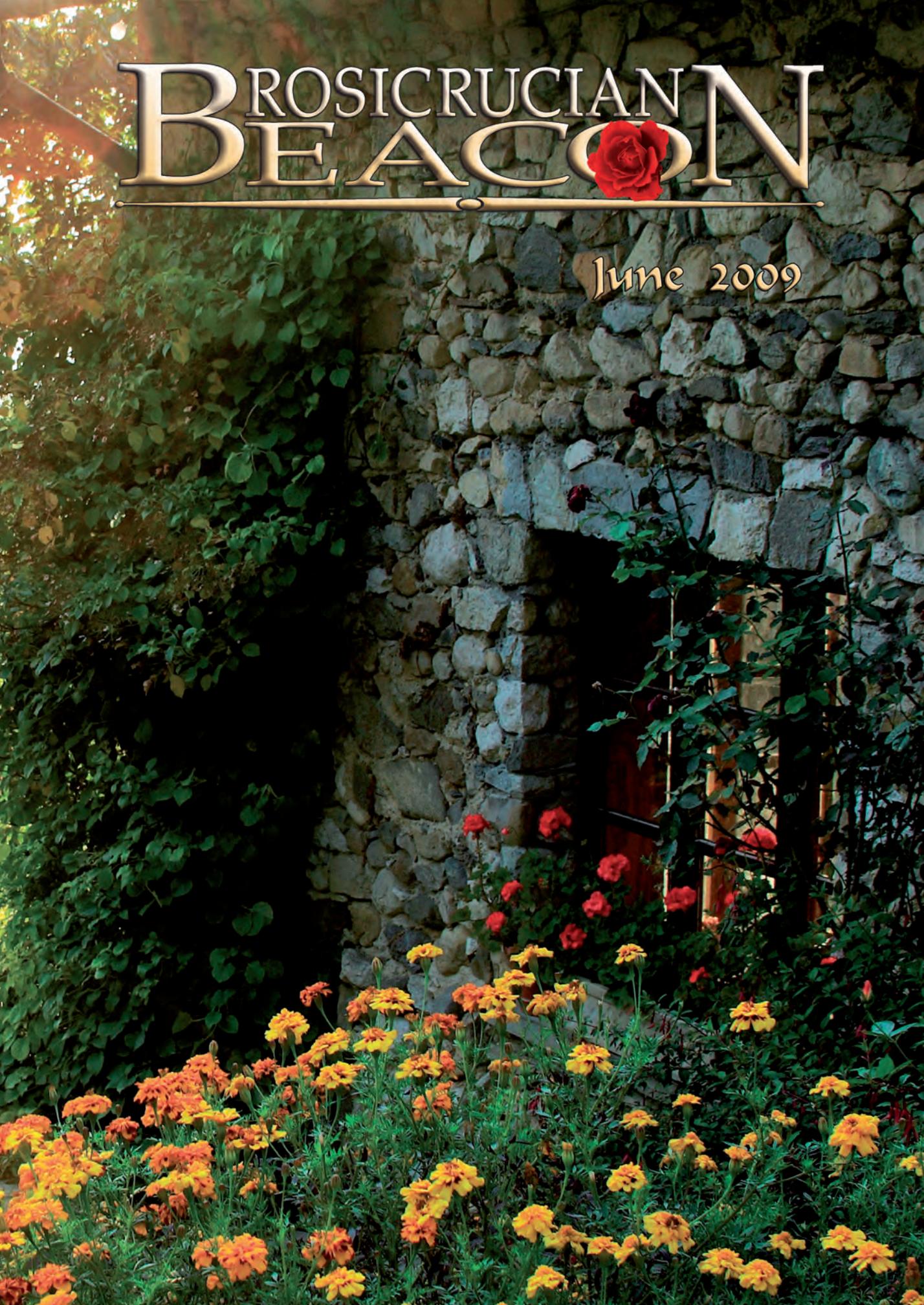


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Greenwood Gate, Blackhill,
Crowborough TN6 1XE
United Kingdom

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



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Editor:
Bill Anderson

Sub-Editor:
Paul Goodall

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Richard Bonwick

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ROSICRUCIAN BEACON

June 2009, Vol 18, No. 3

CONTENTS

- 2 What Is Mysticism? - by Ralph M Lewis, FRC
- 6 Cosmic Energy - by Brian Doyle, FRC
- 12 Life's Adventure - by Clare Martin
- 13 Use Your Will Wisely - by Ronald Anjard, FRC
- 14 Borobudur - by Bill Anderson, FRC
- 19 Progress and Inner Development - by Robert E Daniels, FRC
- 23 Experiencing the Absolute - by Amorifer
- 26 Pythagoras the Teacher - by Mary Jones, SRC
- 34 Prosperity - by Cynthia Kawiza, SRC
- 35 For Meditation - by Zhuāng Zī
- 36 The Crystal - by Fraser Lawson, FRC
- 37 Serenity - by Avril Hugo, SRC
- 41 The Rosicrucian Legacy of the Wissahickon Hermits
- by Lucy Carroll, SRC
- 45 The Story of Colour - by Kenneth Harrolds, FRC

COVER SPREAD

"A Garden Is Never Finished"



What Is Mysticism?

by Ralph M. Lewis, FRC

What is Mysticism? The answers to this question can be quite varied. Most probably, you would get the answer that mysticism is a religion, a philosophy, a form of metaphysics or some kind of Eastern occultism. In truth, the way mysticism is more popularly taught today by various groups, it's a synthesis of all of the above.



AT THIS TIME I DON'T INTEND TO GO into a detailed investigation of the origin of mysticism, as this has been done quite extensively before. However, I will touch on the origin of the word itself. The Greek word *mystes* referred to initiates in the ancient mystery schools, and from this eventually evolved the word *mysticism*.

Not all of those termed *mystes* in ancient writings were mystics however..., not in the true meaning of the word "mysticism." The ancient rites of the Egyptian mystery schools are often referred to as "mystical" but even though the initiates were known as *mystes*, their rites were not mystical in the strict sense of the word. If we consider the Osirian mysteries of Egypt



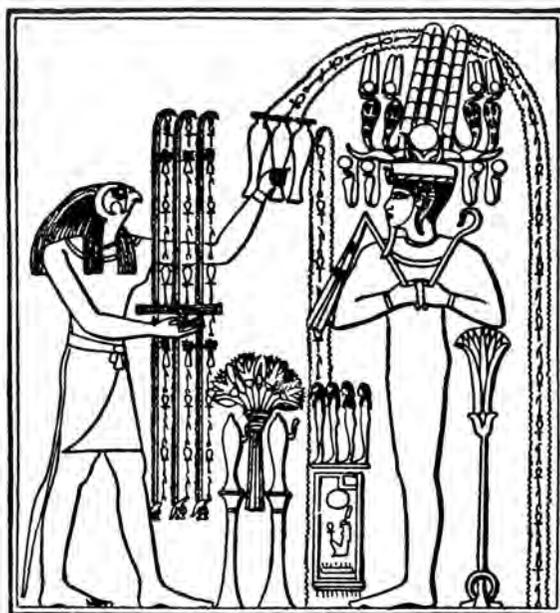
for example, these were the most elaborate of a people who were extremely religious. The murder of Osiris and his resurrection as a god were a virtual passion play, a dramatic portrayal of our immortality and how our immaterial being survives after death. It expounded the concept that following certain tests and trials proving worthiness, our soul could rise to a sublime existence with the immortals, the gods. This ancient mystery drama, and the lessons which it taught, became a great influence upon religious doctrines down to our own time.

Historically, the followers of Pharaoh Akhenaten are said to be one of the most enlightened of the mystery schools of Egypt. Yet, according to tradition, not all that was taught within their temples was confined to what we would call mysticism. The Eleusinian Mysteries of Greece had the greatest following of any of the ancient mystery schools. History relates that over 100,000 candidates were initiated into these mysteries annually. But again, their rites and doctrines cannot be assigned as all mystical. In fact, they were also metaphysical and occult in content. They expounded the values of morals and tried to define the purpose of life and explain certain natural phenomena.

Real Purpose of Mysticism

The real purpose of mysticism can be quite concisely stated. Here are the basic tenets:

- **One:** The soul of all humanity is of the same divine essence.
- **Two:** The soul of no human being is ever separated from its Divine Source, or God.
- **Three:** Not all of humanity is equally conscious of their divine nature, their soul. This accounts for the varied spiritual enlightenment and moral behaviour.
- **Four:** Every human being can seek divine aid for personal regeneration, that is, to quicken the consciousness of their own spiritual essence, their soul. This divine aid is the Source which permeates all reality.
- **Five:** No one is deprived of the right of personal approach to this Source. It is intimate and direct. One thing that is of particular importance, and which constitutes the essential doctrine of mysticism, is that we need no intermediary, no shaman, priest or clergyman to act as the channel of spiritual



Horus giving life to Osiris. The murder of Osiris and his resurrection as a god is probably the oldest "passion play."

communication if we seek this oneness with the "God of our Heart."

- **Six:** When we experience an exalted state of consciousness, a momentary sensation of liberation of body and mind from the microcosm, we are then said to have attained oneness with the Source. This state of absorption with the wholeness of the Divine is termed "the mystical experience."
- **Seven:** In the previous six points I've generalised on the nature of the supreme

In pure mysticism no sect or creed is necessary for you to have a direct mystical communion with your God.

mystical experience. However, there is no single precise definition which applies to every person. It is like trying to describe a beautiful sunset or sunrise in an unusually scenic area. No one else's description would ever provide the same sensation as your own experience.

- **Eight:** Mysticism is not an abstract idealism. It has a pragmatic value that can contribute to our everyday living. The mystical experience can be the sublimity of spiritual ecstasy, a certain happiness or a tranquillity, a peace which the appetites or lower emotions, cannot possibly provide.





The Pharaoh Akhenaten discarded the Egyptian pantheon for that of the Aten disc.

This sense of union with the Cosmic or Source can provide a regeneration of the self resulting in an influx of inspiration, as well as stimulating the imagination and the power of creativity. These values, in the scholarly and psychological explanations of mysticism, are termed *noetic*; simply, it means when you experience a sudden illumination that floods your consciousness and clarifies any former doubts. It is an inspiration that provides a practical chain of thought.

It may seem to you as though a curtain has risen in your mind. This is the noetic aspect of the mystical experience. The so-called mysteries of life to which you may never have given thought, will now challenge your reason and invite inquiry. Therefore, the mystical experience can be an illuminating one for better preparing you to confront the vicissitudes of your daily life.

Formalised Religion

Should we view mysticism categorised as primarily a religious element that is restricted to theological

practices? No, not at all. Mysticism is related to metaphysics, philosophy and psychology. Though in these other categories it may not be termed mysticism, certain of their fundamental elements are similar to it.

In religion, prayer is made to be the key to mysticism. It is understood to be a bridge between you and how you conceive your God to be. Yet in most formal religious sects, there is a distinct difference between the followers' practice of mysticism and the fundamentals of its true nature. As a rule, religions generally define God for their followers, and it is often said that prayers must be directed to certain sacred people e.g. saints. These people are claimed to be *intermediaries* between the individual and God; whereas in pure mysticism no sect or creed is necessary for you to have a direct mystical communion with your God.

Religion encourages prayer as an instrument for the ascent of the consciousness to what is termed "God awareness." But the insistence of formalised religion that this experience can be attained only through its own channels and rituals is contrary to pure mysticism and the personal immediacy which it provides.



Detail from a Greek vase c.350 BCE: Demeter the goddess of grain is depicted as the Queen of the Eleusinian Mysteries, with a four-headed Eleusinian torch in her hand. Her son Ploutos, here labelled Eniastos (Year), holds a cornucopia (horn of plenty) in his hand.



Metaphysics

Metaphysics is varied in its doctrines and differs from its ancient construct by Aristotle. But in general, metaphysics does not postulate an external, personal deity with humanlike attributes. God is expounded as manifesting as Mind, a Universal Consciousness, which may be referred to as a Cosmic Consciousness. Thus God and the creative Divine Force, as the phenomena of nature, are a *unity* composing the whole of reality. This God-Mind, functioning as a directing intelligence, can be approached by the human consciousness. In other words, you can appeal to, or become in harmony with it and its superior judgment. The human consciousness is said to be a stream of varying levels, the highest level of such consciousness being the state of union between you and the Supreme Intelligence (or God).

Metaphysics recommends meditation as the way to commune with this God-Mind-Force. Yet

Metaphysics states that the God-Mind can be approached by the human consciousness.

again, the procedure or technique for meditation can be varied. Various methods are advocated for the attainment of this oneness of consciousness with the Absolute or God. Yet some people aren't able to differentiate between concentration, contemplation and meditation, even though they are very different and distinct processes.

Nevertheless, metaphysics does advocate a superior form of instruction said to provide a personal unity between you and your concept of the Divine. You may study a different procedure, but you need no other channel for success than your own consciousness. *This is the basis of mysticism.*

Modern Psychology

Is there a relationship between modern psychology and mysticism? Modern psychology texts do not refer to mysticism. There are few references to meditation and most texts refer to the subject of *insight*. And both meditation and insight are classified by psychology as "altered states of consciousness."

A common altered state of consciousness is sleep, which is a sizable portion of our life..., and hypnosis is another. Psychology



In most formal religious sects, there is a distinct difference between the followers' practice of mysticism and the fundamentals of its true nature.

considers practices such as meditation as being but a volitional state of altered consciousness. It is said to be the reaching beyond the objective realm to your psychic side. Psychology recognises the subliminal as psychic, that which is behind or beyond the consciousness of the peripheral senses.

Modern psychology has shown a divergent interest in the phenomena of altered consciousness, or our attempt to experience the Absolute and to explain the mystical experience. However, it was the philosopher and psychologist William James who, it is said, established the first laboratory of psychology, and whose work, *The Varieties of Religious Experience* (first published in 1902), gave the first accounts from an objective scientific point of view, of the mystical experience. His work is said to explain the phenomena from a rational, noncritical ground.

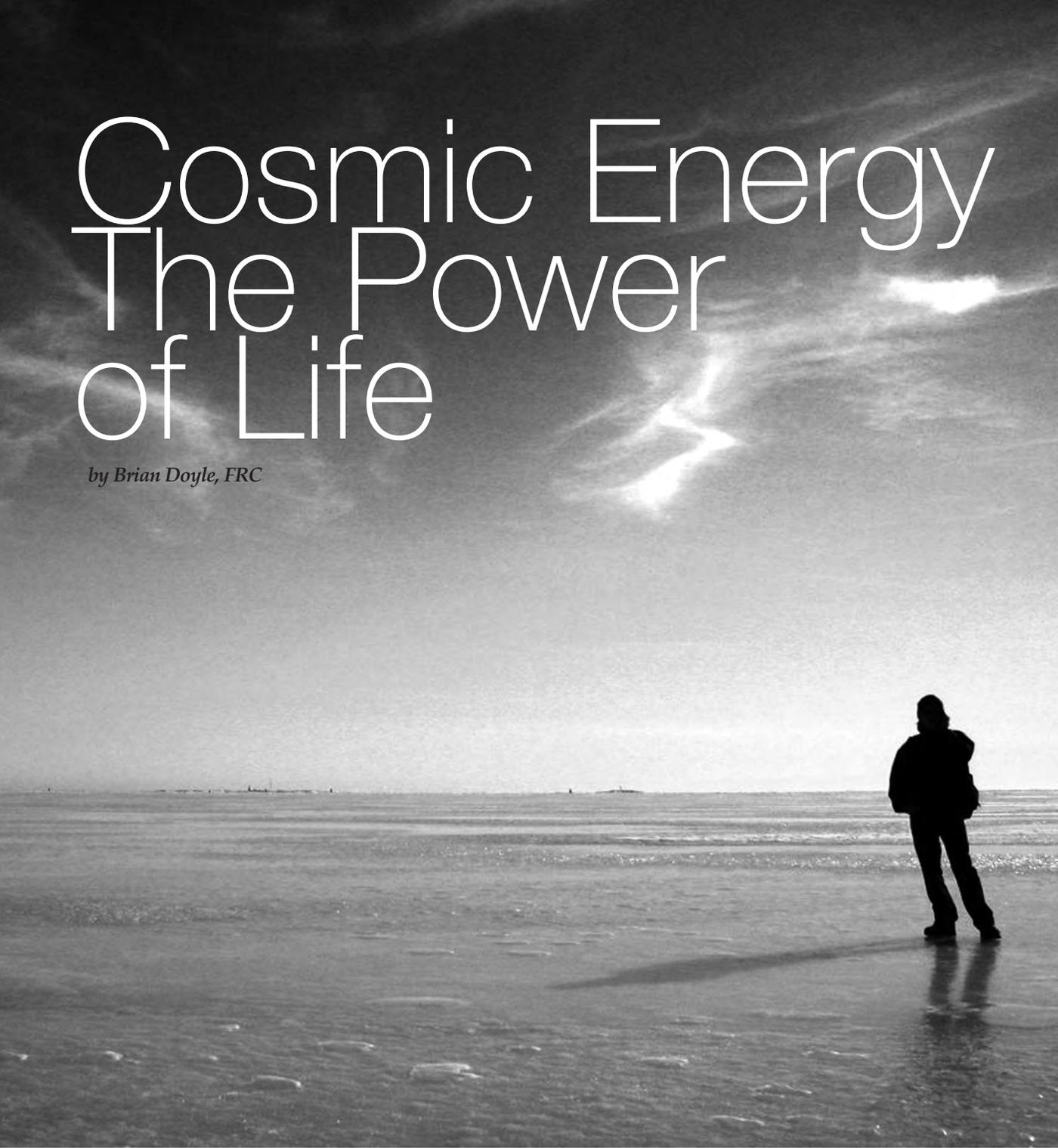


In psychology the act of meditation and sleep are considered as "altered states of consciousness."



Cosmic Energy The Power of Life

by Brian Doyle, FRC



MYSTICAL LORE TEACHES THAT every cell in our body possesses a consciousness all of its own. Knowing this can be a powerful factor in our lives because inevitably, there will be times when we require additional energy and power to see us through a crisis or some particular task. Certainly for those students who are interested in

drawing on the psychic power within them, this is a vital principle and one which mystics have understood for centuries.

A Potent Energy

All of life is bound together by a potent energy; a compelling force that weaves its way through every form of life, sustaining it, nourishing it and



urging it on to fulfilment or completion. It can be seen working quietly in all mineral, vegetable and animal life. This great energy and power has been working silently in all forms of life ever since the first speck of protoplasm dwelt in the waters that covered the earth.

The Hungarian scientist and author Erwin László in his bestseller *Science and the Akashic Field* (2004) gives us compelling reasons why this is so,

Whatever happens, this power is always there, seeking expression and movement. It is never static.

as well as a possible mechanism through which all living things are guided or compelled to follow templates of creation into which they evolve. It is as if we are born to evolve into copies of those templates of perfection, though no two templates are ever identical. Rosicrucians call the template the soul and the perfection they aspire to as the soul personality, namely the personality that the soul adopts whilst incarnated in material reality.

There are certain creepers in the garden whose tendrils grow along the surface of the soil looking for something, often your best plants, to wrap around. If you place a stake in the ground, the creeper will climb up it. And if you move the stake, the creeper will alter its direction toward it. It seems as if a life force urges the creeper to completion and realisation, and acting within the bounds of its "template of creation," the creeper acts only in the way all other creepers of its species do.

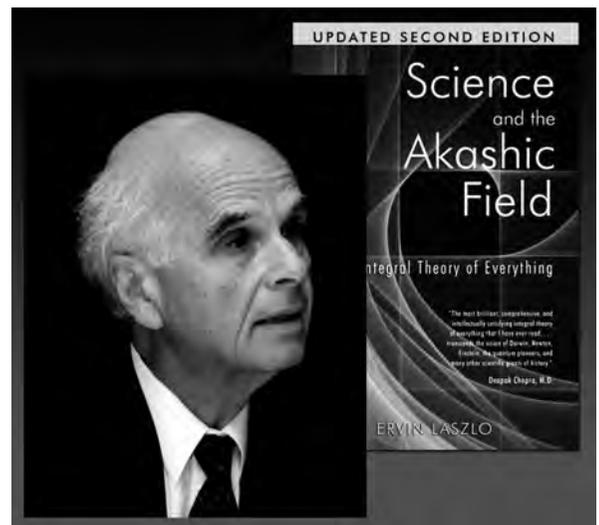
The same can be seen in animal life, which ranges from the tiny amoeba to the blue whale. We can see this illustrated particularly well in the life of the swallow. The bird couple build their nest under the eaves of a village church or, if you are lucky, the ledge of your bedroom window. The birds mate, the female lays her eggs and the couple patiently take turns in sitting on the eggs until the young are hatched. Then, equally as patiently, they feed them until they are able to fend for themselves. At summer's end, an inner impelling life force urges then family southward over thousands of miles of land and open sea to their winter home. When spring comes, the same life force calls the couple back to the same place to begin another cycle, responding rhythmically to the laws of their being, acting always within the bounds of their template of creation.

If circumstances interfere with their response to this urge, they double their efforts to obey it. If their nest is destroyed, they build another without delay. If the nest is robbed of its eggs, the female will lay more. And if the young are threatened, the couple will protect their offspring with all their energy, even to the point of giving their lives to save them. A swallow may be temporarily caged in a large pen, but when it hears the mysterious call southward, it will beat against the bars of the cage until it escapes or is exhausted. Rob the female of her mate and she will pine and possibly die. This is true of many other creatures and clearly shows the indomitable life urge which permeates all living things. There is a template unique to every living thing, and within its bounds, creatures of each species are born, evolve and occasionally achieve perfection.

Urge for Life

Former Emperor of the Rosicrucian Order, Ralph M Lewis once said: "All living things are compelled to live." When we consider our own self, the urge is more compelling still. If we cut a finger, there is an immediate reaction of the physical organism to restore the injury and create new tissue to bring the affected part back into the harmonious stream of the rhythm of our being.

Whatever happens, this power is always there, seeking expression and movement. It is never static. Try and repress the flow of this energy, and it will make its power felt in unpleasant ways such as dreams, depression, fantasies, morbid



Professor Erwin László





Disharmony at the physical, mental and soul level is repaired by deliberate contact with the Cosmic.

curiosities and even nervous disorders. We soon learn to harness the life force and to transform this wonderful energy into something practical and useful in daily life. In fact we can become transmitters of the life force too. Within each of us is this dual urge to emit and absorb, to learn and to teach. Physically we express ourselves and spiritually there is a craving for God, a continual flow of energy, back and forth. These are symptoms of the same yearning; our urge to seek a union with the Cosmic, with the mind of God. This impelling urge is universal and basic to all forms of life and what's more, it should be respected, for it is a privilege to have that great quality which surpasses all others, namely, consciousness.

Why is it that we are so reluctant to recognise our fundamental need of a supreme Creator, a God that is greater than anything we can conceive? When we are physically tired, we yield to the urge to rest. When we feel the need of companionship, we seek out new friends. We know what troubles us and we do something about it. Yet it seems so much more difficult to diagnose the "unrest of the soul."

If our body is out of harmony with its environment, we become physically ill. If our mental faculties are out of harmony with our environment, we become neurotic or mentally ill. But when our soul is out of harmony with its environment, in other words, when we are attempting to pass beyond the bounds of the template from which we were made, we don't think it abnormal. There are many individuals who have no idea what is wrong with them, yet find the peace and harmony they seek in a return

to their God, without whom they can never experience the fullness of life and the purpose of being.

A friend once confided to me that there were times in his life when he was overcome with a feeling and keen awareness of the constant ebb and flow of life within and around him. He was overwhelmed with the vastness of it all and later told me that he had found the answer to his enquiries in the words of an ancient Greek philosopher: "all things are becoming." This changed his ideas and he realised that the power behind the great movement throughout nature is the spirit of the Cosmic, quietly impelling all of life toward self-awareness. The voice that urges us to satisfy the hunger of the soul calls to us in many ways, not least of which is through scenes of beauty, words of beauty, music of beauty. The poet Wordsworth heard it and said, "I have felt a presence that disturbs me with joy of elevated thoughts."

Cosmic Impulse

It will come to others, though not necessarily as it comes to a poet. In a thousand ways its serene call may be heard: To the scientist it may be through a sudden and profound appreciation of the orderliness and symmetry of the universe, or a sudden revelation of some higher form of logic. To a doctor it may be through an influx of love and compassion for the people s/he has attempted to heal over the years. To others it may come

The reality of God in our lives is in whatever form most deeply inspires and move us.

through the love and caring one has for certain others, a love greater than life, indeed a love that alone makes life worth living. To another, it may come not during "the golden moment of love's vacation" but in an hour of deep sorrow when a little life is released from its pain and borne back to the heart of God. And to others it may come in the sunset years of life in a moment of overwhelming gratitude for the mere honour of having been allowed to spend so many years in this lovely world. And finally it may be in one of those never-to-be-forgotten moments of silence that changes the whole course of one's life.

It will come to those who work in the home, ministering to little children in the many



quiet acts of service and love. In a thousand ways in all the things we do, the things we see, the people we meet, God is there. Truth, love and beauty are trying to break through. So when you feel restless, never despair, but know that it is the urge of this power trying to sweep you into harmony with the Cosmic will and with the noble, true things of life.

In our still, quiet moments, I believe it is possible to have direct, intimate communion with God in whatever form we are able to perceive Him or Her. God is of course not an absolute reality even if it must of necessity be an absolute actuality. Therefore the reality of God in our lives is in whatever form most deeply inspires and move us and our experience of God is a communion so thorough that all the highest tendencies of the personality are gathered together in deep, deep harmony with each other during such an unforgettable moment.

When God enters your life, there will be no doubt that you are experiencing the most sacred, gentle, beautiful presence you could ever conceive, and the power it imbues you with remains with you for the rest of your life. You know that something unique and special has been added to your body, something you cannot see, something which speaks to you but in a way that is different from your senses. And as the years are added to your life, you get to know this hidden mystery better and realise with joy how you are the link uniting divinity with matter.



In our still, quiet moments, I believe it is possible to have direct, intimate communion with God...

The power I speak of is not the power of worldly men: that sort of power corrupts. The power I speak of is the power of holiness, the power that motivates true love..., the love

Everything is alive in nature, vibrating and organising according to a master template.

that finds form in music, painting, poetry and work. Such love is divine and beneficent beyond words.

Cosmic Ebb and Flow

What a powerful principle this is: *let motion equal emotion!* It tells us to balance the great energy which permeates our being and which pervades the universe. It calls our attention to the myriad forms that exist in the atmosphere, the hydrosphere and the lithosphere, the air, the water and all matter, which are the stage for nature's eternal programme of becoming.

Everything is alive in nature, vibrating and organising according to a master template. Things are either coming or going, they have been or are becoming and nothing is static. It is the business of nature to attract and repel, to give and take in equal measure. We have a wonderful partnership with nature. We take in oxygen, absorb vital life force in the process, and give off carbon dioxide. In a similar way plants take in the carbon dioxide and give off oxygen, something we take for granted, but what a great partnership! Everything is in motion, there is an ebb and flow, action and reaction, cause and effect, all combined to make our life on earth possible.

Hidden Energy

This leads on to the very important realisation that we are transformers of all this wonderful energy. As young children the energy within us is produced very quickly and the wise parent knowing the need to expend such energy will direct the child's attention to sports or some robust activity. There, the child having found an outlet and having let off steam in some field event, equilibrium in the young body will



result. To be healthy, well and happy, every parent and teacher knows that real work must be done with the hands as well as the head.

Throughout our lives we harbour energies within ourselves that we seldom use. We often recognise them as so-called "second wind," but there are other layers of energy besides that first glimpse of this little-used power:

- *Our Physical Energy:* In all work which requires physical effort such as gymnastics, football and swimming, we use controlled energy by scientific application, training and judicious use. In all games and muscular work we expend this physical energy which we guide with our intelligence.
- *Our Mental Energy:* In this 21st century we now have more time in which to direct our mental energies. Computers have given us more valuable time in which to apply our energies to other creative projects.
- *Our Spiritual Energy:* The boundless power of spiritual serenity is available to all of us. It is our source of good will, self-confidence and inner strength. We are therefore able to accomplish difficult tasks easily and put extra effort into everything we do.

Energy is time used wisely or unwisely. It is up to us whether we make sense or nonsense of it. We are more conscious of energy being used first in the physical, then in the mental and spiritual realms of living. In our understanding that energy is related in the vast dimensions of time to every sphere of life, we find that it is the greatest commodity we have, because everything we accomplish is done in that fleeting moment called *now*.

We use our energies in thought, word and deed, and nothing is accomplished without this wonderful infinite power we call energy. We are also manipulators of this creative force and are able to turn our weaknesses into strengths through intelligent direction of the vital life force with which we are animated every moment we live.

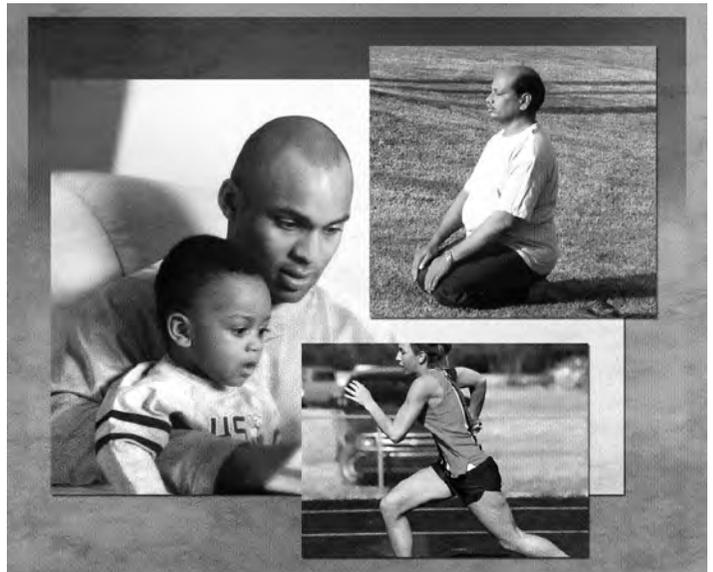
Inhibited Energy

Two of the really great inhibitors of personal energy are worry and fear. Both not only prevent us from taking positive action when needed, but prevent us from

absorbing vital life force in sufficient amounts to replenish what we are constantly losing. The often given advice is "don't worry" it'll sort itself out." Yet we know that it is a very simple matter to offer this advice to someone else but a far more difficult thing to apply it to ourselves. Worry and fear insidiously exaggerate and boost each other if we allow them to run wild and the result is a gradual depletion of vitality.

Remember that thoughts give off energy, not only outside of us to other people and animals, some of whom will be affected by it, but internally as well to all parts of our body. Negative unwanted thoughts must therefore be replaced by good, healthy, positive thoughts. Remember, you become what you think. If you are troubled by anything, at the very least analyse the source of your trouble. Yes it takes energy to do this but it is energy well spent.

Break down your troubles in minute detail if necessary and without emotion so you fully understand them. If they involve something that is inevitable and you cannot change it, then focus on accepting the inevitable and try to stop worrying about it. If it's something you can alter, then make a plan of action and follow it instead of worrying. Worry is a form of fear, and we fear and worry about those things we know little or nothing about. Find out all you can about your work, the people around you, your environment



Few of the energies within us are ever used; and when they are, we are astounded to recognise them as the so-called "second wind." But that first glimpse of our hidden powers is but the beginning and there are many more layers of energy just waiting to be tapped into.



and yourself, and you will have no reason to fear. To quote the psychologist William McDougall, "fear once aroused haunts the mind; it comes back alike in dreams and in waking life bringing with it vivid memories of the terrifying impression. It is therefore the great inhibitor of action and future action."

Motion Must Equal Emotion

In the mature years of life, the energy which propelled and guided us in our early physical

Two of the really great inhibitors of personal energy are worry and fear.

and mental pursuits, now less robust but equally compelling and still seeking expression, especially in the lives of those who devote themselves to philosophy and mysticism, finds that expression in the sphere of psychic development and spiritual unfoldment.

Our energies serve us best if we use them wisely and intelligently. To recall Elbert Hubbard's wise words "Motion must equal emotion." In other words, if you study, you must express what you are learning; you must teach, write or create. Your expression must equal your impression.

This remarkable principle is closely

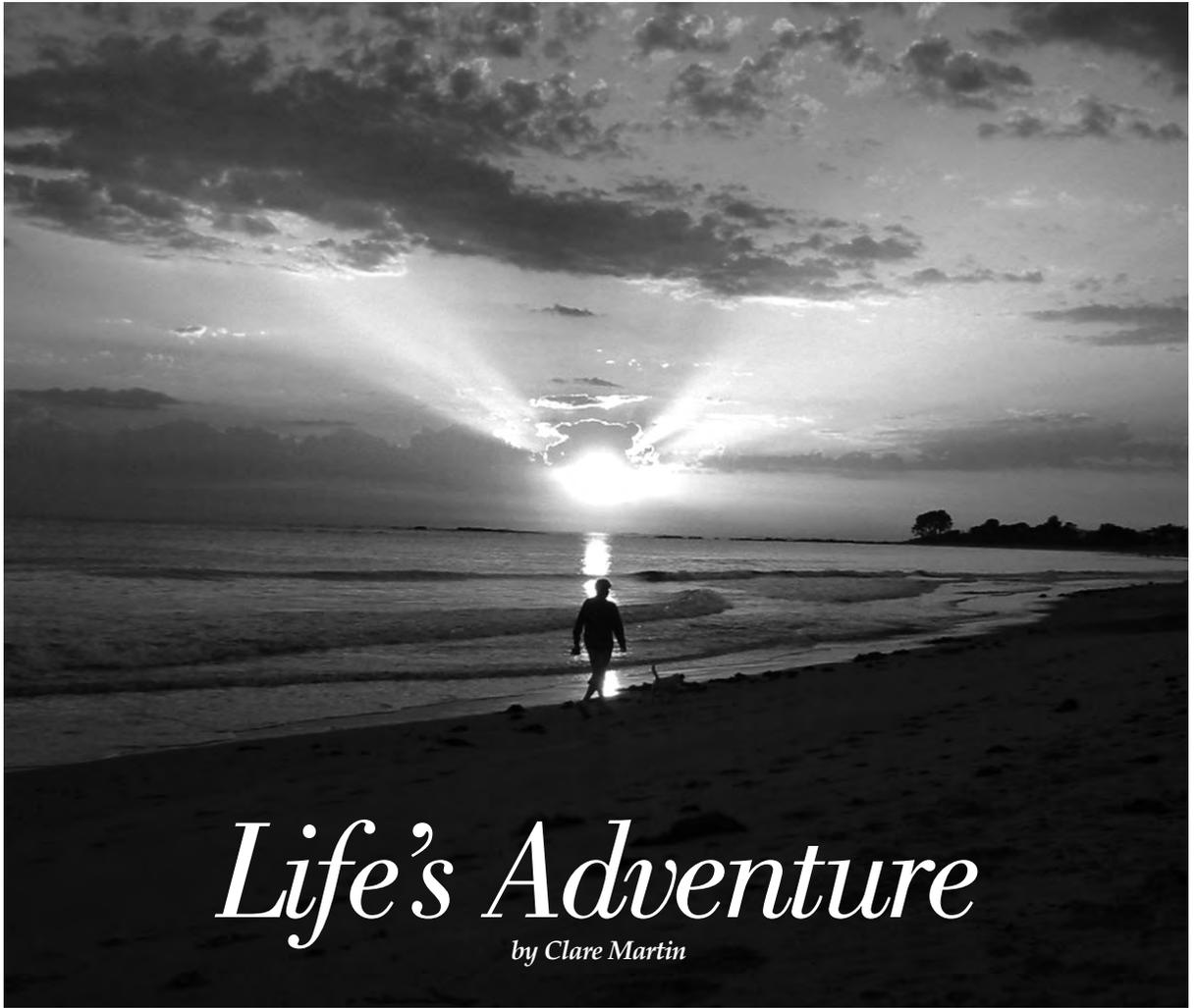
associated with another great cosmic principle..., that of giving. Energy is never wasted or used up, merely directed. It is never static, it is always becoming. So it is with everything we do, and one of the guides and rules by which we conduct ourselves is clearly written in the great law of giving. If you receive a gift or if joy and happiness come to you, you must pass them along. Failure to do so obstructs the divine current. No one would think of preventing the flow of traffic through a busy street. Similarly then, wise students will not obstruct the creative life-giving energies that permeate their beings and those around them, but will offer instead, intelligent direction.

Illnesses are often viral or bacterial in origin, but the body has reserves of strength to fight all illnesses if it has enough vital life force to do so. Illness takes fast in a body especially easily when there is a lack of balance in the body. If you inhale, you must exhale: it is a law of your being. Similarly, if we are to fulfil the great principle spoken of above, we must work and play, study and laugh, love and labour, exercise and rest, and let "motion equal emotion." In this way the wonderful creative energies of the Cosmic become the power in our lives.



"Motion must equal emotion." If you study, then be sure to express outwardly what you are learning. Teach, write and create, but above all, don't waste your gifts. Your expression (the outer result) must equal your impression (the inner cause).





Life's Adventure

by Clare Martin

FACH MORNING I LOOK TOWARD the east. The red glow of dawn lights the distant horizon, a subdued brilliance spreads over the earth. It is the dawn of a new day, a new beginning. Whatever beauty my eyes behold, whatever memorable sounds my ears hear, whatever my heart captures and holds, in these things I discover a new brilliance in the order of things that stays with me to the day's end and beyond. The drama of human life, no matter how phenomenal, is paled to insignificance when compared with nature. The firmament, the earth, the day, the night, the elements: *"There is no speech nor language where their voice is not heard."*

One of my greatest joys is to stroll among sibilant pines, peace and quiet all about me, with the plaintive murmuring of the trees the only audible sound. Sinking down onto the brown

carpet of pine needles, I lean my head against a tree and with eyes lifted upward, watch the scampering clouds through an opening overhead. In retrospect, I am a child again in deep Welsh woods. Spring has brought a special brilliance to me. The discovery that each plant, each insect, no matter how infinitesimal, has a purpose, a definite significance in relation to the universe, comes as an overwhelming joy.

I am familiar with the habitats of different plants, animals and insects, and their manner of being. I watch the jellylike nests of frogs eggs gradually transform into tadpoles, then into frogs. I know the habits of the different birds..., when and where they build their nests, how long it takes the eggs to hatch, how long it will be before the baby birds leave their nest. Watching larvae become pupae and then butterflies, or seeds become plants, then flower and on to seed again,



these are exciting adventures.

But my greatest delight is in trying to define the exact moment when the brilliance of day changes into the dark serenity of night. As the mantle of night slides slowly downward I envision a kaleidoscopic view of the day just passed. It was a lovely day filled with happy moments of discovery: birds flashing across the sky; a spring bubbling at the head of a little stream up which I had waded; a nest of baby rabbits; a beautiful blue water glass embossed with a white reindeer that I had found half-buried near an old dilapidated house. These sparkling moments of happiness flash in all their brilliance.

How can my life be introverted when there is so much to challenge my imagination? When there is so much to learn and so much to achieve? Yet life has its limitations, and to

follow conclusively everything to which my inner responses cry out, I would have to live so long that Methuselah would seem like a mere infant in comparison.

Each day has an unknown, as well as a known, quality. To some extent, the day has been a fulfilment of my dreams of which I know the cost in time, effort, patience and endurance. But if I look at each day minutely, with eyes of full appreciation, I find an unexpected brilliance, an unbelievable quality. If one day appears to be inferior to another it is only because of my own failings to view it without prejudice or superstition. And now, as I give thanks for the passing day, I turn toward tomorrow with eager expectancy. Tomorrow I shall discover a new brilliance in the order of things and surely my dreams of today shall be fulfilled!



ANY PEOPLE KNOW THAT CHANGE is needed for the proper building of their tomorrow. Most would agree about the need to change their habits of criticism in words and thoughts, toward themselves and others. Yet the task of self discipline is lacking and often very little is accomplished.

The "God-within" works in each of us through the physical-spiritual centre called the *Will*, and thoughts and words can release the energy within this centre where the soul finds release and accomplishment. Both meditation and disciplined effort will open the door of the Will. Through the "Centre of the Will" we are able to release energy into various thought forms for constructive results. Through the Will we can rightly begin to unfold our higher potential. And through this part of our makeup

we are able to release spiritual power.

One of the secrets of psychic healing is that renewing energy flows through the Will for the healing of the spiritual body and, in turn, the physical receives help and assistance. The divine Will in cooperation with self-mastery releases a current to attract better conditions to us. The Divine Will, the Cosmic Consciousness, working through our Will has no limitations or boundaries.

If we are dissatisfied with ourselves, then develop the Will to alter and change conditions and bring us back into harmony with the Cosmic. Communication with the Will, however, comes as a result of our own efforts, and releasing the energy of the Will is accomplished by living within the revelations of the Will. Working in cooperation with the Will during our meditations is the effective way to accomplish this.

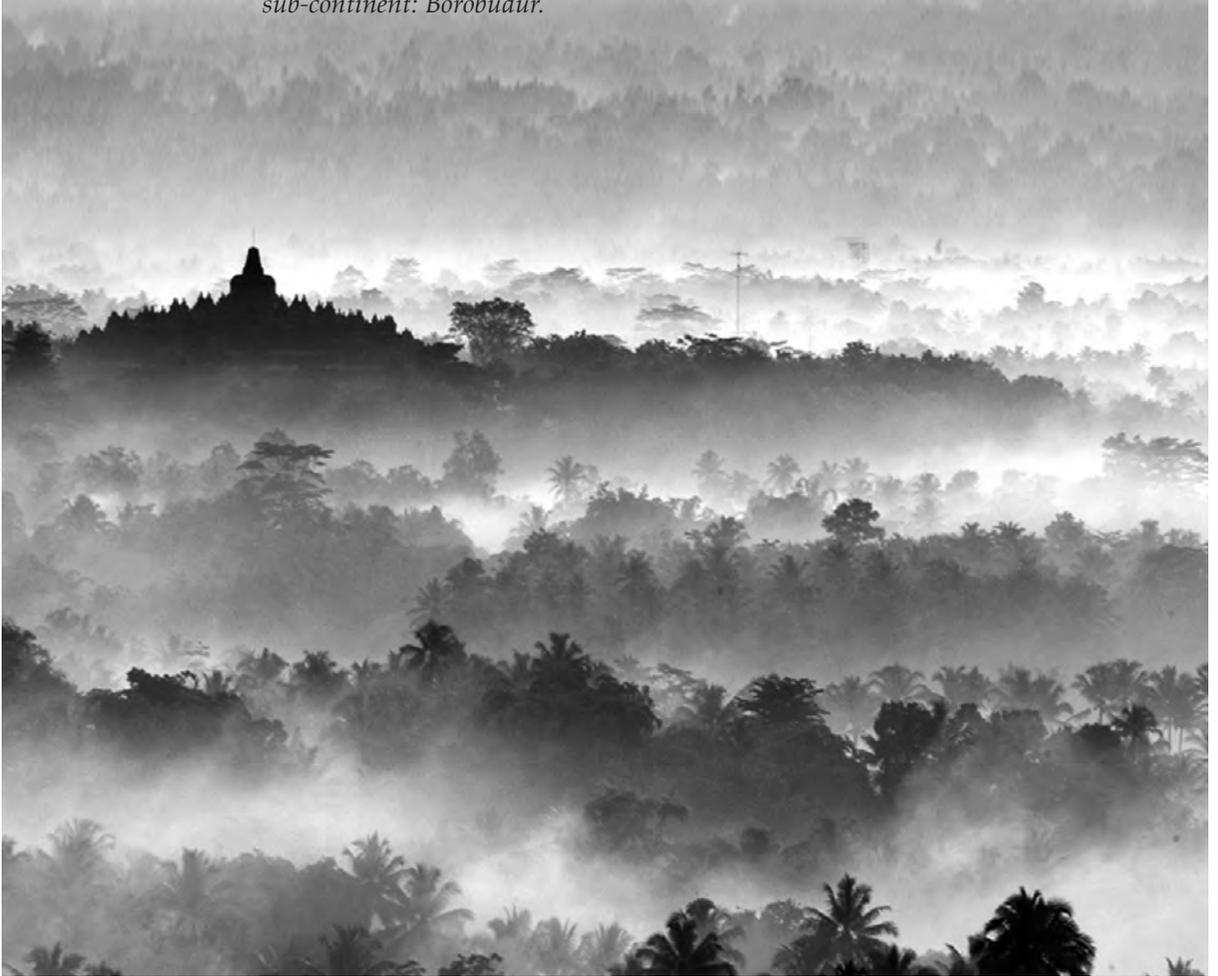


BOROBUDUR

A Mandala in Stone

by *Bill Anderson, FRC*

The beautiful volcanic island of Java in Indonesia has been the seat of civilisations and many Buddhist and Hindu Kingdoms and Islamic Sultanates down through the centuries. There are remains of each of these eras of history, but none so enigmatic as the greatest Buddhist monument outside of the Indian sub-continent: Borobudur.



THE STRUCTURE KNOWN AS Borobudur was not designed and built to a single plan, but rather it evolved through at least five different phases of construction over a 50 year period. Begun around 780 CE with restructuring continuing until sometime between 835 and 850

CE, it was built under the Śailendras (Sanskrit: *Lord of the Mountain*), the name of the influential Indonesian dynasty that emerged in 8th century Java. The Śailendras were active promoters of Mahayana Buddhism and covered the plains of Central Java with Buddhist monuments, including this world-famous one.



Symbolic Architecture

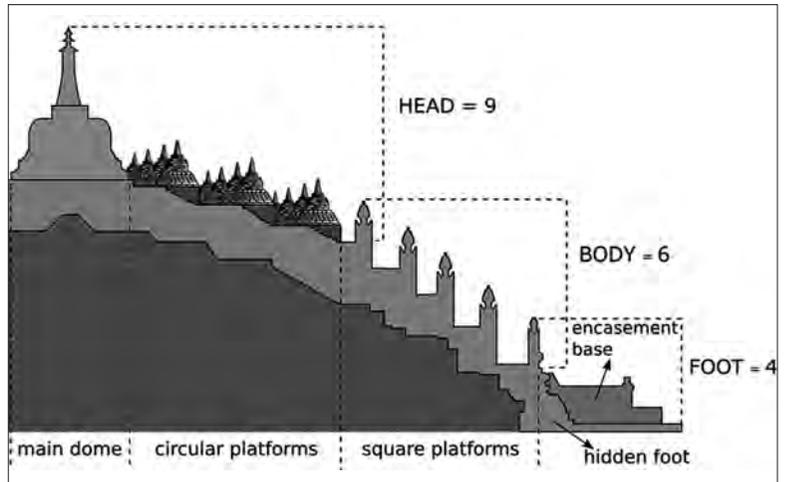
It seems that Javanese Buddhist concepts changed or became more complex around 800 CE and that the structure was altered to harmonise with these new ideas. Borodudur has a pyramid-like structure and is built on and around a natural hill. In plan, it resembles a tantric mandala with six square terraces supporting three circular ones. It has been called a three dimensional rendering of the Buddhist conception of the cosmos. The square terraces are covered with carved relief's that can be read as an "instruction manual" for attaining enlightenment.

It is difficult today to unravel its complex symbolism as it does not embody a single overarching concept. The form we see it in today is the result of an elaborate interplay of many disparate elements, each with its own concepts and messages:

- In the first phase, a smaller building three terraces high was erected. It seems that the building was initially designed as a step pyramid, perhaps showing the influence of a local mountain cult.
- In the second phase, the foundations were widened and raised, and the stairways were redesigned. It now had five square terraces and a round structure on the top.
- In the third phase, more changes were made. The round structure on top was taken apart and a new set of three round terraces and *stupas* or structures containing Buddhist relics were built.
- In the fourth and fifth phases, there were only minor alterations including new reliefs and changes in the stairways. The symbolism of the whole monument was unchanged, and what changes there were, were purely decorative.

The completed monument will have looked more impressive than it does today. Originally it was crowned by a tall, multi-tiered spire symbolising the Buddhist *cattr* or parasol found on *stupas* in other countries.

Its builders constructed the monument at the confluence of two rivers, the Progo and the Elo, which run south into the Indian Ocean. Today, Borobudur stands on a hill in the centre of



The form we see it in today is the result of an elaborate interplay of many disparate elements, each with its own concepts and messages.

a lowland plain covered in palm groves and rice paddies. But this was not always the case. Recent investigation has shown that this lowland used to be flooded by the river Progo. Borobudur has often been compared to a flowering lotus. It is thought that the builders may have selected this very spot to use the two rivers to create a lake around the monument. The resulting appearance would then correspond to the Buddhist image of the world: the earth resting upon the world's ocean or the

Borobudur has often been compared to a flowering lotus.

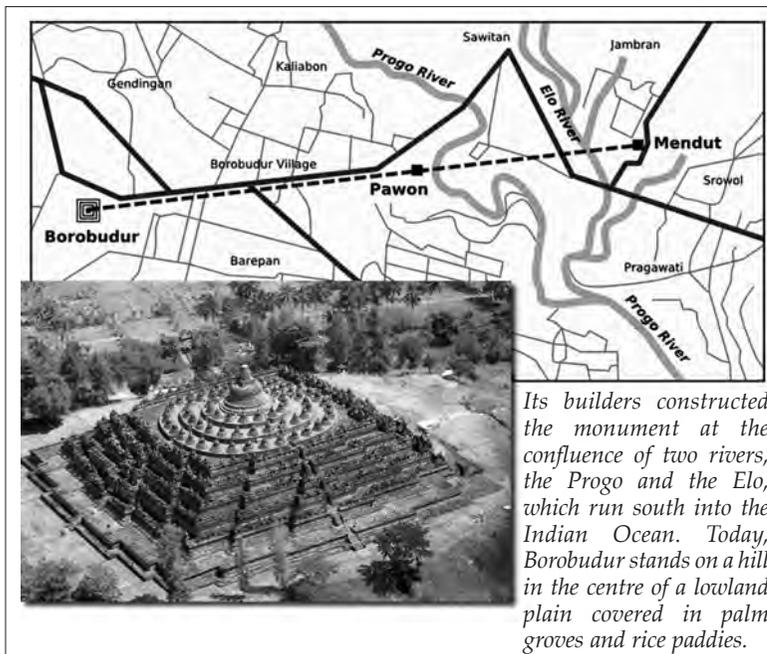
Lotus of the Jewel on the Lake, corresponding to Mt. Meru rising from the waters.

Cosmic Mandala

Built on a natural hill as a single large *stupa*, when viewed from above, Borobudur looks like a giant *mandala*, simultaneously representing the Buddhist cosmology and the nature of mind. The foundation is a square approximately 118 metres on each side. There are nine platforms, of which the lower six are square and the upper three are circular. The top platform features 72 small *stupas* surrounding one large central *stupa*. Each *stupa* is bell-shaped and pierced by numerous decorative openings. Statues of the Buddha sit inside the pierced enclosures. With no inner space as in other temples, and its general design similar to the shape of a pyramid, Borobudur differs markedly from other structures built for this purpose.

The narrative panels in the external galleries tell the story of Prince Sudhana and Manohara.





Its builders constructed the monument at the confluence of two rivers, the Progo and the Elo, which run south into the Indian Ocean. Today, Borobudur stands on a hill in the centre of a lowland plain covered in palm groves and rice paddies.

effect. There are depictions of blameworthy activities, from gossip to murder, with their corresponding punishments, and there are also praiseworthy activities, including charity and pilgrimages to sanctuaries, and their subsequent rewards. The pains of hell and the pleasure of heaven are also illustrated. There are scenes of daily life, complete with the full panorama of *samsara* (the endless cycle of birth and death).

Form and Symbolism

At first sight the monument itself does not seem as impressive as one might think. It doesn't soar into the air like a cathedral, nor does it have an awe-inspiring profile; for Borobudur was designed to appeal to the intellect rather than

They are grouped into 11 series encircling the monument with a total length of 3,000 metres. The hidden foot of the monument contains the first series with 160 narrative panels and the remaining 10 series are distributed throughout walls and balustrades in four galleries starting from the eastern entrance stairway. Narrative panels on the wall read from right to left, while

Unlike most Javanese temples, Borobudur has no inner sanctuary.

those on the balustrade read from left to right. This conforms with *pradakshina*, the ritual of circumambulation performed by pilgrims who move in a clockwise direction while keeping the sanctuary to their right.

The hidden foot of the monument depicts the workings of karmic law. The walls of the first gallery have two superimposed series of reliefs, each consisting of 120 panels. The upper part depicts the biography of the Buddha, while the lower part of the wall and balustrades in the first and the second galleries tell the story of the Buddha's former lives. The remaining panels are devoted to Prince Sudhana's further wanderings and searches, ending with his attainment of "Perfect Wisdom."

The 160 hidden panels do not form a continuous story, for each panel provides a complete illustration of a single cause and

the emotions. It is only after one has retraced the long and arduous route of the ancient pilgrim, past the 1,460 carved stone relief panels, that one reaches the top of the structure and can fully appreciate the extraordinary power and beauty of this temple.

Unlike most Javanese temples, Borobudur has no inner sanctuary. This tells us that it was not designed for the worship of a particular deity or person, but was rather meant to foster a very unique form of personal spiritual education. In an inscription dated to 842 CE, the name of the structure is given as *Bhumisambharabhadura* or "Mountain of the Accumulation of Merit." The Javanese of this period practised the *Mahayana* or Greater Vehicle version of Buddhism. They believed not only in the moral value of the Buddha's teachings, but also in the existence of a large number of supernatural beings known as *bodhisattvas*, who help ordinary people attain their goal of *nirvana*.

Like a *mandala* or sacred diagram, Borobudur played an important part in rituals to initiate people into higher levels of spiritual awareness and power. The first of the three top circular terraces has 32 *stupas*, the second has 24 *stupas*, and the third and uppermost terrace has 16 *stupas*. The large dome of the main *stupa*, nearly 11 metres in diameter, stands in the centre.

Another part of the symbolism of this





The upper platform features 72 small stupas surrounding one large central stupa. Each stupa is bell-shaped and pierced by numerous decorative openings. Statues of the Buddha sit inside the pierced enclosures.

“monument to karma” is that it represents a mountain. The square terraces represent the initial slopes of the mountain, and the many Buddha images in their niches resemble hermits living in mountain caves. According to Javanese thought, mountain peaks and caves are places where contact with the source of ultimate truth and supernatural power may be made. The scenes portrayed on Borobudur were probably meant to be viewed by lay pilgrims accompanied by priest-teachers.

Southwest of the monument, remains have been discovered of a monastery complex and

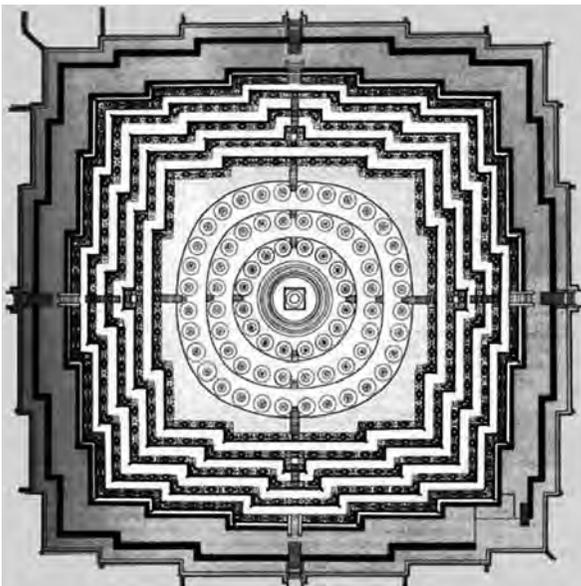
another complex has been found on the same hill as Borobudur. It is the custom to divide the monument from bottom to top into three stages or *dhatus*, corresponding to the three stages of Buddhist thought on the way to Nirvana. The first and lowest stage corresponds to *Kamadhatu* or the “Realm of Desire.” This represents the state of a person before s/he has acquired knowledge of morality, namely before the teachings of the Buddha have been discovered. In this part we see reliefs illustrating the Law of Karma or Cause and Effect and here people are bound by sensual desires that cause them suffering.

The second stage is known as *Rupadhatu* or the “Realm of Forms.” This is the realm of physical forms where the bodies of its inhabitants are composed of a subtle substance which is of itself invisible to the inhabitants of the *Kamadhatu*. Mankind is becoming more enlightened about the meaning of life, the need to sacrifice themselves

The pilgrim who reached the upper parts of Borobudur would have experienced a startling physical transition.

for others and the ultimate reward for right behaviour, namely the escape from rebirth.

The third and highest stage is known as *Arupadhatu* or the “Realm of Formlessness.”



Borobudur’s plan is without doubt an amazing mandala or sacred diagram in stone, meant to assist initiates to reach higher levels of spiritual awareness.





One of the many reliefs at Borobudur; they were probably meant to be viewed by lay pilgrims in the company of priest-teachers.

The beings inhabiting it have neither shape nor location, and enjoy the fruits of good Karma. On the three upper terraces with their *stupas* it was considered that having reached this level and having been taught by the various teachers in the lower galleries, the pilgrim no longer needed external guidance. All that remained was to complete the journey at their own pace.

The pilgrim who reached the upper parts of Borobudur would have experienced a startling physical transition, one of the greatest marvels of Borobudur. While circumambulating the galleries below, apart from seeing the scenes depicted on the walls, all the pilgrim would have been able to see was the sky and the tops of nearby mountains. In other words, from that level on, the pilgrim was completely cut off from the outside world. But when pilgrims reached the round terraces at the top, they entered a large open space from which they had expansive views out across the Kedu Plain. It is thought that the architects deliberately created this sensation to represent the pilgrim's newly expanded view of the world.

Rediscovery

Borobudur lay hidden for centuries under layers of volcanic ash and jungle growth. During the Napoleonic Wars, following the Anglo-Dutch War in Java, the island of Java came under British administration from 1811 to 1816. The appointed governor was Lieutenant Governor Sir Thomas Stamford Raffles (1781-1826), the founder of Singapore,

who took great interest in the history of Java. He collected Javanese antiques and made notes through contacts with local inhabitants during his tour throughout the island. On an inspection tour to Semarang in 1814, he was informed about a big monument deep in a jungle near the village of Bumisegoro. As he was not able to make the discovery himself, he sent the Dutch engineer H.C. Cornelius instead to investigate the site. However, the man who history has credited with the monument's recovery was Raffles, who went on to bring this magnificent site to the attention of scholars throughout the world.

In the modern Indonesian province of *Jawa Tengah* (Central Java), the closest city to the present-day village of Borobudur is Yogyakarta, a great cultural centre. Yogyakarta is the main tourist destination in Central Java, with many other sites nearby in addition to Borobudur. From the city, it takes about one hour to reach the main temple of Borobudur.

A thorough restoration was undertaken between 1975 and 1884, sponsored by UNESCO and the Indonesian government. The intricate galleries were taken apart piece by piece. In all, a million stones were individually cleaned, treated and replaced on new foundations. Most visitors will bypass Java to visit the neighbouring island of Bali, but what a jewel they are missing, for Borobudur has been reborn and is ready to receive pilgrims once more.



When visitors reached the round terraces they entered a large open space from which they had expansive views out across the Kedu Plain. It is thought that the architects deliberately created this sensation to represent the pilgrim's newly expanded view of the world.





Progress and Inner Development

by Robert E Daniels, FRC

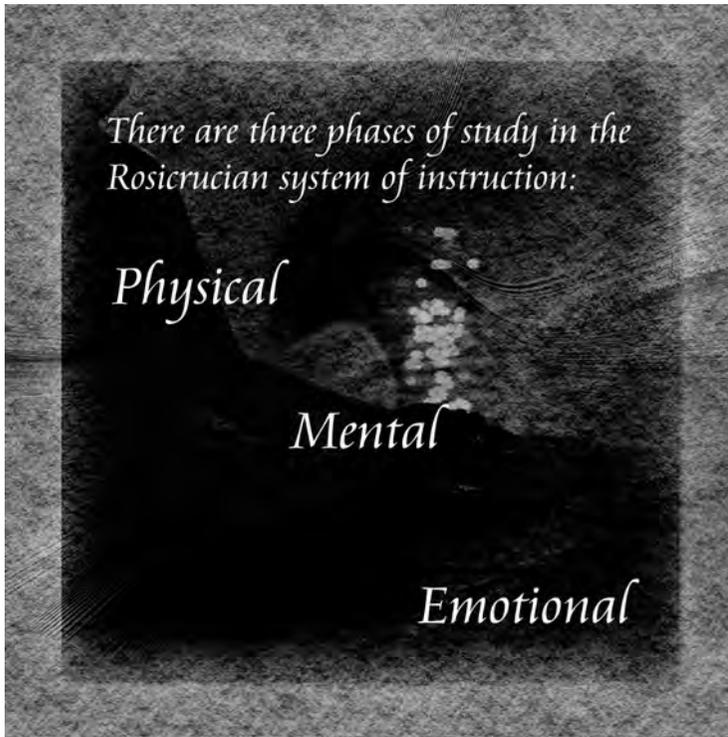
THE ROSICRUCIAN SYSTEM OF instruction has three phases of study and application. The first is a *physical* phase where we study the physical nature of the human being and the application of certain principles to bring about a condition of harmony within the physical body.

The second is a *mental* one, where we gain

an intellectual comprehension and understanding of Rosicrucian philosophy in general, and develop an understanding of the laws and principles governing our human species, the universe itself, and how they relate to each other.

The third phase is an *emotional* one. The purpose of this phase is to enable each of us to fully understand our emotional, psychic and





spiritual beings so that we can develop our full human potential and gain a level of mastery over the urges and actions of our outer self. It is in this particular phase of our work that many aspirants of the Rosicrucian mysteries question their own progress.

Development in the first two phases is relatively easy to assess, but in the third phase we have little to go by; no yardstick to measure our progress. However, after a few years of serious study, we usually put aside questions of progress, for we realise that mystical development is the result of study, meditation and the practical application of Rosicrucian principles. And there is a growing realisation that the process is not a short one.

Many people have difficulty trying to develop the emotional and psychic side of their beings. This is only natural since the development of the inner self, the strengthening of the emotional nature and nervous system, needs opposition, frustration and a variety of experiences to bring about the changes in this aspect of our consciousness. This can be, and usually is, difficult. But it is the only way in which we can achieve self-mastery. It is also the reason why some turn away from this kind of development and concentrate solely on the first

two phases of the studies.

Yet, if we aspire to the highest achievements of the mystical life, we must face the reality of our self and accept that the hardest way is sometimes the only way. Of course it is a matter of personal choice, but one which eventually must be made. We can either bathe in the intellectual light of mystical studies and become theorists, or we can take things more seriously and join those who seek a full, rich life, the hope of illumination and a deeper awareness of self.

More Complete Expression

The way to greater mystical expression is through fuller expression of our emotional and psychic nature. More acute emotional sensitivity leads to greater awareness of all that surrounds us, and by developing our awareness of the inner, hidden parts of our being, the so-called "psychic self," we

become more sensitive to our universe. With this expanded awareness comes greater joy, deeper and more genuine compassion for others, and a fullness of living we did not know existed. For the first time, we are able to enter more deeply into all aspects of life.

However, our increased sensitivity also brings a degree of sorrow, because on the one hand, we are more deeply aware of the suffering around us, whilst on the other hand, we are inclined, because of our high ideals and hopes for humanity, to be more easily buffeted about emotionally by those who have little regard for the feelings of others. But when we reach a

If we aspire to the highest achievements of the mystical life, we must face the reality of our self.

degree of emotional balance..., something that may take a quite considerable amount of time and personal effort..., we are stronger in every sense, more stable both inwardly and outwardly, and are no longer so deeply affected by the inevitable negative things that happen to us as much as they happen to all other people. Never forget that really important lessons can be learned from the emotional upsets. We should not try to brush





Our increased sensitivity also brings a degree of sorrow...

them aside without analysing their value and effect on us.

Transcending Negative Moods

We all know that it can be really difficult at times to overcome an emotional upset. But if we could quickly re-establish our emotional balance and restore a normal outlook on life, we would feel we were exercising a great deal of mastery over our lives. The method that enables us to restore this emotional balance consists of re-establishing a condition of harmony between our selves and the Cosmic.

By holding periods of meditation for attunement with the inner self, we can quickly restore our peace of mind. Colour plays an important part in our lives and has a subtle effect upon our emotions and psychic self. Music also has a vital effect upon our emotions, so we should try to choose those pieces of music which will help in creating the mood we want. Different music, like different colours, will create different moods, and by experimenting with music and colour we can help set the mood we need.

By practising some of these experiments with music and colour, together with our meditations, our emotional upsets and negative moods can be changed to a more desirable mental attitude. We also find that by practising meditation regularly, a strong bond is established between our inner self and our outer objective

consciousness. This helps us to avoid many emotional upsets and helps us to develop a positive and constructive point of view. So many people take a predominantly negative outlook on life, but if we want to attain some control and direction over our emotional feelings, we need to develop a positive and constructive attitude toward life. Life is what we make it, mainly by our outlook in the ever-existing present.

Every Moment

Goethe, the German mystic and philosopher, once said, "*Every situation..., no, every moment, is of infinite worth; for*

it is representative of a whole eternity." The present moment is of the greatest value to us. The past is gone and is a memory, although it has brought us to our present situation. The future is yet to be. It is the present that makes for the *greatest possibilities* of achievement. Right now we may receive enlightenment, or be called upon to

By holding periods of meditation for attunement with the inner self, we can quickly restore our peace of mind.

render some special service, but only if we are prepared. The present moment can easily slip away in the stream of time.

Only by deciding to make each moment a valuable opportunity for some purpose can we hope for progress in our development. Our task is to learn and understand ourselves, our inner psychic and spiritual being, for to become fully aware of the soul is to unite with the Creator, the God within. It is our destiny to become aware and perfectly attuned with our inner self, and this can only be accomplished by using each experience and each moment of the day in steady progress towards the goal of Cosmic Illumination and the development of all our faculties. The way we think and the daily attitude we hold will determine our future and the degree of happiness and satisfaction we receive from our daily lives. This is why we should not hold



any misconceptions in mind about ourselves or others, or even the efforts we make to improve ourselves on every level.

Spiritual Courage

Many have expressed the view that we should always be kind, thoughtful and hold a peaceful outlook on life. They feel that we should avoid all strife and unpleasantness because they are detrimental to our mystical outlook and development. However, as was hinted earlier, if we hold this attitude we make the mistake of not realising that the opposition of circumstances very often are the very means by which we gain a deeper understanding of life. Opposition and the reasonable level of stress this results in, forces us to face up to and overcome our problems. This is where we need to develop, in our daily attitude to life, the characteristic which is often thought to be diametrically opposed to the mystical life. This characteristic is *courage*.

Unless we develop a courageous and determined spirit, we cannot face the turmoil and strife confronting us in every step of the path we have chosen. The mystical way is not

an easy road. It is fraught with challenges to our strength of character, to our insight and to all we have and hold dear. If we don't have the spiritual courage to face these challenges, in whatever guises they may appear, we will simply fall by the wayside. We will then have to wait until we have gained the strength of character to face all the challenges and obstacles life presents us in the form of opportunities for progress.

And so, with emotional equanimity and

The mystical way is not an easy road.

with a determined and courageous spirit, we can treat our daily difficulties as challenge that are meant to be overcome. If we meet the events with thoughtfulness, kindness and a determined attitude to find mystical insight, we needn't be afraid of any eventuality that may confront us as we seek a more rewarding way of life, one where we become aware of all that life really means on the physical, mental and spiritual planes. Once we acquire this attitude toward our personal inner development and daily lives, we will have the assurance that we are making great progress in our attainment of the mastery of life.

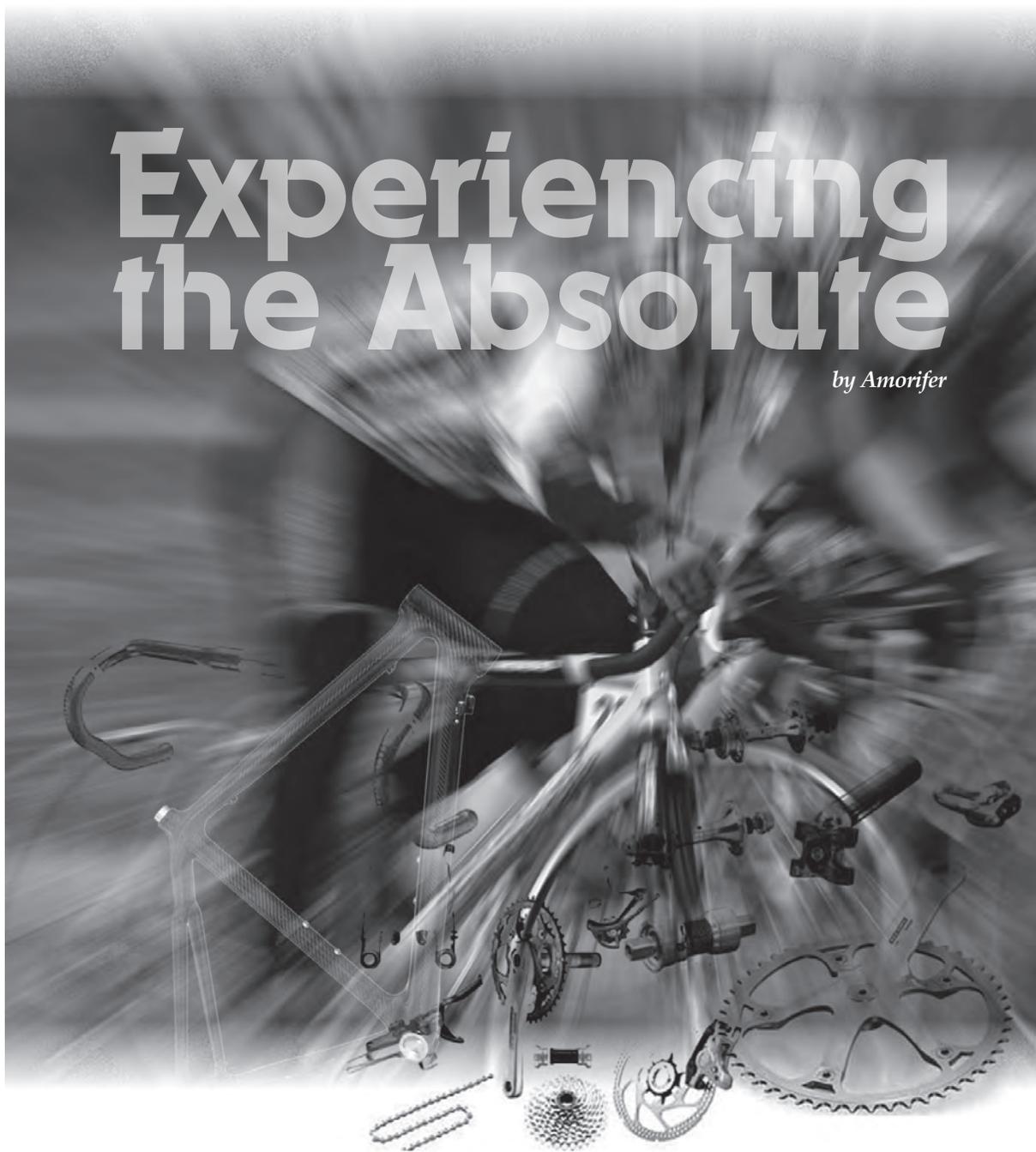


The way we think and the daily attitude we hold will determine our future and the degree of happiness and satisfaction we receive from life.



Experiencing the Absolute

by Amorifer

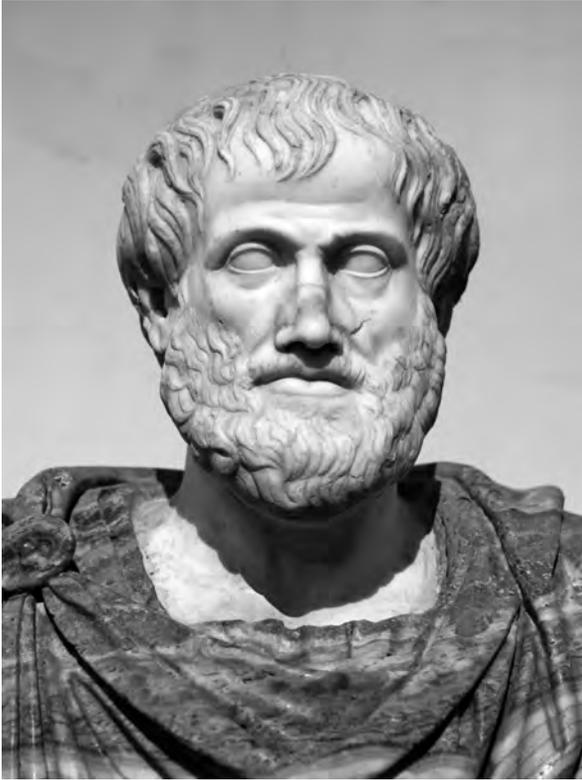


THE CLASSICAL GREEK PHILOSOPHER Aristotle is reputed to have once said "*The whole is greater than the sum of its parts.*" This is easy to understand for example when we have two wheels, a handlebar, saddle, frame, chain, bolts and other related parts lying on the floor before us. They are a jumble of parts now and of little use individually.

But once assembled they become a single object of great utility, namely, a bicycle, a machine we can use to ride far and wide at speeds much faster than walking. The finished bicycle therefore is greater than the sum of its parts.

In its entirety, existence is comprised of the Cosmic, the immaterial plane, and the material plane. From Aristotle's viewpoint the





From Aristotle's viewpoint the Absolute can be considered as the sum total of these separate existences and is therefore greater than the sum of the individual existences it is composed of.

Absolute can be considered as the sum total of these separate existences and is therefore greater than the sum of the individual existences it is composed of. It is obvious that experiencing the Absolute isn't going to be a trivial matter. But just as we can effectively experience simple examples of perfection such as those of mathematical axioms like $2+2=4$, we can similarly experience the Absolute in small doses.

Experience and Knowledge

Experience is the child of knowledge. When knowledge of a particular event manifests to our physical consciousness, we gain experience of that "knowledge event."

- Experiences of perfection concern events mainly of the *material* plane.
- Experiences of the Absolute are more applicable to events on the *immaterial* plane.

To be cognisant of knowledge from the Absolute we have to gain experience of it, and in order to do so we must use techniques such as concentration, contemplation and meditation

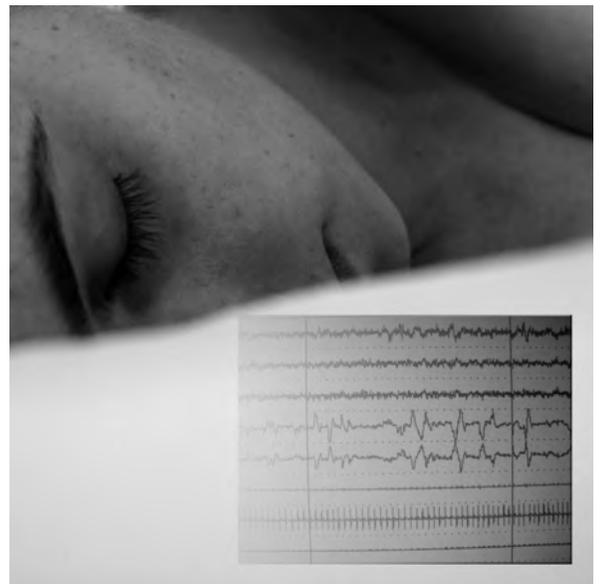
which provide a bridge between the planes of our consciousness.

REM and Meditation

There is a meditative technique we can employ to our advantage that has much in common with the phenomenon of rapid eye movement during sleep. Scientists are aware that during our sleeping periods a certain type of dreaming occurs which is associated with rapid eye movement (REM). This is indicative of a vivid dream state which we experience as if we were awake and which may readily be recalled upon awakening.

This gives us a clue as to what we should be aiming for in order to raise the level of our outer consciousness to the cosmic plane, our preparation firstly involves the use of concentration techniques such as performing whole-body relaxation and quieting of the physical aspect of our mind/brain. We then move on to contemplation, though at this stage most students continue with whole-body relaxation and mind. I would suggest at this point that relaxing the facial muscles, eyes and eyelids are of paramount importance over other parts of the body, so as to bring about REM activity. Alternatively, feel the muscles of the forehead, eyes and eyelids relax.

This REM should occur involuntarily. We can't try and twitch our eyes in order to induce REM, nor can we observe when REM occurs.



Scientists are aware that during our sleeping periods a certain type of dreaming occurs which is associated with rapid eye movement (REM).



Our consciousness must be gently focused on contemplating and receiving any knowledge relevant to the experience we have in mind. No attempt should be made to analyse whatever insights we receive while in this partial-meditative state. Knowledge gained should be mentally noted briefly but written down as soon as the exercise is over.

A Personal Experience

By its nature, experience of the Absolute is more of a personal event compared to that of experiencing perfection. For example a student on the path may find the experience akin to an initiation ceremony. While in a meditative or similar state of consciousness there is an awareness that something special is about to happen as the student is conscious of the presence of “superior personalities” and is about to receive knowledge that will be of much benefit to his or her progress on the path.

Other ways of assisting us to experience the Absolute is to seek knowledge from those highly developed personalities who have experienced it already. For example, the Master Jesus taught us the prayer: *“Our Father, who art in Heaven...”* In terms of the Absolute, the phrase “Our Father” signifies “the whole” of which we are a part. This means that we are intimately and spiritually connected to all Life, including animals.

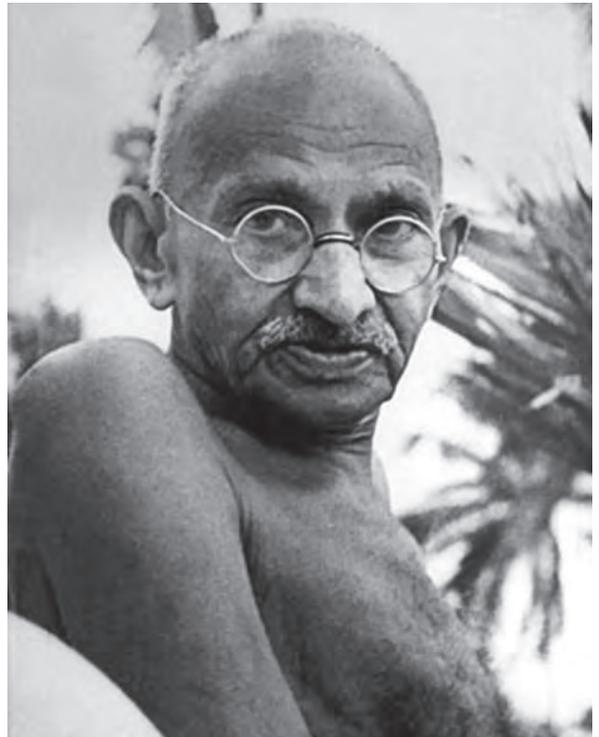
Axioms of Knowledge

Here are some examples of knowledge from the Absolute gleaned and bequeathed to us by the Indian sage and mystic Mahatma Gandhi:

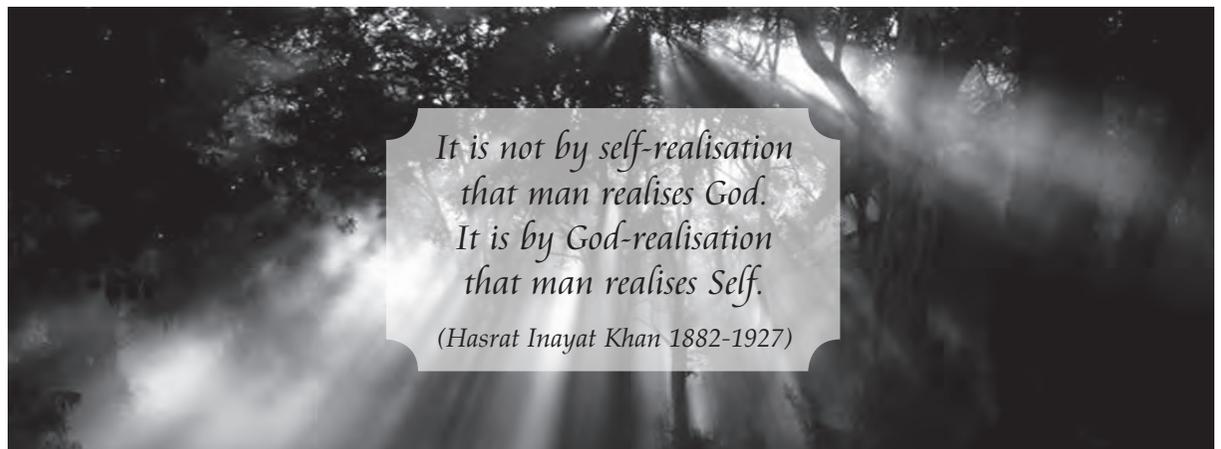
- The best way to find yourself is to lose yourself in the service of others.

- Be the change you wish to see in the world.
- To give service to a single heart by a single act is better than a thousand heads bowed in prayer.
- Happiness is when your thoughts, words and actions are in harmony.

There are many more statements of wisdom like these from sages and “holy” persons throughout history, and it is through these axioms of knowledge that we can experience the absolute by our own contemplations and meditations on them.



Mahatma Gandhi (1869-1948)



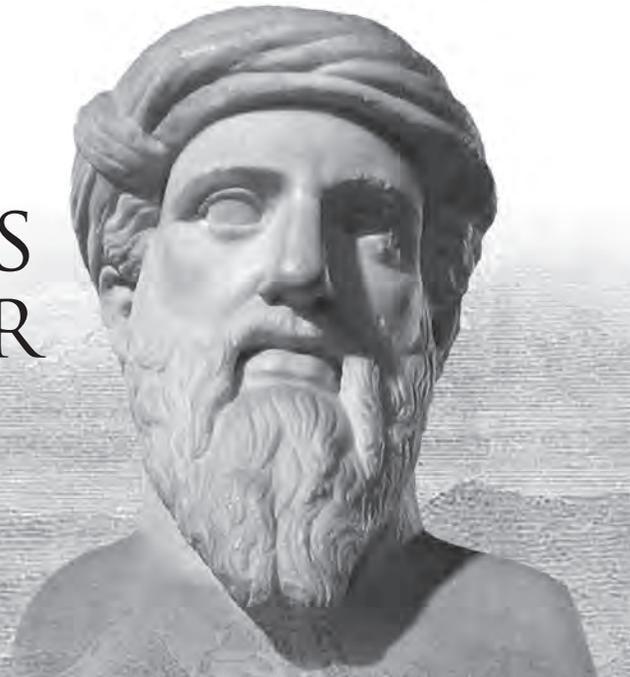
*It is not by self-realisation
that man realises God.
It is by God-realisation
that man realises Self.*

(Hasrat Inayat Khan 1882-1927)



PYTHAGORAS THE TEACHER

by Mary Jones , SRC



In this fifth and final article on Pythagoras we discover how his teachings and his school survived down through the ages and influenced many of the great philosophers up to the present day.

Part 5 Pythagorean Thought through the Centuries

AMONG MANY OTHER AUTHORS, THE Pythagorean School has been defined by Vincenzo Capparelli as *"the greatest school of knowledge in the Western world."*

Throughout the centuries it has exerted a great influence and helped to provide path co-ordinates in the search for mystical truth. Its inheritance cannot be grasped in its entirety because of its initiatory character which involved rigorous selection while being protected by the obligation of silence. For these reasons it is difficult to get to the heart of the teachings.

Following the dispersal of the School, many essential concepts were lost. But it is possible by investigating the various sources that have survived from ancient times, to trace the profile of this knowledge, which has spread its light outward ever since. The knowledge of the Pythagorean teachings that we possess at the present time has passed down from the ancient Pythagoreans through the biographies of Porphyry, Iamblichus and Diogenes Laertius.

The initiations taken by the Pythagoreans involved passing through several degrees. As



the initiate progressed through the studies, progress became increasingly more difficult as the culmination finally came in sight. At this point the candidate would have acquired skills which were rare among the rest of the initiates. This is understandable, and tradition relates that the most important and essential Pythagorean concepts were imparted in the final phase of the teachings. Those initiates who had crossed the final portal obeyed the sacred oath of silence. The obligation to remain silent about the real corpus of secret teachings of which so many sources speak was probably not difficult to uphold, for the knowledge was so difficult to understand that only the most intensively trained and dedicated initiates had any hope of ever comprehending it.

The Pythagorean School, as we have seen in previous articles in the series, had its centre in Kroton, from whence its teachings radiated out and spread like wildfire throughout southern Italy. Life throughout the whole of Magna Graecia changed as never before. Neighbouring non-Greek-speaking peoples such as the Lucanians, the Piceni and the Latin-speaking peoples, were eager to hear the words of the master. The teachings of Pythagoras even had a profound influence on the institutions of ancient Rome. According to Cicero: "*More and more, there are many in our leading institutes that [benefit] by them.*"

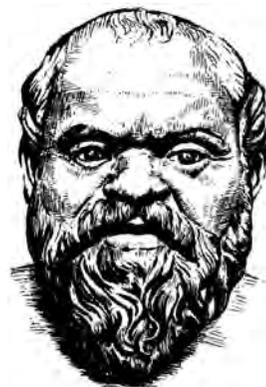
Plato and Socrates

Many of the teachings of the Pythagoreans have been lost through time, having been attributed to other philosophers of the past, including Plato and Aristotle. This came about following their dispersion by Pythagorean disciples, some of whom travelled to Greece and rallied around Socrates in Athens. This famous philosopher was born some 30 years after the death of Pythagoras, but he became the head of the Athenian Pythagoreans and made their theories part of his own. Socrates sought to improve on Pythagorean theory by eliminating their separation of the universe from the everyday realm of the senses, and he established the harmony of the universe and of individual things.

Plato, in his dialogues *Theaetetus*, *Parmenides*, etc., was clearly influenced by the Pythagorean teachings, and established his Academy specifically in order to continue the work of the Pythagorean School. Plato was driven



Plato (429-347 BCE)



Socrates (469-399 BCE)

by the desire to know the secrets of their initiatic knowledge and had access to those few remaining representatives of the Pythagorean School who had fled to Greece. Some of these had joined the Socratic Circle and it was from this small pool of Pythagorean initiates that he came in contact with the most advanced of their initiates.

According to Theodor Gomperz (1832-1912)

Many of the teachings of the Pythagoreans have been lost through time.

in his book *Greek Thinkers: a History of Ancient Philosophy*, Plato finally made the transition from the Socratic method to Pythagoreanism. However, remaining true to the vow of silence, he rarely mentioned the Pythagoreans after his first trip to Italy. Gomperz saw in Plato's *Meno* and in his final dialogues the "*drowning of Platonism in the great ocean of Pythagoreanism.*" It took a significant step forward in his *Phaedo*, where we can listen to the last words of Socrates on the final day before his execution, when his disciples and friends were permitted to see him during which they discussed the immortality of the soul. Plato had no time for the followers of Heraclitus, the Sophists or the followers of Anaxagoras, his preference being for Simmias and Cebes, both Pythagoreans of the "Circle of Thebes."

Aristotle

Aristotle was also influenced by Pythagoreanism and not only because he attended the Academy in Athens for 20 years, but also for having participated intensely in Pythagorean meetings. His early work *On Philosophy* consisted for the most part of the doctrines of the Pythagoreans

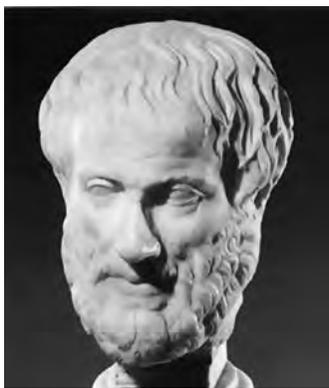


and Plato, as well as his *Eudemian Ethics*, *Protreptico* and others. Vincenzo Capparelli called Aristotle one of the greatest connoisseurs of Pythagoreanism. In his *Metaphysics*, Aristotle says:

"Contemporaneously with these philosophers and before them, the so-called Pythagoreans, who were the first to take up mathematics, not only advanced this study, but also having been brought up in it they thought its principles were the principles of all things. Since of these principles numbers are by nature the first, and in numbers they seemed to see many resemblances to the things that exist and come into being..., more than in fire and earth and water (such and such a modification of numbers being justice, another being soul and reason, another being opportunity-and similarly almost all other things being numerically expressible); since again they saw that the modifications and the ratios of the musical scales were expressible in numbers; since then all other things seemed in their whole nature to be modelled on numbers, and numbers seemed to be the first things in the whole of nature..., they supposed the elements of numbers to be the elements of all things, and the whole heaven to be a musical scale and a number.

"And all the properties of numbers and scales which they could show to agree with the attributes and parts and the whole arrangement of the heavens, they collected and fitted into their scheme. And if there was a gap anywhere, they readily made additions so as to make their whole theory coherent. For example, as the number 10 is thought to be perfect and to comprise the whole nature of numbers, they say that the bodies which move through the heavens are 10, but as the visible bodies are only nine, to meet this they invent a tenth: the 'counter-earth.' We have discussed these matters more exactly elsewhere

"But the object of our review is that we may learn from these philosophers also what they suppose to be the principles and how these fall under the causes we have named. Evidently then, these thinkers also consider that number is the principle both as matter for things and as forming both their modifications and their permanent states, and hold that the elements of number are the even and the odd, and that of these the latter is limited,



Aristotle (384 – 322 BCE)

and the former unlimited; and that the One proceeds from both of these (for it is both even and odd), and number from the One; and that the whole heaven, as has been said, is numbers.

"Other members of this same school say there are 10 principles, which they arrange in two columns of cognates..., limit and unlimited, odd and even, one and plurality, right and left, male and female, resting and moving, straight and curved, light and darkness, good and bad, square and oblong. In this way Alcmaeon of Kroton seems also to have conceived the matter, and either he got this view from them or they got it from him; for he expressed himself similarly to them. For he says most human affairs go in pairs, meaning not definite contrarieties such as the Pythagoreans speak of, but any chance contrarieties such as white and black, sweet and bitter, good and bad, great and small. He threw out

The Pythagorean School never re-emerged from the ashes of its destruction, but its echoes are found down through the ages.

indefinite suggestions about the other contrarieties, but the Pythagoreans declared both how many and which their contrarieties are."

Alexandria

The Pythagorean School never re-emerged from the ashes of its destruction, but its echoes are found down through the ages. From Athens, the mystical doctrines found their way to Alexandria, a city where the Western world came into intimate contact with the Eastern world. Pythagoreanism melded with Platonism and gave rise to what is now known as Neo-Platonism. But with this new concept of human destiny came the ardent

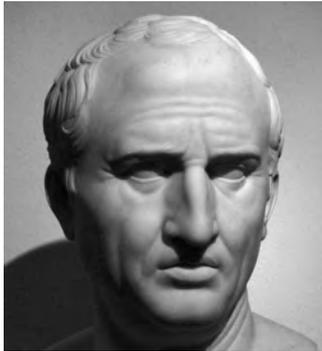


The Greek mystical doctrines found their way to Alexandria where the Western world melded and blended with traditions, religions and mystical belief systems from the Eastern world.



aspiration for a renewal of nature.

In the vast melting pot of Alexandria, Pythagorean mysticism split into two: *Judeo-Alexandrian Pythagoreanism* and *Roman Pythagoreanism*. The latter is better known in our philosophical tradition than the other. Many concepts of Judeo-Alexandrian Pythagoreanism found a strong echo in the religious and moral concepts which gave rise to Christianity.



Cicero (c. 106-43 BCE)

Cicero and Nigidius

The precise date when the Pythagorean movement was transplanted to Rome cannot be given with certainty but by the mid-first century BCE, a cult-like group flourished in Rome under the leadership

of the Roman senator and Pythagorean, Publius Nigidius Figulus, (c.105 - 45 BCE) a contemporary and friend of Cicero, who, in the Preface of his translation of Plato's *Timaeus*, stated that there was nobody better than Nigidius to renew the ancient discipline of the Pythagoreans, who seemed by that time to be extinct. Nigidius, like every true Pythagorean, possessed an encyclopaedic knowledge. Cicero called him "a particularly acute investigator of those matters which nature has made obscure." During his scientific investigations, the distinction between science and mysticism became blurred.

The Latin author Cicero, mentioned above, was particularly interested in the Pythagorean teachings. In his references to it, he analysed all its aspects and, undoubtedly, it is thanks to him that we can reconstruct the essentials of Pythagorean history and thought.

Virgil

We can see the influence of Pythagoras in the works of the great Latin writer Virgil. There are many elements of Pythagoreanism that according to the French historian Jérôme Carcopino are found in Virgil's 4th *Eclogue*; among these are:



Virgil (70-19 BCE)

- The theory of the Great Year, which forms the fundamental motive for the expected renewal of humanity.
- The Virgin, a symbol of justice, whose appearance heralds the end of the Iron Age and the advent of the Golden Age.
- The invocation to Apollo, of whom Pythagoras was considered to a reincarnation.
- Apollo, who will be the dominant god of this final century when the universe will transform itself during the Golden Age.
- The "young woman" who is destined to rule over the Golden Age, when all animals will live together in peace.

As in the 4th *Eclogue*, Book 4 of Virgil's *Aeneid* reveals the intensity of Pythagorean mystical thought.

Plutarch

Plutarch, the Greek writer and philosopher who lived around 100 CE was another believer in Pythagorean wisdom. He was one of the most influential of the small number of philosophers who formed the future



Plutarch (c. 46-120)

image of Pythagoras that has been handed down to us. In two short dialogues that he wrote, it is possible to discern the existence of a first century CE Pythagorean circle where the teachings were still given under the seal of secrecy. In his other works, *De Genius Socratis*, *De Facie in Orbe Lunae*, and *De Isis et Osiris*, we also find the fundamental concepts of the Pythagorean School.

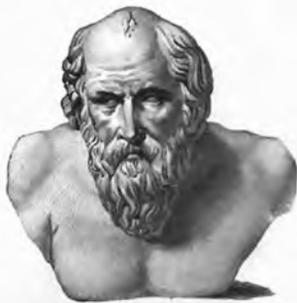
He states that the human soul [personality], with its imperfections and compelling needs, will continue to reincarnate until it achieves a pure life, having finally overcome its imperfect nature. Once all the dross has been eliminated, it will rise to the superior realms and direct contact with the gods and help other souls who have the desire for perfection.

Diogenes Laertius

The first author whose biography of Pythagoras has been preserved in full is Diogenes Laertius (c.200-250). In his work *Lives and Opinions of the Eminent Philosophers* he briefly describes the School and its Master:



"[Pythagoras] was the first person, as [Plato's] Timaeus says, who asserted that the property of friends is common, and that friendship is equality. And his disciples used to put all their possessions together into one store, and use them in common; and for five years they kept silence, doing nothing but listen to discourses, and never once seeing Pythagoras, until they were approved; after that time they were admitted into his house, and allowed to see him...."



Diogenes Laertius (c. 200-250)

"He is said to have been a man of the most dignified appearance, and his disciples adopted an opinion respecting him, that he was Apollo who had come from the Hyperboreans; and it is said, that once when he was stripped naked, he was seen to have a golden thigh. And there were many people who affirmed that when he was crossing the river Nessus it addressed him by his name."

In another passage, specifying the confidentiality of his teachings, he adds "but

Porphyry highlighted the importance of health in the Pythagorean scheme.

until the time of Philolaus [480-385 BCE], none of the doctrines of Pythagoras were ever divulged; and he was the first person to publish the three celebrated books that Plato wrote."

He was the only one who disclosed the thoughts of the Master. "Nor were the number of his scholars who used to come to him by night, fewer than six hundred. And if any of them had ever been permitted to see him, they wrote of it to their friends, as if they had gained some great advantage. The people of Metapontum used to call his house the temple of Ceres; and the street leading to it they called the street of the Muses, as we are told by Favorinus in his *Universal History*."

Porphyry

In this brief historical excursion on the evolution of Pythagorean thought we cannot overlook the two most important sources, namely the writings of Porphyry and Iamblichus. Porphyry (c.234-305), a pupil of Plotinus, was a faithful follower of Pythagorean thought. Faithful to the doctrine of the School, he admitted that all life must

strive for purification of the soul, the domain of the body, to overcome the passions in order to reintegrate with the divine. For this elevation to God, we must overcome obstacles generated by drives and impulses of matter, we must have the determination to divest ourselves of that "tunic and dark that hinders the soul."

In his work *De Abstinence* (On Abstinence) Porphyry advocates against the consumption of animals, exalting the vegetarian diet and highlighting the importance of health in the Pythagorean scheme. In this treatise, Porphyry also explains his theory on sacrifices, referring to these acts as lower forms of worship and merely as the propitiation of evil demons. Only the philosopher, whom he defined as a follower of Pythagoras, could refrain from these practices of witchcraft to consecrate themselves to God, since he is a scholar of Nature and also intelligent, modest, moderate and always concerned about his salvation.

In his work the *Life of Pythagoras*, Porphyry writes in adulation:

"When he reached Italy he stopped at Kroton. His presence was that of a free man, tall, graceful in speech and gesture, and in all things else. Dicaearchus relates that 'the arrival of this great traveller, endowed with all the advantages of nature, and prosperously guided by fortune, produced on the Krotonians so great an impression, that he won the esteem of the elder magistrates by his many and excellent discourses. They ordered him to exhort the young men, and then to the boys who flocked out of their schools to hear him; and lastly to the women, who came together on purpose.'



Porphyry (c. 234-305)

"Through this he achieved great reputation, he drew great audiences from the city, not only of men, but also of women, among whom was an especially illustrious person named Theano. He also drew audiences from among the neighbouring barbarians, among whom were magnates and kings. What he told his audiences cannot be said with certainty, for he enjoined silence upon his hearers. But the following



is a matter of general information. He taught that the soul was immortal and that after death it transmigrated into other animated bodies. After certain specified periods, the same events occur again; that nothing was entirely new; that all animated beings were kin, and should be considered as belonging to one great family. Pythagoras was the first one to introduce these teachings into Greece.

"His speech was so persuasive that, according to Nicomachus, in one address made on first landing in Italy he made more than two thousand adherents. Out of desire to live with him, they built a large auditorium, to which both women and boys were admitted. [Foreign visitors were so many that] they built whole cities, settling that whole region of Italy now known as Magna Graecia. His ordinances and laws were received by them as divine precepts, and without them would do nothing. They held all property in common, and ranked him among the divinities. And whenever they communicated to each other some choice bit of his philosophy, from which physical truths could always be deduced, they would swear by the Tetractys, adjuring Pythagoras as a divine witness, in the words: "I call to witness him who to our souls expressed the Tetractys, eternal Nature's fountain-spring."

Porphyry emphasises the figure of Pythagoras presenting him, in fact, like a divine being, with extraordinary powers, saying: "He soothed the passions of the soul and body by rhythms, songs and incantations. These he adapted and applied to his friends. He himself could hear the harmony of the Universe, and understood the universal music of the spheres, and of the stars which move in concert with them."

With regard to Pythagoras' teachings, he points out that "His utterances were of two kinds, plain or symbolical. His teaching was twofold: of his disciples some were called *Mathematikoi* or Students, and others *Akousmatikoi* or Hearers. The Students learned the fuller and more exactly elaborate reasons of science, while the Hearers heard only the chief heads of learning, without more detailed explanations. He ordained that his disciples should speak well and think reverently of the Gods, muses and heroes, and similarly of parents and benefactors; that they should obey the laws; that they should not relegate the worship of the Gods to a secondary position, performing it eagerly, even at home."

Iamblichus

Unlike Porphyry, Iamblichus (c.245-325) recognised the importance of Pythagoreanism in the



Iamblichus (c. 245-325)

perspective of a new and reinterpreted history of Greek thought, trying to revive Pythagorean philosophy. He considered it to be the greatest of all philosophies, referring to it as the "aspiration to wisdom."

In his *On The Pythagorean Life* he says: "Pythagoras is said to have been the first person to call himself a philosopher. It was not just a new word that he invented: he used it to explain a concern special to him. He said that people approach life like the crowds that gather at a festival. People come from all around, for different reasons: one is eager to sell his wares and make a profit, another to win fame by displaying his physical strength. And there is a third kind, the best sort of free man, who come to see places and fine craftsmanship and excellence in actions and words, such as are generally on display at festivals.

Just so, in life, people with all kinds of concerns assemble in one place. Some hanker after money and an easy life; some are in the clutches of desire for power and of frantic competition for fame; but the person of the greatest authority is the one who has chosen the study of that which is finest, and that one we call philosopher. Heaven in its entirety, he said, and the stars in their courses, are a fine sight if one can see its order. But it is so by participation in the primary and intelligible. And what is primary is number and rational order permeating all there is. All things are ranged in their proper and harmonious order in accordance with these. Wisdom is real knowledge, not requiring effort, concerned with those beautiful things which are primary, divine, pure and unchanging, and other things may be called beautiful if they participate in these. Philosophy is zeal for such study. Concern for education is beautiful too, working with Pythagoras for the improvement of mankind."

Iamblichus relates that the key to healing in Pythagoreanism lay in the patient's previous existence and as part of the caring



process the memory has to be evoked of their previous life:

"He thought that the training of people begins with the senses, when we see beautiful shapes and forms and hear beautiful rhythms and melodies. So the first stage of his system of education was

Iamblichus relates that the key to healing in Pythagoreanism lay in the patient's previous existence.

music: songs and rhythms from which came healing of human temperaments and passions. The original harmony of the soul's powers was restored, and Pythagoras devised remission and complete recovery from diseases affecting both body and soul.

"It is especially remarkable that he orchestrated for his pupils what they call 'arrangements' and 'treatments.' With supernatural skill, he made blends of diatonic, chromatic and enharmonic melodies, which easily transformed into their opposites the maladies of the soul which had lately without reason arisen, or were beginning to grow in his students: grief, anger, pity; misplaced envy, fear; all kinds of desires, appetite, wanting; empty conceit, depression, violence. All these he restored to virtue, using the appropriate melodies like mixtures of curative drugs."

We also learn from Iamblichus that Pythagoras could achieve the same effect in a different way..., not through instruments or vocals, but rather through a divine, ineffable and difficult to conceive power:

"He no longer used musical instruments or songs to create order. Through some unutterable, almost inconceivable likeness to the gods, his hearing and his mind were intent upon the celestial harmonies of the cosmos. It seemed as if he alone could hear and understand the universal harmony and music of the spheres and of the stars which move within them, uttering a song more complete and satisfying than any human melody, composed of subtly varied sounds of motion and speeds

and sizes and positions, organised in a logical and harmonious relation to each other, and achieving a melodious circuit of subtle and exceptional beauty.

"Refreshed by this, and by regulating and exercising his reasoning powers, he conceived the idea of giving his disciples some image of these things, imitating them, so far as it was possible, through musical instruments or the unaccompanied voice. He believed that he alone of those on Earth could hear and understand the utterance of the universe, and that he was worthy to learn from the fountainhead and origin of existence..., and to make himself, by effort and imitation, like the heavenly beings. The divine power which brought him to birth had given him alone this fortunate endowment. Other people, he thought, must be content to look to him, and to derive their profit and improvement from the images and models he offered them as gifts, since they were not able truly to apprehend the pure, primary archetypes."



Petrarch (1304-1374)



Marsilio Ficino (1433-1499)

Renaissance Italy

Long after these Neo-Platonic philosophers, further distinguished minds began to appear in what is now Italy. They were able to appreciate, recognise and deepen that knowledge that mysteriously disappeared in the chaos following the decline of the Roman Empire. The Italian scholar Francesco Petrarca (1304-1374), whom we know as Petrarch, had a large library of works of the classical period. But for all his love of learning, he was unable to learn Greek and lamented the fact that he would never arrive at the best understanding of philosophy because his Greek was not good enough. He referred to Pythagoras as: *"the most ancient of all natural philosophers."*

With the great philosophers of the Renaissance came a re-evaluation of the Pythagorean School. The humanist philosopher Marsilio Ficino acknowledged the influence of Pythagoras on Plato. In his villa near Florence, Ficino obtained the patronage of





Pico della Mirandola
(1463-1494)

Lorenzo de Medici and set up the *Accademia Platonica* (Plato's Academy) where he translated Plato's works into Latin directly from the Greek. He went on to translate the works of Porphyry, Iamblichus, Proclus and Plotinus into Latin, thereby ensuring the continued survival of Pythagorean thought.

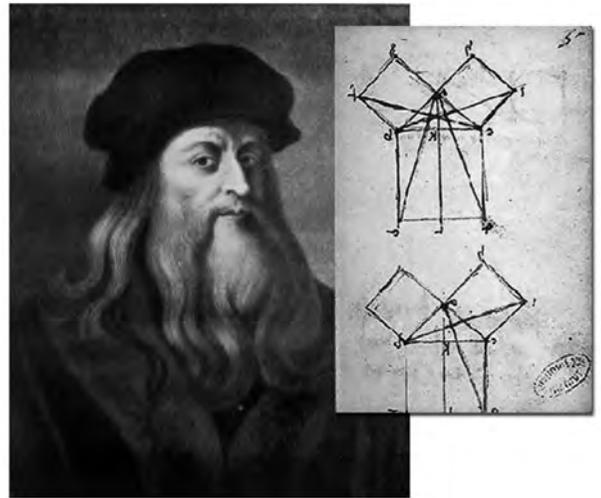
That great Neo-Platonist Giovanni Pico della Mirandola regarded Pythagoras as a Christian sage. He equated the peace promised by Jesus with the Pythagorean peace "in which all rational souls not only shall come into harmony in the one mind which is above all minds, but shall in some ineffable way become altogether one. That is the friendship which the Pythagoreans say is the end of all philosophy." Another one of his writings was the almost impenetrable *Fourteen Conclusions after Pythagorean Mathematics*.

And Leonardo da Vinci, in his studies and researches, also held Pythagoras in high esteem, presenting his own proof of the Pythagoras theorem ($a^2 + b^2 = c^2$).

The hermeticist Giordano Bruno, in his *Dialoghi Italiani* (Italian Dialogues) said that "best and purest is the world of Pythagoras, more so than that of Plato." Tommaso Campanella, author of the utopian work "City of the Sun" studied Pythagoras with love and presented himself as the continuator of that ancient tradition, and Galileo was able to restore the glory of the Pythagoreans in the scientific field.

Postscript

The Pythagorean school never re-emerged from the ashes of its destruction and the tragedy was that, for the most



Leonardo da Vinci (1452-1519) and his proof of the Pythagoras Theorem.

part, its wisdom was a great anachronism. Undoubtedly this was a major factor in its decline and the propagation of its teachings was continued outside the uninitiated. Indeed, Pythagoreanism fell under the weight of its own magnitude.



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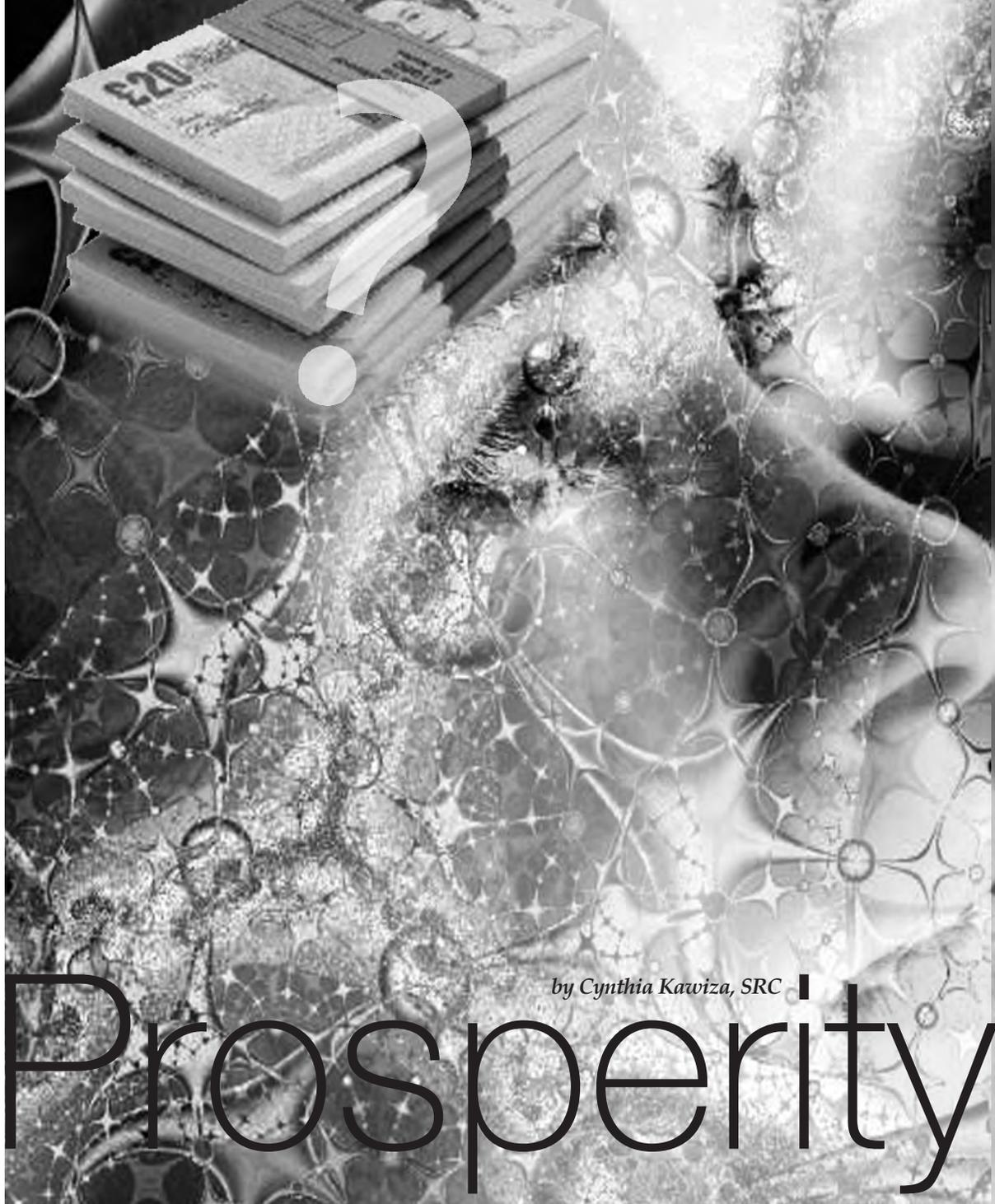
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Other figures from the early modern period that were influenced by Pythagoras: 1. Giordano Bruno (1548-1600), 2. Tommaso Campanella (1568-1639), 3. Galileo Galilei (1564-1642).





by Cynthia Kawiza, SRC

Prosperity

PROSPERITY, AS A SUBJECT, IS ALWAYS of great interest, particularly in these times. There are many who really want to be more successful, and believe that an increase in their finances will bring them the prosperity they long for.

It might be trite to say but it's a well known fact that having more money, in itself, doesn't bring about an increase in true prosperity

(although that does depend on our views of what prosperity really is of course). Too much money or pleasure tends to make us lax and destroys personal initiative. In the broader sense, prosperity engenders happiness, joy, good health and a realisation of contributing to the progress of mankind. So we might say that prosperity is a result of living and working in harmony with the Cosmic. Through this harmonious relationship



we achieve greater peace of mind, a deeper sense of contentment, and the ability to be inspired with lofty thoughts, creative ideas and a greater help in solving our daily problems.

We can bring real prosperity to ourselves when we eliminate from our thoughts and feelings any envy, worry, hatred, bitterness, anxiety or other destructive attitudes. Negative conditions strongly influence our inner selves and separate us from a harmonious relationship with the Cosmic, which is the source of all good and the provider of the prosperity we seek. These

Negative conditions strongly influence our inner selves and separate us from a harmonious relationship with the Cosmic.

negative thoughts and emotions weaken the inner self and lower its resistance. These thoughts begin to attract negative conditions, and our situation will continue to get worse.

The Challenge

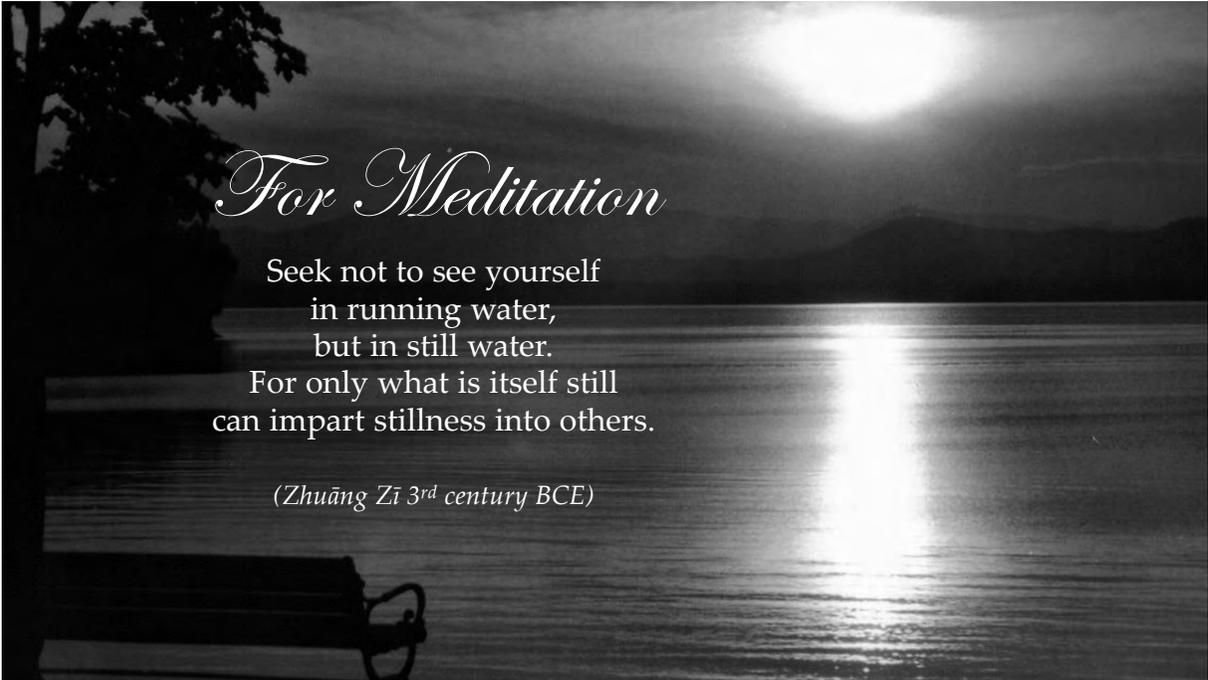
Life is a great challenge for us to do the best we can under all of the different conditions we come across each day. Each experience is an opportunity to develop our powers of right judgment and right action, so that we come to rely upon the guidance of the inner self. Everything we do in life

contributes to our growth, and we strengthen that growth process as we come to accept the helpful influences of the inner self with its wisdom and experience in right thought and action.

When we elevate our thoughts to new levels, we'll feel the love, joy and happiness of the inner self. When we express our gratitude to it, we'll become aware of a powerful spiritual companion in our life who'll always seek to guide and help us at all times. It'll bring us comfort when it's most needed and an infallible direction when we are in doubt. By placing our confidence with our inner Master, by giving it our trust and our blessing, a new life will begin that will create a new prosperity for us.

Every day will become an opportunity to give something of ourselves in thought and service to others. We should ask that the abundance of the Cosmic be ours, and that we may share our good fortune with others who are in need. This is the attitude we must take, because God and nature will give freely all that they have.

From today on, let's begin to express the riches of good thought and the wealth of right action wherever we may be. Let's spare a thought for the underprivileged, the sick and those less fortunate than we are. We'll become instruments to uplift mankind to a better way of life and we'll really be counted as people who are living the prosperous life.



For Meditation

Seek not to see yourself
in running water,
but in still water.
For only what is itself still
can impart stillness into others.

(Zhuāng Zī 3rd century BCE)



The Crystal

by Fraser Lawson, FRC



IT LAY IN MY HAND, A BALL OF pure crystal glittering in the light, with rainbow colours dancing from the many facets cut upon its surface. How strange, its fascinating beauty! There it lay transparent, its centre apparently empty, its boundaries hardly discernible against my hand. The pleasure it gave rested entirely in its ability to reflect the light. What a perfect symbol of the human consciousness!

The material form of the body we can see and touch, but the personality, the infinite being living in the body, can be known only by the reflection from the many facets of our abilities, and the aspects of our individual responses to the

outer world. Each of us determines the colours we will reflect: the warmth and brilliance of love for all, kindness and light which brings joy to all who see its presence, or the dark hues of selfishness and an existence enveloped in the clouds of materialism.

But the reflections on the crystal are only its surface, bounding a formless centre where nothing obstructs the light. Within our material being our eternal soul exists, without shape, without form. In meditation we can sense this higher self, resting as it were in the centre of the crystal, which allows the cosmic light to flow through us. Undisturbed by the reflections on the surface, calm and aware of the light, the higher self rests in Peace Profound.



Serenity



REFLECTIONS ON MEISTER ECKHART'S DOCTRINE OF JUSTICE

by Avril Hugo, SRC

THE VARIOUS DOCTRINES OF JUSTICE which have occupied political and legal thought over the millennia have come mainly from philosophers, lawyers and politicians. Theologians too have influenced such doctrines, but only to the extent that their relevant ideas fitted into secular frames of reference, enabling their ideas to be severed from their religious contexts and linked with the opposite philosophic tradition.

Johannes Eckhart, also known as "Meister Eckhart," (1260?-1327) established a unique doctrine of justice coming directly from the, by then relatively advanced, principles of medieval mystical thought. The doctrine he propounded stood at the very centre of medieval Christian mystical thought and he is quoted as having once said: "...*whoever understands my conception of justice, understands all*

I have ever said." Much of what Meister Eckhart said can be viewed as an attempt to offer "divine comfort" rather than "justice," and if we are to view this divine comfort as justice, then it is not of the secular sort we are familiar with today, but of another sort that transcends the material, secular view of life.

Two main aspects of justice can however be distinguished in Eckhart's concept of justice; one is active, the other is passive. As to its active aspect, justice requires that everyone be given his or her due (*suum cuique dare*), which corresponds to the classical notion that the essence of justice lies in allotting to everyone that they deserve, or what is due to them (*suum cuique tribuere*). From the *suum cuique dare* precept, Eckhart derives that God ought to be given His due, the angels and saints their due, and every man his due. God's



due is to be honoured; man honours God through self-abnegation and self-transcendence achieved by abandoning all that serves merely one's personal inclinations and interests. The due of angels and saints is to be given joy; they rejoice over the good works performed by a struggling humanity and over the good will which results from those good works. The due of our fellow human beings is the help that they need and that we can provide.

As to the passive aspect of Eckhart's justice, this requires that we accept everything from God equally (*aequaliter omnia de Deo accipere*). It may be thought that the adverb *equally* in this precept has the same import that the adjective *equal* and the substantive *equality* have in conventional conceptions of justice. This is however, not the case. "Equally," in the context of Meister Eckhart's doctrine of justice, primarily imports the mystic's detachment from material reality, an attitude that every mystic of his day was expected to assume in his path to God. "To accept equally" in Eckhart's sense therefore does not raise the problem of how to ascertain measure, or match the value of distributed goods, services or whatever else is meted out. What is involved here is the spirit of equanimity in which whatever is given must be accepted without question.

In order to be able to accept everything from God "equally," it is necessary to have a state of mind which Eckhart describes as seclusion (*Abgeschiedenheit*) and abandonment (*Gelassenheit*).

The passive aspect of Eckhart's justice requires that we accept everything from God equally.

Literally, *Gelassenheit* means a condition in which something has been left, this something being in the present context the world as it is ordinarily encountered and experienced by the person. Hence we have Eckhart's rather untranslatable but telling play of words: "*wer gelassen hat, ist gelassen*" ("he who has left [the world] is left [in tranquillity]"). "Leaving the world" does not mean ceasing to care about one's everyday life. Rather, it means transcending the world in our emotive encounter with it..., namely, accepting the real world as whatever it happens to be in a composed frame



Medieval representation of Johannes Eckhart.

of mind, with imperturbability and equanimity. His thoughts in this regard are hauntingly close to those of the greatest minds of Far East during the same and previous eras.

In Consonance with God

In this context, it becomes possible to meet a further requirement of Meister Eckhart's conception of justice, according to which the person must step completely outside his or her will. This was a widely assumed necessity for the attainment of holiness and in modern mystical thought, it is close to the mystical

need of subsuming the will of the "outer self" to the will of the "inner self."

"Stepping outside" means merely the abandonment of one's personal, consciously objective will in favour of the "will of God." Striving for ecstatic at-one-ness with God through immersion into the "seclusion" of the personal soul, the mystic encounters the divine "spark" or "seed" and harmonises his or her outer will with the will of God. Hence the prayer adopted by Eckhart from the stoic philosopher Epictetus: "*Give me the will to will according to Thy will...*," a clear call for the subsuming of the human will to that of the divine. This adequation can transpire in the mystic's *Vacare Deo* in which he clears his mind from all its contents so there is a mental void which can then be filled with a divine afflatus which produces a condition in which the individual can feel, think and will in consonance with God.

According to Meister Eckhart, human beings are characterised by disquietude and inconstancy. In contrast, God's nature is peace and permanence. The human search for God is therefore a search for tranquillity, an aspiration to overcome what is transitory and to achieve what is durable. And the process of *Vacare Deo* is an essential phase in this aspiration. *Aequaliter omnia accipere* belongs to it as a precept whose observance promotes "the birth of God" in the human soul, which in turn is a precondition for the implementation and observation of the *suum cuique dare* precept. So, the passive and active aspects of Eckhart's justice prove to be joined in a relationship of dependence: Only if we are able to accept everything in equanimity, are we able to know what is our due. And only then can we will



the giving of this due to all.

At first glance, there seems to be a fundamental incompatibility between the active and passive aspects of Meister Eckhart's doctrine of justice, an inconsistency which rocks its very foundation; for the *aequaliter omnia accipere* precept seems to import a fatalistic tenet of justice which may be rendered as "To everyone according to his destiny." This tenet seems to make it entirely pointless to do anything about giving a person his due and therefore seems to render the precept *suum cuique dare* vacuous. On further investigation however, the incompatibility between the two precepts proves to be unfounded once it is noted that *aequaliter omnia accipere* relates to the passive justice-subject (the grantee) but not to the active justice-subject (the grantor).

Equanimity

The finding that there is actually no inconsistency between the two precepts is reinforced by the circumstance that *aequaliter* in the relevant context refers to *equanimity* rather than to *equality* in the sense of conventional doctrines of justice. Eckhart's mysticism is anything but *quietism*; its essential message is the individual's active participation in the dynamics of the world. The deepest and most profound calling of any person is therefore to be God's co-operator and companion. The *unio mystica* with God is achieved by the mystic leaving the "worldliness" of the world behind. But it is not meant to be a permanent state of mind, namely, a mind locked in seclusion. But rather, it is meant to be a passing inner experience which elevates the individual into companionship with God for becoming His true helpmate in the execution of His designs.

Since the frame of mind which results from following the *aequaliter omnia accipere* precept is a necessary condition for the human ability to apply the precept *suum cuique dare*, serenity precedes justice in Meister Eckhart's doctrine; justice flows from serenity. The acceptance of everything in equanimity, (a) relieves receivers of the over-avidity of having what they may claim to be their due,



The human search for God is a search for tranquillity, an aspiration to overcome what is transitory and to achieve what is durable.

and (b) relieves the renderers from over-anxiety in meeting the corresponding claims. In this way a more composed examination of any justice system is possible, and consequently, sounder judgments about what is to be accorded or what is to be withheld are possible.

This is particularly important in disputes about justice where some relevant factors are highly controversial. It is also important because when attempts to apply justice are made from the vantage of serenity, the passions which the actual or alleged failure to do justice produces, tend to shed their obnoxious effect so that subsequent efforts to remedy the situation in a reasonable manner

and ultimately to achieve justice are more likely to be successful.

It is to be considered that man is liable to do injustice as a result of his very ardour to do justice because of the unsurveyability of many justice situations in which the ostensible doing of justice to someone is liable to deprive someone else (existing here and now or far away, or not yet existing) of what is his or her due. Equanimity or *serenity* in the course of applying justice is therefore conducive to a more penetrating and broader assessment of the relevant justice-situations. We rely heavily today on the mystical concept of serenity, one which has undoubtedly existed for thousands of years, both in the West through the ancient Egyptian lineage, and in the East through the Vedic lineage.

Eastern and Western Conceptions

In the West, justice differs fundamentally from the East in that in the Western [primarily Greek] tradition serenity arises from rather than gives rise to justice. In the Eastern tradition, it is the opposite. In Greek mythology therefore, *Hesychia*, the deity of "stillness resting in itself," was conceived to have emerged through virgin birth from the essence of Dike, the deity (goddess) of justice. Justice being conceived as an ascendant rather than a descendant of serenity, it is no wonder that the endeavour to do justice in the West has so often been a motive force behind wars and other forms of violence. "Justice" has often been invoked to justify the horror we have



witnessed in the wars of the Western world.

Meister Eckhart's conception of justice, like that of the ancient Eastern world, shuns this role of the idea of justice. There are clear parallels here with the metaphysics and ethics of Eastern civilisations in which nonattachment, equanimity, serenity and all that belongs to a contemplative life have a pre-eminence among human and transhuman virtues. Despite the fact that Meister Eckhart speaks of justice in religious terms or in similes of the Christian religion, it is possible to lift his doctrine of justice from its Christian setting and perhaps even to demythologise and "demysticise" it entirely, without thereby destroying the coherence and intelligibility of his principal message.

Eckhart was an unconventional, remarkable religious thinker. In his thought, Christ, the Calvary, the Bible, the Church and revelation play no decisive role. The God of whom he speaks does not appear to be what Christian theologians usually have in mind when they speak of God. In his "negative theology" he even arrives at a denial of God as an existent being; God subsists rather than exists. Eckhart was a man of extraordinary insight and bequeathed to humanity at large and to our modern concepts of justice in particular, a great gift.

Mysticism

So in summary then, it can be said that Meister Eckhart's doctrine of justice is only accidentally linked with Christianity, for it represents a mystical conception having no specific religious affiliations, and is as close to the Eastern world view as that of the West. Mysticism has emerged from theistic, pantheistic, even atheistic backgrounds and, apart from Christianity, has also appeared in, amongst others, the great religions of Hinduism, Buddhism, Judaism and Islam. It seems to be possible to catch mysticism from any characteristically religious idea altogether and to view it as an attitude to and a way of life; a way of looking at external and internal realities, and of approaching them and dealing with them in a manner whose essential trait is *serenity*.

It is possible to create a doctrine in agreement with the essentials of Meister Eckhart's doctrine of justice which does not depend on mystical notions or proceed from religious assumptions, and the gist such a doctrine could be stated as follows:



We rely heavily today on the mystical concept of serenity.

The active aspect of justice, which consists in giving everyone his "due," depends on the passive aspects of justice, which consists in the *equanimity* in accepting whatever one is given. The diminution of our concern about what we get, consequent upon this equanimity, begets conditions in which efforts to do justice can take place without harmful struggle and other social evils which giving and not giving tend to produce.

The *serenity* in which we receive divisible assets engenders serenity in our contacts with persons and things, a communion with them in which what we come to possess does not render us possessed. This serenity is instrumental in averting the danger of doing injustice when trying hard to do justice and thus in promoting durable and tranquil peace. It helps us to find the *via media* between the extremes, which are vices, and, in avoiding excesses, to discover the Golden Mean.



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The Rosicrucian Legacy of the Wissahickon Hermits

by Lucy Carroll, SRC

The only depiction of Johannes Kelpius (1673-1708) in existence.

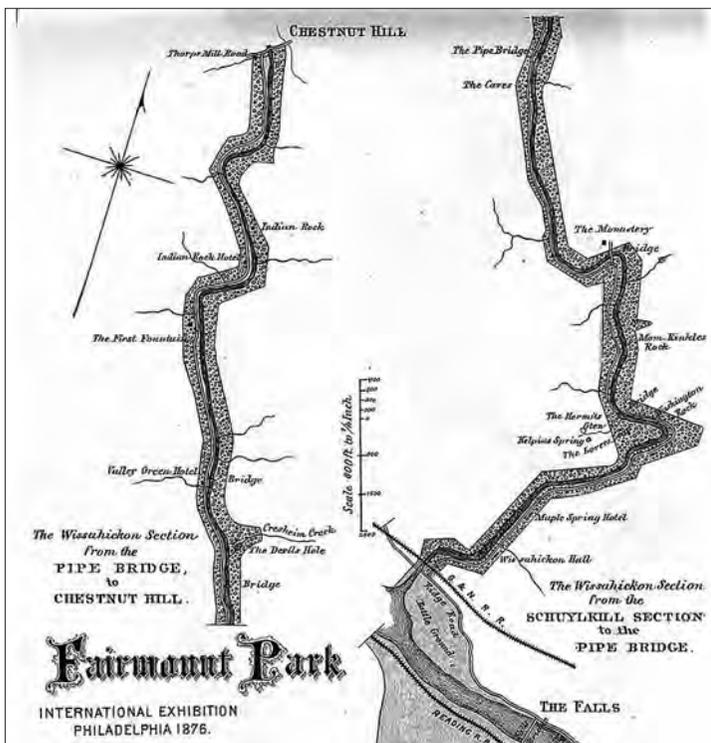
IN 1694 MAGISTER JOHANNES KELPIUS led a group of German Pietists to North America to settle along the banks of the Wissahickon River in Pennsylvania, near Philadelphia. This settlement, known as the "Hermits of the Ridge," the "Hermits of the Wissahickon," the "Contented of the God-Loving Soul" (as they referred to themselves) or the "Society of the Woman in the Wilderness"

(from the reference to Revelations) was the first known Rosicrucian settlement in the New World, beginning the first cycle of Rosicrucian activity there, and leaving a priceless legacy to Philadelphia and the young country.

The Legacy of Kelpius

The Wissahickon settlement lasted from 1694 to the death of Kelpius in 1708. After Kelpius'





The northern part of Fairmount Park containing what little remains of the Kelpius settlement (from the 1876 International Exhibition).

death, individual members remained in the area, continuing their study and teaching until the last surviving member, Dr. Christopher Witt, died in 1765 at the advanced age of ninety years.

While the site of Kelpius' settlement is perhaps the most important in all of Philadelphia's Fairmount Park, it is the only one that has all but disappeared. No building remains there, no society and no living direct descendants survive. What then is the Wissahickon settlers' legacy? The Pietists who came to the sylvan beauty of the Wissahickon Glen left few documents and no monuments, but rather carried the flame of knowledge which they passed to those around them, charging them with responsibility to pass it on again and yet again. Indirectly, by their example, teaching and inspiration, they influenced the development and growth of many areas of study in the Philadelphia countryside.

The direct legacy of the Wissahickon settlers is, of course, seen in the presence of the Rosicrucian Order, AMORC. Also, you can today visit the settlement at Ephrata, Pennsylvania, where, after the death of Kelpius, some few surviving members of the original group travelled

to join Conrad Beissel in carrying on their mystical studies.

But there is much more to the Wissahickon legacy than this. Some of the areas of expertise and influence demonstrated by members of the Wissahickon settlement included healing, astronomy, astrology, education, botany, creative writing, music, art, philosophic and theological study, and metaphysical arts.

Kelpius also hoped to unite the many differing sects in the young province into one common brotherhood. He did not succeed, but the ideal of one people thus united is a never-ending dream.

Somewhere on the 175-acre tract of land, probably under what is now Henry Avenue, was a large garden where medicinal plants and herbs were grown. The local *Unami* Delaware Native Americans bartered information on local plants for knowledge from the strange Europeans. When Dr. Witt moved into Germantown after Kelpius' death, he continued to keep a garden, expanding it to become the first botanical garden in America. Witt corresponded with naturalist Peter Collinson in London and with the famed Pennsylvania Quaker botanist John Bartram. Witt was a strong influence on Bartram, whose garden may be visited today. It is the oldest extant botanical garden in America.

Dr. Witt's garden eventually fell into the hands of the Morris family. Perhaps the spirit or

Kelpius also hoped to unite the many differing sects in the young province into one common brotherhood.

reputation of the man persisted, for two of the Morris families followed in his work. Elizabeth Morris (died 2nd February 1865, a century after Dr. Witt) corresponded with William Huttell and Asa Gray, and cultivated many rare plants. Margaretta Morris (died 29th May 1867) discovered the life cycle of the seventeen-year locust. She became the first and, for many years, the only woman elected to membership in the Pennsylvania Academy of Natural Science. Elizabeth Morris gave the family grounds to the Episcopal Church. The Morris-Littell House at Germantown and High





Today you can visit the settlement at Ephrata, Pennsylvania, where, after the death of Kelpius, some few surviving members of the original group travelled to join Conrad Beissel in carrying on their mystical studies.

Streets Philadelphia, where Dr. Witt had lived and worked, was finally torn down in 1914.

Astronomy

In addition to the garden, there was a telescope at the Glen, and both astronomy and astrology were studied. Copies of some early “nativities” or horoscopes cast there may be found in the books of the Pietist Dr. Julius Friedrich Sachse. This study of the heavens was regarded as decidedly curious by some of the neighbours.

The Rittenhouse family (Rittenhuysen, Rittinghuis, Rittenhausen) settled in the area in 1688. David Rittenhouse went on to become a statesman, astronomer and mathematician. Indeed, Philadelphia’s Rittenhouse Astronomical Society is named after him. It was in the Wissahickon wilderness, that the young Rittenhouse learned astronomy under the guidance of the Hermits and Dr. Christopher Witt?

Education and Literature

One of the best things about the settlers was their desire for fellowship. Through herbal lore, healing and teaching they reached out to all their German, Quaker, Swedish and Native American neighbours.

The importance they put on education may be seen in this excerpt from an account of the early days, unsigned, but possibly written by

Daniel Falkner: “For we are resolved, besides giving public instruction to the little children of this country, to take many of them to ourselves so as to lay in them the foundation of a stable permanent character. With them the beginning must be made, otherwise there will be only mending and patching of the old people.” (7th August 1694) The teaching continued under Seelig and Matthai.

As to the creative arts, very little has survived, but there are enough pages to indicate that creative thought flourished in Wissahickon Glen. Kelpius’ *Diarium*, or diary, remains, with copies of letters. Also surviving is another description of the voyage from England possibly penned by Daniel Falkner. We have Falkner’s *Curieuse Nachricht*, which spurred the increase of German immigration to Pennsylvania. There is still preserved a portrait of Kelpius by Dr. Witt. Also surviving the centuries is a collection of poetry in German by several members of the group, including Kelpius, Seelig and Koster,

As to the creative arts, very little has survived today...

along with the remarkable manuscript of poetry and music, *The Lamenting Voice of the Hidden Love*. There also exists Dr. Witt’s translation of Kelpius’ *Method of Prayer*, along with a beautiful twelve-verse poem, very balanced and carefully fashioned, called “*Der einsahmer Turteltauben*” signed by Johann Gottfried Seelig and dated 1707.



Philadelphia’s Rittenhouse Astronomical Society is named after David Rittenhouse. It was in the Wissahickon wilderness, that the young Rittenhouse learned astronomy under the guidance of the Hermits.



Music in the Wilderness

Kelpius' *Diarium* tells us that the group "had prayer meetings and sang hymns of praise and joy, several of us accompanying on instruments that we had brought from London." Documents also explain that music filled the Tabernacle, the large meeting house built on the ridge. In addition, the group, dressed in academic garb, furnished the music for the dedication of Gloria Dei (Old Swede's) Church in 1700, and for the ordination of Justus Falkner there as Lutheran minister in 1703.

This early appearance of vocal and instrumental music in what was otherwise a primitive wilderness must have set an example for the community and established a cultural precedent for those who followed. Falkner himself addressed letters overseas asking for more keyboard instruments to continue this tradition.

Healing, Alchemy and the Mystic Arts

Healing was practised, and all were welcome. Kelpius also served as attorney for the fledgling community in Germantown. A document exists signed by Kelpius and witnessed by Claus Rittinghuis. This contract between Georg Jacobs and Gerhard Levering/Heinrich Frey is in Kelpius' handwriting and is signed 30th April 1700. Here then is a concrete example of Kelpius using his learning for the good of his neighbours.

The mystic arts were also studied, and alchemical experiments conducted. Reference has already been made to the casting of nativities.

Some members of the group invoked medieval Germanic lore and made *Zauberzettel*: talismans or symbolic representations of paper or metal with assorted esoteric symbols. Perhaps these designs were the predecessors of the Pennsylvania German hex signs?

The Wissahickon settlement also contributed to local folklore and legend through their arcane practices. Settlers used divining rods, lit the St. John's Eve fire, released doves at burial to symbolise the release of the soul, gathered herbs and held Rosicrucian rituals. As the Philadelphia area, and indeed North America, changed from being a colony to becoming an independent nation, it broke with the Old World tradition, and the stories of the Hermits passed into folktales.

But the legacy of the Wissahickon Hermits is a real one; multifaceted and strong. It is the light shining in the Wissahickon wilderness which continues to illumine those who seek today.



The inscribed granite monolith set up outside the so-called "Hermit's Cave" that Kelpius used for his meditations. This stone was erected in 1961 by AMORC to commemorate his name and work.



The cave used by Kelpius as a shelter and sanctum for his meditations.



The Story of Colour



by Kenneth Harrolds, FRC

What is colour? How does it arise? Is it an integral part of the objects and things that surround us in our environment? Or is it, as mystics say, an inner experience of the human consciousness as a result of reflected light rays?

IT HAS BEEN SAID THAT EARLY MAN first appreciated the colour of red, followed by green, black and then yellow. Certainly the ancient Egyptians used these colours principally in their tombs and temple decorations. Colour was a gradual development in the human consciousness and continues to be, for there is yet more to know about colour in our world.

We can choose a vantage point almost anywhere on Earth and see colour manifested around us, from the ground at our feet upwards to the great expanse of the sky. Above us are multicoloured sunsets and sunrises. In front of us is the green foliage of spring, the multi-hued flowers of summer, and the red, yellow and brown leaves of autumn. Below our feet are the gems and stones of Mother Earth, which reveal



such exquisite reflections and sparkling depth of colour. Almost without exception, colour is associated in varying degrees with the life and being about us.

Colour in Higher Realms

We're told by great minds and great mystics, who have had a glimpse or a vision of yet higher cosmic realms, that the colours there are even more brilliant and enthralling than any we can experience on this mundane world. Be that as it may, many people will admit that when they look at the beautiful colours of a rose or an orchid or even a common petunia that the ultimate seems to be before their eyes. And perhaps it is, that is, to the extent that a person can emotionally respond to its beauty of form and colour. Even the most hardened soul will respond to some degree, and in so doing move a little towards the beauty inherent within themselves.

We soon realise its value in our everyday life; both in the natural phenomena about us and in our man-made environment.

In considering colour, we soon realise its value in our everyday life; both in the natural phenomena about us and in our man-made environment; for example in our homes and in the clothes that we wear. Colour, in the latter case, depends upon arbitrary decisions we make. Our attempts at interior decoration are mostly successful, although on some occasions a total disaster can occur through inharmonious colour choices. It is obvious, therefore, that we should take a critical look at colour and at the harmony or lack of harmony with which we may surround ourselves.

Light through a Prism

Colour comes from light. If you put a prism in the path of a beam of light, it will split into the colour spectrum. Physics recognises only seven colours in the colour spectrum: red, orange, yellow, green, blue, indigo and violet; since it deals only with the frequencies of the colour waves. Any given colour is thus a vibration of a specific wavelength. Speaking in terms of colour pigments, the artist recognises three primary colours, each of a different wavelength. The artist combines these colours to form secondary and tertiary colours and even further combinations

and shadings ad infinitum. Red, yellow and blue are primaries; while orange, green and purple are secondaries.

When white light (which contains all the colours) strikes some object, some of the vibrations (colours) are absorbed, while one or more colour vibrations are reflected. This is then picked up by the retina of the eye and forwarded to the brain for translation. The translation that takes place results in an inward realisation of a specific colour or colours. What may be interpreted as orange in one person's centre of consciousness may differ somewhat as a realisation in another person. What makes a wall in your living room at home appear as a pale yellow is simply that the atomic and molecular structure of the paint on the wall is such that the pale yellow vibrations of white light aren't absorbed but reflected back to the retina of your eye and thus passed into the centre of consciousness for translation and meaningful experience. The wall only appears yellow. If the object upon which the light falls absorbs all the light, it'll then appear black. Black indicates the absence of reflected light.

Colour is, as we have said, derived from light. The material world has no colour until light strikes it. Even then colour isn't part of the material world, but of the light vibration that is reflected to the human eye. If there's no eye there is no colour.

Light and Us

Light, and the colour vibrations contained in it, have a life-giving function in addition to colour value. They stimulate growth in plants, the very things upon which we humans depend for life. Without light, no growth could take place. Without light, life couldn't exist and the meaning of life would be unmanifest.

Let's think about how creation is a balanced system made to appeal to the higher nature of man. For a moment or two give free rein to your imagination. Suppose that an orange were so chemically constituted that it absorbed all the rays of light striking it. Then the orange would appear black to you, wouldn't it? It would also lose something by comparison. Suppose also that all flowers were molecularly constituted to reflect all rays of light in proper proportion. All the flowers in the world would, therefore, appear white. Again we would have lost something. So it is in the great variety of colours that we





The beauty of the earth from space betrays the hidden world of colour below.

receive from the gift of light and in the variety of vibrational atomic structures that our world is made so beautiful for us, even though, as has been emphasised, the experience is an inward and personal one. We need to know everything we possibly can about light and colour since they have such a profound effect upon us.

Colours Effects on Us

Colour has two effects on us: the symbolic and the emotional. We can explain its symbolism, but the emotional impact is in the process of greater appreciation. Think first of the colours to which we symbolically give a meaning. Typical examples are: having a yellow streak, feeling blue, seeing red and being green with envy. In Western cultures, baby girls are dressed in pink and boys in blue, brides wear white and widows wear black.

White, a symbol of purity, took much longer to develop in the human consciousness. It wasn't until bleaching agents were created that could whiten and remove foreign elements from linen that a consciousness and appreciation for white became significant. The rare and expensive whitened cloth was used in the beginning almost entirely by the early priests of the mystery temples, and later by their initiates, as a symbol of purity.

Dr. H. Spencer Lewis was a great investigator of colour and how it might be used to benefit mankind. He stated that the vibratory rates of a certain colours affect our sympathetic nervous system in such a way that they engender

various emotional responses which we always consciously or unconsciously associate with that particular colour thereafter. Different colours affect each one of us differently. For instance, if a particular shade of red was to be flashed on a screen in front of 50 people, there could very well be fifty different interpretations of that red in the minds behind the fifty pairs of eyes viewing it. So it follows that each of us must assess the effect of the basic colours upon ourselves. However, some general hints can be given. We'll consider the case of the colours of objects as commonly seen in our day-to-day lives, and some of the effects these colours or shadings might have upon our being.

Red

Red is lowest in the vibratory rate of the colour scale. It's been used successfully in therapy for the emotionally ill, especially in severe cases of depression. It stimulates, because red is an exciting colour.

Generally, though, for the good of our health and emotions, too much red or a heavy red may not be as beneficial as blue, green or even yellow. It's a very aggressive colour, earthy and sometimes warlike.

Yellow

Yellow is the second primary colour and is generally considered to be a mental colour, stimulating the mind and heightening awareness on the intellectual plane. However, as with all colours, there are various shades to consider.

If you're the poet, the mystic, the dreamer, the seer (and each of us is to some degree), you'll

The vibratory rates of a certain colours affect our sympathetic nervous system producing various emotional responses.

find delicate shades of yellow pleasing because they enhance this expression from yourself. Are you interested in the study of natural law and spiritual things? Then choose a room in your home, a sanctum if you will, decorated in delicate yellow for contemplation. But keep the shades delicate. Mustard yellow is out, as it's more representative of lesser ideals.

Blue

Blue, vibrating at a higher rate than red or yellow, is the third primary colour. More research needs to



be carried out on the emotional impact of blue.

Pastel blues are of the spiritual level of our being. Yet these shades can have a puritanical influence for some people. If this is a problem simply avoid overindulgence in blue surroundings. Of course, you would need to get a proper balance. Blue is often considered a cold colour, which might negate its use in living rooms where warmth, relaxation or happiness is the prime concern. However, when you would like a peace-producing effect, as in meditation or in searching for spiritual knowledge, don't overlook the use of blue.

Orange

The secondary colour orange is a combination of red and yellow. It contains some of the nature and vibrations of both, but on another level. The aggressiveness of red combined with yellow in its

Orange is a happy colour. Use it to stimulate self-confidence...

mental aspect gives a wearer of this shade a little stimulus of each. At those moments when you felt right with the world, when you realised that somehow you had found a bit more of your true nature than you expected was there, were you by any chance wearing something orange?

Orange is a happy colour. Use it to stimulate self-confidence where there's hesitation or timidity. Try it especially in social areas, such as a living room or TV room, where you want to stimulate good feeling, friendship and the free flow of ideas. Perhaps a picture of a brilliant orange sunset would be enough or several well-placed objects of similar hues. Experiment!

Green

The secondary colour green is a combination of blue and yellow. It is spiritually elevating and mentally stimulating and brings excitement and anticipation. Green suggests springtime and new opportunity, and is

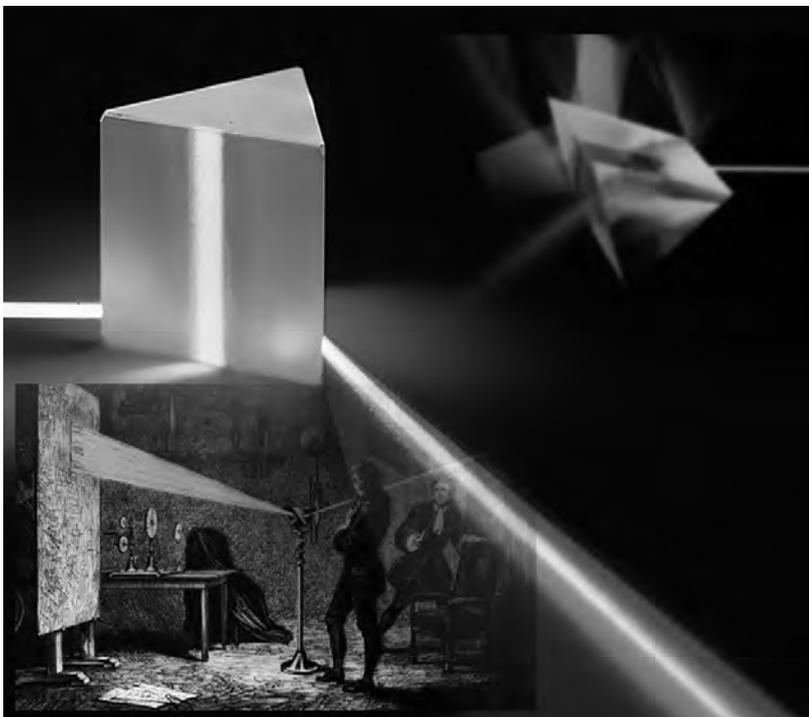
associated with hope and aspiration, compassion, sympathy and understanding.

Delicate pastel greens are sure to be found somewhere in the surroundings of aspiring adepts. Sea-green or sea-foam greens, laced with silver, shouldn't be overlooked. Lime green is thought to have a sedative effect, but keep away from dark, drab greens which are flat and lack life.

Purple

The secondary colour purple is the combination of red and blue. Contemporary feelings about purple are in the areas of exaltation, victory, royalty and success. It's the colour of kings and queens. It is a positive colour that stimulates dedication, fairness, honour, honesty and earnestness of spirit. If we allow it to be part of our life and environment, its magnetic quality is sure to raise our spirits in times of stress.

To conclude, we should make a consistent effort to feel the effects of colour on our emotional and mental being and choose those colours that seem to enhance the higher states we desire. Colour is not a part of the material objects in our environment; it's rather a constituent of light and is reflected to our consciousness, where realisation takes place.



Our modern understanding of light and colour begins with Isaac Newton (1642-1726) and a series of experiments he published in 1672.





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

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

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

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

To find out more about the *Rosicrucian Order* and its unique system of inner development, write to the address below, requesting a *free* copy of the introductory booklet entitled "*The Mastery of Life*." Find out..., it could be the valuable turning point in your life.

Mail to: Rosicrucian Order
Greenwood Gate, Blackhill,
Crowborough TN6 1XE
Tel: 01892-653197 -- Fax: 01892-667432
E-mail: membership@amorc.org.uk



