.



*We should try to overcome our fears and apprehensions or change our way of thinking, by talking and reacting with thoughtfulness and certainly with prudence.*

Returning to my former train of thought, I believe we should always try and improve ourselves and allow our life to evolve in a positive way without always looking for guilt; and we must do so with no excuses or pretexts. Nothing should prevent us from moving on. Whatever choices we make, we must take responsibility for them. And if they do not turn out well, we should not blame anyone else. We should also be patient, for what we may believe to be a tragedy could turn into a blessing. I am sure

you have already had this sort of experience, perhaps many times, in different ways. Perhaps you are familiar with the Chinese proverb: *"Let 7 years go by after disgrace and it will become grace"*. For myself, I am convinced that 7 days, 7 hours and 7 minutes is enough. This is also what the alchemy of life is about.

People who habitually react positively when facing problems attract what we call luck; I really believe that. It is said that a Rosicrucian is a walking question mark. Certainly this is an indispensable quality and contemplation is as important as meditation. Nevertheless we should not allow all the problems that come to our mind to ruin our life, nor to deprive us of the simple joys or fleeting moments of happiness that we often ignore and do not value enough. We may be conscious of the world around us; of the cruelty that prevails on earth; and of all the injustices we endure both as groups and individually. But let us never forget what the Belgian singer and poet Jacques Brel once said: *"... see in every thing every beautiful thing."*

If memories overwhelm you, if sadness oppresses you and you feel broken-hearted; if only the ugliness of the world appears before you, then hold on to the strength of the spirit within you. Do not give in; look for the tiny flame that still shines within your soul and then provokingly, even insolently, rise up, and facing the forces that are pulling you downwards, and with pride and conviction say; *"I am moving on!!!"*

Conscience, confidence, perseverance and courage..., this is my wish for you.



*If memories overwhelm you, if sadness oppresses you and you feel broken-hearted; if only the ugliness of the world appears before you, then hold on to the strength of the spirit within you.*



# Some Aspects of Mysticism

by Madeleine Cabuche, SRC



**I**T HAS BEEN SAID THAT THE mystical doctrine relates to the relationship and potential union of the human soul with ultimate reality and that the mystical school is a school of learning *by becoming*.

The mystic claims that the average person is only half alive: the greater part of his being is dormant because it has never been taught or

allowed to function properly or to realise its full potentialities. The mystic discipline sets out to remedy that.

The keywords are Light, Life and Love; and by these we have to transmute all that is negative, and therefore "evil," in our lives to that which is positive and good. We strive to overcome the "I" of self not by mortification or subjection (which is merely an inversion), but by enlightenment;



seeking to outgrow rather than to suppress it.

We can never be self-satisfied or complacent because each advancement made, only serves to emphasise how much further we have to go.

Gradually, as Rosicrucian students, we become aware of certain profound principles from an inward discovery or revelation. Initially, we commence by a search for *truth*. Purity of motive must be the underlying factor in this search, for unless we apply it to all things, thought, purpose, self-analysis and outward dealing with others, we cannot even begin to glimpse truth as a reality.

Many things can be learned intellectually but it is not until we feel and know them throughout our whole selves that they become real and can then exert a positive influence in our lives. There is such a frail dividing line between thinking that we understand a thing and really understanding it; yet, to effect the transition between the two states is, for many people, an apparent impossibility. That is the reason why we have often to experience tragic or unpleasant things in life: they serve to rupture the outer shell that separates the intellectual understanding from that complete understanding which permeates the whole being.

Without purity of motive one cannot understand oneself; if one cannot understand

oneself it is impossible to understand others, then life becomes full of complexities and distortions and the truth totally obscured.

Understanding brings its own "shorthand" of expression. Colette, the famous French writer, was once giving water to tulips drooping in a vase. Her innate tenderness and compassion, which covered all aspects of God's creation, extended to the flowers dying for lack of water. "Maurice!" she cried to her husband, "There is only

*As Rosicrucian students, we become aware of certain profound principles from an inward discovery or revelation.*

one creature." There, in a sort of "shorthand," the entire thing was said.

God's love runs through all, is manifested everywhere, and those who have eyes to see, recognise it in both the animate and inanimate worlds; in earth and rock, in plant and animal as well as in the human. God is love, sounding and resounding in every particle throughout the universe. It is a mystical experience and can only be conveyed to those who have had a like sensation. A love that is both personal and impersonal, reflecting the All and taking us back again, in thankfulness, to the Source.

# I Am the Soul in All

*I am the dust in the sunlight; I am the ball of the sun.  
I am the mist of morning, the breath of evening.  
I am the spark in the stone, the gleam of gold in the metal.  
The rose and the nightingale drunk with its fragrance.*

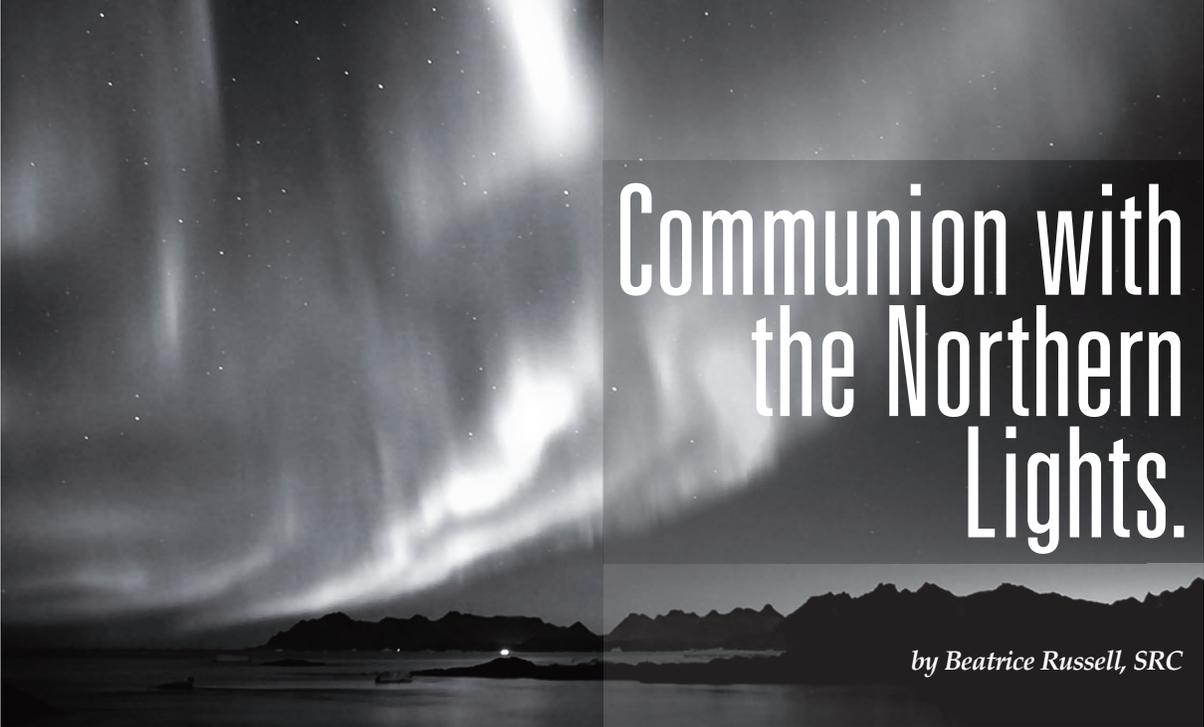
*I am the chain of being, the circle of the spheres,  
The scale of creation, the rise and the fall.*

*I am what is and is not.*

*I am the soul in all.*

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





# Communion with the Northern Lights.

by Beatrice Russell, SRC



OME SAY THERE ARE HEALING effects in the vibrations of the Aurora Borealis, or Northern Lights as this phenomenon is commonly known.

Recently, I experienced this for myself at my seaside home.

One evening I entered my small sanctum at the bottom of my garden with its views of the edge of the forest surrounding it. What a beautiful, still night it was. Earlier, there had been an unusually beautiful sunset; sea and sky merged in a blood-red radiance. I remember thinking that in the tropics this would have meant a hurricane before dawn. The glow from the setting sun finally faded and it was meditation hour. Sitting there, I passed smoothly and swiftly into a state of being in which my consciousness expanded and time stood still. I was unaware of where I was and even who I was. My only certainty was that I existed. The "I Am" pervaded my being and lasted I do not know how long.

My meditation ended as it always does, clearly and abruptly. And as I prepared to make my way back to the house, I became aware of a strange phenomenon. Although it was nearly midnight, the sky was becoming *lighter* instead of darker. As I walked through my garden, tall pines, lit by an eerie light, pointed slender black fingers skyward. The only sounds were the faint crashing of the sea far away, the bubbling of the stream winding through the woods, and the cry of the gulls. But as I continued to look up I became transfixed with joy, wonder and awe.

Straight overhead where the Milky Way should have been with its numberless stars glittering like diamond dust, was what appeared to be the centre of an expansive flower made of light. Reaching out from this great nucleus were streamers of soft coloured lights extending far across the sky in every direction. But between these banners were clouds of deep red. Their density and depth of colour gave me the feeling that I had never seen real red before. This whole wonderful scene was motionless and I stood spellbound.

At last I turned slowly so as not to miss a single part of the display. I saw then that the long banners ended in a silvery rain against the blackness of the sky, just as you sometimes see a cloud of rain crossing the sea. But this rain was not falling; it hung suspended in the sky low over the horizon and shone with an opalescent light.

I looked out at the sea and the sky above it, and was astonished to see the entire picture..., central white flower, banners and red clouds, being reproduced above the sea while the original display was fading slowly. Then, indeed, I felt a joy I had never known before.

I stretched out my arms to the zenith where the central flower hung in majestic repose. And as I did so, I seemed to be drawn up towards it. I knew that I was being cleansed and rejuvenated. I heard my voice cry "Peace Profound!" and in my ecstasy, I was no longer aware of my body. Space could not contain me. In love and thankfulness I knew that I possessed Infinity.



# Scientific Mysticism Transition

## Part 8

by William Hand, FRC

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



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

weak he was confined to his bed.

So on this Sunday morning with his children sitting around the bed, the doctor said that death was very close. Simon kept slipping in and out of objective consciousness as the material aspect of his vital life force continued to drain away. At times he began to feel very light and he became aware that the gravitational force



keeping his Soul connected to his body was also weakening. In an instant his awareness altered and he glimpsed what seemed like another world, another dimension; he had no feeling of having a body; just pure thought.

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

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

*Everything that he had said, done and even thought about had been recorded as vibratory patterns of the string objects.*

The energy in this dimension was incredible, not surprising since vibratory rates were huge compared to those in our normal 3-dimensional space. After a while Simon realised he had memories, long memories. Everything that he had said, done and even thought about, had been recorded as vibratory patterns of the string objects. Through the action of *gravitons* the thoughts in his material brain had been recorded in the hidden dimensions, as were all his wishes and desires. And

now he could recollect them all in their entirety; in fact he felt closer to them than ever, for they were part of him and he was part of them. He felt like a wave, a wave of pure energy that could transport him anywhere he wanted to go - instantaneously; perhaps quantum physics was right after all?

## Taking Stock and Moving On

Simon recalled all of his actions, thoughts, desires and their impact on others from birth to death as if he were watching a video. He felt another person's pain when he had hurt that person, but he also experienced great joy after he had helped another. Although he felt detached, the recollection was deep and meaningful and Simon *learned*.

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

ceased to exist.

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

But with the power to create comes the capacity to upset the harmony and it was these actions he knew he must atone for. And so Simon continued to adjust to his new awareness and surroundings, an environment that we can only speculate upon. However, we know that in this timeless state, Simon would have gained knowledge through the experience of Consciousness with a capital "C." After a while he knew he was ready to return to earth; he knew what he had to do; he had a mission, and it was a good one.



*He was no longer Simon Bentley; he was a living soul in another dimension with a body composed of string objects and where the energy was incredibly dynamic...*



## Reincarnation

As the appointed earth time drew close for his re-birth, Simon gathered his thoughts and said his goodbyes. Everything was now focused on this memorable event for his new parents Mr and Mrs Carlton. They would nourish and love Simon and provide him with many opportunities to help him to achieve his mission which was to become a doctor in remote and dangerous parts of the world. Susan Carlton had insisted on giving birth at their comfortable home in Devon and through the mists of not inconsiderable pain, she could hear the midwife saying "one more push, I can see the head." And with a final effort accompanied by a mild cry, Simon Carlton came into the world...

A few seconds earlier, Simon had felt a very strong magnetic attraction to Susan, an attraction that had grown increasingly strong in the past nine months. A vast exchange of gravitons was bonding the Soul personality of Simon with the



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

child that was about to be born. Then as Simon Carlton took his first breath he lost awareness and then "awoke," feeling an urge to suckle. For many weeks food and sleep were all he needed and indeed this was all he was really aware of. Then, as his brain grew and developed, images came into his consciousness, many of them really strange. Sometimes he could see his room and the playthings above his cot, but at others he was in another place, a place of incredible Love and Light. This young person was still conscious of other dimensions, but as the months rolled on, this awareness dimmed as the material aspect of his vital life force once more began to dominate his waking consciousness.

Only in later years when he had learned the technique of meditation after joining the Rosicrucian Order AMORC would he once again

expand his awareness into the hidden dimensions. And so Simon became a successful doctor in war-torn parts of Africa, though his main achievement was that he had learned to be tolerant and respect people for who they are and not what he expected them to be. His sack of Karma had become considerably lighter. This was a valuable life-lesson for it opened up many opportunities for Consciousness to expand and grow in Love.

## Final thoughts

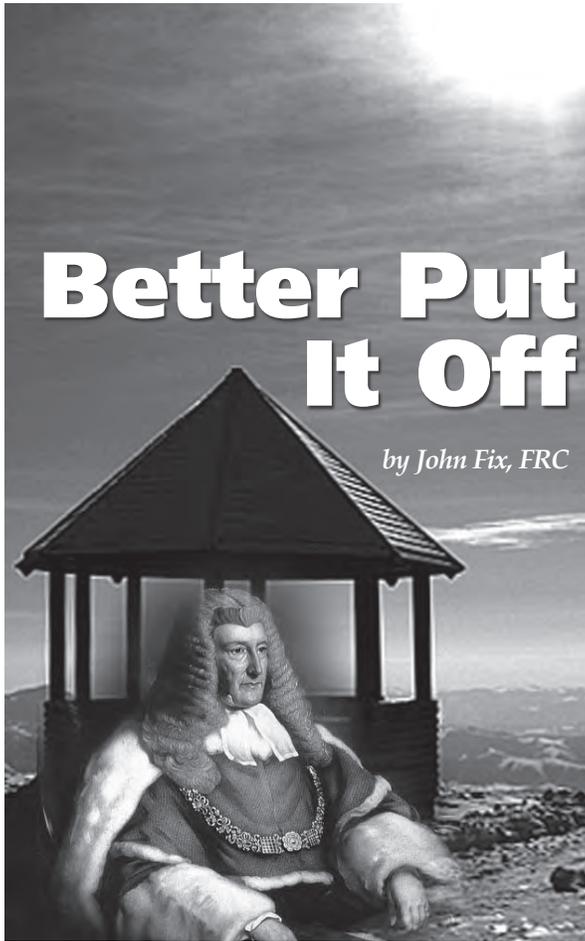
At the beginning of this article it was stated that you as a reader were at liberty to accept or reject the ideas that this story was endeavouring to portray. The existence of a Soul and the survival of consciousness after bodily death are, and always have been, a matter for scientific study and debate rather than just belief. In the past 150 years many great scientists have come to accept *survival*, a large number after a considerable amount of scepticism. Their number includes; Sir William Barrett, Sir Oliver Lodge, Sir William Crookes, Lord Rayleigh, J.J. Thompson, Thomas Edison, John Logie Baird, Professor Archie Roy, Professor Gary Schwartz, Dr Carl Jung and Dr Dean Radin. However, the evidence is *compelling*, and experiments are repeatable to an extent that in most courtrooms, the evidence would be accepted as being "beyond reasonable doubt."

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

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# Better Put It Off

by John Fix, FRC

**A** RETIRED JUDGE, RENOWNED FOR his many wise decisions, once said: *"I have never relied upon hasty judgments. In reviewing a case I've always made a point of jotting down meticulously everything I've learnt about it, good or bad, and really made a point to implant these facts clearly in my mind. I would then put the entire matter aside for at least two days, not so much as giving it a second thought. When next I took up the case, I found that although I had not actively been thinking it, my subconscious mind must have been doing it for me..., probing, assembling and sorting facts. It had obviously accepted some and rejected others. In this way, I was able to arrive at a conclusion that never proved to be a regrettable one."*

Decisions are as much a part of our daily lives as eating and sleeping. While most are minor and affect us little by their outcome, others have far-reaching and often long-lasting effects. It is these others that determine our future health, the well-being of our loved ones, and the extent of the

slender gap between deprivation and abundance.

An eminent psychologist explains it thus: *"In attempting to make a decision, we are at the mercy of all sorts of temporary and seemingly trivial influences: the quality of our health at the moment, the upset caused by petty annoyances to which we might recently have been subjected, even the condition of the day's weather. Each or any of these could affect the soundness of our judgment. Therefore, no decision based upon a single consideration of a problem is to be regarded as a reliable one."*

Should we then plunge into the problem with all the pros and cons we can muster at the moment and come up with a quick answer? Or should we, providing there is no immediate urgency, postpone our reply until the latest possible moment? By all means the latter seems the most sensible option. Lay the problem aside for a few days, or where feasible, a few weeks. Even though every argument for or against has been exhausted, dozens of fresh ideas on the subject will become evident when we return to it.

Furthermore, our entire viewpoint may have altered, if not revised completely. Another reason for delaying decisions is the experience we have all had at some time or other. We have wanted something badly; felt we should die if we were denied having it. Yet after a little time there occurred that same old phenomenon: The object lost its desirability and we were finally left wondering what in the world could ever have made it so obsessively attractive to us.

It is well then to go slowly. When faced with the necessity of making a difficult choice, we need not be overwhelmed by a mass of conflicting emotions. No need to be pushed into a final frantic Yes or No, and then bury a throbbing head in the

*Decisions have far-reaching and often long-lasting effects.*

sand hoping, hoping and hoping that the answer has been fortunate and that somehow, someway, everything will turn out all right.

The good things with which we are blessed, and the bad things with which we believe ourselves cursed, are nearly always the direct result of our own good or bad choosing. The greatest tragedies are the ones that need never have happened, but usually do because we rush headlong into a decision. Better to put it off!



# Soundbites

by Paul Goodall, FRC



**H**AVE YOU EVER BEEN EMOTIONALLY rent to the heart by a particular piece of music? Did it make you happy or sad? Did you experience that sense of exhilaration within you, making you feel good? Have you ever been moved inwardly by the sounds of nature such as birdsong, the wind blowing through trees, rain falling or perhaps the roar of the tide rolling in?

These various sounds affect us because we are a part of the physical world in which we live and we are intimately attuned to the nuances of its physical presence.

## Ancient Knowledge

Although sound is woven so closely into the fabric of our existence, many of us do not give a moment's thought to its subtlety and power. Those



of ancient times did, and through the mystery schools it became part of their culture to use sound as a healing tool.

The observation of the beating of the heart, the ticking of the pulse and the rhythm of breathing reinforced their belief that each individual human body vibrates to a particular frequency. They understood that specific tones correspond to specific areas of the body and that by the intonation of certain tones a process of healing could be started, leading to an eventual rebalancing of the patient's inner harmony.

### What is Sound?

We might ask: what is the nature of sound and how is it defined in modern physics? Well, sound is given as *"a means by which energy, constantly alternating at great speed between potential and kinetic energy, is passed through air or other medium as pressure waves."*<sup>1</sup>

Today's science knows that everything in the universe is composed of moving clusters of energy, be they minerals, plants or animals, or "intelligent" creatures like human beings. These clusters of energy are surrounded by electromagnetic and gravitational fields and interact with each other over varying distances, sometimes over very large distances. And then there is also the chemical and nuclear exchange of energy that takes place between them at molecular and atomic levels when they are physically in contact with each other.

### The Human Voice

The human voice has a uniqueness all of its own. It is capable of a whole range of frequencies that induce a variety of emotional responses and healing effects; and not just on other human beings either. Talking to plants may have had a bad press, but years of serious research now strongly indicates that the human voice can have an effect on their growth and well being. On the same track it has also been shown how water molecules are affected by the sound of music and thought.<sup>2</sup>

The chanting, singing or intoning of resonant vowel sounds (in conjunction with intention) have been practised through the ages



*Have you ever been moved inwardly by the sounds of nature such as birdsong, the wind blowing through trees, rain falling or perhaps the roar of the tide rolling in?*

to alleviate pain, depression and general disease. For the past 90 years at least, this has been part and parcel of the teachings of the Rosicrucian Order. The repetition of words such as in the recitation of the rosary and also of yoga mantras, have been demonstrated scientifically to yield beneficial effects such as inducing "favourable psychological and possibly physiological effects."<sup>3</sup>

### The Spoken Word

*"In the beginning was the Word, and the Word was with God, and the Word was God..."* So begins the Gospel of John. So powerful was the sound of the spoken word, that ancient authority claimed that the universe came into being as the result of the word of God or the Creator.

We might make the comparison with the "Big Bang" theory of the genesis of the universe, if we for a moment imagine that the exploding universe could be heard from the "nothingness" of the singularity. The hiss of the background radiation from an event shortly after the Big Bang is still being picked up by radio astronomers today, a cosmic sound more ancient than anything we know.

From the sound of the mother's voice on the growing foetus, to the power of the gifted orator upon his audience, the spoken word is an influential medium inciting a gamut of human emotions. It seems incredible that so many different languages can communicate exactly the same ideas and expressions and giving rise to the same reactions. We don't have to understand the language that is being spoken in order to



*A sound chamber, a structure especially adapted for the chanting, singing or intoning of resonant vowel sounds.*



feel the effects of the sounds coming from the speaker. Through speech we create the world we live in. But it must be remembered that words have a creative power of their own. One word in the wrong place or context can have the most damaging of consequences.

Thinking about speaking, the oral tradition of passing on cultural and educational teachings by word of mouth was in existence long before they were set down in ancient methods of writing and modern text. While reading to ourselves today



*Performing a sound therapy concert.*

we still hear the words in our head. There is a so called vocative philosophy of sound that argues that *“the meaning of words is most fundamentally found in the human voice”*<sup>4</sup> (rather than in human writing) and speaking out loud is still the most significant way of asserting ourselves.

### The Sound of Music

The power of musical sound has been acknowledged throughout history. There is a primeval urge for humans to make music as well as listen to it, and its effects are easily demonstrated in our modern media. Although the ancients undoubtedly used musical sound for their pleasure, much more importance was placed on its ability as a healing tool. They were well aware of the vibratory nature of life and recognised this as the fundamental creative force.

The vibratory energy of musical sound resonates with the vibratory chord of the individual, penetrating the physical body and making chemical changes in conjunction with other more esoteric processes to restore balance the harmony to the body. Blood pressure is lowered, the breathing rate slows and there is a calming effect on the mood and temperament of the individual.

Another effect that music has is on brain

waves and the hidden processes of the mind. We can be visibly and mentally uplifted by its exquisite harmonies and our consciousness can be elevated above the physical realm. Music is a well known aid to meditation. The Indian musician Ravi Shankar once said: *“Through music, one can reach God.”*

### Sonic Sound

Today we are surrounded by all kinds of nondescript sounds: the constant hum of computers, fridges, microwaves, aeroplanes overhead and cars and other traffic, to name but a few. Although we may become relatively oblivious to their intrusions in our lives, we are nevertheless affected by them.

Most of these are low frequency sounds that bring about a disturbance to our harmonic bodies. Much of the time this can be shrugged off if we have access to much higher frequency sounds such as that found in nature: bird song, moving water, wind and such like.

So let's be conscious of the sounds around us and try to cultivate the habit of being close to those sounds that are beneficial to us whenever we can. And if this is not possible, depending on where we live or what our lifestyles are, we should try to generate or create our own sounds for those periods when we can be alone.



*Sound therapy using a tuning fork against particular parts of the body.*

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# The Spirit of the Mountain

by Jan Christian Smuts  
(1870 – 1950)

*The following is an extract from a speech delivered by Jan Smuts on Table Mountain, Cape Town, South Africa on 25 February 1923, at the unveiling of a memorial to members of the Mountain Club who had died during the First World War (1914-1918). Jan Christian Smuts (1870-1950) was a prominent South African and Commonwealth statesman, a military leader and philosopher, and yes..., a mystic too!*

**T**HE MOUNTAIN IS NOT MERELY something externally sublime. It has great historical and spiritual meaning for us. It represents for us the ladder of life. No, more than that, it is the great ladder of the soul and, in a curious way, the

source of religion. From it came the Law, from it came the Sermon on the Mount. We may truly say that the highest religion is the "Religion of the Mountain."

What is that religion? When we reach the mountain summits we leave behind us all the



things that weigh heavily down below on our body and on our spirit. We leave behind a feeling of weakness and depression; we feel a new freedom, a great exhilaration, an exaltation of the body no less than that of the spirit. We feel a great joy.

The *Religion of the Mountain* is in reality a religion of joy, of the release of the soul from the things that weigh it down and fill it with a sense of weariness, sorrow and defeat. The religion of joy realises the freedom of the soul, the soul's kinship to the great creative spirit, and its dominance over all the things of sense. As the body has escaped from the weight and depression of the sea, so the soul must be released from all sense of weariness, weakness and depression arising from the fret, worry and friction of our daily lives. We must feel that we are above it all, that the soul is essentially free, and in freedom realise the joy of living. And when the feeling of lassitude and depression and the sense of defeat advances upon us, we must repel it, and maintain an equal and cheerful temper.

We must fill our daily lives with the spirit of joy and delight. We must carry this spirit into our daily lives and tasks. We must perform our work not grudgingly as a burden to be borne, but in a spirit of cheerfulness, goodwill and delight in it. Not only on the mountain summits of life, not only on the heights of success and achievement, but down in the deep valleys of drudgery, of anxiety and defeat, we must cultivate the great spirit of joyous freedom and upliftment of the soul. We must practise the *Religion of the Mountain* down in the valleys too.

This may sound like a hard doctrine, and it may be that only after years of practice are we able to triumph in spirit over the things that weigh and drag us down. But it is the nature of the soul, as of all life, to rise, to overcome, and finally attain complete freedom and happiness. And if we consistently practise the *Religion of the Mountain* we must succeed in the end. To this great end, Nature will co-operate with the soul.

The mountains uphold us and the stars beckon to us. The mountains of our lovely land will make a constant appeal to us to live the higher life of joy and freedom. Table Mountain,

*We must practise the Religion of the Mountain.*

in particular, will preach this great gospel to the myriads of toilers in the valley below. And those who, whether members of the Mountain Club or not, make a habit of ascending her beautiful slopes in their free moments, will reap a rich reward not only in bodily health and strength, but also in an inner freedom and purity, in a habitual spirit of delight, which will be the crowning glory of their lives.

May I express the hope that in the years to come, this memorial will draw myriads who live down below to breathe the purer air and become better men and women. Their spirits will join with those up here, and it will make us all purer and nobler in spirit and better citizens of the country.

*There are moments in the life of all of us...  
When we feel uplifted beyond ourselves;  
When the walls of sense and objective thought fall away,  
And we know we are in touch with an ultimate force.  
They are the supreme moments of our earthly existence...*

CECIL A POOLE, FRC





# ATTUNING TO IMMORTALITY

by W A Harris, FRC

**T**HERE IS A POWER WHICH AT times enables a mortal to catch an echo of immortality..., through music. This experience does not require any profound depth of musical understanding and may even serve as some measure of compensation to those who have

striven in vain for musical expression, as I have.

When I was eighteen I began vocal lessons; not that I had a great voice, nor up to then any strong urge toward music. Singing was just a nice, cultural outlet. But almost at once I stepped into a new world..., an alluring, enchanting world of such richness that the rest of life in comparison



became monotonous. For a time I made good progress in this new world of song and after several months my teacher remarked that my voice had improved more than any other pupil she had ever taught.

For a few months longer, progress continued, and then one day I thought I really was going to have a voice. As I walked along my hometown street, not even thinking about the matter, there suddenly came over me a strange sensation, a conviction. Those words impressed themselves upon me, "You can sing!"

I hurried home to the piano and began to sing. My voice flowed out as it had never done before; it seemed almost to leap of its own accord from my throat, and with a finer and more ringing tone. The other members of my family noticed and remarked about it. That freer and finer voice continued for several days, and even improved. Then slowly, inexorably, a sinister, opposing force began to creep in. I am not sure if it was physical or psychological, but I do know it contained the element of fear. I began to be afraid that I could not maintain this new and, for me, wonderful voice..., and I did not!

At the next singing lesson my voice was almost back to where it had been before the miracle happened. I carried on my vocal training for four more years, but was never able to fulfil



*When I experienced the almost overwhelming, almost unbearable beauty of Tetraxini's voice, I know that I approached somewhat near to that point of no return.*

those few days of promise. The door to musical achievement had closed upon me forever.

## The Doorway Opens

I have tried these years since then, to find consolation in the thought that I did not have a singer's physique, or a musical ear. Much of the time, I don't have sufficient musical receptivity even to get the fullest enjoyment from hearing music. Yet most of us have within ourselves some responsive chord which possibly on rare occasions of heightened emotion may be quickened by music to an intensity which is like a door opening into a realm beyond this world.

Long ago when I was young I heard the soprano Eva Tetraxini sing. I did not know the Italian words of her opening aria, but the beauty and power of her voice, starting like a brilliant point of sound and swelling, swelling, swelling until it filled the huge

*The door to musical achievement had closed upon me forever.*

auditorium and rang high in the iron girders like a gorgeous, golden bell, did something to me that I will never forget.

There is the biblical account of how Moses hid in the cleft of a rock as YHWE (God) passed by; for no man it was said, could see the face of God and survive. There is the story in Greek mythology too of how Semele, rashly seeking to behold Zeus's heavenly splendours, was by their radiance consumed to ashes. And there is the actual circumstance of how the poet and musician, Sidney Lanier, was as a youth sometimes so exalted by a violin's strains that he would pass into a state of trance. Mere mortals such as we are, we can only endure a certain degree of the revelation of beauty, truth and God. Beyond that point we cannot survive.

## Beyond Mortality

That night when I experienced the almost overwhelming, almost unbearable beauty of Tetraxini's voice, I know that I approached somewhat near to that point of no return. For



*I had the sense of a living presence in the music, of its voice speaking to me; its spirit calling to my spirit. Extract from the frontispiece of Athanasius Kircher's, Musurgia universalis, 1650.*





*Not only was it lovely in tone but her voice revealed a sincerity of soul beyond that of most singers I have ever listened to. She had, I think, a touch of the divine fire.*

deep within me I was quivering and laughing and weeping, all at once. And something rose up within which almost caused me to cry out; almost impelled me to fling wide my arms and leap out with an exultant abandon into limitless space. Music had, at least partway, opened a door for me that night into a realm of beauty almost beyond mortality.

Then there was the time when I heard a famous orchestra play Tchaikovsky's Fifth Symphony. This tormented Russian composer whose lifetime of grief and love, of anguish and exaltation, was poured into his music. And as I listened to the symphony's eloquent strains, above the conductor and musicians a voice seemed to rise and soar, the voice of the music's creator, whose soul dwelt in the music, singing its grief and hope, its fear and final exaltation. I had the sense of a living presence in the music, of its voice speaking to me; its spirit calling to my spirit. Music had opened another door, which

permitted the mortal listener a brief contact with its immortal spirit from across the years and beyond the grave.

When I was in college, there was a girl who had the best singing voice in school. The famous professional voices I have heard since have not been able to still the memory I have of hers. Not only was it lovely in tone but her voice revealed a sincerity of soul beyond that of most singers I have ever listened to. She had, I think, a touch of the divine fire. Being older than me and in a more advanced class, we hardly exchanged a word in all that time. She hardly knew I existed. Yet more than one Sunday night I slipped off to her church to hear her singing in the choir.

One night she sang a solo-setting of the 91<sup>st</sup> Psalm. Of course I had heard the words many times before and thought I understood their meaning. But my understanding had been superficial, for that night as this girl sang the

*Something rose up within which almost caused me to cry out...*

psalm, at the last, where the opening verse is repeated, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty," suddenly for me a door again opened. I had a glimpse into the Holy of Holies and knew then the true meaning of those words..., for I had spiritually experienced it.

Probably few of us have the capacity for repeated exaltations. Yet each of us, if we listen with the heart, may at some unexpected and unforgettable moment have music lead us at least a little way into that region which is the threshold to heaven.

*The only initiation we need  
Is to enter into the heart of God,  
So that the heart of God  
Will enter into us.*

LOUIS CLAUDE DE SAINT-MARTIN  
(1743-1803)





# Singing Bowls

*by Nobilis*



SINGING BOWL IS A SIMPLE METAL bowl between 5 to 7 inches in diameter which can produce a sound that resonates in a similar way to a glass when you run a wet finger around its rim. Although associated with Tibet, singing bowls have a long tradition in many countries across the Far East.

While their origin is uncertain, they are said to have been introduced to Tibet along with Buddhism around the 8<sup>th</sup> century CE. The use

of singing bowls in Tibet is the subject of much debate and many stories. Some people say they were used for meditation while others say they were magical tools for transformation of self and of matter. Today they are used worldwide for meditation, relaxation, healthcare, personal well-being and religious practice.

According to legend, the original bowls were made from an alloy of seven metals representing the seven planets then known. However metallurgical analysis suggests that the





*Singing bowls come in a variety of sizes which emit a corresponding variety of pitches. The inset shows a set of antique bowls.*

original bowls were made from a complex alloy of up to twelve different metals, giving them their distinctive rich sound. Modern versions are usually made from a much simpler alloy, mainly copper, and do not have the same complexity of tone and harmonics.

Antique singing bowls may display abstract decorations like lines, rings and circles engraved into the surface. Decoration may appear outside the rim, inside the bottom, around the top of the rim and sometimes on the outside bottom. Unlike new singing bowls, antique ones never display figurative decoration like Buddhas, mandalas or dragons. Modern singing bowls are often made to look like antiques and are often sold as "old antique" or "vintage." The vast majority of bowls on the market are however new, even if they are advertised as "old." New singing bowls lack the warmth and complexity of tone found in the fine antiques which are a rare find today and very collectable.

A more recent innovation is the popular *crystal singing bowl*. The use of the word "crystal" is misleading, for crystal bowls are actually made from silicon glass. Although these crystal bowls may seem similar to the metal ones, they are musically very different, producing a single clear tone rather than the complex harmonics of their Himalayan counterparts. Crystal bowls are neither better nor worse than metal ones, but they are certainly different.

### Playing the Singing Bowl

Singing bowls are played by striking the bowl in certain places with a soft mallet to produce a

warm bell tone. Genuine antique singing bowls produce a complex chord of harmonic overtones. Singing bowls may also be played by the friction of rubbing a wooden, plastic or leather wrapped mallet or wand around the rim of the bowl to produce overtones and a continuous "singing" sound. Here is the method:

- Place the Singing Bowl in the palm of the left hand if you are right-handed. Smaller bowls should be held by the fingertips.
- With your right hand grasp the wand about mid-length, much as you would hold a pen but pointing downwards and touching the wood. If you are using a padded wand the red wool should be on top.
- With an even pressure, rub the wand clockwise around the rim of the bowl.
- Experiment with speed. Let the sound build up slowly as the bowl picks up the vibration.

A special sound effect can be produced by adding a small amount of water to the bottom of the bowl. The sound produced using this technique is strangely similar to dolphins singing. The amount of water used varies of course with the individual bowl.



*While the bowl can be struck to cause a ringing tone rather like a bell which is of a relatively short duration, running the mallet around the rim sustains the note.*

Start by filling three quarters of the bowl with water. Be careful not to get the rim of the bowl wet. Now, play the bowl using the wand-around-the rim technique. Bring up the sound by using a steady, even pressure. Pull the wand away from the bowl rim and let the bowl continue to vibrate while still holding the bowl in your hand, tilt it so that the water inside gently laps towards





*Using the singing bowl in sound therapy.*

the inside rim. Continue to swirl gently while tilting the bowl and water. Experiment with the amount of water used. Usually the best effect is produced with a minimum amount of water.

Another way of modifying the sound is by the use of the mouth. Start the bowl singing by using the wand-around-the rim technique. Pull the wand away from your bowl and let the bowl continue to sing. While still holding the bowl in your hand, raise it up to your mouth. The sound

may then be modulated by changing the size and shape of the oral cavity. Experiment with the relative position of your mouth to the outside rim.

## Healing Sound

The sound vibrations emanating from the bowl stimulate the body to recreate its own harmony and help produce alpha waves, which are present in the brain during deep relaxation. Many people feel they have been touched and cleansed within when they listen to the sound of a singing bowl. As some describe it: *"Time stands still. There is a feeling of peace, sometimes relief in aching parts of the body, or at the very least, contact with something beyond daily life."*

Many people find the rich blend of harmonic overtones, which the bowls produce, have a direct effect upon their psychic centres. Playing the bowls can have an immediate centring affect on the body. The tones set up a response that creates a balance between the right and left sides of the brain, a balance known as *synchronisation*. Focusing on the subtle sounds of the bowls tunes one into the universal sound of OM.



**A**LTHOUGH I POSSESS NO VISION OF my own, I record whatever passes before me. I cannot speak, yet I am questioned by all who look at me. There is scarcely a person who does not seek my approval, but many will not accept my impartial verdict. For some of my ingredients people have sold their souls; yet, in myself, I am valueless.

If I lose even a fraction of my usefulness through careless treatment or old age, I am quickly discarded. Yet truth can be found within me if you search for it. I have neither body nor soul but all bodies and souls fall within my view. If you learn to read me correctly you will be attuned to all others who seek for Truth.

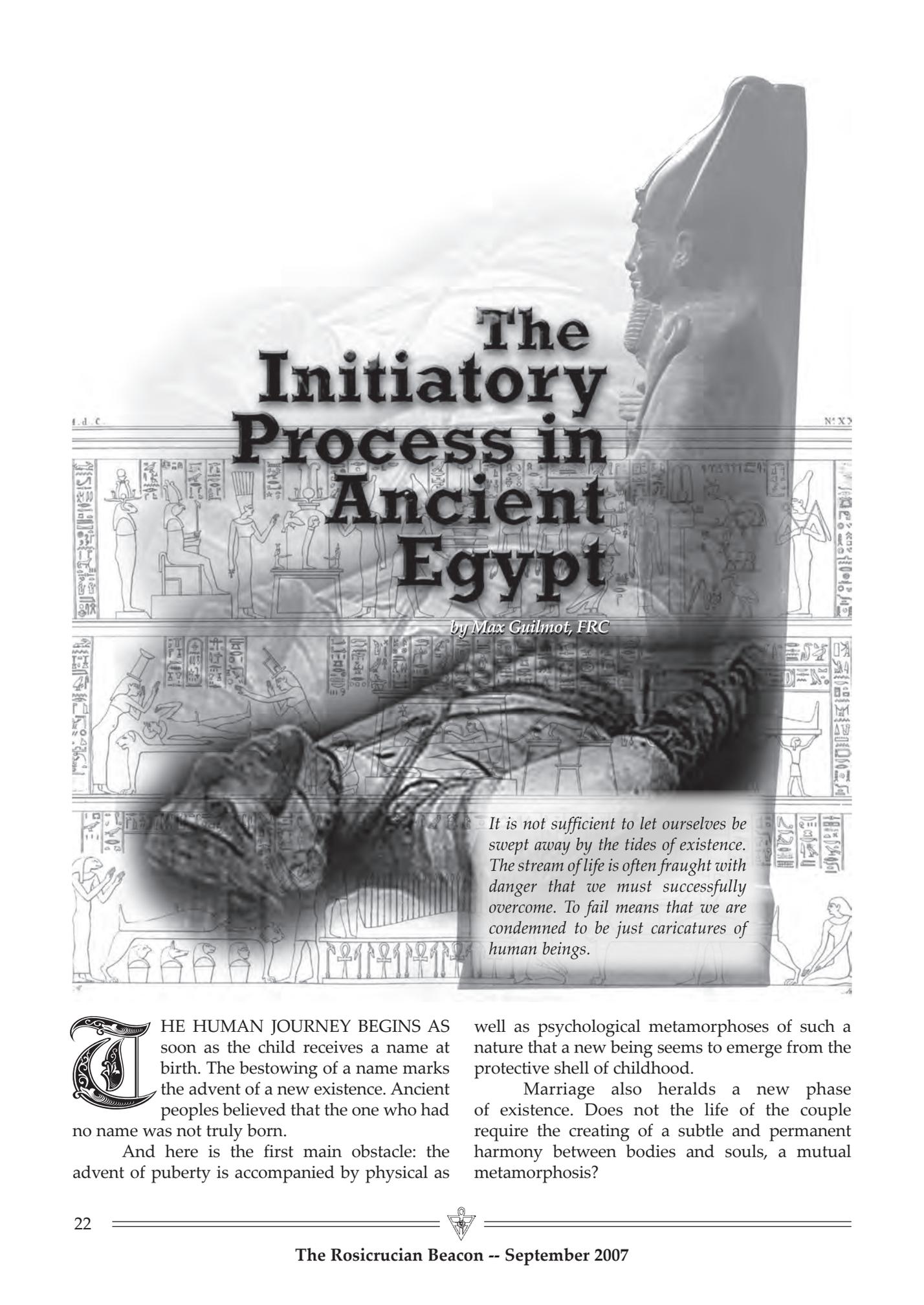
The motives of those who face me vary, but they are not hidden from me. The past, the present, and the future of all humanity passes before me.

Without me, the world might seem more secure, but much less interesting. I am the questioner, the Revealer of Answers, the Hidden, and the Obvious. You hold the key to self-understanding whenever you come into my presence.

After a moment of thought, can you determine the meaning of this riddle? Perhaps it remains hidden, indistinct, or unknown to you? Before you answer, ask yourself how well you have followed the dictum of Socrates: "Know Thyself;" and how often you have searched for your image, not as it appears to others, but as it is when you are alone and in communion with that which lies deep within you.

Then, the answer will appear, for it is in the mirror that the riddle of self-understanding can be solved. It is the mirror, held to life, that life utilises for its unfolding.





# The Initiatory Process in Ancient Egypt

by Max Guilmot, FRC

*It is not sufficient to let ourselves be swept away by the tides of existence. The stream of life is often fraught with danger that we must successfully overcome. To fail means that we are condemned to be just caricatures of human beings.*

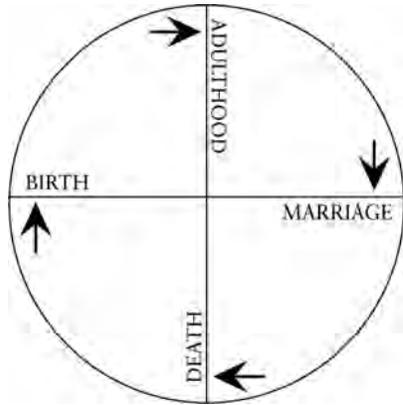
**T**HE HUMAN JOURNEY BEGINS AS soon as the child receives a name at birth. The bestowing of a name marks the advent of a new existence. Ancient peoples believed that the one who had no name was not truly born.

And here is the first main obstacle: the advent of puberty is accompanied by physical as

well as psychological metamorphoses of such a nature that a new being seems to emerge from the protective shell of childhood.

Marriage also heralds a new phase of existence. Does not the life of the couple require the creating of a subtle and permanent harmony between bodies and souls, a mutual metamorphosis?





*The human journey begins as soon as the child receives a name at birth. Ancient peoples and civilisations felt strongly about how important it was to celebrate each phase of life.*

As for the slow process of aging, this also presents new problems. Faculties become impaired. From then on life demands less room. In order for it to exist without a feeling of despair, it must have wisdom. And finally death comes. The human being must face death without fear and without regret when giving life up.

Thus birth, puberty, marriage, aging and death are unavoidable trials. Whether we

*Ancient peoples and civilisations felt strongly about how important it was to celebrate each phase of life.*

face them happily or despairingly, whether we celebrate them or let them pass unnoticed, they map humanity's path. With each test overcome, a new phase of existence begins. At the end of each season of life, the outline of a new being emerges.

### The Role of Initiation

It is true that nowadays human beings tend not to celebrate the various stages of life we must each pass through. We no longer feel, with the same acuity, how we change with each trial we overcome.

Little by little, we become unconscious of our metamorphosis. By smoothing out the path of our life, by removing all obstacles from our itinerary, we deny a truth; we lie to ourselves. Lost in a fallacious fog of the soul, we fall out of step with the indispensable vital cadence. Nowadays, the distressing questions concerning the meaning of life stem mostly from the loss of this existential rhythm.

Ancient peoples and civilisations felt strongly about how important it was to celebrate each phase of life. Their "transitional rites" were feasts to commemorate accession to a new stage of existence. And by performing them, the whole community induced a victorious entry into a new phase of life through a series of power-generating acts. To enter a new stage of life with the help of the community and particularly through the power of ritual, meant to become initiated.

There existed one of the most important of rituals: initiation into the death experience. Death, the great transition, is the ultimate initiation. Many cultures of the world demand that the neophyte undergo the trial of death and experience its pangs in order to be reborn.

Such was the purpose of the secret doctrines and practices called the Mysteries which were a common feature of the ancient Mediterranean world, especially in ancient Greece, Rome and Egypt.

### The Mysteries

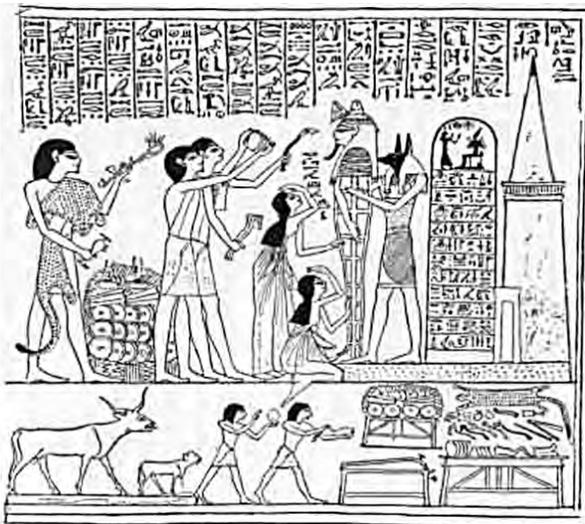
Ritual was introduced to change the quality of the novice's soul, to raise the novice's consciousness to a superhuman level, and to turn the novice into an eternal being. Thus the rituals of Adonis or Tammuz in the Near East, of Osiris in Egypt, of Orpheus and Dionysus in Greece, all depict death and resurrection so that one may symbolically experience a superhuman state and eternal life.

Psychologically, these practices resulted in the true victory of human beings over their fear of



*Death was viewed in ancient Egypt as an initiation into another phase of existence for the individual and hence the need for an elaborate process of preparing the physical body.*





*To enter a new stage of life with the help of the community and particularly through the power of ritual, meant to become initiated. Here the "opening of the mouth" ceremony is being performed where the corpse or mummy is being symbolically animated so it could speak and breathe in the afterlife.*

death. Through initiatory death, the human being is absolutely convinced that he will be spared the pangs of death, which is the lot of the average person. In fact, he is saved because he has been initiated.

### The Necropolis at Abydos

We must first go to Abydos in order to meet the initiates of ancient Egypt. A very holy city from pre-dynastic times, Abydos was situated between Asyut and Luxor (Thebes), and sheltered an ancient necropolis, a place for the burial of the dead. Here the first Egyptian pharaohs were entombed beginning around 3200 BCE. A constant religious piety added to the Abydos cemeteries of every period, despite the fall of dynasties and empires. It is no wonder, then, that nine-tenths of the funerary stelae of the Middle Kingdom (c. 2052-1778 BCE) exhibited in the museums of Europe come from Abydos.

How can we explain this three thousand year entanglement of necropoleis and this prodigious depository of documents? The fact is that the city was doubly venerable. Originally the final resting place of the earliest pharaohs, it became, at the beginning of the second millennium BCE, the guardian

of the head of Osiris the saviour who led mankind to immortality.

The most precious part of the divine body dismembered by the god Set, his brother, lay in this holy place, sheltered in a shrine surmounted by two feathers. The Holy Sepulchre was built in a place called Peker, in the south of the city, while at the north stood the great sanctuary of Osiris. Erected at the dawn of history, beginning with the First Dynasty, and remodelled, destroyed and rebuilt several times, all that is left of it today is an outline, hardly visible, on the site of its successive ages.

And yet, together with the Holy Sepulchre, this temple was the crucible of the Osirian faith. The inestimable relic, the head of Osiris, conferred upon it an unequalled aura of holy power.

Has the mind of the masses really changed so much? For example, London has protected its unknown hero in Westminster Abbey, Paris under the Arc de Triomphe, while in Moscow the remains of Lenin are preserved in his mausoleum

*The temple at Abydos was the crucible of the Osirian faith.*

in Red Square. It seems that each city draws strength from the legacies of its great dead.



*Osiris, the god of life, death and fertility and generally of all that was becoming... This god was particularly associated with Abydos.*





*The god Anubis, the jackal-headed god of the necropoleis, participated in the unfolding of a "mysterious initiation" conducted by Osiris, the master of Abydos.*

But wasn't Osiris, whose resurrection promised eternal life to every pious man and woman, the greatest of them all?

### Initiations at Abydos

But how do we know whether or not secret initiations were conducted in Egypt, especially in Abydos? An ancient text that was recently discovered and dating back to c.2000 BCE seems to give an affirmative answer:

*Follow the god to his abode. In his tomb Anubis sanctifies the hidden mystery of Osiris. In the sacred valley of the Master of Life (Osiris), it is the mysterious initiation of the Master of Abydos!*

What could be plainer? The god Anubis, the jackal-headed god of the necropoleis, participated in the unfolding of a "mysterious initiation" conducted by Osiris, the master of Abydos.

Anubis welcomes the postulant at the threshold of the sacred domain. He is a "dreadful-looking god," writes the Roman author Apuleius following his initiation in the 2<sup>nd</sup> century CE, "a god that serves as a messenger between the world above and the infernal world below, with a face half-black and half-gold, his head held high and proudly stretching his dog's neck."

So, Egyptians wished to die in Abydos. To die near the god, to rest in the peace emanating from the Holy Sepulchre; to experience the miracle of resurrection in its shadow was the dream of an entire population, from century to century.

It is then toward this holy place that we must journey in order to conceive, with the help of Egyptian texts of various dates and sources,

how the initiatory process unfolded in the era of the pharaohs, and up until the time of the 2<sup>nd</sup> century CE.

Unfortunately, there is little left of Abydos today except ruins and a single bastion: the sanctuary of Seti I and the strange edifice adjacent to it called the Osireion.

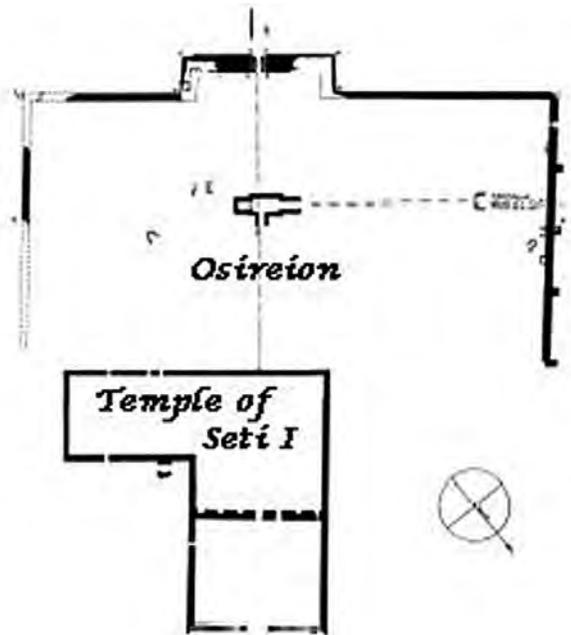
### The Osireion of Abydos

This structure is without doubt the most mysterious in the Valley of the Nile. Its construction

*What could be the purpose of this extraordinary architectural complex?*

began during the reign of the 19<sup>th</sup> dynasty Pharaoh, Seti I (c.1300 BCE), and was entirely underground when originally built. It comprises a long dark corridor leading into a hall half filled with water. From the centre of this basin rises a rectangular esplanade, a kind of island surrounded by heavy pillars of pink granite, to which two staircases lead.

What could be the purpose of this extraordinary architectural complex? Could it be a cenotaph; a monument erected in honour

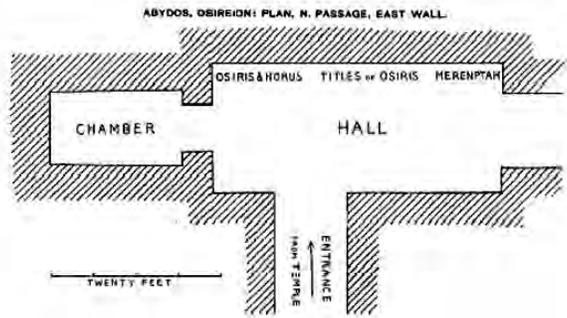


*A simple map showing the floor plan of the Temple of Seti I and the portion of the Osireion discovered in 1904 at Abydos. The entire Osireion is nearly as wide as Seti's temple and includes most of the area between the portion shown and the temple itself.*



of a dead person whose remains lay elsewhere, perhaps of Seti I, whose name is inscribed in the entrance corridor and the central hall? This is possible, as the walls of the corridor are covered with funerary inscriptions, such as in the tombs of the Valley of the Kings. In addition, a spacious empty room, reminiscent of those in the pyramids of Sakkara and laid out on the east side of the Osireion, conjures up images of a huge sarcophagus.

But, three or four centuries after its construction, this edifice was looked upon as a place dedicated to the worship of Osiris. And there are many archaeological clues to support this hypothesis. First, the esplanade rising out of the water-filled central hall and provided with two staircases was undoubtedly thought to be the primordial mound itself, where death was vanquished at the dawn of time. There, according to tradition, Osiris lay in his sepulchre. Second, the two cavities hewn in the pavement of the esplanade undoubtedly had the purpose of housing the sarcophagus of the god and the holy



*Close up map of the then discovered portion of the Osireion showing the subjects of the wall inscriptions found there. Unlike most monuments of New Kingdom Egypt, the majority of the Osireion is not inscribed.*

shrine containing his viscera, perhaps even his head. Finally, circular pits, unearthed around the central hall are still filled with fertile soil, used to shelter verdant trees, symbols of the eternity of the resuscitated Osiris.

We can now see the purpose of the Osireion: Seti I wanted sacred rites to be performed in Abydos, in order to ensure his immortality near



*The original temple of Osiris in Abydos is destroyed. It has been suggested that the construction erected by Pharaoh Seti I (c.1290-1279 BCE) in the 19<sup>th</sup> Dynasty is a copy of this original, and has been called "the Osireion." Although supposedly a false tomb of Seti I, later graffiti suggests it was dedicated to the cult of Osiris (cf. "the secret place of the netherworld," and "Hail to thee, Isis, in the place of birth!"). Its architecture and inscriptions reinforce this.*



Osiris and, at the same time, to perpetuate the worship of the great god. Therefore, the royal cenotaph was an Osirian tomb as well.

### Replica of the Sanctuary of Osiris?

We must not confuse this sanctuary with the main sanctuary in Abydos North, whose ruins are still scattered in the place known today as Kom es-Sultan, and where the annual Festival of Osiris took place.

Very few documents mention this illustrious site. Those that do however, reveal a surprising fact. There is in France, in the Museum of Archaeology in Marseille, a sarcophagus that has depicted on it a rounded knoll crowned with four trees guarded by two ram-headed gods.

Without any doubt, Osiris lies under this knoll. His name is inscribed there, and the beginning of the inscription above the picture clearly reads:

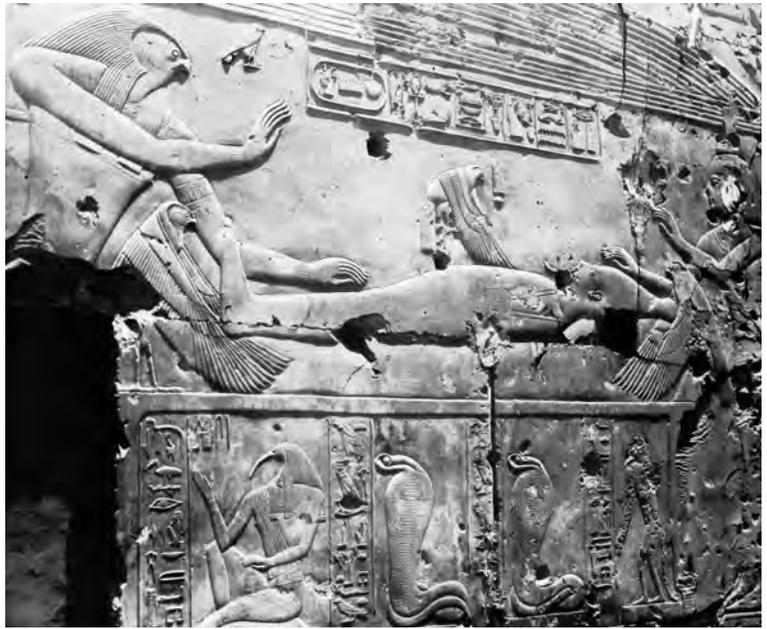
*This is the knoll that hides Within the [body] decayed; it is the holy Place of Osiris who dwells in the West.*

The knoll and the four trees therefore allude to the famous sepulchre of Osiris. But right away,

*The main characteristics of the Temple of Osiris are preserved in several ancient papyri.*

the esplanade of the Osireion comes to mind, symbolising also the primordial mound and lifting above the waters the sarcophagus of the god, as well as the trees of eternal regeneration that framed the central hall.

Would the Osireion of Seti I be an imitation of the large ruined temple of Abydos? If ever confirmed, such a fact would be of decisive importance, because all initiatory progression in the famous lost sanctuary could, in such a case, be conceived as well in the architectural complex of the still-standing Osireion. Thus the latter would preserve intact the exact reproduction of the décor where the most secret practices of the pharaonic era took place; making it unique in ancient Egypt and even in the history of ancient civilisations.



*This sculptured bas-relief in the temple of Seti I at Abydos depicts the resurrection of the pharaoh. Isis on the right and her son, Horus, on the left await the reawakening of Seti as the risen Osiris.*

We can now conclude that on the sacred domain of Abydos the great temple of Osiris is almost completely destroyed. However, several ancient papyri preserve its main characteristics. Under a mound surrounded by trees was a basin filled with water where pillars supporting the roof of the sanctuary stood; and from the centre of this basin emerged a terrace with two staircases on which lay the mummy of Osiris. This description, no matter how brief it may be, immediately arouses a comparison with the Osireion built by Seti I, which seems to be a replica of the lost temple. We can still find today the basin, the pillars, the esplanade with its double staircase, the two cavities arranged to house the sarcophagus and the shrine containing the viscera; and finally, the pits where verdant trees used to frame the whole sanctuary buried underneath the sand.

All this archaeological data points to the fact that Seti I intended to reproduce the architectural complex of the great temple of Osiris at Abydos. Hence the conclusion that since the Osireion seems to be a copy of the destroyed temple, all the details of the texts pertaining to this temple can be transferred, without risking too much error, to the architectural complex of the still-standing Osireion of Seti I.





## Letter From Apollonius

*Among the letters of Apollonius of Tyana I came across one addressed to "Valerius", probably Publius Valerius Asiaticus Saturninus, consul in 94 CE, and later Proconsul of Asia. It is a wise letter of consolation to enable Valerius to bear the loss of his son.*

*Contributed by Britta Kantzer, SRC*

O VALERIUS,  
There is no death of anyone, but only in appearance, just as there is no birth of anything, except in appearance only. The change from being to becoming seems like birth, and the change from becoming to being seems like death, but in reality no one is ever born, nor does anyone ever die. It is simply a matter of being visible and then invisible: the former through the density of matter, and the latter because of the subtlety of being. Being, which is ever the same, changes only with motion and rest.

This, I suppose, is because being has the characteristic quality that its change is brought about by nothing external to itself. Rather, the whole dissolves into its parts and its parts return to the whole, because of the oneness of the all. And suppose someone asked: What is this that sometimes becomes visible and sometimes invisible, either to the same observer or to different ones? You could reply: It is the way of everything here in the world below that when it is filled with matter it is visible, owing to the resistance of its density, but it becomes invisible, owing to its subtlety, when it is rid of matter, though matter still surrounds it and flows through it in that immensity of space which hems it in but knows no birth or death.

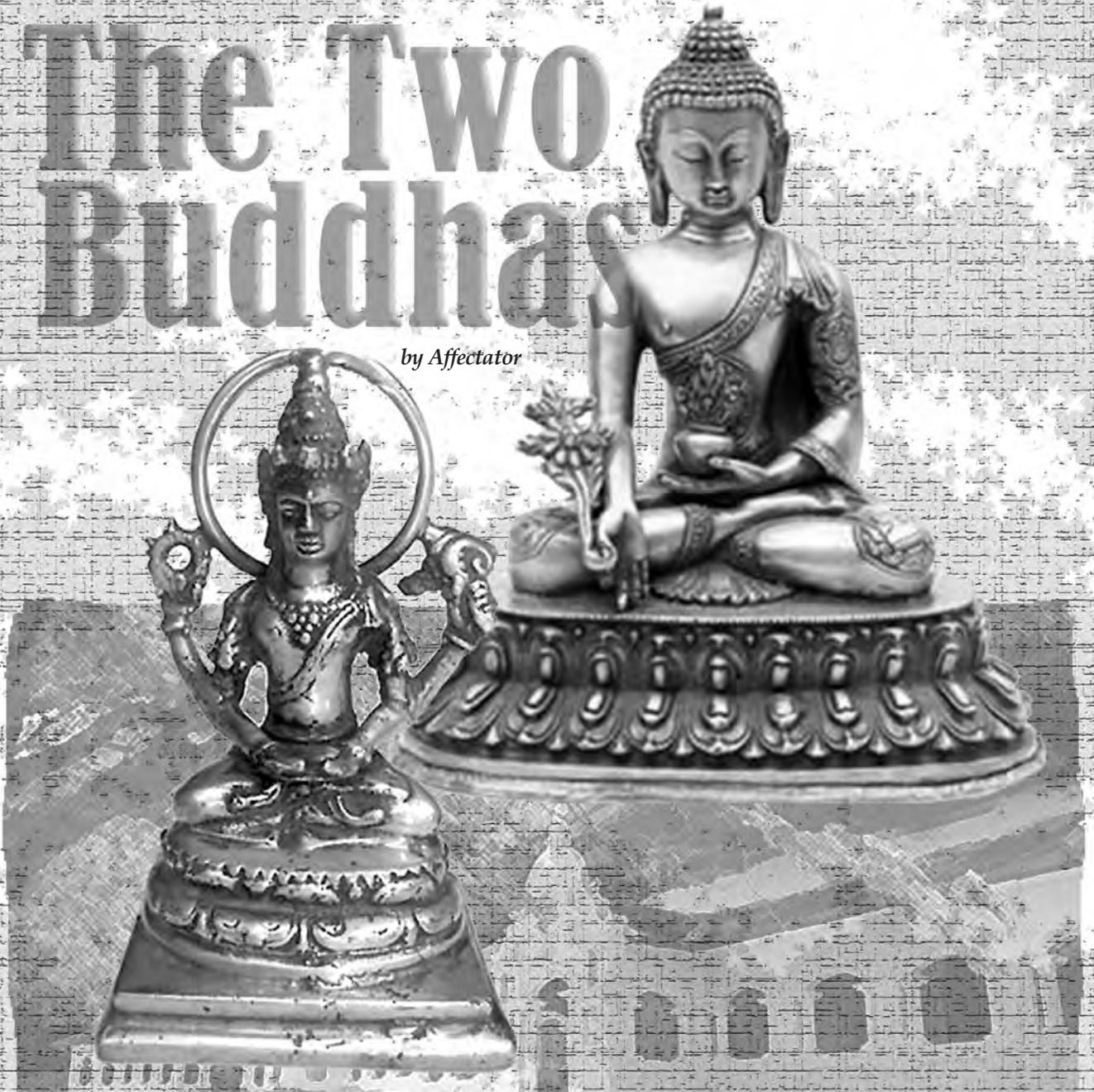
But why has this false notion of birth and death remained uncorrected for so long? Some think that what has happened, they themselves have caused. They forget that the individual is born through its parents, not by its parents, just as a thing grown through the earth is not grown from it. The change which comes to the individual is nothing that is caused by his visible surroundings, but rather a change in the one thing which is in every individual, the eternal godhead.

And what other name can we give to it but primal being? This alone both acts and is acted upon, becoming all things for all beings everywhere, eternal deity, deprived of its own essence only by names and forms. This is of minor importance, but the fact is this, that a person is lamented, when he has passed from man to God by change of state and not by his nature. The fact is that you should not grieve over death, but honour and revere it. The best and most fitting honour is that you resign to God someone who has gone to be with him.



# The Two Buddhas

by Affectator



**T**HE TWO BUDDHAS ON MY bookcase are priceless objects in more ways than one. Others see them as *objets d'art*, but I see them differently. For me, they recall an incident I will never forget.

As I look at them, I still see the loving eyes of the monk staring into mine as he handed them to me so many years ago when I was a young man. When I tell you how they came into my possession, you will understand why I call them my object lesson, for what I learned from them has lasted me my lifetime.

In 1936 I was working as a junior radio

officer aboard a large passenger liner on a round-the-world cruise. We arrived at anchorage early one morning in the harbour of Colombo in Ceylon (Sri Lanka), surrounded by green hills and white colonial houses.

Four of us were bound for Kandy, located in the centre of the island. We set off in a rickety old truck, driving through steaming jungle on roads full of holes and ditches. Finally, we had to change to rickshaws, for only those pulling the rickshaws were able to sidestep the holes in the road. In Kandy the sun was beating down unmercifully. In spite of the intolerable heat we were determined to make our rounds and take pictures.



I first visited a snake temple. There in the middle of a large room was a circular altar raised about a foot off the floor. Small trees had been fastened to it and their branches were festooned with different kinds of snakes. A few people knelt, prayed, and bowed themselves out of the temple.

Attracted by a multi-coloured snake coiled on a low branch near the floor, I stooped to get a better look when I felt a fanning sensation on my right ear coupled with a hissing sound. Without straightening up, I turned my head and found myself looking into the beady eyes of a brownish-coloured snake whose rapier-like tongue was just brushing my ear. It opened its mouth to show its wicked looking fangs.

I never remember leaving that temple; but seconds later I found myself in another, one that was located diagonally across the street. Here the altar stretched across the whole room. It was dotted with small Buddhas of various types. The one person there soon left and I was alone gazing around at the magnificent carvings. Then, out of the corner of my eye, a bright silver Buddha caught my attention, and without knowing why, even to this day, a sudden desire came over me to take it.

Looking around furtively and seeing that no one was around the room, I quickly put it in

*Looking around furtively and seeing that no one was around the room, I quickly put it in my pocket...*

my pocket, thinking a donation in the altar box would more than compensate. I turned to make the donation when it seemed from nowhere the



*I turned my head and found myself looking into the beady eyes of a brownish-coloured snake whose rapier-like tongue was just brushing my ear. It opened its mouth to show its wicked looking fangs.*



*I turned to make the donation when it seemed from nowhere the curious figure of a white-robed monk appeared before me.*

curious figure of a white-robed monk appeared before me.

"Greetings, my son," he said, bowing low and smiling, his eyes looking straight into mine. "I hope you have found our humble temple uplifting." "Yes, I have," I managed to stammer, glancing at the altar where the little Buddha had been. I hoped the monk had not noticed my guilty glance or the figure's absence. He bent over and picked up a golden-hued Buddha, which had been next to the one I had taken. I knew then that he was already aware that I had taken the bright silver Buddha.

He held the golden Buddha a few moments, then handed it to me, saying, "Here, my son, won't you please take this one also? The one you have symbolises honesty; this one symbolises truth. You really should have them both."

Shamefaced, I took the silver Buddha from my pocket and offered to return it. He shook his head slowly. "No, my son, accept these as a present from me. I have a feeling that your possessing these will cultivate their qualities in you."

Looking at the two little Buddhas on my bookcase now, I can still remember those words and hear the quiet, measured tones of the voice. And indeed my life, since that eventful encounter, did change and I am eternally grateful for the meeting with such a wise sage.



# THE CIRCLE

## A Native American Guide to Personal Understanding

*by Michael Bukay*

**T**HE CIRCLE IS PERHAPS THE MOST important mystical symbol ever used by the Native Americans. Knowledge of the circle allowed the American Indians to penetrate beyond the veil of sensory illusion, map out the human consciousness and gain a holistic understanding of their environment. The circle provided deep insight into the nature of Self and helped them to achieve unity of mind in a systematic way. The mysticism of the Native American Indian has much to offer the modern man. As a guide to personal understanding it is as universal today as it was hundreds of years ago.

The earliest mystical teachings given to Indian children concern the art of perception and illusion. A teacher and a group of young Indians might go to the prairie and sit in a circle. Each child describes the play of light on an eagle feather placed in the centre of the circle. The children observe that each individual sees a

different image of the feather due to his or her unique position on the circle. They discover that there are as many ways to perceive the feather as there are points on a circle. The children also learn that individual perceptions are much more complicated than just their position on the circle.

One person may be near-sighted, another far-sighted. Many are simply in-between. Some may be colour-blind and others completely blind. All see the feather differently due to individual differences in their senses.

On still another level, that of the psychological, each Native American sees the feather in a unique way. One may help make feathered headdresses for the chief, another may be allergic to feathers and a third may feel neutral toward them. Again, each child in the circle perceives a different image of the feather, this time because of past experiences with feathers.

Through this simple exercise with the circle, the American Indians taught their children that



there is an unlimited number of ways to perceive objects exterior to themselves. All sense perception is illusory. The important thing is not the actual nature of what is perceived, but the understanding of our perceptions and those of our brothers and sisters.

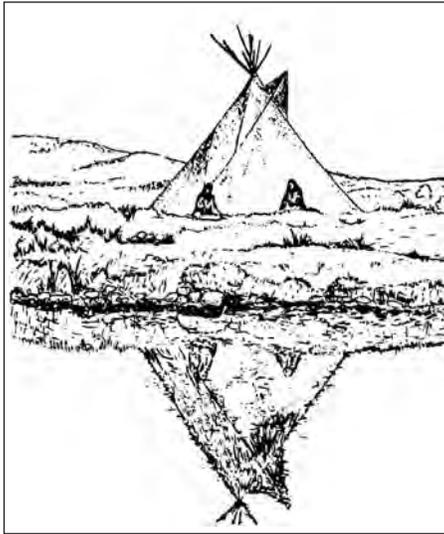
The circle, or Medicine Wheel as it is called, is the Total Universe and can be understood as the mirror in which the human consciousness is reflected. *"The Universe is the Mirror of the People,"* the old teachers say, *"and each person is a Mirror to every other person."* Everything, including people, can be seen as a mirror giving us the opportunity to discover ourselves; if we are willing to see our own reflection.

### The Four Powers

Native American mysticism taught that each thing within the Universe Wheel, except man, knows of its harmony with every other thing. Only man is born with a fragmented view of the world. To achieve harmony he must seek to understand his own reflection in the Four Great Powers of the Medicine Wheel.

The American Indian taught that at birth each person is given at least one of the Four Great Powers: *wisdom, innocence, illumination and introspection*. The purpose of man's spiritual existence is to obtain the remaining gifts and become a whole person. They symbolised each gift by a cardinal direction, an animal reflection and a colour (see Figure 1). For example, there are four kinds of people: *Buffalo, Mice, Eagle* and *Bear* people. A Buffalo person is born with the gift of wisdom. His perception of the world is primarily a mental one. Like the north wind and snow however, a Buffalo person is cold. His intellect makes him a wise person but one without feeling. A Buffalo person must try to include his heart in his decisions and he must therefore first seek the gift of the South.

A person born only with the gift of the South perceives the world like a mouse. Because of their habits, mice have an intimate touching and feeling relationship with the Earth but cannot



*"The Universe is the Mirror of the People,"* the old teachers say, *"and each person is a Mirror to every other person."*

see beyond their immediate vision. Mice people cannot understand all they see and feel because they cannot connect their experiences with the rest of the world. A Mouse person should therefore first seek the gift of the East, the far-sighted vision of the eagle.

Eagle people can see clearly, far and wide and into the future. Although very perceptive, they understand little of what they see. Eagle people are "above it all" and seldom touch the Earth. They are concerned primarily with outer experiences and have little knowledge of their inner world. An Eagle person must therefore seek the gifts of the North, South and West.

To determine which of the Four Powers were innate and which ones were to be acquired, the adults carefully evaluated their children's behaviour and their accounts of dreams and visions. When a child reached adolescence, the

*At birth each person is given at least one of the Four Great Powers: wisdom, innocence, illumination and introspection.*

elders had an accurate understanding of his or her beginning place on the Medicine Wheel. They constructed a shield depicting the young person's beginning gift and the Powers s/he must seek to become a whole person. Essentially, the shield was a map of the youth's consciousness that s/he carried everywhere and displayed for others to see. In this way, fellow seekers would know each other's inherent strengths and weaknesses and could help one another in their spiritual quest. The shields brought the Native Americans together with a common philosophy and a common goal of living in harmony with every other thing in the Universe.

There are many similarities between the Four Great Powers of the Medicine Wheel and the Rosicrucian method of *concentration, contemplation and meditation* (see Figure 2). Concentration corresponds to the gift of the



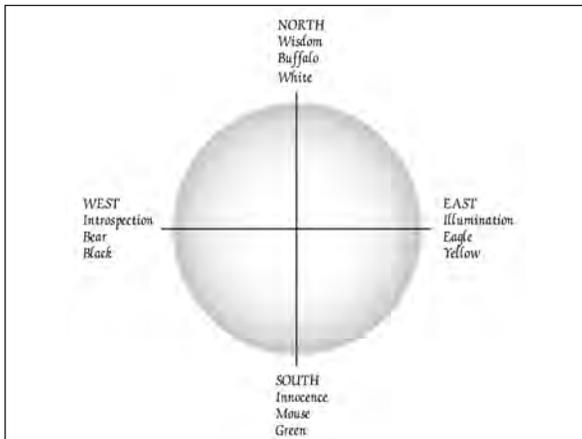


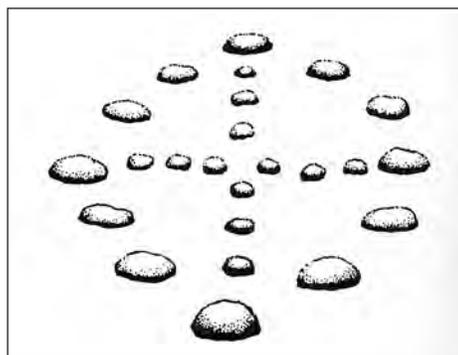
Figure 1: The American Indian taught that at birth each person is given at least one of the Four Great Powers: wisdom, innocence, illumination and introspection. The purpose of man's spiritual existence is to obtain the remaining gifts and become a whole person.

South. Meditation corresponds to the gift of the North. And contemplation involves both inductive and deductive reasoning. Inductive reasoning corresponds to the gift of the West. Deductive reasoning corresponds to the gift of the East. The Rosicrucian method of concentration, contemplation and meditation is an orderly and holistic process of study that leads to that knowledge and wisdom which permeates mystic experience. As it draws upon recent findings from the fields of psychology, neurobiology and psychiatry, as well as ancient mystical knowledge, the Rosicrucian system is more holistic even than the ancient Native American method.

### The Universal Circle

The American Indians discovered the universality of the circle because of their close relationship with the forces of nature. The symbol of the circle provided them with a holistic understanding of their physical environment and a sense of immortality.

To them, everything done in the world is done in a circle. Black Elk, a Holy Man of the Oglala Sioux explains: "The sky is round and I have heard that the earth is round like a ball and so are all the stars. The wind, in its greatest power, whirls. Birds make their nests in circles, for theirs is the same



The teachers among the Indians usually constructed medicine wheels from stones or pebbles placed on the ground, each stone representing one of the many things in the universe, demonstrating how the circle symbolically represents the entire universe.

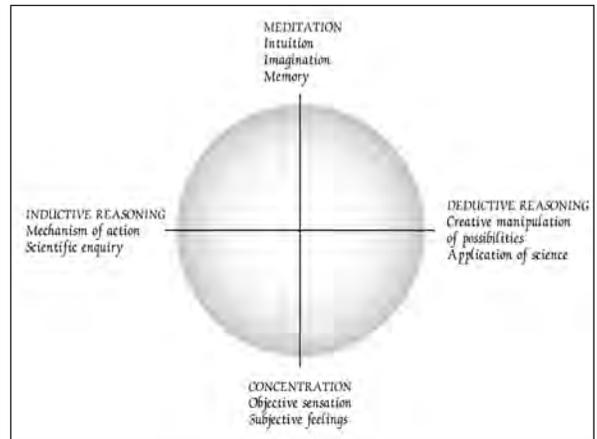


Figure 2: There are many similarities between the Four Great Powers of the Medicine Wheel and the Rosicrucian method of concentration, contemplation (inductive and deductive reasoning) and meditation. Both the American Indian and Rosicrucian systems of study lead to knowledge and wisdom that permeates mystic experience.

religion as ours. The sun comes forth and goes down again in a circle.

"The moon does the same and both are round. Even the seasons form a great circle in their changing and always come back again to where they were. The life of a man is a circle from childhood to childhood and so it is in everything where power moves. Our tepees were round like the nests of birds and these were always set in a circle, the nation's hoop, a nest of many nests, where the Great Spirit meant for us to hatch our children."<sup>1</sup>

The movements of nature were circular long before the arrival of mankind. When man arrived, his consciousness reflected the glories of the Universe, revealing to him the concept or symbol of the circle. This symbol reflected back into the external world in the form of practical applications such as the tepee, the wheel and a working knowledge of the cycles of nature. Many ancient cultures such as that of the Native Americans applied the symbol of the circle to gain an understanding of man's inner world. The circle became a guide to personal understanding of the nature of man and man's place in nature.

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# Waste of Beauty

by Sue Harper, SRC



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

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

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

available without cost, yet avoided by and large for sullen behaviour and self-interested acts.

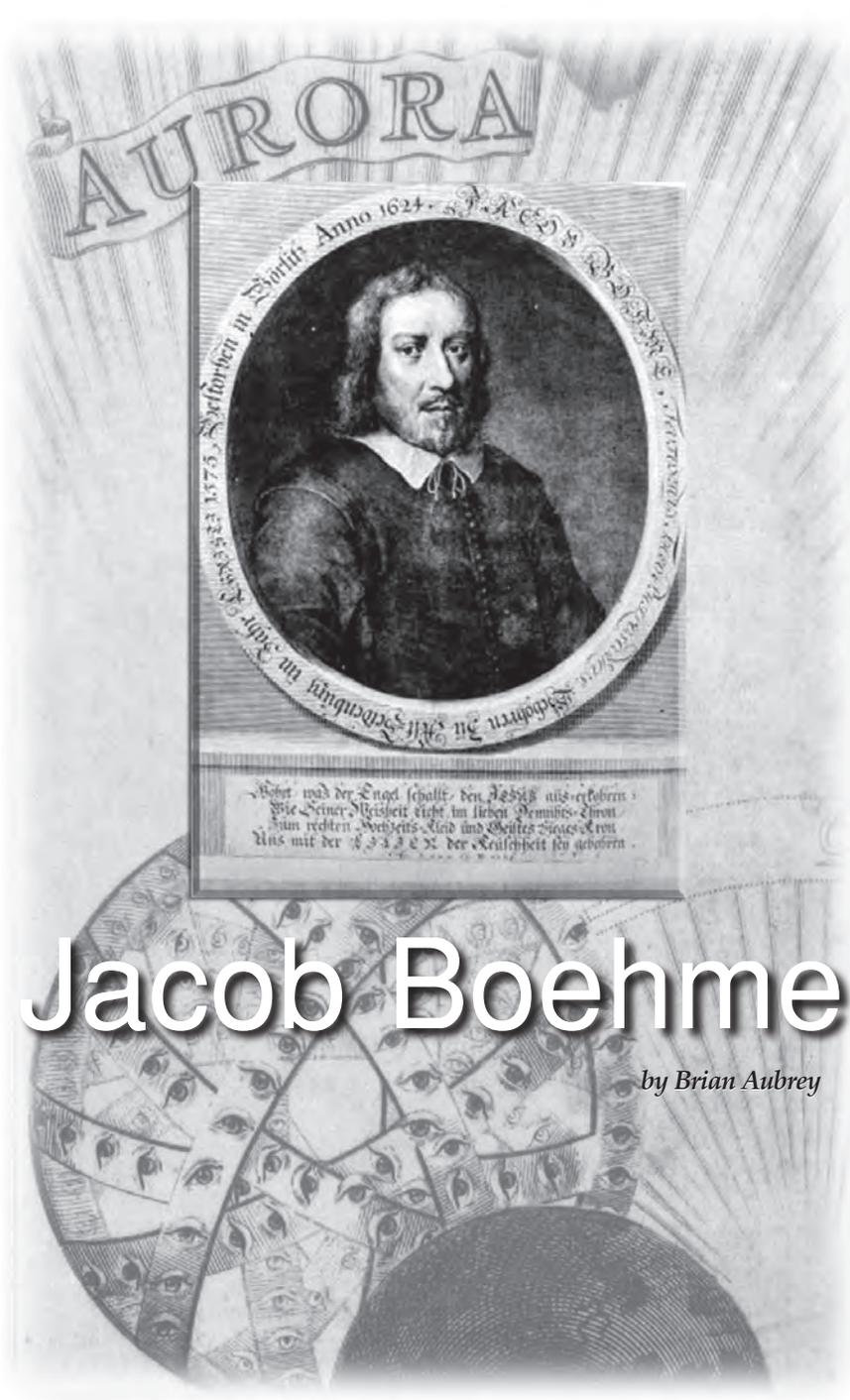
Why then this tremendous waste of the good life and its beauty? Some will say that "*beauty is in the eye of the beholder*," and that waste is a relative thing. What might be considered waste to one however, may not be considered so by another. And while some may like to smile and be cheerful all day, others would rather have it the other way. Consider these wise words from that insightful little Tibetan book of wisdom *Unto*

*Why pass this all by to sleep or watch television, or to lie around the house?*

*Thee I Grant: "Feeble and insufficient as one might be in good; frail and inconsistent as one might be in pleasure; yet there is a thing in which one is strong and unshaken... its name is Misery."*

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





# Jacob Boehme

by Brian Aubrey

**T**HE 17<sup>TH</sup> CENTURY MYSTIC philosopher Jacob Boehme is one of the most extraordinary figures in the history of ideas. Born in 1575 in a village near Görlitz, in Silesia, Boehme was by trade a shoemaker. Although having only received elementary schooling, and despite humble origins, Boehme has exercised

an enormous influence on some of the most profound thinkers of the modern period.

The German philosopher Friedrich Schelling (1775-1854), for example, called Boehme “a miraculous phenomenon in the history of mankind,” and the English poet Coleridge declared him to be a “stupendous human being.” Boehme’s exploration of the nature of existence, his astonishing insight





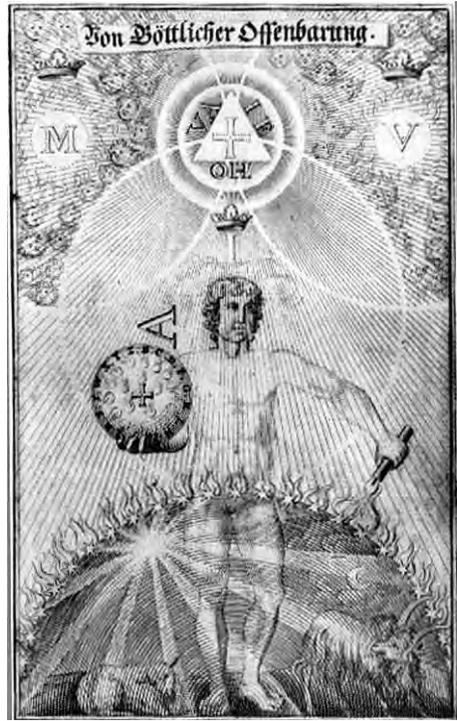
*Boehme's house in Görlitz.*



*Boehme's study and workshop.*

into the laws which govern the universe, is indeed compelling. Nevertheless, he remains an obscure figure. Few have the patience or time to wade through his dense and difficult German prose in order to grasp the splendour of his vision. But the effort, once made, is rewarding.

Much of Boehme's knowledge came in a series of remarkable moments of illumination, which at the time surprised him as much as they later astonished his readers. Boehme wrote of these experiences, the first of which came in 1600



*Von Göttlicher Offenbarung (Concerning Divine Revelation) from Boehme's Theosophische Werke, 1682. The motif of three intersecting circles is shown representing the Trinity with a fourth, dark circle displaced downwards. It is surrounded by fire and contains the opposites, sun (with lamb) and moon (with goat). At the centre stands Man, with his lower torso included within the lower earthly sphere.*

at twenty-five years of age, that he had learned more in a quarter of an hour than if he had studied for many years at a university.

It was from these experiences that he elaborated, in a series of lengthy volumes, his description of "eternal nature," the term he gave to what he thought was the very texture of existence itself in its most fundamental, unified and powerful state. He described it as being made up of the dynamic conflict between seven fundamental properties from which all existence takes its origin. He conceived these properties in terms of the opposites of fire and light, wrath and love and declared that each property was necessary for the existence of the others, because he was convinced that nothing in the universe could know itself except through dynamic interaction with its own opposite.

### **A Dynamic State of Creative Tension**

Everywhere about him Boehme saw this clash of opposites, of light and darkness, driving the universe on. But in eternal nature he saw the strife





Gnaden Wahl (Choosing Grace) from his *Sämtliche Werke* (Collected Works) illustrating the two paths of life that one can travel. From Wille (the will) one can choose the path, Wohl (doing good) or the path of Wehe (pain and regret). Positioned beneath this trio is the clock of time and the two crosses each representing the outcome of these two paths.



At the age of 25, Boehme had a profound mystical vision in which he saw the relationship between God and man. As a result of the vision, he wrote his *Signatura Rerum* (The Signature of Things, 1621). His book espoused a spiritual philosophy; however it soon was adopted for its medical application. The Doctrine states that, by observation, one can determine from the colour of the flowers or roots, the shape of the leaves, the place of growing, or other signatures, what the plant's purpose was in God's plan

raised to a higher plane in which all opposing energies were held in a dynamic state of creative tension or equilibrium. He called it a "triumphing joyfulness," the universal mind rejoicing in itself in a *coincidentia oppositorum* of breathtaking power and majesty.

This inspired vision of a dynamic harmony of fire and light at the very heart of existence is one of Boehme's most profound contributions to the history of ideas. It dominated his mind and he wrote of it again and again, at length and with compelling force. He was absolutely certain that he had penetrated to the creative centre of life itself. Christian mysticism had never seen anything like it before (although there is no doubt that Boehme was influenced by the Sephirothic tree of the Kabala).

One of Boehme's major contributions was to take the "dark" energies in creation and rehabilitate them. They became the burning fire from which the light of life emerges and without which there would be no existence. In eternal nature, these dark energies are not evil. In Boehme's universe nothing in itself is evil;

everything takes its character from the position it occupies in relation to everything else. He therefore had no need for a Christian dualism. Nothing was to be excluded but simply transformed, realigned, put back into harmony; he sought to unify existence without destroying its essential polarity. It was a brilliant achievement.

Boehme was a practical man, interested in metaphysical knowledge only as a way of waking humanity to an understanding of its true

*The dynamic harmony of fire and light at the very heart of existence is one of Boehme's most profound contributions to the history of ideas.*

status as a "child of eternity." He thought that eternal nature was of vital importance in this respect, because it made up the superior part of man's own constitution. Before the fall, he says, man had known his origins and his life had





Medicinal plants based on the doctrine of signatures in Giambattista della Porta's *Phytognomonica* of 1591. Plants for scaly diseases include pine cones, thistles, catkins and lily bulbs. The snake and fish were added to show scaly skin.

embodied the bliss of eternal nature. Mankind had enjoyed perfect health and happiness and would have continued to do so had his vision not become clouded by ignorance. Sickness and death arose only when he chose to focus his mind on the fragmentary nature of the material world, rather than the wholeness of eternity. This upset the balance of the "properties" in his own constitution. His fall was a consequence of this loss of internal equilibrium and it resulted in a narrowing of his perceptual abilities.

### Microcosm and Macrocosm

Yet man retains the ability to become once more the master of his circumstances. His knowledge lies dormant, not lost. This can be further understood by looking at Boehme's distinctive treatment of the ancient idea, strongly emphasised in Hermeticism, of the correspondence between microcosm and macrocosm as embodied in the maxim "as above, so below." As such, this is a commonplace of Renaissance thought but Boehme gives this statement the vibrant life and immediate significance of a philosopher possessing deep intuitive insight into the laws of nature.

It rests, first, on what Boehme calls the "signature," meaning that in the outpouring of creative energy

which gives rise to the material world, eternal nature "signs" itself in every aspect and detail of creation. To understand the "signature" of an object is to penetrate its essential qualities, to see it as a manifestation of its source in eternal nature. To connect all the signatures in one enlightened perception is to see everything taking its place in an ordered pattern of influences and relationships which make up the subtle texture of creation.

Related to this is Boehme's hermetic idea that "all is in all;" every part of creation contains the totality. It is this vision which enables him to see, like the English poet William Blake (1757-1827), "a world in a grain of sand." This concept is especially important for man, who, Boehme says, contains the universe in himself. The mind of man always remains linked to its transcendent source in which the totality of knowledge is contained and by knowing himself, he can know everything in the universe. Boehme means this literally. He envisages a mode of knowing through direct cognition, which he calls *Verstand* (literally, *understanding*). *Verstand* grasps the totality of existence and can intuit both the fundamental laws and specific details which structure the physical world. This is in contrast to *Vernunft* (*reason*) which sees only in part and cannot penetrate the deeper layers of creation.

Such, in brief, is a small part of the contribution of the shoemaker of Görlitz to human enlightenment. Boehme was a deep thinker and a majestic seer. It was not always easy for him; he often suffered abuse, which he bore patiently, from the defenders of religious orthodoxy. When



The grave of Jacob Boehme in Görlitz.



he was forced to leave town, for example, he said quietly,

*"Seeing it cannot be otherwise, I am content."*<sup>1</sup> Sometimes he gave a more spirited response. When one of his opponents sneered, *"What ails the fool, when will he be done with his dreaming?"* Boehme replied defiantly, *"Well, well, we shall see what kind of a dream this turns out to be!"*<sup>2</sup> He guessed that his writings would fall into neglect after his death but said that they would blossom again in "the time of the lily," the lily being his frequent symbol of spiritual purity.

### Boehme's Philosophy Today

Jacob Boehme's time may finally have arrived. There are today signs that we are moving away from what the Irish poet Yeats described as the "three provincial centuries" of scientific rationalism, towards a rediscovery of a holistic philosophy emphasising the infinite potential of man's own consciousness. Boehme is an inspiring

*According to Boehme every part of creation contains the totality.*

guide and model for this transition.

Perhaps the trend can most clearly be seen in physics, in which previously absolute distinctions between subject and object, knower and known, have broken down and human consciousness is understood to be intimately involved in shaping the way we see the world. Boehme insists that we create our own reality according to our impulses, thoughts and desires. And what we have power to create, we have power to change.

Perhaps the next evolutionary step for mankind is to shift the focus of his consciousness from "temporal nature," made up as it is of irreconcilable contradictions and limitations, to the perfection of "eternal nature," in which the world is experienced in its full value as a myriad of "signatures," a true "triumphing joyfulness." Such a leap, in which man attains his full stature and power, would represent the fulfilment of Boehme's inspired vision.

### References

1. This incident is reported in the book *Jacob Boehme: Life and Doctrines*, by Franz Hartmann, originally published in 1891 (reprinted by Rudolf Steiner Publications, 1977).
2. Boehme's defiant remark is in his own *Aurora*, 1612, translated by Sparrow (published in London by Watkins, 1914), ch.11.

## Ode to Jacob Boehme



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

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





# Cycles and Vibrations

*by W J Albersheim, FRC*

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

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

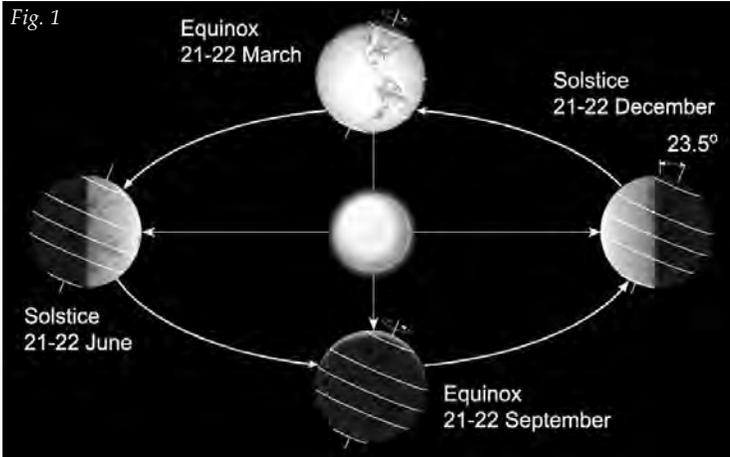
Think of the surface of the sun that revolves around its axis in a period of about one earth

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

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

The seasons, with their alternation between long and short days, heat and cold, are brought





about by the fact that the Earth's axis is inclined by about 23 degrees from the axis of its orbit around the Sun, and thus provides a direction of reference and interaction. In winter time our northern hemisphere leans away from the life giving Sun, hiding it entirely in the arctic regions. Thus, the uniform yearly cycle is transformed into vibratory alternations of light and dark, warmth and frost, birth and death (see Figure 1).

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

### An Experiment

You can learn more about the characteristics of cycles and vibrations by doing a simple experiment. Improvise a pendulum by a piece of string to which you tie a key or some other weighted object.

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

Begin by swinging the key around in a circle, so the string from your fingertips to the key describes a cone. As you look at the key from *above* your fingertips, it follows a uniform circular path, and you can't tell when a cycle is completed without glancing at some external object such as your body. But when you observe the swing from the *outside*, for instance, by looking at a mirror, you see a swing from right to left and back again: From the outside, the cyclical motion presents the appearance of an oscillatory, vibratory process (see Figure 2).

Now swing the key back and forth, sideways,

so that it performs real, linear pendulum swings, like in an old grandfather clock. Its motion, as seen in the mirror, does not look very different; even its period of oscillation is the same as that of the previous rotation. And yet, there is a basic difference. The pendulum *actually*, not just seemingly, reverses the polarity of its motion periodically and comes to a complete stop at each end of each swing. As it rises, it slows down, and when it stops at its highest point, it has performed work against the pull of gravity. It has therefore acquired so-called *potential energy* or the power

to produce motion. As it falls down to its lowest point, it gathers speed, or *kinetic energy*. If you put your free hand in its way, you feel the momentum of its impact.

To sum up, we observe cyclical motion as an unbroken, unperturbed dynamic *flow*. Vibratory motion is an alternation between two different modes of energy, between tension and release, and between *opposite polarities*.

Vibrations, like every vital phenomenon, may be interpreted under the Rosicrucian "law of the triangle." The Potential energy or tension of a pendulum string, of a vibrating reed, or of a charged condenser in electric oscillators, may be regarded as the positive force. In order to act, this tension must be opposed by a negative, inert mass, such as the weight of the pendulum or the inductance of the electrical circuit. The interaction of these polar opposites sets off the vibration "at the third point of the triangle."

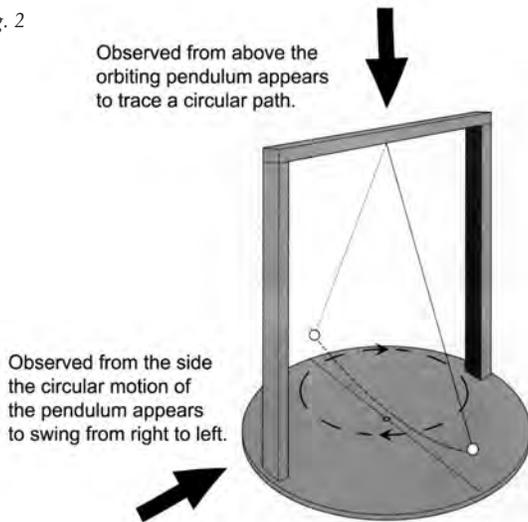
### The Holy Trinity

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

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



Fig. 2



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

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

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

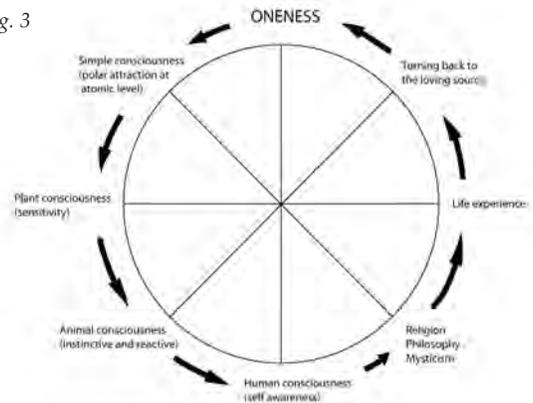
*The analysis of cycles and vibrations brings us face to face with the continuous act of creation.*

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

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

However, this *seeming disintegration*, this war for survival of all against all, may in its entirety be only the outgoing phase of a universal, pulsating, vibratory rhythm. The explosive force

Fig. 3



of creation may be counterbalanced by an equal force of attraction and *reunification*. Evolution may alternate with *involution*.

### The Homeward Call

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

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

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

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





*by T Wilcox Putnam, FRC*

# The Influence of Service



**T**HE PRACTICAL EXAMPLE OF service to others in daily life is so simple that it is all too often overlooked. Out of great love for a person or country, many people become imbued with the desire to serve humanity and look for great wrongs to be righted, to lecture on weighty subjects, to write thought-provoking books, to create works of art, have lives saved by heroic

acts, and to make personal sacrifices of money, position, health or even of life itself.

Quite often these are once-in-a-life-time opportunities for but a chosen few. The average person's zeal meets with disillusionment and a cooling of their determination as failure to find such opportunities or perhaps coming up against rebuffs and opposition in seeking to bring opportunities to a desired conclusion. This is



especially so when one discovers too late that one has been merely meddling in situations one failed to fully comprehend.

It is a worthy ideal however to be ready and willing to serve others, and to be alert for such opportunities. Also, actively to develop our capacities to resolve those situations presented to us as moral responsibilities. Such opportunities seldom occur with the routine regularity of a

*It is a worthy ideal to be ready and willing to serve others, and to be alert for such opportunities.*

television drama where the hero has a problem and a ready-made solution drops into his lap each week at the same hour, all to be dealt with dramatically in an hour. Every individual, even the one chosen for his or her once-in-a-lifetime occasion, has daily opportunities for expressing love and service in practical situations. And this is available every day, even if it is just by holding loving thoughts for everyone and every thing!

It is simple, yet far-reaching in its cumulative effects. Essentially, nothing more is needed than to spend a few moments before arising to become attuned for the day, and then to maintain that sense of attunement. With it one is mentally receptive to the vibrations of other people and responsive to subtle situations arising within the environment. Maintaining a higher level of consciousness and response to every person, situation and condition, it is easier to view situations clearly without reacting strongly and emotionally to everything we perceive through our five senses.

Cause and effect, action and reaction, are more clearly seen. Situations in the process of becoming are visualised. And people and situations are looked upon with greater compassion and understanding. More receptive and aware, one may radiate that inner peace to all things and all people coming within range of us. It is thus easier to smile with a depth of sincere understanding, to extend courtesy, to lend a helping hand unobtrusively.

### **An Analogy**

We might compare it to capillary action. There is a flow from a higher potential to a lower one.

Generally speaking, the greater the need, the more readily the process is facilitated. A piece of dry blotting paper brought into contact with water in a saucer will absorb a certain quantity of moisture. If the blotting paper is saturated with water, and the dish dry, moisture will drip from the paper into the saucer.

In a similar manner, the greater the attunement and the higher the level of consciousness from moment to moment, the more strongly its subtle influence enters into every situation in daily experience, and each person will draw to themselves that which is most needed at the time of contact. This may come about without any awareness on the part of the individual.

### **Is Such Service Unimportant?**

Is the sincere smile of understanding to one who feels the world against him unimportant? Is it unimportant if one desperately in need of self-confidence regains that confidence because of a subtle exchange engendered by his contact with you?

Is it unimportant if your own poise and assuredness forestalls fear, worry or panic; or if your attitude turns another's thoughts away from words of anger or malicious gossip?

If a person's situation is changed for the better to some degree by your presence, your attitude, confidence, understanding and compassion? We may never know of the far-reaching effects in the



*We may never know of the far-reaching effects in the lives of others by their contacts with us.*

lives of others by their contacts with us.

And there is no flattering of the ego here; nothing to cause us to individually think: "I was responsible for this or that." There are no headlines, no publicity and probably no thanks either, not that we would expect or realise that any may be forthcoming.

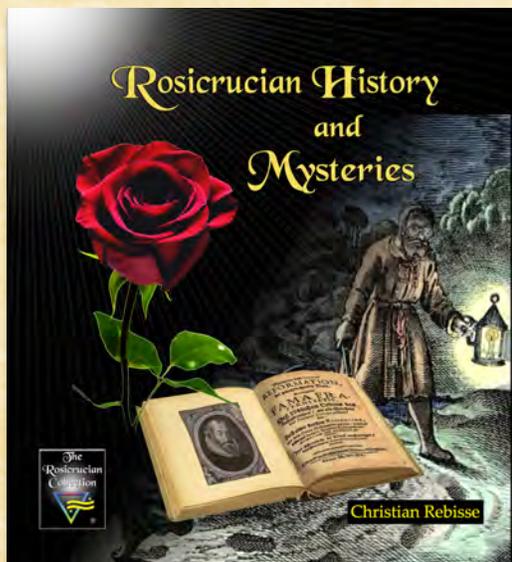
This humble concept and act of service puts into motion cycles of influence constantly. Opportunities for such service do not have to be sought; they surround us constantly. Everyone is capable of rendering service as a practical exemplification of love, starting now...



# Rosicrucian History and Mysteries

by Christian Rebisse

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HAVING BEEN BRANDED for centuries as a secret society of occultists, witches and wizards by uninformed and jealous people, the Rosicrucian Order is one of the most enigmatic and yet most open of the handful of true initiatic Orders still in existence. By retracing its mysterious origins, this book attempts to place the Rosicrucian stream of intellectual and spiritual philosophy in an historical context by outlining the most important people and events that led to the genesis of the Western branch of esoteric spirituality and ultimately led to the establishment of the Rosicrucian Order itself.

Numerous movements which have sprung directly or indirectly from the Rosicrucian tradition are detailed, and a particular place of pre-eminence is given at the end of this book to the most important modern day torchbearer of Rosicrucian thought and practice, the Ancient and Mystical Order Rosae Crucis.

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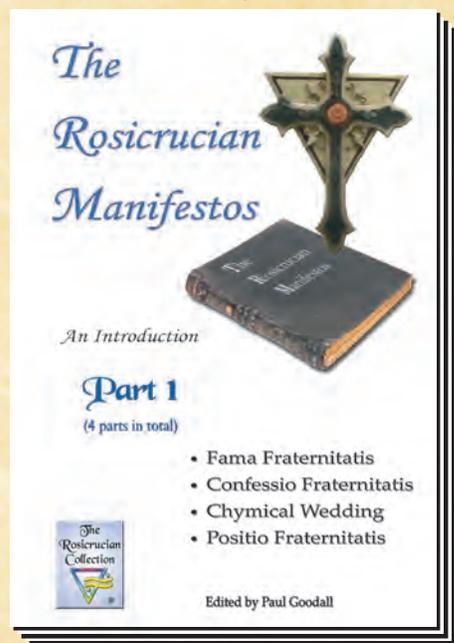
## The Rosicrucian Manifestos

Edited by Paul Goodall

AT THE START of the 17<sup>th</sup> Century, the leading lights of literature, science and the arts were making their marks on society and hopes for a new age of enlightenment were high. Into this milieu of hope and expectation arose three unique manifestos, the *Fama Fraternitatis* (1614), the *Confessio Fraternitatis* (1615) and the *Chymical Wedding* (1616), causing great interest in academic and literary circles and deep consternation amongst the clergy. These short treatises espoused an urgent need for a universal reformation of ideas and outlook embracing the arts and sciences, but particularly religion.

Unfortunately, the hoped for universal reformation that was to bring about a utopian society did not materialise, despite the attention that the Manifestos received. But the spirit of the early Rosicrucians lived on, simmering as an undercurrent while the forces of the later Enlightenment and religious authority battled it out.

In 2001, the Rosicrucian Order, concerned about world events, produced a fourth manifesto, the *Positio Fraternitatis Rosae Crucis* which addresses the critical issues of the modern world. At its heart is a cry for a spiritual re-awakening of mankind and world peace.



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