

# BROSICRUCIAN BEACON



June 2012



# Experience Cosmic Consciousness

**Y**OU ARE ONE WITH THE UNIVERSE, and share the beauty, harmony and symmetry in all things. The conscious purpose and direction of the Cosmic instructs and directs everything, and you can learn the direction and life purpose meant just for you.

The psychic self is an innate Cosmic faculty of consciousness and volition that all humans possess but few understand and can use in practical ways. If you seek more to life than just the daily grind..., if you are seeking a way of accomplishing the most fulfilling you can for the rest of

your life..., if happiness, peace and justice for all is what you seek..., then learn to attune with your psychic self, and find the Cosmic Consciousness within.

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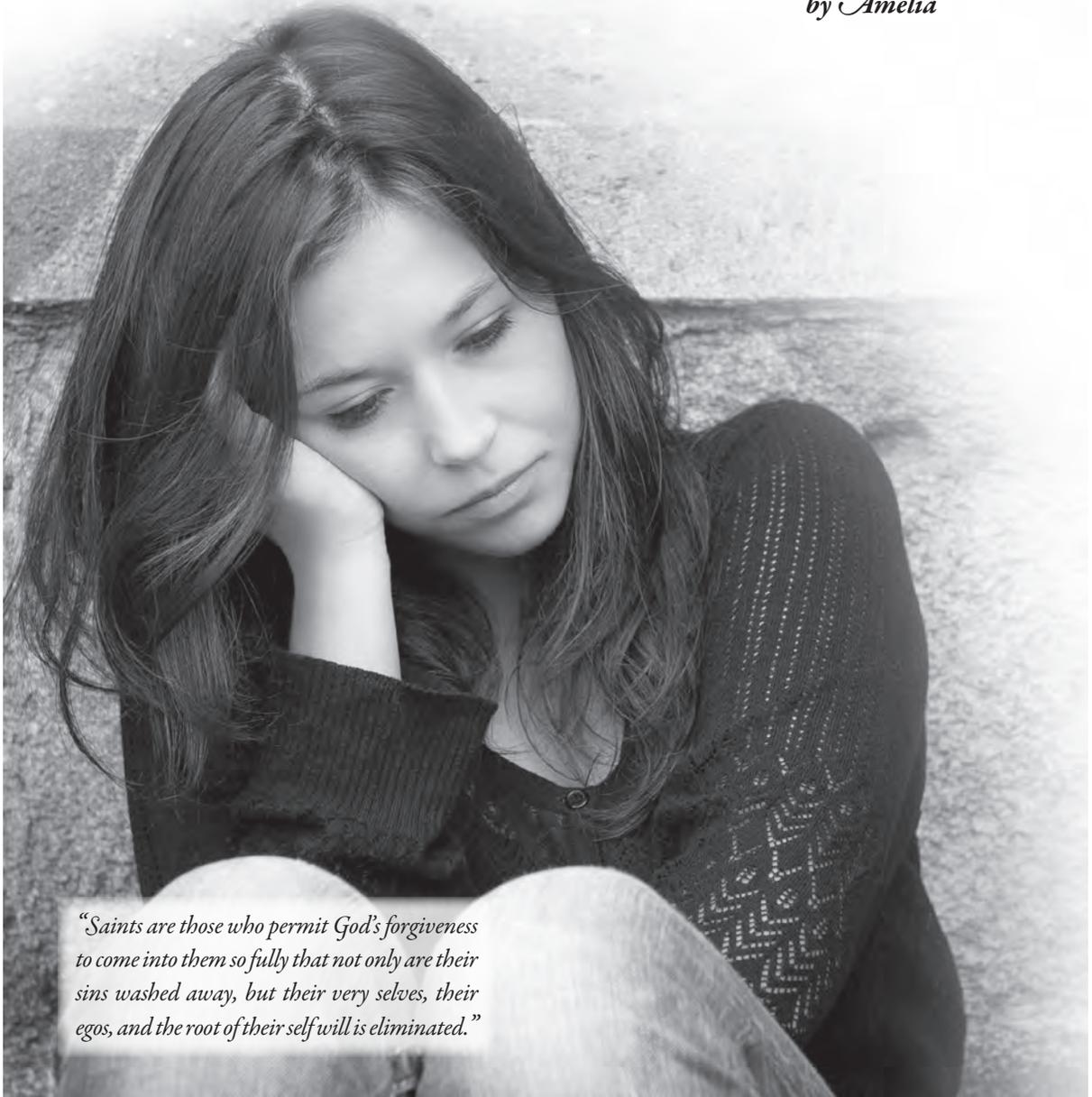
### COVER SPREAD

“The Temple of Horus at Edfu”



# Forgiveness

by *Amelia*



*“Saints are those who permit God’s forgiveness to come into them so fully that not only are their sins washed away, but their very selves, their egos, and the root of their self will is eliminated.”*

**U**NTIL I read that statement, I thought of forgiveness as something necessary for peace of mind, proper relationships with others, and perhaps the odd moment of spiritual growth. The quotation continues: *“I used to forgive to the level that I was forgiven. And when that level was moderate because I only wanted to lose my vices, not my self, I forgave only*

*those who had offended me moderately, and my forgiveness helped them only moderately too.”* The author had surely discovered the true essence of forgiveness.

Have you ever considered the different levels or degrees of forgiveness? I hadn’t until I read that quote. But I recall that I never forgave enough to completely forget, and I often wondered if forgiveness wasn’t perhaps just a form of



weakness, a sort of failure. I always forgave a bit; 'forgiveness in moderation' seemed about right for me. I consciously made an effort to forgive at least some of the transgressions against me, but I never went over the top with it, and I certainly did not forgive someone who did not want it, or had not asked for it. When we make this effort to forgive, no matter how 'moderate' it is, we open ourselves a tiny bit to the healing power of Divinity. With a little more conscious effort and understanding, I could of course have raised my forgiveness up a ratchet or two, or three or four, but I never quite 'felt like it,' and I forgave as far as my pride allowed it at the time. In theory though, and I eventually started thinking about this seriously, the level of purity and commitment to true forgiveness that I was potentially capable of, could have gone up indefinitely. There was nothing but my pride, hurt feelings and lack of understanding that stood in my way. And it started bothering me that the intensity of forgiveness is like the length of a piece of string. How long is the string? What level of forgiveness is enough?

The great Abrahamic lineage of religions, Judaism, Christianity and Islam, consider all forgiveness as coming ultimately from God. For those outside of this religious ethic it seems a bit odd to believe that anyone or anything could take on responsibility for what we have done, even a 'God.' Can some Supreme Being take on responsibility for our actions? Are we not after all responsible for them ourselves? How can anyone or anything else do the forgiving for us? Surely only *we* can give and receive forgiveness? That is eminently logical, but there is something missing from the argument.

There is a deeply mystical element to the Abrahamic view of forgiveness, a view that is lost on the vast majority of clerics and devoted worshippers today. The argument goes as follows: All humans are 'children of God' made in God's image and therefore possessing aspects of God; indeed possessing in potential *all* of God. We therefore

**Reaching elevated forms of forgiveness can only come about when our beings have been thoroughly attuned and harmonised with the will of God.**

have the, albeit limited, ability to forgive, but the emphasis is definitely on the word 'limited.' Reaching elevated forms of forgiveness then, can in this scheme of things only come about when our beings have been thoroughly attuned to and harmonised with the will of God; in other words when the potential 'God in me' has come to a much fuller level of fruition. When that happens, human forgiveness attains the purity of purpose and universality of the forgiveness of God, and indeed *becomes* the forgiveness of God.

The more we *try* to sincerely give and receive



*Constantly telling the subconscious that it has forgiven or accepted forgiveness will finally plant the thought in the great storehouse of our subconscious mind where real action and permanent change becomes possible.*

forgiveness, and the more we practise forgiveness, even when we don't feel like it, the more the subconscious mind accepts this state of affairs, and the more we genuinely begin wishing to forgive *fully* rather than just moderately. And the more we encourage ourselves to do this higher form of forgiving, the more we notice the beneficial effects of such thinking in our lives. And consequently, the closer we approach that amazing state of holiness known as 'sainthood.' There are little steps we can take to aid this practice. Call it autosuggestion or affirmation if you wish, but constantly telling the subconscious that it has forgiven or accepted forgiveness will finally plant the thought in the great storehouse of our deeper being (the subconscious mind) where real action and permanent change becomes possible. We are after all 'walking alchemical laboratories' and the purpose of alchemy is to transmute something of a lower, less refined nature to something of a higher, more refined nature. When we truly want to accomplish something (in this case to achieve full forgiveness) we do it through a process of inner work; we try to accomplish an inner alchemical transmutation. Remember, when making statements to impress the subconscious mind what you wish to accomplish, always use the *present* tense. It is not something you wish to accomplish in the distant future, you want it accomplished now! Pretend therefore that you are doing it now, in the present..., and do your best to have it accomplished! Many great changes of necessity begin with pretense; the real mystery is how that pretense is eventually transformed into sincerity of purpose.

Eliminate from your idle conversation statements



## Step 1: Universal Love



*All criticism is destructive, whether expressed verbally or felt emotionally.*

such as, "I'll never forgive myself for that," or "I can never forgive her for what she did." Even if you don't mean it, even if you're aware you're just blowing off steam, the subconscious mind eventually accepts what you say *at face value*..., so don't say what you don't really mean! Emotion of course speeds up acceptance by the subconscious of the commands we issue to it, so be careful of the intensity with which you say things. But even without sincerity or any strong emotions, even if we intellectually consider that we are just 'blowing off steam,' enough of those statements will finally convince the subconscious mind that what we say is what we mean. Saying it flippantly and half seriously eventually does not count and the subconscious mind acts in accordance with our words and grants us our idle wishes. Few of us expect to become saints or even to become selfless in this life, but the effects of true forgiveness emanating with sincerity and emotion from ourselves, makes for a truly great difference.

In a book on modern philosophy I once read, the author said that in a full lifetime, he had encountered only one person who was truly free of self-condemnation or condemnation of others. This woman he said, was so serene, peaceful and loving, so free of ill will toward herself and her fellow creatures, that just being in her presence was as if being in the presence of someone truly holy. I believe firmly that this is the sort of thing we should be aspiring to, even if we believe we have no chance of succeeding in a single lifetime. We may suspect it will take many incarnations to reach such a state of utter forgiveness, but it should nevertheless always be before us as our highest goal. When trying to accomplish something, it is essential to set up a few rules or guideposts to follow; and it is as well then that we create a few benchmarks to live by in our attempts to reach a state of living with constant, universal and permanent forgiveness.

Accept that divine forgiveness is automatic. Love is universal, it is the most powerful binding force in existence, and we see it manifested in all forms of life. Love is therefore at the heart of genuine forgiveness. Universal love requires no conscious effort, it is automatic, just as true forgiveness requires no thought, it spontaneously emerges without effort. In the universal scheme of things, and if we accept the existence of a Divine Mind or God, it is not possible ever *not* to be fully forgiven by that Divine Mind. It is only possible for us to believe we are not forgiven, and the extent of that belief determines the extent to which we can forgive others.

I remember reading something once that went as follows: "*Universal love and forgiveness are unchanging, as constant in our brief span of life as the law of gravity. Our 'goodness' or 'badness' does not affect the universal Law of Love in the slightest. It is only our understanding and perception of it that changes when our moods change.*" In other words, Universal love is always there, and it is up to us to become more perfect vehicles for its expression in life. We may never feel forgiven or even gain much benefit from being forgiven, but that is because we do not accept forgiveness, even when it is so demonstrably meant. The forgiveness was there before we erred, it was there before we asked for it, and it will always be there for us to accept. If only we could accomplish that inner transmutation to make this possible!



*With correctly applied concentration and emotion, a person can be contacted thousands of miles away, just as easily through ESP as through a phone. Being convinced of this, mystics know that we must therefore carefully watch our thoughts, and try to curb unkind thoughts from reaching and thereby harming others.*



## Step 2: Judge Not

The next step is to actively try and avoid criticising or finding fault with others. It does not come naturally, or at least not easily, and we must actively practise it. The technique must be mastered, and to do so involves controlling our thoughts. All criticism is destructive, whether expressed verbally or felt emotionally. 'Judge not, lest ye be judged.'

Have you ever met a person who always exudes positive thoughts and encouraging words? Not the sappy type who mindlessly supports you through thick and thin while not understanding the slightest thing about what really plagues you..., but a person who knows full well what you have been through, knows how you have erred, knows the mean streak in you, but still does all in his or her power to help you through it. Such people exist, and they are universally loved by everyone. No matter how others treat them, no matter the depths of insult that are hurled at them, they always respond with sweetness and kindness.

Up until the early 1970s the mere mention of extrasensory perception (ESP) was a guaranteed ticket out of most academic fields. The positivist approach of believing only what instruments could measure, and ensuring that all reality conformed only to what could be measured, was for decades an iron tenet of the sciences. But it vastly constricted our universe, and made the realm of the possible seem very small indeed. Few scientists of the time dared consider openly the possibility that thoughts can influence other living creatures, and that they can in fact be transferred between human minds quite easily. Today we have sufficient evidence to prove

**When we cannot forgive our Self, it is sometimes easier to shift the blame to others, at least partially.**

statistically that ESP is a fact, not a mere theory. There is as yet no plausible theory as to exactly how thought transference works, but like all other things it is likely to be governed by the fundamental laws of physics, and most people have at least an intuitive belief in it. Mystics are of course quite convinced of it, for they use thought transference in practical ways constantly, just as billions of people in the world use a mobile phone daily to communicate with others. With correctly applied concentration and focused emotions, a person can be contacted thousands of miles away, just as easily through ESP as through a phone, but with far greater clarity and accuracy. Being convinced of this, mystics know that we must therefore carefully watch our thoughts, and try to curb unkind thoughts from reaching others.



'Judge not, lest ye be judged' applies not only to ourselves but to others as well. Of course we must face our faults and shortcomings and attempt to correct them; without such efforts, we are lost. But if we fail and do something we deeply regret, we should, the minute we are fully aware of our transgression, sincerely commit ourselves to at the very least 'go, and sin no more.' If we then continue to err, and let's face it, it happens often, we should still not judge ourselves so harshly that we refuse to forgive our transgressions. A mild admonishment is enough, *provided* it is accompanied by deep and sincere regret, and as deep a commitment as possible to 'sin no more.'

Loving one's *Self* is not the same as loving *oneself*. The former is part of a universal 'current' of impersonal love and it heals, while the latter sometimes borders on the narcissistic and harms. Love of one's *Self* does not equate to selfishness or being self centred. It means loving one's *Self* as a being that knows it is part of an infinitely greater *Whole*, and in a manner similar to the manner in which the *Whole* loves and tenderly cares for all its 'parts.' Loving one's *Self* means forgiving one's *Self* as easily and automatically as one should forgive the transgressions of others..., something that is hard of course, yet has to be accomplished.

When we cannot forgive our *Self*, it is sometimes easier to shift the blame to others, at least partially. We have all no doubt heard ourselves say, or at least think the words: "I wasn't the only one to blame!" or "it takes two to tango, he's as much to blame as me." Many teenagers are preoccupied with the idea that their parents are to blame for many of their problems, their fears, phobias and hang-ups, and react angrily towards them when a bit more



thought and maturity would set the record straight very quickly, and they would see how much their parents loved and cared for them regardless of what they did. It goes on even into adulthood, and quite apart from growing children radically diverging personality-wise, politically or religiously from their parents, the central issue lies in the admonition: 'Judge not, lest ye be judged.'

If we believe in the existence of 'universal justice,' namely, a universal law that ensures that all things are compensated for, then we should also believe that what happens to us is happening for just reasons. And if we take the reasoning a step further and acknowledge that there is no possibility of perfecting ourselves in a single life, then if universal justice exists, we must perforce live again, and again, and again, many times over in order for that justice to work its way through the universe and through our wider Self. And having come this far, we can then confidently say that we have confidence in the existence of Karma as the human version of the law of universal justice, and of Reincarnation as the primary means by which that universal justice is carried out. And once we have arrived at these conclusions, and firmly believe them, it takes little further thought to come to the conclusion that we are responsible *entirely* for what we are and for what happens to us. There are no exceptions.

In the vastness of time and space, we must have lived before, and during those periods of life we will have accumulated debts to other humans and other creatures, and they would have accumulated debts towards us. In other words, we created the very destiny we are living now, the one we sometimes complain so bitterly about. If our parents were to blame for much of what we suffer, then logically we would be to blame for much of what our children suffer. And under such circumstances condemnation and self-condemnation would go on indefinitely. We have to face the fact therefore that this is not wholly true and that somewhere, somehow, in a pre-existence, we chose to live here on this earth with the people and conditions in our own special environment and to cope with whatever these people and conditions bring to us. We did not come into this life to be like fragile china dolls living peacefully on a mantelpiece. We came here to work out our true destiny and to evolve into greater beings. When we can face this we can go forward, we can forgive, we can accept forgiveness, and we can grow. Judge not therefore, lest ye be judged.

### Step 3: Go at You Own Pace

Next we must accept that everyone has the right to deal with life's vicissitudes at his or her own pace. We do not have the

right to enter the life of another in order to chivvy him or her along to catch up with us. Have we not considered the possibility that some aspects of that person's life may be far advanced to ours? Maybe it is we who need to be chivvied along to catch up with the other person!

I remember a period in life when I was really upset at the way a friend was behaving towards me. Her criticism about certain minor issues was galling to say the least. One day, as if prearranged by an invisible hand, a pamphlet arrived in the post from a close friend. It claimed on the cover that it was possible to change my circumstances so I would always have only people whose thoughts and actions harmonised with mine. Although the pamphlet eventually led to my entry to the Rosicrucian Order, it was initially a bit of a let-down, as it seemed to put all the blame and responsibility on me! Up till then I had thought I was the passive, innocent party on the receiving end of constant criticism, when all along, according to the pamphlet, I was just as much at fault as the other party.

**My friend mysteriously realised she was getting nowhere with her constant complaining and attempts to change me into what she thought I should be.**

In simple terms it explained that if I changed myself to become firmly, solidly and without any doubts, the person I wanted to be, and if I did that with full confidence in the 'rightness' of my actions, other people, and even my personal circumstances would change for the better. People around me would change in subtle ways to fit in with me, despite my not doing anything specific to change them. People who did not fit in would drift away with time, and those who were closer to the things I cherished would somehow 'blow in with the wind,' enter my life and bring with them the same firmness and confidence I had with myself. It worked!

My friend mysteriously realised she was getting nowhere with her constant complaining and attempts to change me into what she thought I should be. She understood I think, that our friendship was almost at an end, and then the longed for transformation happened. She changed completely, and learned to accept me for how I was at the time, imperfect as it may have been in an ideal world. We discussed it many times in later years, and she had come to the conclusion that in some important respects I was 'superior' to her, while in others she was 'superior' to me. And that realisation is what changed her life and mine. We both fully realised this silently and without discussing it at the time, and respected each other much more because of it. From then on I was free to go at my own pace and she was free



to go at hers, and the friendship and bond has lasted a lifetime.

When we learn to allow others to progress at whatever pace they can cope with, and never accept that we must progress at the pace of anyone else, we will have learnt a great lesson, and all people will respect us for what we are inside, rather than for what we accomplish materially.

#### Step 4: True and False Guilt

Finally, guilt comes in several guises, but the experience of feeling guilty is always the same: one of shame and a wish to make amends. It is all very well to compensate and make amends for guilt that is justified, but some forms of guilt are certainly not justified and should not even arise.

It is surprisingly common to take on a guilt complex when we have done nothing to deserve it, in other words when the whole issue of feeling guilty arises from weakness rather than strength and logical reasoning. The classic case of 'false guilt' comes from religious doctrines drummed into us by our parents and peers at school. It can take years of complicated living to eject the complexes that sometimes arise from our dogmas and the threat of hellfire. And there are for some less fortunate people, feelings from childhood of being unwanted which create a sense of worthlessness that can register as feelings of guilt in the subconscious mind. And those feelings are very hard to get rid of, but they must go! Once



*I remember a period in life when I was really upset at the way a friend was behaving towards me. Her criticism about certain minor issues was galling to say the least.*

we overcome the tendency to blame parents, school-friends, teachers and others, this type of guilt begins to ease of its own accord. Eventually we realise that these forms of guilt were never justified, and we are free to walk away from them entirely.

When we can distinguish false guilt from true guilt and deal with each accordingly, we are on our way to a more wholesome life, and will be able more fully to truly forgive. It may take time, patience and persistence to root out all our false guilt, but when we count the awful costs of living a life filled with false guilt and the resulting pain that comes with it, we are spurred on to take action, use our thought and reasoning processes more productively, and finally discover and eliminate guilt where it has no place being.

*Life is like music, it must be composed by ear, feeling and instinct, not by rule. Nevertheless one had better know the rules, for they sometimes guide in doubtful cases, though not often.*

Thomas Carlyle (1795-1881)



# HORUS

## The God - King of Egypt

by Ari Berkowitz, FRC



ONE OF THE finest and best preserved temples of ancient Egypt is the temple of Horus at Edfu situated approximately midway between Luxor and Aswan. The present temple was started by Ptolemy III in 237 BCE but was not fully completed until 57 BCE during the reign of Ptolemy XII. The new temple was built in several stages and is believed to have covered the site of

a Horus temple dating to the Third Dynasty, namely the 27<sup>th</sup> century BCE, or even earlier.

The temple has a Pronaos, Hypostyle Hall and sanctuary, much in line with other temples in Egypt that were devoted to a single deity. On the walls are incised numerous relief figures and hieroglyphic inscriptions which were at one time painted in vivid colours. On the walls are portrayed the contests of the god Horus with



his enemies, most notable among them being his uncle Set who had previously killed and dismembered his father Osiris. The worship of the falcon god, known to us as Horus from the dynastic period of Egypt's history, is possibly older than any other form of worship in the Nile valley. It may even date back far into the pre-dynastic period (3300 BCE and earlier), and may originally have come from much more ancient African tribal forms of worship far to the West of the Nile valley during an era when the great expanse of the Sahara was a semi-desert environment similar to the present Kalahari of Southern Africa.

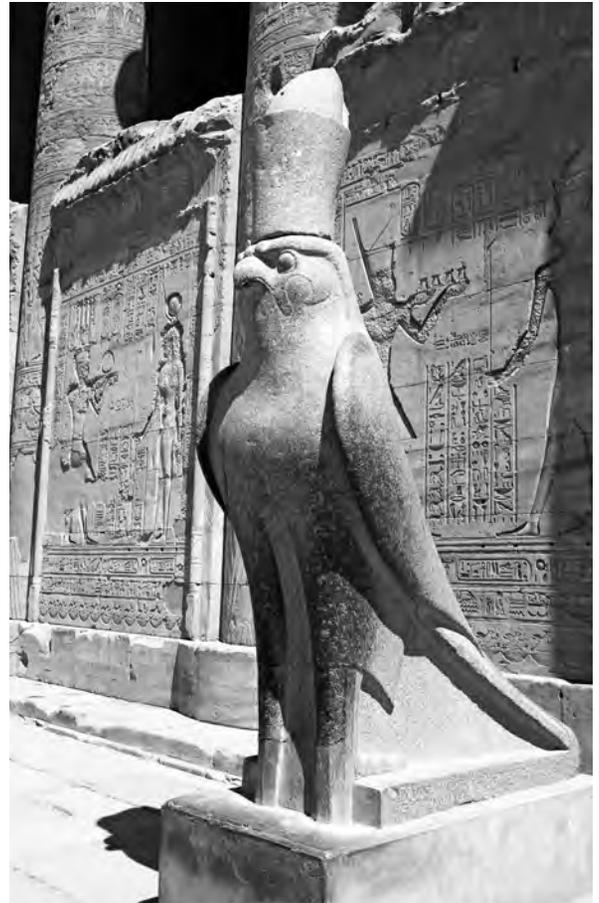
A scene on one wall shows the Pharaoh kneeling before Horus. High above the entrance to the first court on the façade of the pylon in relief is the beautiful solar disk with the outstretched wings of a falcon. It is believed that it was the Pharaohs of the 5<sup>th</sup> Dynasty, about 2400 BCE, who introduced the winged solar disk with the *uraeus*, or cobra, on each side. The sun disk was that of Ra. The wings were those of Horus. In view of the fact that the Edfu temple is dedicated to Horus, it is appropriate therefore that we find standing on either side of the entrance to the temple and its courtyard beautifully carved giant granite statues of the falcon wearing the double crown of Upper and Lower Egypt.

The lofty flight of the falcon high in the sky seemed to be a friend of the sun and led the Egyptians to believe that the sun might be like a falcon taking its daily flight across the heavens. Horus was both a god with an overriding transcendent purpose, the defeat of evil, and specifically the defeat of his evil uncle Set; and he was a falcon, physically manifesting in the sky at midday. The ancient Egyptians associated several of their gods with animals, and these may represent the oldest of the gods, all of them arising out of the original creation story which stands uniquely as one of the most beautiful and yet profound of the world's many stories of the origin of reality. In our rational western mode of thought, it is

**Horus had an overriding transcendent purpose, the defeat of evil, but also the defeat of his evil uncle Set.**

difficult to understand the relationship between a god and the principle represented by the god. But clearly there was a link, and the animal, reptile, bird or beetle it represented must each at one time have had a very mundane earthy mythological story and purpose associated with it.

The granite statue of Horus at the temple in Edfu appears as a bird that was believed to manifest in one or more individual falcons, and it is possible (speculating only) that the priesthood had at least a few falcons residing



*The granite statue of Horus at the temple in Edfu appears as a bird that was believed to manifest in one or more individual falcons.*

in the eaves of the temple. As the primordial falcon, Horus' eyes were the sun and moon, and his breath was the cooling north wind. Poetic and beautiful, this was an impressive way of describing this great god.

From early times, Horus was considered to be from the sky like the bird itself which was his emblem. During part of the day Horus was the god of the sky, in another he was the solar deity under the name Ra-Horakhty.

Through his association with the kings, Horus perpetually united Upper and Lower Egypt, and crucially, because of that association with male Pharaohs, Horus was viewed as being male.

Horus was the royal god of Upper Egypt already in pre-dynastic times, namely, before the uniting of Upper and Lower Egypt. The Pharaoh himself was regarded as the living manifestation of Horus, though it is debatable if the average Egyptian priest believed this as a literal fact, or believed in the infusion of Horus' power in the Pharaoh for as long as the Pharaoh lived. The Horus falcon (or hawk) was *the* symbol of royalty, and an image of his head or his full body and head in profile appeared on seals and royal documents. The Pharaoh's main title in the early





*The falcon god Horus in his manifestation as Ra-Horakhty meaning "Ra (who is) Horus of the Two Horizons."*

dynasties was in fact Horus, as he identified himself as the successor of the great god who had once ruled over the Two Lands, and who would assist him in keeping Upper and Lower Egypt united.

The solar god, in his Atum-Ra aspect, was believed to be the ultimate creator of the world and it was this god or aspect of Ra that was called the first Pharaoh of Egypt. The Egyptians looked upon the sun as a living power and it is implied in their theology that Ra eventually disposed of his rulership of Egypt by turning it over to other gods and primarily to the god Horus, who is incarnate in every Pharaoh. This delegation of power not only placed the Pharaoh in the divine sphere but on a par with other gods. The death of a Pharaoh maintained, in accordance with their beliefs, the necessity for periodic change, just as all things in nature underwent periodic changes, most notably the Nile River. The succession from one Pharaoh to the next was viewed as an unchanging order of events. Pharaohs were succeeded by their sons. Horus always succeeded Osiris and Osiris disappeared from the earth, figuratively speaking.

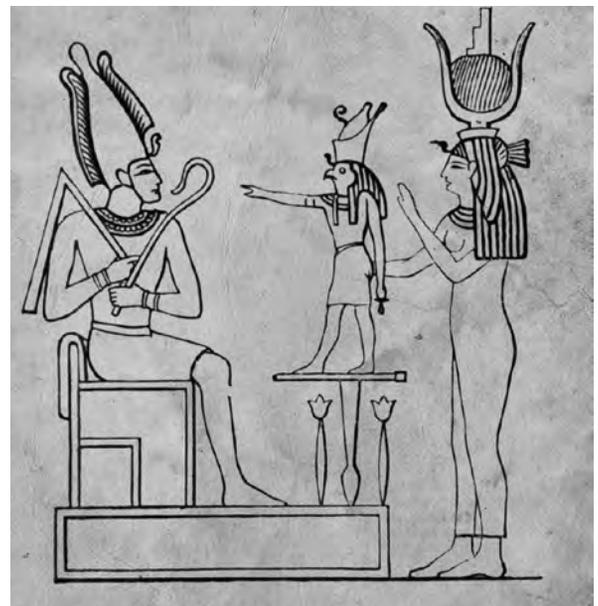
The worship of the solar deity Ra was centred at Heliopolis, a site located in an upmarket part of the northern suburbs of present day Cairo, but almost completely destroyed in recent centuries. For much of its existence, Heliopolis was the largest and most revered

centre of worship in Egypt. Even at the height of the Amun cult centred at Karnak in Luxor, Heliopolis was still the largest. Despite the fact that temples throughout Egypt were devoted to the worship of other gods, it is believed that every temple still had a section that was devoted to the worship of Ra in at least one of his three aspects of sunrise, midday and sunset. The falcon god Horus was also known as *Horakhty* (Horus of the Two Horizons), and in his solar aspect of merging with Ra, he was known as *Ra-Horakhty*.

By the 5<sup>th</sup> Dynasty (25<sup>th</sup> & 24<sup>th</sup> century BCE) the Pharaoh, who was now identified as the living incarnation of Horus, also became the 'Son of Ra.' In early times at Heliopolis, the concept was developed whereby the purest form of the solar deity was not to be found in the falcon-headed Horus but in the physical orb of the sun itself which was designated by the name of Aten. Ra and Aten therefore were held to be the same form of the sun. The symbol for this in that particular period was of a man with the head of a falcon crowned by the solar disk encircled by a *uraeus*.

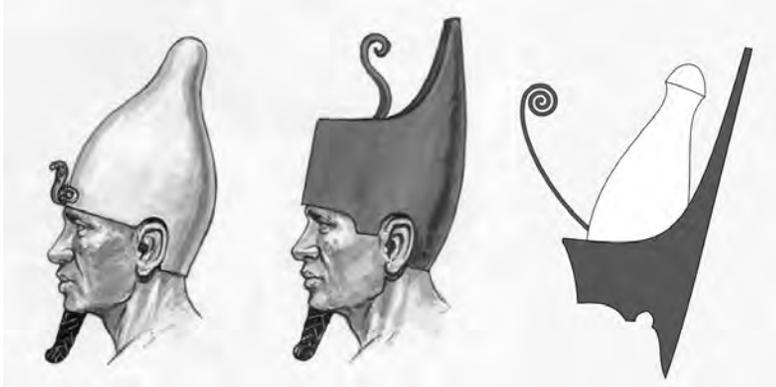
## The Osiris Legend

In the Osirian legend, Osiris is murdered by his brother Set but is eventually revived by his wife Isis for one night to become the power of the underworld. Horus vindicates his father's murder and assumes the throne as the new Pharaoh. At death, the Pharaoh merged with Osiris. The Pharaoh, who during life had mediated between his



*Isis presents the child Horus to his father Osiris: In the Osiris myth Horus wins the conflict with Set, the brother of Osiris, and is triumphantly proclaimed the eternal and universal ruler of Earth.*





*In the beginning the northern and southern regions of Egypt were two separate kingdoms. The insignia of royalty for Lower Egypt in the north was the red crown and the insignia for Upper Egypt in the south was the white crown. Following the uniting of the two lands by Narmer, and subsequently the founding of the 1<sup>st</sup> dynasty around 3200 BCE, the double crown was evolved identifying the Pharaoh with Horus who is often depicted wearing the double crown.*

people and the powers of nature, merged with these same powers at the time of his passing when his vitality broke forth from the earth in which he rested.

Osiris provided life for the growing grain and the waters of the Nile. The legend deals with a struggle between Horus and Set and this undoubtedly represented a conflict between two hostile cults and a confrontation which was necessary for maintaining the balance of forces in the universe. In one of the myths, Horus and Set were sons of Osiris, one the epitome of good the other the living form of evil. In his solar aspect, Horus was heir to his father's (Osiris') terrestrial kingdom. Eventually Horus won the conflict with Set and was triumphantly proclaimed the eternal and universal ruler of Earth.

In later times in accordance with representations at the temple of Edfu, Horus conquered the world for Ra and overcame his arch enemy Set. Ra was the god of the day and the living, while Osiris was the god of the dead and the night. The living Pharaoh was regarded as an incarnation of the great god Horus, who on death became Osiris. Upon succeeding to the throne, the Pharaoh's son became the new Horus.

### Insignia of Royalty

In the beginning, the northern and southern regions of Egypt were two separate kingdoms. The insignia of royalty for Lower Egypt in the north was the red crown and the insignia for Upper Egypt in the south was the white crown. Following the uniting of the two lands by Narmer around 3200 BCE, the double crown was evolved. This indicated that the king was the ruler of the Two Lands. At one time Horus represented Upper Egypt and Set represented Lower Egypt.

In early dynasties, the royal name of the Pharaoh was written inside the figure of a rectangular inscription, called a *serekh*, a representation of a palace gateway on which a falcon was perched. This was the Pharaoh's 'Horus Name.' The falcon of Horus surmounting the symbol of the rectangular frame of the great house or royal palace represented the dynastic god of all Egypt who was identified with the solar deity and was the son and avenger of Osiris.

A Pharaoh invariably took for himself several titles, and a second one was portrayed by the figures of the vulture and the cobra goddesses, Nekhbet and Wadjet. Together they

represented the uniting force for the two lands. A third title was represented by a reed and a bee symbolising Upper and Lower Egypt, 'He who belongs to the reed and bee.'

A fourth title was the Golden Falcon or Horus of Gold whose symbology declared 'Blessed in years who makes all live.' This represented a kind of glorious sweeping power. Gold was of great significance. It was thought to be the skin of Ra. It was the flesh of the sun itself, its brilliance justifying the resemblance. When he adorned himself with gold, the Pharaoh was clothed in the light which illuminates the Earth. The metal alone deified him. He was the Horus of Gold. And still another title which the king adopted was Son of Ra. As the Son of Ra, the Pharaoh expressed his divine affiliation to the solar deity.

**In early dynasties, the royal name of the Pharaoh was written inside a serekh. This was the Pharaoh's 'Horus Name.'**

The rectangular gate symbol surmounted by the falcon was elongated to include all of the king's titles. Still later this was changed to the now familiar oval shape of the cartouche. One or more cartouches or name rings carried the king's titles. One cartouche would carry the personal name of the king since his birth. It was not until the 18<sup>th</sup> Dynasty that kings became known as Pharaohs (the designation *per-aa* or 'Great House,' a euphemism). In the 18<sup>th</sup> Dynasty, about 1500 BCE, the Vizier Rekhmire under Tuthmosis III, wrote: "*What is the king of Upper and Lower Egypt? He is a god whose deep feelings one lives, the father and mother of all men, alone by himself, without an equal.*"



## The Amun-Ra Concept

By the end of the 11<sup>th</sup> Dynasty, it began to appear that Thebes, at what is now Luxor, was going to be the capital of the country. Pharaohs of the 12<sup>th</sup> Dynasty brought into prominence the god Amun. The prevailing concept was that he was the 'Hidden One,' unseen, a god who was eminent everywhere. Amun came to supersede all of the gods in time and was grafted onto the solar deity Ra. The Karnak temple at Thebes was dedicated to Amun-Ra, the king of the gods. Late in the 18<sup>th</sup> Dynasty, Akhenaten who was estranged from the Amun priesthood at Karnak temple tried to promulgate a new god, the Aten, represented by the solar disk. He established his city at Akhetaten some distance north of Thebes on the Nile for promoting his monotheistic belief. As history has revealed, he was not successful and the Amun cult was restored at Karnak temple.

In the early part of the Old Kingdom, the concept of the Pharaoh as the god Horus incarnate probably reached its fullest development. Djoser's Step Pyramid and the pyramids of Giza are undoubtedly its greatest memorials. By the time of



*Serekh stele of Pharaoh Djed, 1<sup>st</sup> dynasty, with his name framed by the royal serekh and surmounted by the Horus falcon from his tomb at Abydos. The earliest serekhs were empty because the symbol alone relayed the necessary message of royal power. Over time, the king began to write an epithet within the serekh. (Stele presently housed in the Art Archive/Musée du Louvre Paris/Dagli Orti)*

the 5<sup>th</sup> Dynasty a change came about whereby the Pharaoh was regarded as a descendant of the god Ra. This was a shift in emphasis from the idea of an incarnation to the idea of a physical son of a god.

The ancient Egyptians' view of the universe was essentially static. Change was only a recurring rhythm. There was always the struggle between opposing forces. Though the land might be parched in summer, the inundation from the Nile was sure to come and bring relief. The old Pharaoh would suffer death, but his son, the new Horus, would reign in his stead. The victory of the solar deity was proclaimed with every dawn and this was a daily reminder of the triumph of good over evil by Horus.

In the forecourt of the temple of Edfu is a small but beautifully-pillared stone sanctuary known as the *Mammisi* which in accordance with the concepts of the ancient Egyptians, was the Birth House of the god Horus, the divine

falcon. In time it became as well a place for women to come in order to give birth to their children, in the hope that they would be blessed with the power of Horus throughout life.

## A Sure Foundation

by Elsa F Angle, SRC

A sure foundation for our spiritual path is based on four things:

1. Gratitude is indispensable, since all we have and all we are is a precious gift to be utilised for our spiritual progress.
2. The second cornerstone is Patience. As we are under no time-limit, patience can do its perfect work.
3. The third point is Humility, the natural result of true gratitude for everything. It combines with Patience which knows that Right always may be trusted to achieve its purpose.
4. The fourth foundation stone is Aspiration, with its constant deep desire and earnest effort to support and strengthen the base of spiritual building.

These four points allow us to rise securely to those heights where all four draw closer together in the culmination of our spiritual journey.



# PARINIRVANA

*by Paul Doyle, FRC*

**A**FTER LONG periods of hardship and struggle with the vicissitudes of life, some people arrive at the conclusion that all existence is ultimately completely futile; so futile in fact that there is no purpose following rules, laws, norms, morals, beliefs, etc., for it all ends at death, and after that, there are no further consequences. This nihilistic view is certainly not shared by the majority of people, but for a small minority, life certainly leads to such a conclusion.

We all have our frustrations with ideals that we cherish but cannot reach, at least not easily or affordably. The success of an enterprise is often not experienced within the timeframe we have set to accomplish what we set out to, and frustration levels rise. As we age we become more and more aware of our diminishing powers of both the intellect and physical stamina. And that puts the coveted achievement of an enterprise we started years ago just that bit further out of our reach. The end of life offers primarily decrepitude, disease and ultimately death.



We cannot escape it! For most people, this last transition from the living to who knows where, brings with it an instinctive fear of the future. And as old age comes nearer and nearer, the perceived ordeal ahead of the person takes on a terrifying aspect. What if that's it, nothing more happens, life ends and there is no more thought, perception, consciousness? To escape this existence, to hope for something that affords a compensation for the vicissitudes of mortal life, to find some semblance of universal justice in the Universe and its operation, has been and remains the greatest hope and dream of humanity.

It is in these very contemplations upon life that the doctrines of Gautama Buddha took firm root. The Indians in the 6<sup>th</sup> century BCE had come to realise that to be subject to birth was to be subject to decay and death. They had discovered that there is nothing anyone can do in a material or intellectual way that would

grant him or her immunity from such a process. Those who were reborn, regardless of their social status or other earthly fortunes, would be chained to the process and to its eventual consequence.

The true salvation according to the teaching of the holy man of India, was that all humans were on a great wheel of life and death, evolving from one life form to another constantly, on and on through aeons of time from life to life, and ultimately headed towards acquiring an eternal form of universal personality. By becoming eventually eternal and perfect, and by residing in the essence of one's origin, the necessity of rebirth would end.

**By becoming eventually eternal and perfect, and by residing in the essence of one's origin, the necessity of rebirth would end.**

With that final realisation, one would descend from the wheel of life and death and remain in conscious union with the infinite forever after. The actual phrase that was used was: 'reappearing in the mother's womb.' This alluded to the primary source from which all humans came, not only in the physical sense but in the spiritual sense as well.

It is, in fact, in our realisation of the contingent character of birth and death, and especially the suffering attendant to them, that this quest for spirituality emerges. Religion consists of certain innate feelings stemming from the psychic and their relationship with the exterior world. The insecurity of the world contributes to the search for a permanent ground for some sort of Absolute where stability and emancipation from suffering can be



*Contemplations upon life and death are embodied in the doctrines of 6<sup>th</sup> century BCE Siddhartha Gautama, the 'Buddha.'*

attained. The Buddha is related to have said: *"Having been myself subject to the contingency of birth and experiencing its unpleasantness, I have sought for nirvana which is without such contingencies, which is unsurpassed and secure from the worldly yoke, and I have obtained it."* Toward the close of his life, he is reported as saying: *"Sure is my final emancipation; this is the last birth, there is no longer the possibility of rebirth."*

In Buddhism, *nirvana* is the final physical death. It is the consummation of earthly existence prior to that final emancipation of which *parinirvana* consists. Not every mortal who dies of course experiences parinirvana unless he or she has attained the high state of consciousness of which nirvana consists. In Buddhism, it is taught that we must experience rebirth until our consciousness is so evolved as to no longer necessitate its return to mortal life.

Then we are no longer subject to suffering and the evanescence of pleasures.

Parinirvana then, comes only to those who have prepared themselves for it by first attaining nirvana. One who experiences this nirvana, this last death, is said to 'expire like a burning lamp (after exhaustion of fuel and wick).' Actually, the beginning of parinirvana is realised at the end of the last cycle of conscious existence, namely the previous incarnation. Thera Anruddha describes Buddha's passing (nirvana) in these words: *"There was then no process of respiration to be noticed in the organism of the great saint, whose mind was unshaken, steadily concentrated, and was in its peacefulness when he expired. With an unperturbed mind he bore the pangs of death. Just as fire extinguishes in the exhaustion of all materials*



of burning, in the same way his consciousness became completely emancipated." Parinirvana then, is the ultimate goal of the Buddhist.

## The Goal of the Buddhist

But just what is this state that is eternal and stops the wheel of rebirth? Literally translated, the word Parinirvana means 'going out.' This however is not very informative except in the sense of meaning release of the consciousness from the world. But parinirvana as we have noted, has a more profound and embracing significance. Broadly, it is an escape to the unborn, the formless. We are told that nirvana is *"the subsidence of all predispositions toward the form of creation, the relinquishment of all ideas of belongings, the extinction of all desire, the dispassion, and the cessation of the ultimate."* This constitutes a series of negations, of not being this or that of mortal existence. It is a condition of nescience or unknowing; but still there is the question of what kind of reality parinirvana is.

The Buddha, it is recounted, was often asked whether parinirvana was a state of existence or non-existence; whether it was neither existence nor non-existence; or whether it was both existence and non-existence. The Buddha never answered these questions in a direct manner. It was not that he sought to evade the question, but the content of parinirvana was so indefinable, so inexplicable that in his opinion it did not fall into the category of any form of enquiry.

To the sages of Jainism, parinirvana is unlike the extinction of a lamp flame, for it is not the annihilation of the soul. Many Western minds, especially followers of other religions, such as Christianity, are inclined to think of nirvana and parinirvana as being the extinction of soul. The Jains say instead that it is a transcendent state of the human soul. It is a state of the soul which has risen and remains eternally emancipated from passion, hatred, birth, disease and decay. Their philosophical explanation is that the soul has reached a state where all causes cease to be. In other words, it is no longer motivated by desires from which the passions, sensuality and suffering emerge.

Looking at the subject of parinirvana from the psychological point of view, it is a state of pure consciousness, but without personality. It is a condition of

sensitivity, yet one which is amorphous, without form or image. In parinirvana there are no ideas corresponding to or suggesting any kind of reality. Obviously this is difficult to comprehend. How can one be conscious and yet not be conscious of something?

Nirvana is a kind of *unconsciousness*. In modern psychology we speak of the unconscious, but we do so only in relation to the objectively conscious mind, as well the subjective or subconscious processes of the mind. But even so, we conceive of the unconscious state as being one in which something akin to simple awareness exists. But in parinirvana *the consciousness is without personality* and without an image of any kind. It is, we can only assume, just a vital potential, an energy, pure being, with no illusion of reality associated with it.

**The Buddha, it is recounted, was often asked as to whether parinirvana was a state of existence or non-existence.**

Since the consciousness to which parinirvana alludes has no organism, no processes, it can have no experiences as we think of the word, no sensations, no ideas. Consequently, no terms can be formulated in parinirvana; no quality, feelings, or desires may be had, for parinirvana is free of all such contingencies. Words attributed to Buddha, but probably added centuries later to the collection of his sayings describes this state as: *"... where water, earth, heat and air do not find footing, there no light burns, and the sun does not shine, the moon does not shed her radiant beams and darkness does not exist."*

From the mystical conception, parinirvana is the unity of the individual expression of consciousness with



*Depiction of the Buddha's parinirvana and the lamentation of the humans and gods surrounding him.*



the whole cosmic stream. It is not that the individual consciousness has ever lost its contact, or ever would lose its contact with the Cosmic Consciousness, but that in parinirvana it is no longer obliged to have its expression in matter. On the other hand, personality is completely annihilated, for *the parinirvana state is a oneness of being, all being*. However there must be some realisation, some ecstasy, something that makes that state sought after in preference to mortal existence. Those who seek to attain parinirvana are at least possessed of that desire.

Sarvepalli Radhakrishnan (1888-1975), an eminent Indian philosopher and statesman described parinirvana as follows: *“Perfection is then the sense of oneness with all that is, has ever been and can be. The horizon of being is extended to the limits of reality. It is therefore not correct to say that the dewdrop slips into the shining sea; it is nearer to the truth to speak of the shining sea invading the dewdrop. There is here no sense of loss, but of infinite expansion when, foregoing all, the universe grows.”*



*One of India's most influential scholars of comparative religion and philosophy, Sarvepalli Radhakrishnan is thought of as having built a bridge between the East and the West by showing that the philosophical systems of each tradition are comprehensible within the terms of the other.*

This latter notion of parinirvana parallels the mystical conception of Cosmic Consciousness, the only difference being that in the latter case, one need not pass through transition to experience this exalted state of consciousness. It too consists of a sense of oneness with all being. The individual is not lost, but feels that his or her being and all of reality are en rapport.

Further, Cosmic Consciousness is not without its gratifications, its beatitudes, its ecstasies, which are unlike anything that our objective experience creates. However, one can return from a momentary state of Cosmic Consciousness, again to confront life, and one may live with it. Cosmic Consciousness does not make one immune to suffering or desire. But the noetic experience received, the insight or illumination which one receives from Cosmic Consciousness, causes the individual to have a more intelligent approach and adjustment to life. Such

then leads to a renunciation of many habits that would ordinarily contribute to suffering and unhappiness.

## THE TEMPLE OF ISIS

by *Miriam McAllister, SRC*



**T**HE MUEZZIN'S call to prayer wafted across the Nile as we trod another path, in a different direction, into the temple of Isis.

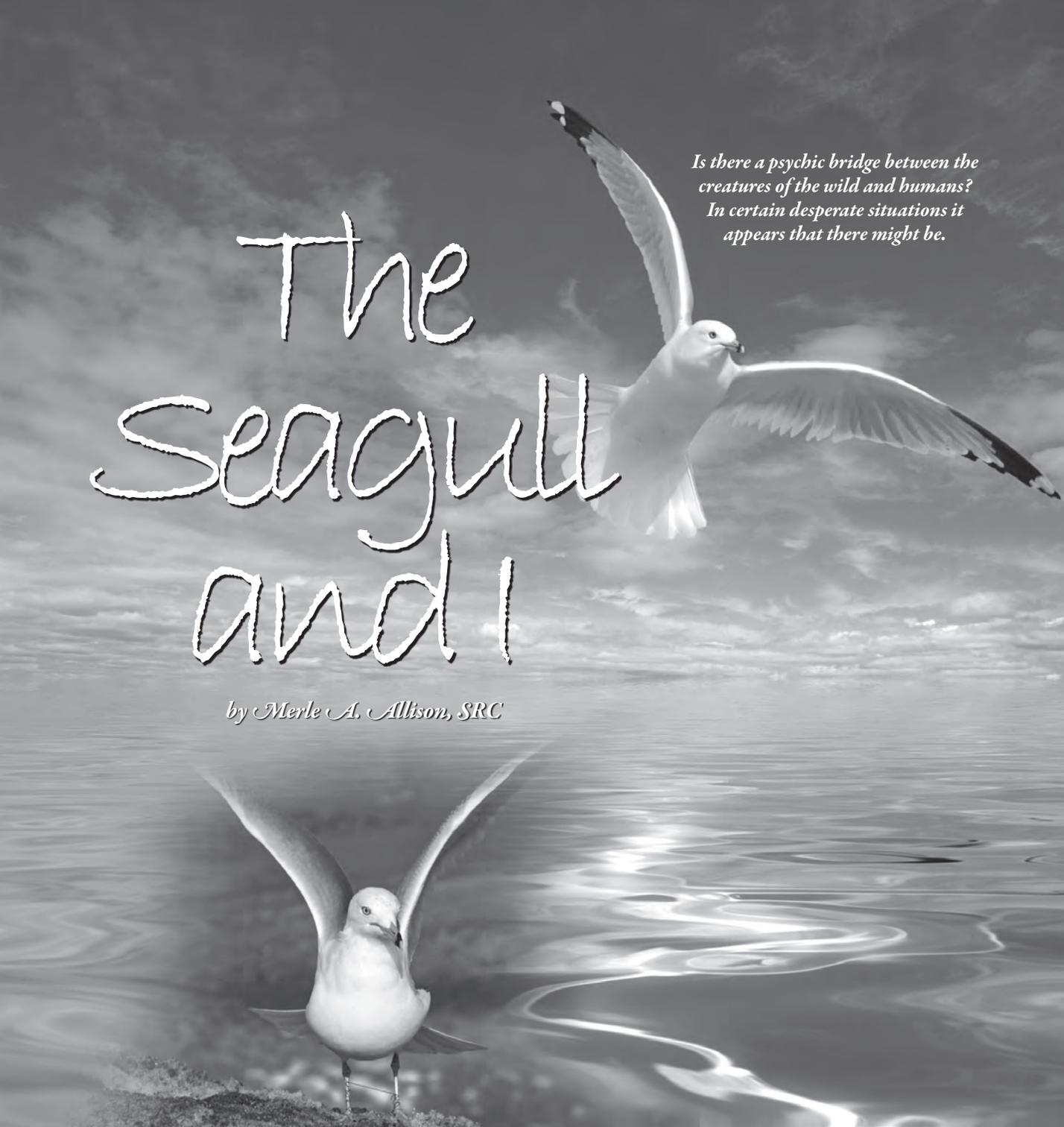
Our vowel sounds resonated in the ancient of ancient chambers, together as one, yet individually scripted for each individual journey. Joining again as one to send our energies to affect the healing of others we stood in our group like the pillars of the temple.

We left the sanctuary of Isis reluctantly and walked to the banks of the Nile to await the golden rays of Ra from the eastern horizon. Someone read Akhenaten's

hymn and we drifted around the site steeped in our own mystery. I looked up at the reliefs on the walls, many defaced by Christians of earlier centuries, and pondered on today's graffiti. Our guide explained the symbols, the controversies, and my head reeled with all the information. I moved away to lean into my emotions and viewed the spokes of a wheel of community projects with a centre of revitalised compassion.

I absorbed the sense of love from ancient granite and returned home, to give it out again.





The  
Seagull  
and I

by Merle A. Allison, SRC

*Is there a psychic bridge between the  
creatures of the wild and humans?  
In certain desperate situations it  
appears that there might be.*



ONE DAY I found a seagull trapped in a way that could have resulted in its painful and slow death. It is an experience I will always remember, a moment in time when the language barrier between myself and one of nature's winged creatures was broken.

I first noticed the problem because of the strange manner in which the bird was running along the ground

on a narrow weed covered strip at the base of the high fence that encloses a park. One might expect such action from a squirrel, but not from a full-grown seagull whose inheritance from birth is a natural preference to be airborne. Another factor that made the actions of this bird so unusual was its isolation from a flock of seagulls that had gathered in large numbers inside the park some distance away. In a fraction of a second the entire scene along with its contradictory factors was registered in my



mind. However, before I was able to digest its seeming mystery I had driven some distance past the bird who, even as the few Sunday drivers went by, did not take flight.

"*Something is very wrong,*" I said to my daughter, "*I must go back and find out what it is.*" I turned the car around and drove back to the seagull which was still running back and forth along the weeded strip. Stepping out of the car I slowly followed it down the strip, but still it made no attempt to fly. It hopped frantically over the weeds that were almost tall enough to hide it in its efforts to get away from me. And as its legs were briefly exposed I saw the trouble. Somehow its left leg had become entangled in a fishing line. Unable to free itself from the ensnaring line, in its fright it had run back and forth along the weedy strip snarling and twisting the line hopelessly in and around the weeds until escape without human intervention was impossible. And from the appearance of the almost deserted park on that early Sunday morning, it seemed that the chances of getting that help were very slim unless I undertook the job myself.

I continued walking slowly down the weedy strip towards this magnificent bird. When it realised it was being followed it panicked and ran, only to be jerked to a violent stop when it reached the end of the tangled line. I stopped and waited for it to calm down. Its only avenue of escape was back in my direction, and even if it were successful in passing me, the line would again stop it abruptly. It seemed to realise this and that any chance of escape or getting free of the line by itself had become a complete impossibility.

Suddenly it stopped struggling and squatted down in the weeds like a hen sitting on a nest of eggs. Its attitude was not one of defeat but rather of waiting alertly for that first opening when it might again try and escape. I approached it slowly, talking softly and stopping every other step in an attempt to convey the idea that I posed no threat to it. Its body was tense, and although it apparently realised the hopelessness of its situation, I fully expected it to panic as I neared it. This would have been the most natural reaction. Instead it remained completely still, moving only its head and scanning me from head to foot with piercing dark eyes, analysing my every movement.

### Possible Panic

I finally knelt beside it, still talking softly and attempting to reassure it that I meant no harm. In the manner it was squatting in the weeds, both legs were pinned beneath its body. To get to the leg entangled in the fishing line meant I would have to turn it over and risk the chance that it would again panic and slash at me with its beak

which, at such close proximity, became a wicked weapon that could easily be used to rip and tear anything that came close to it.

Unless I could manoeuvre the leg out from under it, the only alternative was to cut the line and leave the tangled part around its leg, which would not have resolved the situation as the bird would likely have been entangled elsewhere again sooner or later. I called to my daughter to bring my nail clippers from the car, the only cutting tool I could think of. I had already had the presence of mind to put on a pair of heavy gloves I had fortunately kept in the car.

While she went for the clippers, I very gently and cautiously laid my left hand upon the seagull's back, stroking its feathers and continuing my soft talking. Suddenly, without warning, it bit onto the edge of my glove with its curved beak and hung on, a reminder that it was after all a fully wild bird and would not go down without a fight. Slowly but firmly I wrapped the fingers of my right hand around its neck and pulled its beak loose from the glove, continuing to stroke its back and talking to it.

**It seemed to realise that any chance of escape or getting free of the line by itself had become a complete impossibility.**

The bird's action following this moment left me completely amazed. I knew such things were possible with animals but I had never experienced such a moment with a wild bird, particularly one that had never been handled by a human. My desire to help it had apparently sunk in, for it stopped straining against my hold and relaxed completely, turning itself over on its right side and extending its snared leg straight out almost as though saying to me: "*see, I'm caught, please help me!*"

When I saw the leg I knew I must not free it by just cutting the single line. It was not that simple for the line was in an awful tangled mess. In its futile attempts to escape, it had pulled and tangled the tough line around its leg, snarling it so badly that it was impossible to untangle it. It had to be cut away, for the line was so tightly wound around its leg it had cut deeply into the scaly flesh of its leg. To leave it with the line still attached meant only one thing..., the circulation was already cut off and before much longer the leg would swell, causing the line to cut even deeper into the leg, and infection, blood poisoning and death would follow. And the gull would suffer much pain before it died.

My daughter finally arrived with my nail clippers. If the gull would allow me to handle it without resisting I



could possibly cut the tough strands away. Picking up the leg I set to work with the clippers, carefully trying to get at the embedded strands of fishing line. While I worked, the gull followed my movements with its piercing eyes, looking alternatively into my face and then at my hands, yet not moving nor at any time attempting to grab either at my bared wrists or my gloves. As I worked in silence I got the feeling that it knew I was trying to help it and would therefore not attempt to harm me again.

One by one I worked at the tight strands of tangled line, snipping them with the clippers until at last there was only one strand left. This last had cut deeply into the leg, so deep that it was almost impossible to get at it. I worked at shredding the line, one bit at a time, hoping that the gull would not change at this critical moment and struggle against my laborious efforts. Finally the last tiny shred was severed, and almost immediately, as though a gong had sounded, the seagull was gone, leaving me still kneeling on the ground almost wondering if it had ever been there at all. Yet, without words, without any language of its own to express its feelings or emotions to me, the communication gap had been bridged when the gull had remained quiet, passively watching me as I slowly clipped each embedded strand, manoeuvring the awkward nail

clippers so as not to cut the leg as I picked at the tough tangled threads. If it had panicked, it could easily have slashed my bare wrists and arms to pieces before I could have got away from him.

But it had trusted me and in its own way had said 'thank you.' There was no further need for it to stay and it escaped as quickly as it could, as indeed any wild creature could be expected to. I watched the gull soar off into the

**As I worked in silence I got the feeling that it knew I was trying to help it and would therefore not attempt to harm me again.**

sky, freed at last, and a deep feeling of satisfaction filled my heart. In the passive, silent 'thank you' of remaining still as I freed it, the gull and I had shared a moment of intimacy I will never forget. In its own way, it had proven to me that sympathy and kindness have their language, their own way of opening an understanding channel of communication between wildlife and people. But most of all I thought of the innate intelligence this beautiful winged creature had, and how seldom we notice the sophistication of life all around us. It was a welcome Sunday lesson for which I was most grateful.

## *The Harp String*

*by Rabindranath Tagore*

*Last night, in the silence which pervaded the darkness, I stood alone and heard the voice of the singer of eternal melodies.*

*When I went to sleep I closed my eyes with this last thought in mind, that even when I remain unconscious in my slumber, the dance of life will still go on in the hushed arena of my sleeping body, keeping step with the stars.*

*The heart will throb, the blood will leap in the veins, and the millions of living atoms of my body will vibrate in tune with the note of the harp-string that thrills at the touch of the master.*

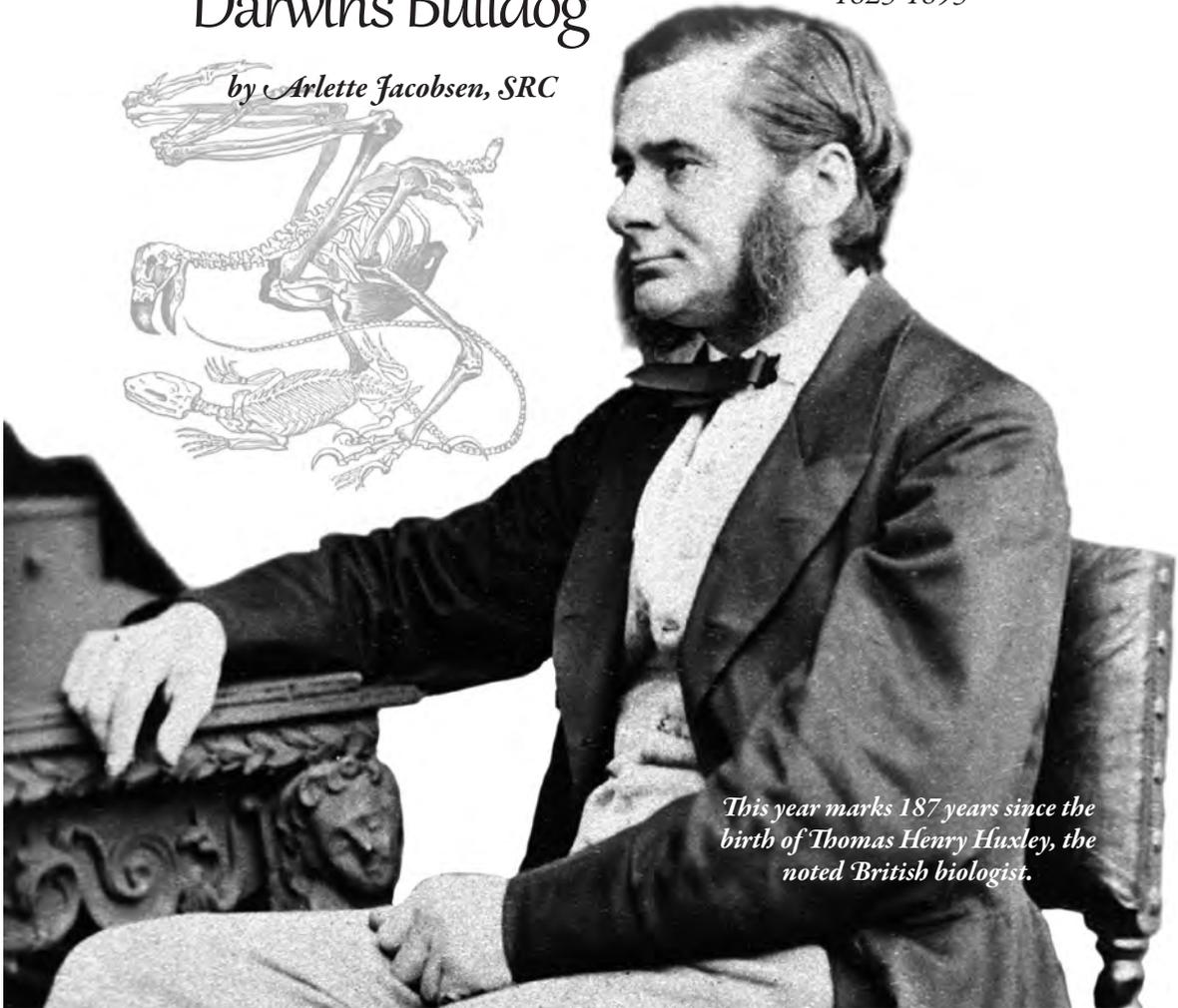


# Thomas Henry Huxley

## 'Darwin's Bulldog'

1825-1895

by Arlette Jacobsen, SRC



*This year marks 187 years since the birth of Thomas Henry Huxley, the noted British biologist.*

**I**N THE NORMAL run of things, Huxley would have been just another of the many distinguished men of science who flowered during Victorian times, remembered mainly for his work with jellyfish. However, in 1859, Charles Darwin published his *On the Origin of Species by Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life*. It quickly became known as *The Origin of Species*, and thrust its gentle author into a maelstrom of controversy for which he was completely unprepared.

Darwin's family had hoped he would become a physician, like his father and grandfather. But he was pronounced unfit for that profession when he was unable to muster the callousness demanded of a surgeon during the days before anaesthesia. He decided to become a minister, but showed no aptitude for that calling either. Then in

1831 he was offered the post of ship's naturalist aboard the *HMS Beagle*, and the rest is as they say, history. And what a history it was! From observations and notes he made during the five-year voyage around the world (especially of animal life in the Galapagos Islands), he produced 28 years later what became one of the most controversial concepts in the history of science: *the theory of evolution*.

Today, over 150 years later, this controversy still echoes in some quarters. Darwin was temperamentally unable to cope with the dispute and abuse his work was greeted with by both religious fundamentalists and leading scientists of the day. While for most of them the idea of evolution was tolerable when applied only to the so-called 'lower animals,' the implication that humans themselves might be descended from a primitive apelike ancestor was simply too much to take. Among the many powerful and respected people who attacked Darwin was Benjamin Disraeli, who



would later become Prime Minister of the United Kingdom. Regarding evolution, Disraeli remarked: “*The question now placed before society is this: ‘Is man an ape or an angel?’ I, for one, am on the side of the angels.*” Such talk may seem outright stupid to us today, but it serves to illustrate just how profound the level of upset was in Victorian times at the mere notion that humans were not descended from Adam after all.

Darwin could not face the furious attacks and jeers, even ridicule just to be seen in the streets. And even before the publication, he had always tried to avoid any sort of controversy with an almost pathological passion. One of the reasons he delayed publication of his work for

almost 30 years was that he wanted to arrange and present it backed up by so much indisputable scientific data that no one would dare challenge it. However, he overlooked the fact he was not dealing with pure science and reason in this case, not even with otherwise rational scientists..., but raging, mindless emotions.

When Huxley read *On the Origin of Species*, he agreed completely with Darwin’s theory. He is said to have muttered, somewhat miffed: “*Now why didn’t I think of that?*” Huxley got in touch with Darwin and soon became evolution’s staunchest defender. What Darwin lacked in aplomb and boldness, Huxley more than made up for with his staunch defence of Darwin. A brilliant man, self-taught (he educated himself and then entered the University of London to obtain his medical degree), he possessed a long and faithful memory alloyed to a biting wit. Huxley organised and presented a series of popular lectures on evolution which did much for the acceptance of the theory. So great was his success that fundamentalists and dissident scientific forces found themselves on the defensive and allied themselves for a massive assault on Darwinism.

Things came to a head when in 1860 the *British Association for the Advancement of Science* held a series of debates on Darwin’s work. Huxley, who already was being called ‘Darwin’s bulldog’ not only held his own in the theory’s defence, but gained ground. Then the opposition brought its biggest gun to bear, Samuel Wilberforce, Bishop of Oxford, a powerful orator known as ‘Soapy Sam’ because of his gushy rhetoric. Wilberforce’s emotional and sardonic arguments made mincemeat of Huxley who, although an agnostic (he coined the word), respected the clergy and had limited himself only to facts. But Wilberforce overreached himself. For his coup de grace, he enquired of the audience of several hundred people “*...whether it is through his grandfather or his grandmother that Mr. Huxley claims*



*Samuel Wilberforce, 1805-1873*

*his descent from a monkey.*” Huxley waited for the laughter to die down, then stood up and replied to his opponent.

“*If then,*” he said, “*the question is put to me, would I rather have a miserable gibbering ape for a grandfather, or a man highly endowed by nature and possessing great means and influence, and yet who employs those faculties and that influence for the mere purpose of introducing ridicule into a grave scientific discussion, I unhesitatingly affirm my preference for the ape.*”

This brought the house down. From that point on, scientific opposition to the Darwinian theory stopped dead in its tracks and the fundamentalists’ crusade became a thing of ridicule. Organised opposition

against evolution had ended, and Huxley went on to serve as president of the Royal Society, receiving several distinctions from his colleagues. When Darwin died in 1882 he was buried in Westminster Abbey with other great scientists and men of letters. Regardless of the fears of those who opposed it, the clearer understanding of the development of life on our planet that the theory of evolution provided, became the undisputed bedrock of all biological science. But above all, we owe a debt of gratitude to Thomas Henry Huxley for the vigorous, refined and highly intellectual defence he made of Darwin’s theory at a time when few others were prepared to face the maelstrom.

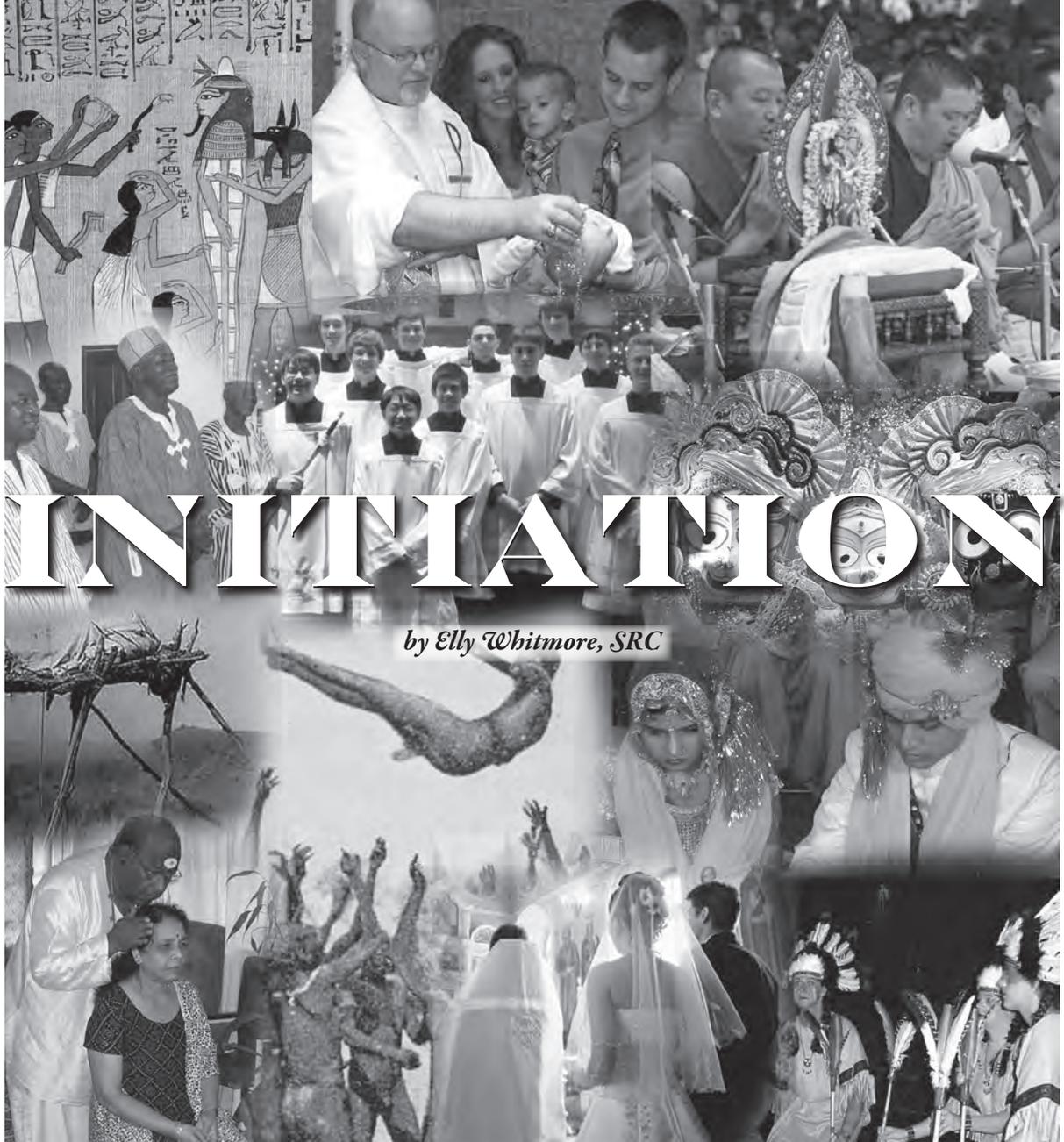
I finished your book yesterday... Since I read Von Baer’s Essays nine years ago no work on Natural History Science I have met with has made so great an impression on me & I do most heartily thank you for the great store of new views you have given me... As for your doctrines I am prepared to go to the Stake if requisite...

I trust you will not allow yourself to be in any way disgusted or annoyed by the considerable abuse & misrepresentation which unless I greatly mistake is in store for you... And as to the curs which will bark and yelp -- you must recollect that some of your friends at any rate are endowed with an amount of combativeness which (though you have often & justly rebuked it) may stand you in good stead...

I am sharpening up my claws and beak in readiness.

-- Letter of T. H. Huxley to Charles Darwin, 23<sup>rd</sup> November, 1859, regarding *The Origin of Species* --





# INITIATION

*by Elly Whitmore, SRC*

**F**OR SOME people, the word ‘initiation’ refers to ancient, primitive and at times brutal practices that have little purpose or meaning to the modern mind. Their scepticism is justified, for there exist today literally hundreds of organisations that have sprung up primarily during the past 60 years, in which highly embellished initiatic practices have been created on the basis of only a few surviving fragments of genuine ancient initiatic practices. The creators of most of these modern rituals had no authentic links to the past, and few today have any real understanding of the hidden meanings behind the old initiatic practices upon which their rituals are supposedly based. The passing of time has unfortunately a tendency to add an aura of respectability and authenticity to any

purveyors of such initiatic practices, but the reality is that few of them have any real understanding of what they are doing or even should be doing.

Fortunately this bleak view of things does not however apply to every organisation, and there are some of relatively recent genesis that have initiatic practices containing deep spiritual or moral significance, even though they have no authentic links with the past. As modern mystics following true initiatic paths of spiritual unfoldment can attest, when initiations are done correctly, in proper sequence, and done only when those participating are ready for the revelations embodied in the initiations they participate in, such initiations can act as powerful catalysts to admission into higher planes of human thought and spiritual experience. And they



can do so in ways usually not achievable through any other means. The fundamental core of all true spiritual initiation is the establishment of new, broader avenues of communication with one's own soul; and accomplishing this for the candidate is the sole purpose of the initiator, and his or her team of supporting ritualistic officers.

Initiations take many forms, but the three most ancient and universally accepted *types* relate to...

- Birth and the various types of baptism or the welcoming into life of an infant.
- The nurturing of life and the various types of marriage or socially acceptable union of two partners for the purpose of creating new life.
- Death and the various types of funeral rite that recognise the departure of a soul from the world.

All three are recognisable types of initiation, for they relate to moments or periods of life that are by far the most important for the perpetuation of human life. Although the details associated with these three *types* of rites may be quite different from each other, they retain the same underlying basic premise, namely, the need for *sanctification* of the acts through *initiation* into what is up until a certain moment in time, an unknown reality.

And for each of these three *types* of initiation, there are three prototype *forms*. They are...

- *Physical* or *physiological* initiation.
- *Intellectual* or *psychological* initiation.
- *Spiritual* or *cosmic* initiation.

Each of the three *types* of initiation are linked to the other two types. And similarly, each of the three *forms* of initiation are respectively linked to the other two forms. No *type* or *form* of initiation exists in isolation. All three in each case act upon each other as if united by millions of small threads through which information and experience passes. It is as if the types and forms are

**No type or form of initiation exists in isolation. All three in each case act upon each other.**

like insects trapped in a vast three-dimensional web of threads linking them all and informing each other of what all the others are doing. Of course no one knows how far back in antiquity the initiatory practices associated with these three fundamental initiatory types and forms hark back, but it is very likely that they predate the emergence of modern human beings over 70,000 years ago.



*There is a varying physiological and psychological dynamic present in all initiatory ceremonies and rites that ultimately leads to a spiritual awakening.*

## The Role of Myths

In much more recent times, cataclysmic traumas such as earthquakes, volcanic eruptions, tsunamis, torrential rains, the breaching of great ice-age lakes, comet or asteroid impacts, virulently infectious diseases and other graphic manifestations of nature, have undoubtedly left imprints upon the collective wisdom and experience of large parts of humankind. And faint echoes remain in the modern versions of the three core initiatory types and forms existing today. Some of those ancient cataclysms undoubtedly led to the creation of stories meant to explain what caused the events to happen, usually associating a set of moral or religious principles with the stories. To modern, scientific minds however, they are little more than fanciful distortions of what actually took place. They are therefore what we would term *myths*.

Examples are the Epic of Gilgamesh, the biblical stories of Noah and the Ark, and the ten plagues of Egypt. But there are many other less well known ones too. Some of the myths led to the creation of initiatory practices designed to shed light upon the mysteries they were meant to perpetuate; and over time, a few of them took on greater spiritual dimension, thereby changing the inner core of the messages they were transmitting from that of fear, respect or veneration for an individual god or pantheon of gods, to one of Love, Light and spiritual revelation in the broadest, most inclusive sense of the word.

Several stories describe a huge and sudden flood which occurred somewhere in modern-day Turkey, possibly in the Middle East, or even as far as modern-day Iran. It is well known that at the end of the ice-age, about 11,000 years ago, there existed a land bridge which



closed off the rapidly rising Mediterranean Sea from the area which now forms the Black Sea. It is also known that at some point in time, this land bridge was breached and the sea water from the Mediterranean would have flooded into the Black Sea region, thereby creating this 'inland' expanse of water. Whether it happened slowly over decades or in a matter of weeks, it is possible that one of the flood myths emerged from this event, and would have been viewed by primitive people as an attempt by the Supreme Deity to cleanse or initiate humankind into a new state of being, a new consciousness, a new way of living and interacting with nature, and indeed a new way of interacting with what they perceived to lie beyond nature, namely the supernatural. In more general terms, from humankind's attempts to imitate various cataclysmic events that occurred very rarely, perhaps only once every few millennia or more, the first true initiatory rites came into existence.

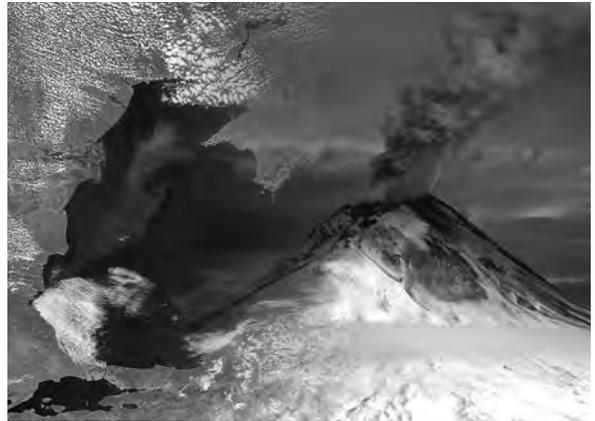
The volcanic explosion of Santorini in the 16<sup>th</sup> century BCE and the tsunami that followed it, would undoubtedly have led to myths and initiatory rites associated with the event, which in turn could have brought about mystery schools that were created specifically to teach a wayward humanity to walk in more righteous ways. Similar myths and initiatory traditions could have emerged from the very rare, though also very real, mega-floods that are known to have completely submerged the entire Euphrates plain in past millennia. And there are many more such flood related myths. Humankind's attempts to explain massive natural phenomena such as these could well have been the origins of the first creation stories, and the many myths that have followed since.

## Rites of Passage

But even before this, even before there existed much in the way of a collective human consciousness, going back maybe several hundred thousand years to our distant hominid ancestors, there must have existed a sense of awe,

**Disasters would undoubtedly have led to myths and initiatory rites associated with them.**

and veneration and fear for the three basic *types* of initiation: *birth*, the *nurturing of life*, and *death*. For example, the reproductive act, the process of the creation of new life, must from the remotest antiquity, long before modern humans emerged, have been steeped in mystery, and consequently may well have been associated with initiatory practices. Tribal practices that have come down to us from



*In much more recent times, cataclysmic traumas such as earthquakes, volcanic eruptions, and massive flooding among others undoubtedly left imprints upon the collective wisdom and experience of large parts of humankind.*

antiquity place great emphasis on puberty, the time when a child physiologically is transformed into an adult, and not only has to participate in adult responsibilities such as hunting and working for the welfare of the tribe as an adult, but also partaking of the reproductive act for the first time, and taking on the mantle of responsibility for the creation, protection and nurturing of new life.

In many such tribal customs, for a boy passing through an initiatory rite relating to puberty, the ordeal he had to endure was brutal, thereby mirroring the harsh realities of life he would soon have to face, by himself, unaided. If he complained or refused to undergo the initiation with the bravery and resourcefulness that was expected of him, he was beaten by his senior relatives, and in extreme cases was rejected by the whole tribe, or rejected by his bride-to-be as a weakling and therefore a burden on the tribe itself.

For a girl at the point of puberty, there was often a long period of isolation lasting from weeks to even a year or more. During this time the girl was secluded with other girls of the same age and she underwent a series of initiations meant to induct her into the mysteries of childbearing, child rearing, food and beverage preparation, and good housekeeping. The strict hierarchy of tribal life was inculcated in the girl so as to better prepare her for a life of service to her husband, family and tribe. In some societies, the girl was prevented from touching the earth or from being exposed to sunlight throughout several days or even weeks of initiatory practices. Suspended in a harness from the rafters of a large hut, she was not allowed to feed herself or move away from the suspended position in which she had been hung, and all her needs were provided for as she was taught the traditions of the tribe by the elder women. If she resisted, it was a bad omen for tribe and for the man who was to become her husband. The ordeal usually ended with





*In many such tribal customs, for a boy passing through an initiatory rite relating to puberty, the ordeal he had to endure was brutal, thereby mirroring the harsh realities of life he would soon have to face, by himself, unaided.*

a ritual bath after which she was allowed to enter the tribal community as an adult female, being fully expected to take up her duties as a woman from a certain point onwards, with no looking back. Because of the harsh nature of some of these initiatory rites, some children inevitably died or were permanently excluded from tribal life.

Modern religions retain a vestige of puberty rites. For example, the Christian rite of *confirmation* and the Jewish rite of *bar mitzvah* are both meant to take place at the onset of puberty. Each is meant to induct the child into adulthood in order to become a productive adult member of the religious community. Although tribal initiations were primarily physical in nature, there was no doubt in the minds of the elders of a deeper purpose to them as well, one meant to produce at the very least, a psychological transformation, and ideally a transformation of a spiritual nature as well. When the boys and girls had passed the tests set for them, they were accepted by the tribe as adult tribal members, and were expected to take up the burdens of supporting the tribe in whatever way had been apportioned to them.

In all ages, even today, children have gone through several years of unhappiness during the so-called 'awkward years of adolescence. Sometimes they are scolded for being 'too old' to do something, and at other times they are told they are 'too young.' To the modern adolescent who enters adulthood only very gradually, this confusing advice is extremely unhelpful, as it lasts many years and can leave lasting psychological damage. At least in old tribal communities children knew through their initiatory rites that they were henceforth adults, and were no longer too old or too young to do anything. Without doubt, harsh as such rites sometimes were (and still are in parts of the

world) they introduced efficiency into the affairs of the tribe and clearly marked the delineation of responsibility for raising children. Up until the time of such an initiation, a child was the responsibility primarily of its parents. After that, responsibility for the child's welfare passed to the tribe itself, and at the same time, the child, now considered an adult, had responsibilities towards the tribe as well.

## Intellectual or Psychological Initiation

The physical and unthinking form of initiation exemplified by the chores one must perform in order to enter a college fraternity for example, or the strict discipline imposed on the lower ranks of military academies, unfortunately remain with us. However, initiation into modern society is primarily psychological and consists largely of a youth's personal struggle with his or her environment during the 'awkward years.' In the attempt to break free from parental controls in order to find unique niches for themselves, adolescents are often spurred on by the emotions and their as yet poorly developed powers of logic and reasoning, causing them to behave disobediently and sometimes angrily towards the perceived world of authority.

Some psychologists believe that because the intellectual or psychological form of modern transitions from puberty to adulthood is such a nebulous affair, often lacking in clear lines of demarcation, the process is much harder to complete than the related initiatory practices of antiquity. Because the step from adolescence into adulthood in modern societies is seldom clearly made at a specific point in time, the transference of emotional dependence from 'mum and dad' to oneself and one's own resources, sometimes results in syndromes such as the 'clinging wife' or the 'subservient husband,' neither of which are of much use in a robust society.

In past centuries, the eldest son in a family that could afford it, would be sent on a 'Grand Tour' of



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*Modern religions retain a vestige of puberty rites. For example, the Christian rite of confirmation and the Jewish rite of bar mitzvah are both meant to take place at the onset of puberty.*

other countries, where the young man was expected to experience life outside parental influences. The experience was meant to expose the up-till-then cosseted and spoiled young man to the harsh realities of the world outside the comforts of home. In modern times, perhaps during a university 'gap year,' it could be backpacking through the foothills of the Himalayas or visiting special sites of interest in foreign countries. This adventurous 'stepping out' achieves two things. First, it broadens the young person's perspectives on life *as it is* and not just *as it appears* to be from textbooks and television programmes. Secondly, it facilitates the young person's entry into society in a way that he or she can later say "I did it my way!" Although the expression 'Grand Tour' was probably not coined until the 17<sup>th</sup> century when it became the custom for well connected European families to send their sons abroad to gain experience and to forge their own alliances, the practice goes back far into antiquity as we read in stories and legends such as the mythical labours of Hercules and the adventures of Sir Galahad where the hero proves his manhood through feats of strength and bravery tinged with the flavour of a noble, moral or even spiritual quest.

And it was this spiritual or mystical quest that ultimately led to the third form of initiation, namely *spiritual* or *cosmic initiation*. Whether conducted in a Tibetan lamasery, a Grecian grotto, or in the Pronaos of an Egyptian temple, all initiatory schools reflected a basic uniformity of method and content. Mystics, those evolved intellects of each era who excelled in spiritual revelation, have developed over tens of thousands of years, through careful observation of human nature and human reactions to the vicissitudes of life, several functional methods which they believed would lead sincere candidates to true spiritual initiation.

The initial steps consisted of a *purification* of both the mind and the body. The body was purified by fasting,

sacrifice, abstinence, and eventually baptism or ritual immersion in water. Usually a confession of sins, either privately or publicly, followed by a rigid path of mental discipline, constituted a purification of the mind. Mental discipline in the Pythagorean School entailed a five-year vow of silence during which the aspirant studied geometry, arithmetic, astronomy and music. Other schools stressed self-knowledge, maintaining that the aspirants of spiritual wisdom first needed to intimately know themselves, before they could know their Deity. Old beliefs had to be firmly and permanently put aside so that new ones could be formulated without the restricting influences of past learning.

## Symbols

To become truly initiated in a spiritual sense, certain symbols were known to ancient societies to represent universal archetypes, universal thought forms that summarised deep truths. These symbols therefore were used to stimulate and assist neophytes in probing and gaining greater understanding of their subconscious processes. In this manner they learnt how to examine their hidden thoughts and motives in the light of reason, and to lay bare their full objective consciousness to an entirely new corpus of knowledge. At the end of several years of preparation, the initiate underwent a symbolical death and resurrection and, although the substance was always the same, each mystery school had its own particular method of accomplishing this.

In the Osirian cult of Egypt, it is believed that the neophyte for initiation into the Osirian mysteries was, after long and arduous preparation, placed in a sarcophagus adorned with painted images of the Egyptian afterlife. Initiates may well have been given psychotropic substances, either ingested or inhaled through incenses, in order to enter special states of consciousness similar to



*The spiritual or mystical quest ultimately led to the third form of initiation, namely spiritual or cosmic initiation conducted in the confines of an Egyptian temple or perhaps a Grecian grotto.*



trances or states of hypnosis in which the initiate would be susceptible to suggestions by the priests conducting their initiation. It is possible (though not necessarily likely) that the priests themselves used the same or similar substances to enable them to reach states of heightened awareness and spiritual devotion to the Deity, so they too could be at their optimum when passing on the secret wisdom they possessed.

In these states of altered consciousness, the initiates were carefully led to experience a symbolical death, followed by a descent into the underworld with all its terrors. And finally they were reborn or resurrected into new life through the consummation of a mystical union with Osiris, the god of the underworld. Through processes unknown to us today, initiates were said to have retained vivid recollections of their experiences and were wholly convinced of the reality of the experiences they had undergone, and therefore had no doubts whatever as to the validity of the new path and new reality they faced upon their return to society. Extant hieroglyphs attest to the fact that each initiate was also given a new name indicating the status of one who had been born twice.

Similarly, the Brahmin initiate was led into a brilliantly lit subterranean temple where carved figures representing beings in alternative planes of existence stared down from the walls and ceilings, and the fragrances of aromatic flowers, incense and psychotropic substances permeated the air. Here the candidate, according to prior instruction, stared into a sacred fire which burned on an altar until eventually the great Brahma, seated on a lotus flower with the emblems of eternity and omnipotence (the circle and fire) in his hands, was seen to emerge. At the close of this ritual, after drinking an alcoholic drink, the initiate was presented with a new name, thereby indicating a complete regeneration of the initiate on all planes. The custom of taking a new name after entering upon a new way of life is still prevalent today among Roman Catholic nuns and priests who take new names upon entering their various Orders.

### Allegorical Dramas

The Eleusinian mysteries of Greece were celebrated during the late summer after the harvest, when the scorched earth seemed barren and dead. Today we know only the briefest parts of the external rites that the initiates underwent, for initiates of the day swore on pain of death not to reveal their secrets, and clearly their oaths of secrecy worked well.

From what we know about the outer rites, initiates were instructed through allegorical ritual dramas dealing with the snatching of Persephone by Dionysus and the



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ensuing search and reunion of the grieving Demeter with her daughter. This too was an enactment of death, a journey through the underworld, and finally a resurrection and rebirth in the world of the living. Once the initiate had passed through all the mysteries, he or she (both men and women were admitted) was known as an *epoptes*: one

**These symbolical rites are the external expression of the human inner yearning to unite with the Deity.**

who had been initiated.

Other schools merely used symbols and emblems to stimulate the inner imagination of the aspirant, relying on the intellect and the will to do the rest. These symbolical rites are the external expression of the human inner yearning to unite with the Deity. It is an attempt to raise the inner latent faculties by artificial means and to turn aspiration into a powerful force capable of reaching the soul.

### Spiritual Initiation

But what exactly is *spiritual* initiation? The expression comes in several different names, all of them having slightly different meanings, but all falling within the general category of a profound spiritual form of initiation, a so-called 'afflatus of the soul.' Mystics who have experienced this form of initiation have said that the experience is so intimate and private while at the same time so impersonal and universal, that no adequate description is possible.

Nevertheless, many sects have put forth their interpretations of it, and for a few such as Kabalists, Sufis



and Zoroastrian mystics it is concerned with the transmission of the 'Ineffable Name,' or 'the Word' a supposed verbal expression of the Deity, which when pronounced correctly and with the correct inner posture, leads one through a full initiation and on into a new life. From the transmission of this expression from the initiator to the initiate, the initiate is supposed not only to know the Deity but to be filled with the power of 'the Word.'

Gnostics found it to be a revelation in which they experienced directly and in deeply personal terms the very presence of God. And through that awe-inspiring experience, they obtained knowledge that could not be received through any other means. Such initiates were not only assured of salvation, they knew with certainty where that salvation came from, where they had come from, what they really were, and what path they had to follow for the rest of their lives in order to complete the spiritual journey they had begun.

There is little doubt that very much the same form of initiation was experienced by the distant ancestors of the Gnostics, the ancient Egyptian worshippers of Amun in Karnak. Amun, known as the 'hidden one,' was deep, dark and mysterious, but possessed a profound wisdom and knowledge of both life and the afterlife, that anyone who managed to obtain even a part of this wisdom through the initiatic rites that were, without doubt, regularly performed in the halls of Karnak, could face a life of serenity and closeness to the highest form of Sanctity he or she could ever aspire to know.

In some Eastern sects, though especially in the very early Greek mystery traditions, spiritual initiation consisted of an ecstatic state in which the mind was suddenly and dramatically 'illuminated' with a certainty of one's connectedness with all things, the fallacy of one's exclusive individuality, and the eventual perception of the Deity of the temple, thereby consummating a union of the person's complete being with that Deity. No human experience can ever surpass a true spiritual initiation, and no matter what tradition initiates come from, after their initiations have been successfully completed, they are as if born anew, completely renewed in all aspects of being, including feeling and even appearing younger in years.

Although the external trappings and interpretations of spiritual initiation rites differ from one culture and religion to the next, true spiritual initiation happens only from within, and only by personal contact with the Divine itself. External agencies are employed only to create the



*Scenes from the Eleusinian Mysteries.*

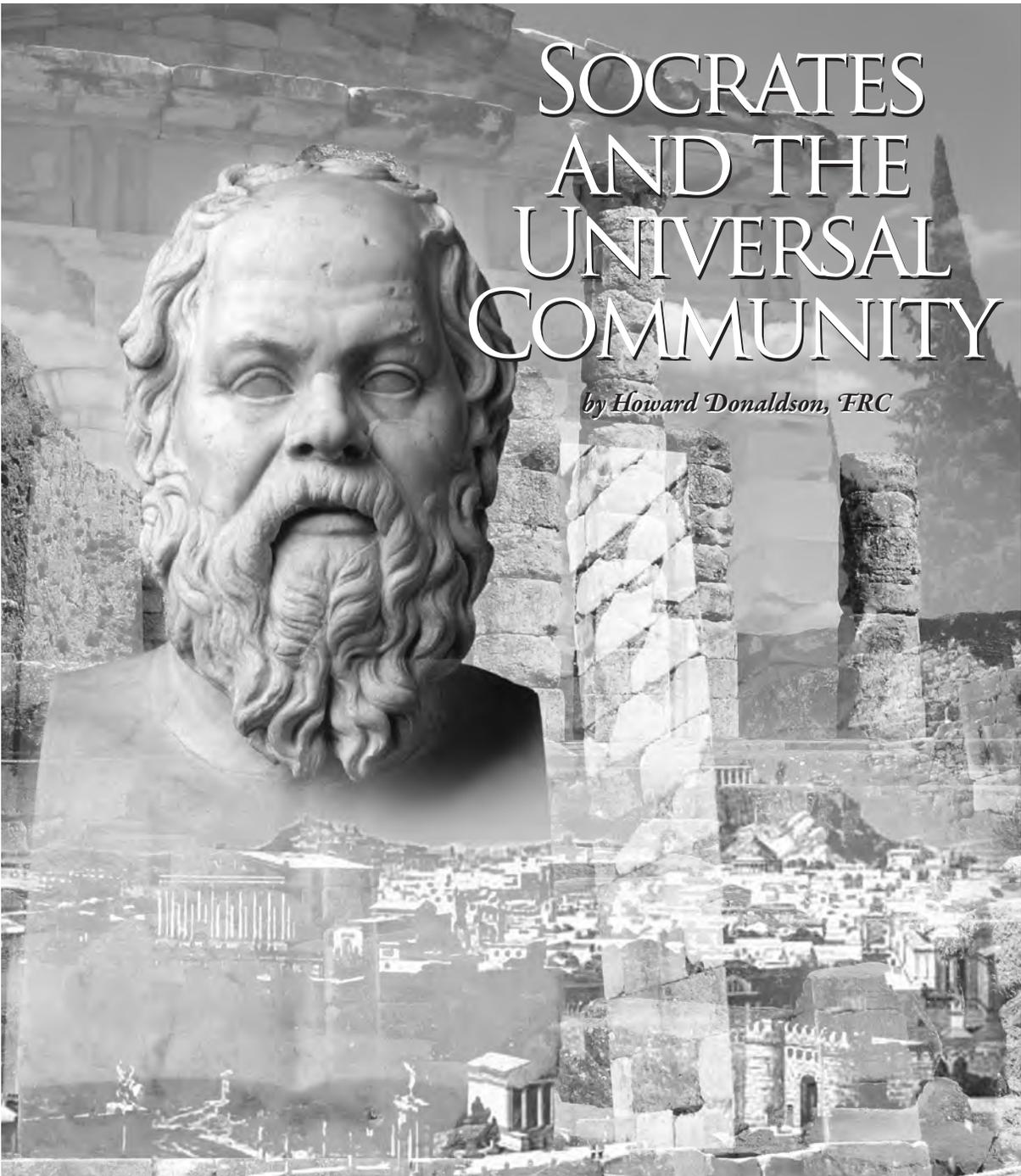
'mood music' so to speak, to set the scene and create the optimum conditions under which the candidate can take that leap into the infinite where communion with the Deity becomes possible. Initiatory rites are therefore only tools which act as an entrance into communion of the outer self with the person's own soul, that part of the being that has any chance ever of communing directly with the Deity. For modern mystics, as indeed it must have been for mystics of all ages past, spiritual initiation still transcends the scope of language and adequate description. But they have nevertheless invented more and more sophisticated ways of expressing through poetry, art and music the true nature of this highest of all earthly experiences

Initiation of whatever form is a fact of life. No value judgements should be placed on the initiations of others, only those that we experience ourselves, and then only where analytical interpretation is absolutely necessary, which often is not the case. But whereas initiation *types* and *forms* may come and go in our lives, they are all there for a purpose, namely, to enrich our experience of life on earth, and thereby allow us to play out our karma in full..., willingly, eagerly, gratefully..., in order to develop that rising consciousness of the presence of the Divine within us, around us, and within and around all things. Spiritual unfoldment comes always to those who seek sincerely enough, patiently enough, and long enough.



*Although the external trappings and interpretations of spiritual initiation rites differ from one culture and religion to the next, true spiritual initiation happens only from within, and only by personal contact with the Divine itself.*





# SOCRATES AND THE UNIVERSAL COMMUNITY

*by Howard Donaldson, FRC*

**C**AST YOUR mind back to ancient Athens. You walk through the busy Agora or marketplace of the city, not only a marketplace but also the place where great thoughts gather, where news and ideas are freely shared, and where history is being made. To one side you see a group of men engaged in lively conversation. They are loud and raucous and seem almost on the verge

of fighting each other. But then one of them smiles and laughs jovially, and you know this is merely their way of coming to agreement on things. Two of them embrace each other and walk off arm in arm, talking animatedly, the very best of friends.

For those who remain, the discussions continue, on and on through the day. One person in the group in particular seems to be the focal point of attention, the



instigator and director of the whole discussion. When we move in closer, we learn what is going on and hear what is being said in this interesting and exciting exchange of ideas. The central figure in this dialogue is a plain-looking man with poise and a natural dignity. He is intellectually cautious, yet someone who seems to be strangely and confidently identified with the great truths and principles he expounds so authoritatively.

The statements uttered by this wise man can be divided into three distinct categories: *questions*, *affirmations* and *practical admonitions*. The first and most unique feature of his method of teaching consists of those penetrating, mind-probing, heart-searching questions which marked his discussions and in later times made his dialectic tactics universally accepted for centuries. For example, we hear him ask: “*Tell me, Euthyphron, what is piety? What is justice? What do you mean by virtue?*” These pungent questions were designed to get down beneath the prejudices, conceit, bigotry and superficialities of the ordinary level of thinking and elicit answers that were honest, sincere and true. Socrates (Σωκράτης in Greek..., note the different pronunciation!) was convinced that most of the Athenian citizens were very careless in drawing inferences and were prone to give premature and unstudied answers to important questions.

**Socrates did much more than just challenge his audience with disturbing questions.**

But Socrates (c.469-399 BCE) did much more than just challenge his audience with disturbing questions. His speech was rich in significant and profound affirmations. For example, he was heard to say “...*the unexamined life is not worth living...*” and “...*knowledge is virtue.*” But there was one particular kind of knowledge he most frequently and highly recommended. It was the most personal and also the most fundamental of all knowledge: *the knowledge that we have of ourselves*. Socrates knew, as all the great sages have known, that if we fail to understand ourselves, we are not prepared for an accurate perspective of the larger social and political problems that confront us, that demand a solution. Consequently, he often repeated that timely and profound admonition already famous in Greek tradition: ‘Know thyself!’

Socrates’ mother, Phaenarete, which means ‘She who brings virtue to light,’ was a midwife, and this term *midwife* was often used by him to depict his own role as a teacher. This strange figure of speech also reflected his

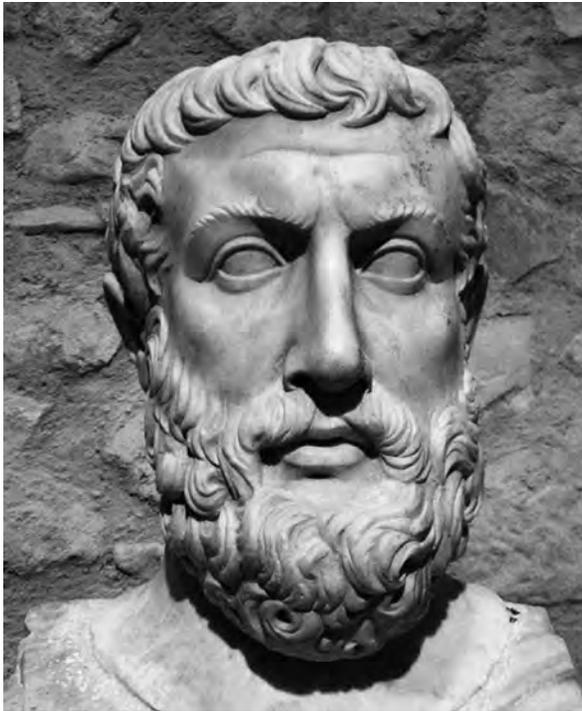


*The remains of the temple of Apollo; above the entrance was inscribed the now well known maxim, 'Know Thyself'.*

theory of knowledge and his philosophy of education, for Socrates believed that knowledge was not something one imparted to someone else, as if one were just transferring money from one person to another. He believed that the function of a teacher was to assist in removing certain handicaps and impediments which hindered the free expression of one’s rational nature. The knowledge itself, he thought, was already there, hidden within the soul and buried beneath the rubbish of bias and conceit, waiting for these barriers to be removed so that it might be released and be given free reign to express the truth. And so, just as a midwife assists the expectant mother in giving birth to new life, Socrates assisted his pupils to give birth to knowledge with which their inner beings was already pregnant.

We are told that Sophroniscus, Socrates’ father, was a sculptor. No doubt reflection upon his father’s art made him even more keenly aware of the real nature of the teaching process. The Greek sculptor did not form the images he carved in stone; he merely removed the material that should not be there. The final form was already there, hidden in its perfection within the block of stone. And the great early 16<sup>th</sup> century Italian sculptor, Michelangelo, insisted that all he did when creating his great marble masterpieces was to chip away portions of stone that did not belong to the statue. For him, the statue was already there, as perfect as the day God had created it. But we may go even further than this and say that not only was that particular form already present in the uncarved stone, but interwoven in and through it were countless millions of other forms of equal beauty and elegance, just waiting to be exposed through the skill and artistry of the master sculptor who could sense their presence.





*Plato immortalised Parmenides (pictured here) in a fictionalised visit to Athens with his younger associate, Zeno, to attend the festival of the Great Panathenaea. His only known work is a didactic poem entitled 'On Nature'. Parmenides is also associated with a cult of Apollo Oulios or Apollo the Healer.*

## The Citizens of Athens

As Socrates walked through the streets of Athens and visited the busy markets, he observed many confused citizens blindly grappling with the problems of their time, while they were handicapped by ignorance, superstition and self-deceit. He tried to improve the situation in the city by utilising a vigorous dialectic based upon his unique theory of knowledge and philosophy of education.

The time in which Socrates lived was one of extreme scepticism. Until that time, philosophical thought had been concerned mainly with the problem of the nature of ultimate reality. The questions that earlier philosophers had been asking had to do with the basic stuff or common substance from which the multiplicity of natural phenomena was derived. Various schools of thought had given conflicting answers to that question. Some were *monists*; others were *pluralists*, while still others represented a position of extreme *rationalism*. This last view was supported by thinkers such as Zeno (c.490-430 BCE), Parmenides (born around 510 BCE) and other members of the Eleatic School.<sup>1</sup> We can see in this general confusion of ideas the prototype of a philosophical conflict which was to reach great intensity centuries

later between the British empiricists and the European rationalists of the 18<sup>th</sup> and 19<sup>th</sup> centuries.

## Scepticism

All of these conflicting opinions among the world's leading thinkers led many to despair of ever finding true answers to such questions, and this produced a reactionary movement in philosophy which was marked by agnosticism and extreme scepticism. This movement was led by the Sophists who carried their scepticism over into the area of ethics. They argued that there were no general principles by which we may be guided in our moral decisions. Each person had his or her own system of morality and belief. Socrates directed much of his teaching against this extreme ethical relativism for he believed there were certain *universal* principles of right and wrong conduct which applied to all people. Our main objective in life he said, was to discover those universal principles through incisive thought and reason, and once discovered, to conform to a pattern of behaviour suggested by those principles.

The impact of Socrates' life and teachings upon his generation was tremendous. Immediately following his execution, his pupils were widely scattered, but not in defeat; for wherever they went, they set up centres of learning and established schools of philosophy in his honour, and the world has been indebted to Socrates ever since. Four of the most famous schools of the classical period were established by disciples of Socrates. They were the Megarian School set up by Euclid (c.435-365 BCE) of Megara (not his more famous namesake, the

**The time in which Socrates lived was one of extreme scepticism.**

later Alexandrian mathematician), the School of Cynical philosophy in Athens set up by Antisthenes (c.445-365 BCE), the Cyrenaic School in Libya established by Aristippus of Cyrene (c.435-356 BCE), and the greatest of all, the Academy, started by Plato (427-347 BCE). This famous Academy became the first university in the Western world and was the forerunner of all the great universities of Western civilisation.

Evidently Socrates has been a very significant factor in the development of philosophical thought and in the cultivation of civilisation. His greatness however did not consist so much in the answers he gave to vital questions as it did in the questions he raised and in the methods he used in finding their solution. Through his challenging interrogations and profound affirmations, he disturbed





*Of all the civilisations that have existed over the millennia, only one has become predominantly accepted, and that is the Western civilisation which sprang from Greece and in particular from Socrates.<sup>2</sup>*

the peace, shattered the intellectual complacency of the time, and quickened the moral sensitivity of the ancient world. No philosopher in all the history of thought has been more effective in challenging humanity to give a strict account of the grounds for the claims they have made. So severe were his polemic thrusts in debate that he referred to himself as a gadfly that aroused men from their intellectual complacency and moral indifference and would not allow them to merely take for granted the time-honoured beliefs of their cherished traditions.

### A Message for the Modern Age

This brief exposition of the life and teaching technique of Athens' leading citizen is of course quite inadequate. But it is hoped that it will at least be suggestive of the important part that Socrates has played in the development of human thought and in the cultivation of civilisation. We speak nowadays rather loosely of the many different civilisations of the world, much as we speak of the many different cultures that exist in 'rainbow nations.' But of all the civilisations that have existed over the millennia, only one has become predominantly accepted, and that is the Western civilisation which sprang from Greece, and in particular from Socrates.

Herein also has been an attempt to get a concise view of this great philosopher within the context of history, and to encourage the reader to investigate the life and times of Socrates in depth. For the rest of the article, let us

turn our attention to the question: *What message, if any, does Socrates have for us today and for the world of tomorrow?* Does Socrates have anything to say that is relevant and important for 2012, right here in the middle of what should be the age of world community? Does his logic and reasoning help us in our efforts to unite the world?

There is a myth or fallacy in the world today that would have us believe that religion and science, or religion and reason, are utterly incompatible. It has been falsely assumed that if one is the least religiously inclined, one must be anti-intellectual. Nothing could be further from the truth, and whereas religion accepts blind faith as a prerequisite for inclusion in the religious belief system it expounds,

many within these faiths are physicists, biologists, archaeologists, mathematicians, etc., yet still adhere to one or other article of faith, blind faith. For they know perfectly well that what they believe in, rises above the scope of the sciences.

Where blind faith goes against the laws of logic, blind faith is wrong and logic is right. But where logic has nothing to say on an article of faith, that faith has every right to be accepted and respected. Those who instigated the prosecution and condemnation of Socrates did so because he was accused of speaking out against the gods. What he actually did was to elevate the standard of intellectual integrity and religious devotion to one of excellence and rigour that would make any scientist proud today. He demonstrated to the world once and for all that rational thought can be both intellectually honest and sincerely devout. And that where rational

**What message, if any, does Socrates have for us today and for the world of tomorrow?**

thought ceases, or no longer has the capacity to explain, devotion to a personal belief system is just as valid as the high chambers of pure logic.

### Universal Principle

In sacred temples throughout the world, we can see the beautiful and impressive blending of high-levels of



intellectual reflection and discourse, meaningful initiatic rituals, and fruitful worship. In this modern age, we may discover that the highest achievements of human intelligence and ingenuity are wholly compatible with the concept of a Supreme Being or Cosmic Mind. This is the lesson that Socrates taught his generation, and has passed down to ours; if not explicitly, then implicitly, through the doctrine of universal principles that are securely grounded in the Cosmic. This lesson he has taught us both by precept and by example.

Anyone who is at all familiar with the historical sequence in the development of human thought is aware that some of the profoundest and most farsighted concepts of the ancient Stoics had their roots in Socratic teaching and influence. The marked poise and calm dignity with which Socrates faced his trial and death; the cool, calculating and intellectual manner in which he discussed the problems of life and death with his students right to the end; and the emotional equilibrium he maintained throughout the entire crisis; all these remarkable demonstrations of faith and moral courage made a tremendous impact upon the early philosophers of the Stoic School. So strong was his influence at this point that it became a common practice to call anyone a Stoic in attitude when his behaviour under pressure was like that of Socrates.

Perhaps the greatest ideological heritage which the ancient Stoics received from Socrates was the concept of the universal community of humankind. This rich heritage was acknowledged by Epictetus (55-135 CE), the greatest

and most famous of all the Stoic philosophers, when he said: *"If what philosophers say of the kinship of God and men be true, what remains for men to do is as Socrates did, never when asked one's country, to answer, 'I am an Athenian or a Corinthian,' but to say 'I am a citizen of the world.'"* If that

**Perhaps the greatest ideological heritage which the ancient Stoics received from Socrates was the concept of the universal community of humankind.**

social philosophy made good sense twenty-four hundred years ago, consider how much the intervening centuries have added to its significance and to the urgency of the implementation of that concept within the context of our contemporary world.

The importance of belonging to humankind takes precedence in importance over all the marks of distinction that may separate one person from another. The thing that matters most is not that we have any particular cultural or national identity, or that we abide by any particular religious or philosophical conviction, but that we share with all humanity the highest values of the human state. And the most important thing about us as human beings is that we have within us the very essence of divinity, that spark of the Divine that we share with all living things.

The philosophy of a 'universal community' of life on earth undoubtedly started many centuries before the time of Socrates. But no one gave it such lasting importance before he did. Let us end off then with words by Henry B Robins whose poem is as ancient as it is modern:

*Of one blood hath God created  
every kindred, tribe and tongue;  
His is every fane and altar,  
though man's empire be far-flung;  
Even though some flout the others,  
underneath are they blood brothers;  
And shall learn some crucial day  
how to walk a common way.*

### Endnotes

1. A Greek school of philosophy which came into existence towards the end of the 6<sup>th</sup> century BCE. It took its name from Elea, a Greek city of lower Italy, the home of its chief exponents, Parmenides and Zeno. Its theories paved the way to the modern conception of metaphysics.
2. Map adapted from: [http://cdn.obsidianportal.com/map\\_images/167519/mapGreece\\_bigNames.jpg](http://cdn.obsidianportal.com/map_images/167519/mapGreece_bigNames.jpg). Portrait of Socrates from: [http://epicrabbattlesofhistory.wikia.com/wiki/File:Socrates\\_Portrait\\_400.jpg](http://epicrabbattlesofhistory.wikia.com/wiki/File:Socrates_Portrait_400.jpg)



*The importance of belonging to humankind takes precedence in importance over all the marks of distinction that may separate one people from another.*



# The Princess and the Rosicrucian

by Bill Anderson, FRC



*This article is a fictionalised account of a meeting between two friends in 17<sup>th</sup> century Germany. In it Johann Valentin Andreae relates his own life story. How much of it is true is unknowable.*

HERE WAS a real-life friendship between Johann Valentin Andreae, the presumptive author of the *Rosicrucian Manifestos* and Princess Antonia, Duchess of Württemberg, the sister of Andreae's patron, Duke Eberhard III. We know they will have known each other through his work at the ducal court, and that they also corresponded with each other. These were times of great insecurity

during the Thirty Years War, a pan-European war which devastated large swathes of the continent. Many, many people died during this holocaust, but from the ashes there arose a deep desire to search for the meaning of life, and this gave added impetus to genesis of the scientific age. This article is an attempt to introduce one of the prime movers in the genesis of Rosicrucianism and relate his own story.





*At the instigation of Princess Antonia of Württemberg the Kabbalistic Lehrtafel (Kabbalistic instruction) at Bad Teinach was created. The painting is in the form of a triptych. The two outside panels depict the procession of the soul as the mystical bride of Christ. These open to reveal in two flanking panels a daytime scene of the finding of Moses in the Nile, and a night-time scene of the flight of the Holy Family to Egypt; and in the centre an immensely detailed systema totius mundi; a depiction of a philosophical system of the whole world. Princess Antonia was closely involved in the composition, which is extensively symbolic, and considered it a personal testament to her deep involvement in Christian Kabala. The central figure depicted between the red and white rose arch at the bottom is Princess Antonia herself standing at the threshold of the garden of paradise, which displays a dense web of Kabbalistic symbolism.<sup>1</sup>*

## The Princess

Princess Antonia of Württemberg (24 March 1613 – 1 October 1679) was a literary figure, patroness and Christian Kabbalist. She and Johann Valentin Andreae corresponded regularly. The following partly fictional story is set in the garden of the palace at Bad Teinach, the summer residence of the ducal family.

Born in Stuttgart, in the present-day south-western German state of Baden-Württemberg in 1613, just prior to the appearance of the Rosicrucian Manifestos, Princess Antonia was the third of nine children from the marriage of Duke Johann Friedrich of Württemberg and Barbara Sophia of Brandenburg, the daughter of the Elector of Brandenburg. At this time, the German Protestant

nobility tended to inter-marry with other Protestant families. Highly educated and generous, she was the sister of Duke Eberhard III of Württemberg, who played an important role in the Thirty Years War.

During the course of the war many churches in Württemberg were looted and stripped of their ornaments, especially following the Battle of Nördlingen in 1634. Antonia made it her mission to establish foundations to

**Her charity, piety, gift for languages and all-encompassing scholarship were widely praised.**

repair and restore the churches. Her charity, piety, gift for languages and all-encompassing scholarship were widely praised, and she became celebrated as 'Princess





Top portion of the closed triptych depicting the bridal procession of the Shulamite, the female protagonist in the 'Song of Songs' of the Hebrew bible. The soul, identified with the 'Bride' in the Song of Songs, climbs to Enlightenment and union with Christ, accompanied by allegorical figures led by Faith, Hope and Charity. The first three figures are portraits of Antonia (being crowned), and her two sisters Anna Johanna and Sybilla.<sup>2</sup>

Antonia the learned,' and 'the Minerva of Württemberg.' Wherever possible she dedicated herself to the arts and sciences, together with her two sisters Princesses Anna Johanna and Sibylle.

She became a close associate of the Lutheran theologian, mystic and Rosicrucian, Johann Valentin Andreae (17 August 1586 - 27 June 1654), and was later on friendly terms with the founder of the Pietist movement, Philipp Jakob Spener. This was the religious movement from which the first Rosicrucians emigrated to Pennsylvania in the New World at the end of the 17<sup>th</sup> Century. In addition to painting, her interests were above all in the realm of philosophy and languages, with a special preference for Hebrew and the study of the Jewish Kabala. Her specifically Christian expression of this tradition found its culmination in the unique large Kabalistic triptych painting designed and commissioned by Princess Antonia and her academic teachers in 1652, and installed in 1673 in the small town church of The Holy Trinity at Bad Teinach-Zavelstein in the Black Forest, where her heart was buried.

### A Meeting

*"My dear Andreae, please come and sit with me. I wish to ask your advice about a matter. I have it in mind to commission a painting based on the teachings of the Kabala, and naturally, I thought of you, one of my brother's dearest Councillors first. I know you have been a Councillor to the*

*Duke for some time, but I have heard stories that you may have been the author of the famous Rosicrucian Manifestos, which caused quite a stir in Europe around the time I was born. If that is true, then it is you I wish to speak with.*

*"I have a need deep within my heart to learn. My sisters and I have been well taught but I feel there is still something greater and more mysterious that I can discover. I speak various tongues, but while this allows me an insight into the workings of the Divine from different perspectives, I feel the need to learn more. I want to know about our own seekers of holiness, but especially about the Rosicrucians."*

### A Story

"Your Highness, I'm afraid that my life will register little in the annals of time. I was born in Herrenberg, at the foot of the Schlossberg, some 8 leagues (32 kilometres) south-west of Stuttgart and 5 leagues (20 kilometres) west of Tübingen. It was a stronghold of Protestantism and Pietism. My father was Johannes Andreae (1554–1601), the Superintendent [a religious title] of Herrenberg and later the Abbot of Königsbronn. My widowed mother Maria settled in Tübingen with my six brothers and sisters and there became court apothecary under your late father between 1607 and 1617. As a child, I was told that I was

**In 1619 that I wrote my beloved Christianopolis, the description of an idealised Christian state,**

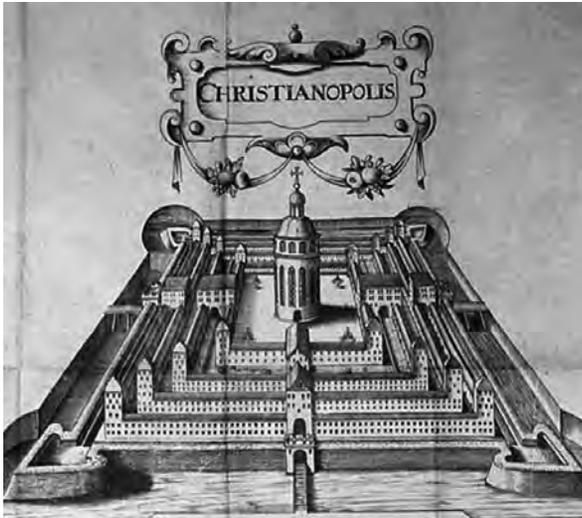
gentle but irritable, yet had a vibrant spirit. I found an early interest in mathematics, mechanics, painting

and music, along with foreign languages.

"Between 1602 and 1603, I wrote two comedies, *Esther* and *Hyazinthus* after English models. As my grandfather had been Chancellor of Tübingen University, I studied theology and natural sciences there between 1604 and 1606, where I made many friends even among the old supporters and pupils of my grandfather. I obtained my Bachelor's Degree and in 1605 my Master's. After that, I taught young members of the nobility as I travelled through Switzerland, France, Austria and Italy. It was in 1611, in Geneva that I got to know John Calvin, the famous preacher of the reformed church. Calvin's strict adherence to a life of hard work and worship of the Lord fascinated and inspired me. After studying for a semester at Padua in Italy, I returned to Tübingen.

"In 1612 I resumed my theological studies in





A representation of Johann Valentin Andreae's utopian state, Christianopolis.

Tübingen, where I became friends with the jurist and theologian Tobias Hess (1568-1614), as well as the jurist and advocate Professor Christoph Besold (1577-1638.) After my final examination in 1614, I became Deacon in the small town of Vaihingen an der Enz. It was in August of that year that I married Agnes Elisabeth Grüninger and we had nine children together. The six years leading up to my translation to Calw, were years of contemplation and of fleeing from the distractions of the mundane world, into the depths of my mind and my studies. This period saw some of my wisest and best writings. They may have been small in number, but they were full of spirit and life and art. It was in 1619 that I wrote my beloved *Christianopolis* the description of an idealised Christian state, along the lines of Thomas More's *Utopia* [1516]. In 1620 I became the Lutheran minister in Calw, some eight leagues (32 kilometres) west of Stuttgart and just a few leagues from this palace.

"At that time it had some 3,500 inhabitants, half as much as Stuttgart. With its flourishing wool production, it was one of the most important commercial towns in Württemberg. Here I reformed the school and social institutions, and established charitable institutions. With this in mind, I initiated the *Christliche Gottliebende Gesellschaft* ('Christian God-loving Society'). I obtained funds and brought effective help for the reconstruction of Calw, which had been burnt to the ground following the Battle of Nördlingen (1634) by the imperial troops, and then visited by the plague. I lost my house, my library and my paintings, including some by Dürer and Holbein. In 1638, Calw was laid waste once again, and I fled with the rest of the population into the Black Forest. We escaped with only the clothes we were in and lack of food made

us always hungry. We had to live in caves or in the forest, and it was only when I returned to Calw, that I discovered that my youngest son, whom I had left for safety with a neighbouring clergyman, had died during our exile. Of the 4,000 souls who fled, barely 1,500 returned, half of them carried away by the plague.

"In 1639, I became your brother's Chaplain and Councillor (*Konsistorialrat*) in Stuttgart, and as you know, I fulfilled this role until 1650. In those ten or so years in Stuttgart I produced over 1,000 sermons. I fought against simony and sacrilege, against avarice and gluttony and enjoyed the company of many foreign friends and noble protectors. I am especially happy that I was able to call myself a friend of your two sisters and yourself, the 'Three Graces' as I prefer to think of you. During this time I was arguing for church reform. I advocated for the conservation and promotion of the Tübingen cathedral, and in 1641 I was awarded a doctorate in Theology from Tübingen University. In 1645, thanks to my persistence, Württemberg became the first country in Europe to



First edition, in German of the *Fama Fraternitatis* (1614), the first of the Rosicrucian Manifestos.



insist on the duty for children to go to school. In 1646, through the kind offices of my admirers Duke August of Braunschweig-Wolfenbüttel and Prince Ludwig I of Anhalt-Köthen, I was asked to become a member of the *Fruchtbringende Gesellschaft* (Fruitbearing Society.) As you may know this is a German literary society founded in 1617 in Weimar by German scholars and nobility to emulate the idea of the *Accademia della Crusca* in Florence. Its main purpose is to standardise German as a vernacular language instead of Latin, and see to its propagation as both a scholarly and literary language. However, it also became an alliance of the Protestant German nobility against the imperial and Catholic forces. It was the Prince himself who gave me the nickname *der Mürbe* [‘the soft,’ as in fruit] and the motto: ‘*Bleibet doch Frisch!*’ or ‘Stay Fresh!’ My emblem was the moss [rose]. Landgrave Moritz of Hessen-Kassel and Prince Christian of Anhalt were also members. In 1650, I assumed direction of the monastery school of Bebenhausen.”

## The Rosicrucian Legend

“*Andreae, I have heard that you were the instigator of the Rosicrucian idea that took Europe by storm. The Manifestos announced the existence of a two hundred year old secret Order founded by the mysterious figure of Christian Rosenkreutz. Both Manifestos were filled with references to the Kabala, Hermeticism and Alchemy as well as Christianity.*”

“Your Highness, some people have said that the story of the Rosicrucians is but a myth; that they never really existed. They have also said that the name and symbols of Christian Rosenkreutz were based on my family’s coat of arms, and that the figure of Father Rosenkreutz was based on Martin Luther, Paracelsus and the philosophers of ancient Greece. They argued that the whole story was concocted to portray a society where science, Christianity and ethics prevailed, or even as a metaphor for another mystical society. But, like much else in life, you need to look beyond the visible. The contemporary Brotherhood’s

**The Brotherhood’s antecedents are indeed shrouded in the mists of time. Few things are known of them.**

antecedents are indeed shrouded in the mists of time. Few things are known of them, but I will tell you what I know.

“The *Fama Fraternitatis Rosae Crucis* was the first Rosicrucian manifesto published, and the initial print was produced in 1614 in Kassel, at the court of the friend of the Rosicrucians, the Landgrave Moritz of Hessen-Kassel. It detailed the founding of the Brotherhood and the history



*Duke August of Braunschweig-Wolfenbüttel (1579-1666) whose particular interests made him a wealthy backer of Johann Valentin Andreae. Augustus founded the Bibliotheca Augusta, a large library, in Wolfenbüttel and, under the pseudonym Gustavus Selenus, he wrote a book on chess in 1616 and one on cryptography in 1624, grounded in the earlier work of the polymath, Trithemius (1462-1516).*

of Rosenkreutz himself. In the Manifesto, he is described as a man of great learning, esoteric understanding and healing power who travelled in the Middle East in search of knowledge. He visited the Arab city of Damcar where he encountered Muslim sages and mystics. There he learned a great deal of esoteric wisdom and knowledge before returning to Europe where, having been rejected by the academic and religious authorities of the day he founded the secret Brotherhood of the Rose Cross. This Brotherhood consisted of a group of learned men dedicated to the wellbeing of mankind, who travelled the world healing and teaching and meeting annually in a specially appointed place.

“The following year, in Kassel, the second Rosicrucian Manifesto, the *Confessio Fraternitatis* appeared. It declared the existence of a secret brotherhood of alchemists and sages who were interpreted by contemporary society as preparing to transform the political and intellectual landscape of



## Epilogue

Europe. It continued the themes of the previous Manifesto, describing in more detail the vision of the Rose Cross of a general Reformation of Europe and the creation of the invisible community of the Spirit where the Rose Cross could flourish unseen. The two manifestos invited the curious and the worthy to contact the Rosicrucian Brotherhood but warned them to stay away if their motivation was merely riches and personal advancement.

“The third Manifesto was the *Chymical Wedding of Christian Rosenkreutz*. It was published in the Imperial Free City of Strasbourg in 1616. It was an allegorical story, and told how Christian Rosenkreuz was invited to go to a wonderful castle full of miracles, in order to assist at the Chymical Wedding of the king and the queen. The story took place over 150 years earlier, and the events of this story are the most mystical of the trio of Manifestos. They span seven days and are divided into seven chapters, each chapter being a different day. This Manifesto has been a particular source of inspiration for poets and alchemists through the force of its initiation rituals with processions of tests, purifications, a symbolical death, resurrection and ascension, and also its rich symbolism found since the beginning with the invitation to Rosenkreutz to assist at this Royal Wedding.”

*“My dear Andreae, I noticed that you did not ascribe authorship to the Manifestos, perhaps it is because the content is of greater importance than the author? However, I found something interesting and coincidental about the three Manifestos. In each of the years they were published, it coincided with a meeting or ‘Diet of the Union of Protestant Princes in Stuttgart. Isn’t that strange?”*

“My dear Princess, I do not believe in coincidences. There has been a stream of perennial wisdom ever since the beginning of time itself. It moved from country to country, now opening, later closing its doors, ever moving and spreading the light. It would change its name the better to fit in with the mores of the country into which it ventured. The wisdom schools only stayed for a few generations before it was time to move on, before they became too institutionalised. When the Manifestos appeared, they signalled that it was time for the ideas to grow, and the printed word enabled the teachings to spread more widely. The Brotherhood merely took advantage of it. There was still a need for discretion due to the delicate political situation in the Holy Roman Empire. Rome was not impressed.”

*“My dear friend and council, it is getting colder now, and your health is not robust. I think we should retire to the shelter of the palace and continue our discussion there. I have a project for a Kabbalistic painting I would like your opinion on.”*

Andreae had some very wealthy backers, among whom was Duke August of Braunschweig-Wolfenbüttel (1579-1666), who assumed the expenses of his doctorate in theology in 1641. But he also had many detractors and enemies in his attempts to reform the Lutheran church. He was to complain about increasingly bitter opposition, not from Duke Eberhard, but from other members of the court. It got so bad that in 1646 he asked the Duke for his permission to resign. Duke Eberhard was sympathetic to his wishes but wanted to retain his services; so he awarded him some relief from his duties when his health demanded it. It was only in 1650 that he was released from his duties in Stuttgart and was appointed Abbot of Bebenhausen.

In the summer of 1653 Duke August wanted to send for Andreae, whom he had never actually met, and bring him to Wolfenbüttel. He even sent Andreae a carriage with two riders, six horses and three servants. But Andreae was too ill to travel on such a long journey. Also in 1654 he was relieved that he was transferred from Bebenhausen to the Prelature of Adelberg, and because the monastery had burnt down he was able to return again to stay in Stuttgart in the house previously given to him by Duke August and which Andreae had named *Selenianum*. Here he recuperated, following what he considered had been his purgatory in Bebenhausen. On the day of his

**When the Manifestos appeared, they signalled that it was time for the ideas to grow.**

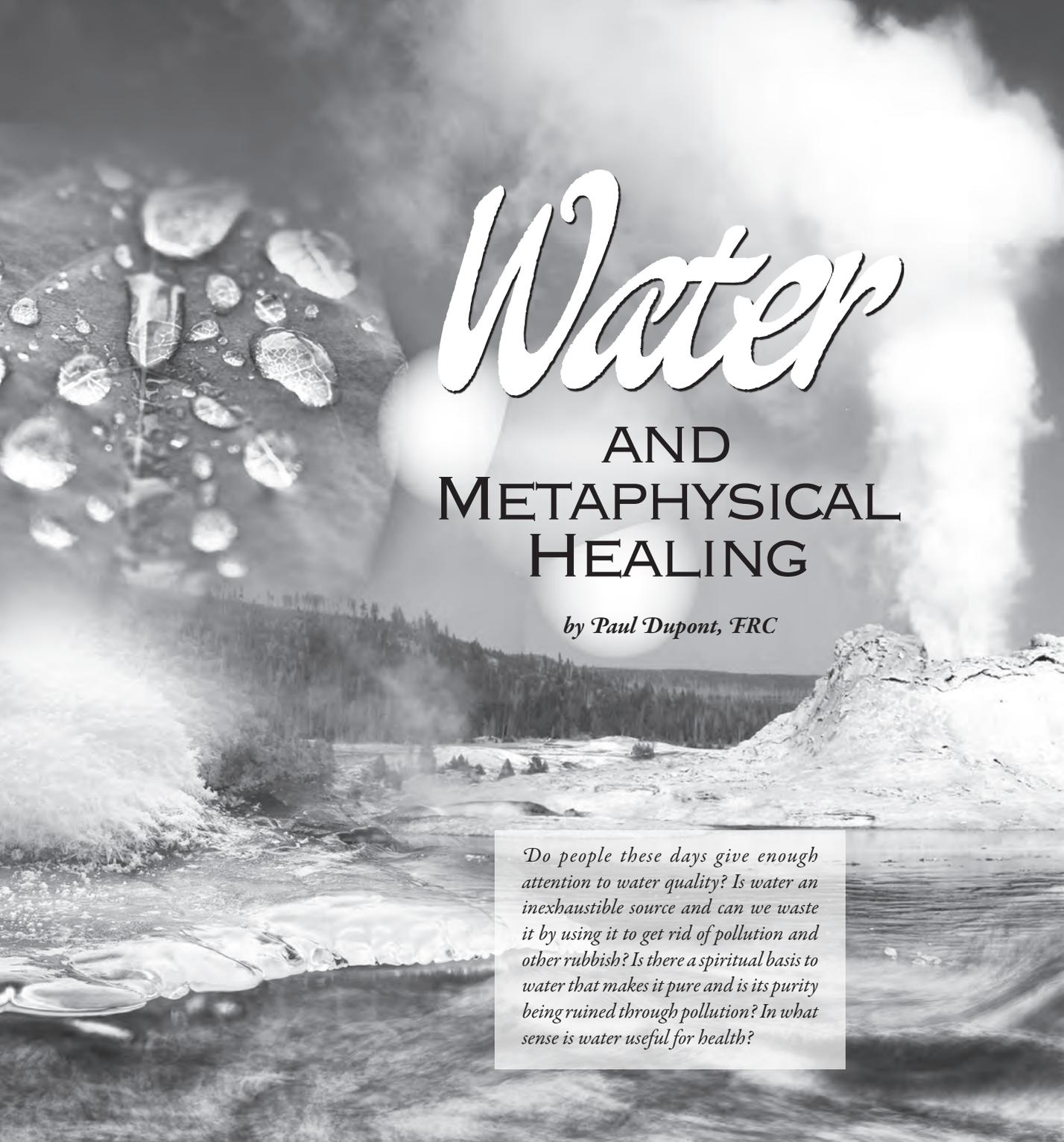
death, 27 June 1654, he dictated a final letter to Duke August, but he was only able to sign with a trembling hand the first two letters of his name before he passed away, aged 68 years.

The three Rosicrucian Manifestos have been ascribed to Andreae, but there is no empirical proof of this. We know today that they paved the way for a general reformation in Europe, but in ways that Andreae could never have foreseen. Today, the Rosicrucian Order continues the traditions of the Perennial Wisdom, carrying them forth into the 21<sup>st</sup> century.

## Endnotes

1. Information retrieved from: <http://en.wikipedia.org/wiki/Antonia> and <http://pamela2051.tripod.com>
2. Ibid.





# Water

## AND METAPHYSICAL HEALING

by *Paul Dupont, FRC*

*Do people these days give enough attention to water quality? Is water an inexhaustible source and can we waste it by using it to get rid of pollution and other rubbish? Is there a spiritual basis to water that makes it pure and is its purity being ruined through pollution? In what sense is water useful for health?*

**T**HE ANCIENTS regarded water as a deity. Water was for a long time seen as a means of healing illnesses, either as a symbol of purity or as the foundation of the healing properties of plants. In ancient Egyptian times, water played a role in what is commonly called ceremonial magic. From the Rosicrucian point of view, there exists in water what we call a 'cosmic principle.' To explain this,

we shall go back to the science the ancient Greeks gained from the Egyptian Mystery Schools.

### Water and the Four Principles

For Thales of Miletus (c.624-546 BCE), water was the basis of all. It was seen, in the beginning, as the origin of all of creation: pure, simple and unmixed. Empedocles



(c.495-435 BCE) refined this concept by describing water together with fire, earth and air as the four roots of creation.

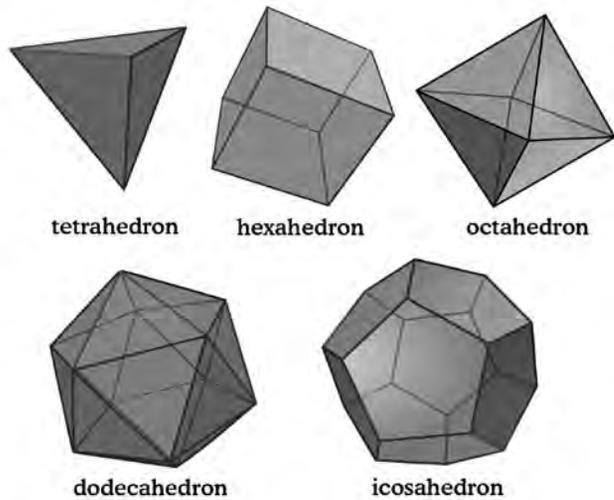
For Plato (429-347 BCE), earth, water, air and fire were also the four principles that transform themselves into each other according to what he called 'hidden laws.' He similarly stated that "what fire is to light, air is to water and what air is to water, water is to earth." In the *Timaeus*, he states that each of these principles brings forth a structure to the elements, bringing about the crystal formation of substances; we have to understand atoms and electrons as the basis of the elements. Plato believed that the four principles were associated with certain natural solids together with a fifth one for the universe:

- Earth = hexahedron 6 sided cubic
- Air = octahedron 8 sided
- Water = icosahedron 20 sided
- Fire = tetrahedron 4 sided
- Universe = dodecahedron 10 sided

We could interpret this by saying the spirit matter is transformed through its number of electrons arranged according to a design that is indicated by the principle which is its origin.

There is a difference between the term *elements* and *principles*: the elements are the smallest part providing structure to matter, while the principle of cosmic power is the order that directs the elements. The four principles represent the outward flowing of cosmic light. We could say that a luminous cosmic essence is the cause of each principle, that this light is in a sense an original principle and that we have to act on the basis of this principle. This luminous principle, this essence, is found in water in so far as water is part of the cosmic essence.

In hermetic science to which the alchemists referred, we also find the idea of the 'four elements.' They placed these on the four corners of the Hermetic Square: did



So for Rosicrucians the principle of water is more important than earthly water. As a principle, water is a sacred essence, giving material water its spiritual virtue, as a sort of outpouring of the will of which the God of our hearts is a part. As such, water has cosmic consciousness, which is also true for the other principles of air, fire and earth. In regard to metaphysical healing, water in the natural sense is as important as the principle of water.

Together with the principles we have just discussed, there are the manifested states which past Rosicrucians called *divinities* or *deities*, in view of the fact that they represent *states* of the divine word. These divinities are: the *solid*, the *liquid* and the 'airy' or *gaseous* state (the word 'gas' only appears for the first time in the 17<sup>th</sup> century and is derived from the ancient Greek word 'chaos' meaning disorder). The divine state embodied cosmic light which withdrew to the earth, water, air and fire principles, and these were brought into manifestation to create life. They were able to manifest and maintain themselves. In fact, these divinities are no more than the three phases of the same state of movement that emerged from time and space and are only the basis of life.

Water, for example, can manifest equally in the solid as in the liquid or gaseous state. In nature, water can be found in the solid state as ice, in a liquid state as the oceans and rivers or in the gaseous state as clouds and water vapour. As far as the principles are concerned, it depends finally on what serves as the medium because for example, fire could hardly provide earth with life when earth contains water, while air enables fire to attract water. They bring each other to life, and we can say that air feeds fire while water nourishes earth. These all depend on laws both material and cosmic, and provide for therapeutic applications.

What interests us in this discussion is the use and

**For Rosicrucians the principle of water is more important than earthly water.**

they confuse these unconsciously with the term *principle* or did they prefer to speak of the arrangements of the four elements under the influence of the one single principle that although formed from two polarities they called their gold? The alchemists in particular, if we refer to the *Secret Symbols of the Rosicrucians of the 16<sup>th</sup> and 17<sup>th</sup> Centuries* (1785), said that their gold was not material but rather an original principle of earth and water.



application of these principles in healing. The most important thing surely is that we seek *harmony* using the cosmic water principle and that we use our heart to sense the manner in which water serves as the bearer of cosmic intelligence. We shall look at this at the end of our discussion but firstly let us look how water serves us on the *physical* level, how magnetised water heals us on the *psychic* level, and how attunement with the invisible spiritual water *purifies* and *vivifies* us and therefore heals on all levels.

### Three Functions of Water

Firstly it should be understood that water accounts for 75% of the body's weight, namely for 40 to 50 litres. It is spread throughout the body, in every one of our cells and between cells; it circulates in the blood and the lymph glands, and in and around our organs. In fact, water safeguards the body in three main ways: the dissolution of nutrients and air elements, the purifying of waste and acids, the movement that allows for life and the renewal of tissue. Our body has constant need for repair and renewal which water makes possible.

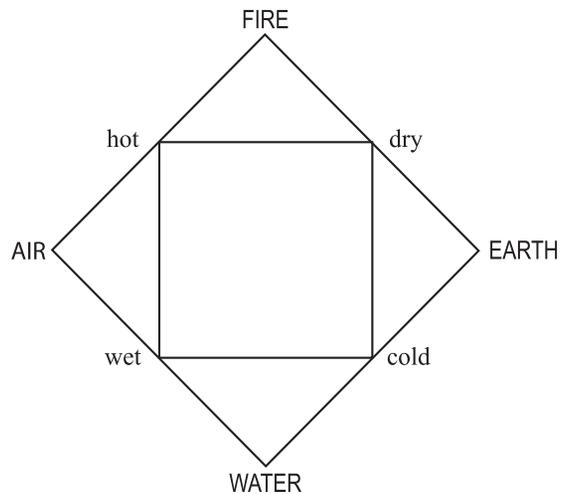
Of its three functions, first and foremost, it is a purifying and cleansing agent. It dilutes acids, loosens waste and the used mineral salts that have given the body all their magnetic strength and are no longer useful. Water has the capacity to loosen the molecules that have to be secreted and transported away. It helps these substances in the liver to change with the help of sulphur so that they can be removed. It ensures that the acids can be secreted via the urine from the kidneys and collects the trace elements (vitamins and minerals) depleted in magnetism; these reduce the energy value of the water so that it has to be removed from the body.

A second function of water is its ability to make

**Firstly it should be understood that water accounts for 75% of the body's weight.**

things soluble. In this instance, it means water helps to break down nutrients in the body to facilitate their delivery to every cell. In fact, water enables the earth's salts to penetrate the roots of plants where its hydrogen molecules form organic molecules our body can absorb. Water manufactures these molecules in our body that are able to renew tissue, make them fluid and soluble for transportation.

The third function of water is to allow the 'spark of life' to manifest at the physical level because the incorporation of the spark of life in water brings about a



*In hermetic science to which the alchemists referred, we also find the idea of the 'four elements.' They placed these on the four corners of the Hermetic Square in an associative arrangement.*

fluid movement that has a continuous development in the cells; this makes growth and fertility possible. Besides the assimilation we have discussed, these are the three most important phases of cellular life.

### Bonded and Free Water

Water is known to exhibit many physical properties: in terms of the functions we have just discussed, we know water *in the body* comes in two forms. It is either *bonded* to mineral salts, in particular to sodium chloride which maintains its magnetic charge, or it exists in a *free* state, not bonded by salts; in this case we can refer to it as pure.

The water bonded by salts with its magnetic charge we call the *negative* polarity of life. It strengthens the cohesion between our cells, restores our spirit and is concentrated in the cells' membrane. In this water the mineral salts, the electric and magnetic nerve energy and the cellular energy, making life possible, all develop. The particularity of bonded water is that it is a better conductor allowing for the transmission of nerve influx of the central nervous system.

Pure water (not bonded to salts) has another origin; it is free water. *This water arises during cellular breathing.* When the cells receive the oxygen from the blood, they become the carriers of the *positive* quality of the life force. The oxygen along with the hydrogen of the nutrients is brought to the mitochondria (granular cells ranging from 0.5 to 1 micrometer in diameter) which are the organs of the breath laden cells (see diagram). The nutrients consist of carbon and hydrogen molecules that carry the negative polarity of the life force. Life is made possible by



the joining of the hydrogen and oxygen in that the two polarities of the life force are brought together. We could call this the spark of life. It involves the formation of new molecules of pure water.

We can consider this *pure intracellular water* to be the assembly point of the cosmic consciousness expressed as the life force. This water takes in the purity of the cosmic intelligence within itself and maintains it. The principle we discussed earlier is resolved here.

The arrangement of the molecules or more so the elements become manifest and the hidden water principle is thus transmitted; pure water is therefore not only useful in itself but useful for what it contains. When this feature of consciousness in the cell nucleus is expended, the water is no longer useful and is excreted.

In summary, this water's energy brings its properties to the body: there it recreates, revitalises, harmonises and restores our tissue, adding strength and capacity by passing this on to psychic strength. It supports the movement of life and contributes to a renewal of tissue.

## Water and the Four Elements

Water plays a fundamental role in connection with what we call the four elements, even though this term was originally reserved for electrons. *The four elements are the natural counterparts of the four principles.*

Let us consider first water that is found in the body and associated with earth air and fire. Without the presence of water, these three other principles could not unite to bring about life: the physical body consists proportionately more of water than the three other elements but water nevertheless works in conjunction with each of them. This ensures that we are actually made in the correct proportion of water, earth, fire and air. The four principles act within us in equal proportion through the four natural arrangements of the elements from the mind onwards, and from their harmony, our health hangs in the balance.

### Water and Earth

Because earth enters the physical body for its renewal and must be absorbed, the process of digestion is a necessity. This would not be possible if there was not enough water in the intestines: around ten litres of water is in continuous circulation within the intestinal tract. The stomach alone secretes approximately three litres per day. The liver, through the secretion of the gallbladder and the pancreas, together representing about three litres

## The Three Functions of Water

**Purifying and cleansing agent...**

**The ability to make things soluble...**

**Allows the 'spark of life' to manifest...**

of water, does the same. This water is needed for the enzymes, complex proteins that are produced by cells, and which are the keys of digestion. These are hydrolytic enzymes which along with the presence of water are able to perform their function of breaking down earthy substances.

### Water and Air

Just as water is required to serve as the medium for the negative polarity of the life force, so is there a need for the absorption of the positive polarity found in the air. In order for this to be delivered to the red blood cells, the air must enter the lungs without damaging the lung cells. This can take place thanks to the water found in the surfactant, a liquid substance composed of lipoprotein secreted by the alveolar cells of the lung. This liquid substance reduces the surface tension of fluids that coat the lung.

**The body consists more of water than the three other elements, but water nevertheless works in conjunction with each of them.**

### Water and Fire

Fire is released in the body thanks to water that tempers and circulates it. Water enables the inner self to regulate the temperature of this fire through the hypothalamic centre and the pituitary.

A person who performs intense exercise in the heat loses water, hydrates and can be seriously overcome by the effects of heat. Lack of water causes overheating and this can lead to a coma. Whenever the body's internal temperature rises too much, whether through internal causes like infections or for reasons of external causes just mentioned, a heat exchange is made possible with the surrounding air through the sympathetic system, dilating the blood vessels in the skin. But not all laws that play part in this process are known.



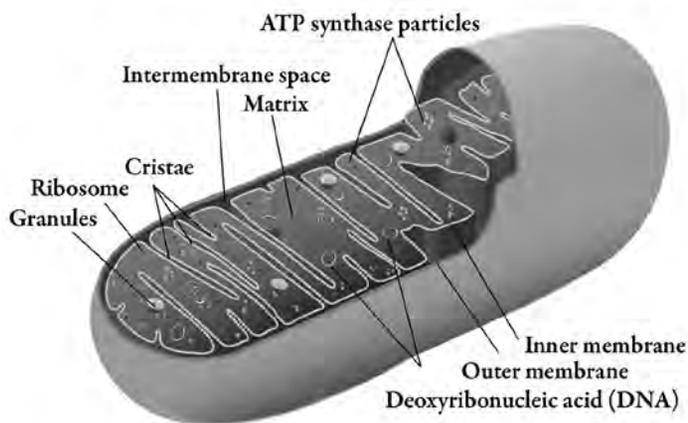


Diagramme of a minute mitochondrion: these are found within cells. Many cells have only a single mitochondrion, whereas others can contain several thousand mitochondria.

The cause of the inner fire, of the body's heat, is twofold:

- Firstly, it comes from the calorific energy of cellular respiration which in turn comes from the fire found in the air of the lungs; we can talk about the fire of the positive polarity having arisen from the air and the sun.
- Secondly, it consists of what we call the extra-heat or fermentation derived from the digestive process that takes place within the intestines generating heat and which can be attributed to the nutrients being subjected

We can imagine that these two internal fires come together and circulate in the meridians as acupuncture theory teaches. It is therefore not a question of the life force but of the spirit energy.

### Water the Healer

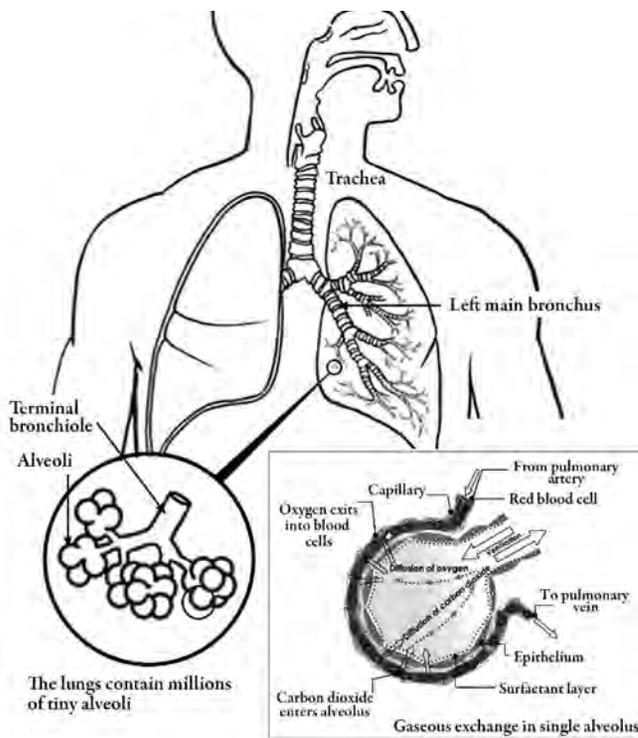
From all this emerges healing applications: the ancients had already observed the benefits of water early on. The application of *thermal baths* or use of *hot springs* is a well known and an ancient therapy. The Romans applied it widely and used Celtic water springs. When the water issuing from these is warm, we talk of hot water springs, and if cool and containing minerals, we talk of mineral water. And so water is either the bearer of *fire* properties, that is, its warmth, or the property of *earth* since minerals are absorbed within it, but also the property of air in springs having water that is carbonated.

Every kind of mineral water has a specific affinity with a body function that it strengthens physically. Thus calcium and sulphate containing

mineral water provides for the *kidneys* with these minerals and stimulates them; it is diuretic water, stimulating urination. Water with magnesium sulphate content is an excellent blood-cleansing agent through its work on the intestines and discharge of bile. Sulphurous water stimulates the *liver* and enhances its detoxification.

Water containing sodium bicarbonate aids *digestion* in the small intestine, makes the blood alkaline and combats excess acid; it stimulates the excretion of uric acid. Eventually, it can overload the kidneys and as a result of the urine being too alkaline, manages any infections of the urinary tract. Water containing sodium chloride stimulates the *blood*, as seawater does when we swallow a mouthful. This water is of benefit to the adrenal glands but in the long run this may tax the heart too much.

Thermal water from a hot spring, has an effect on the capillaries and in a roundabout way has the following main effects on our body: as a result, it is a medium effecting our organs: water warmer than our normal body temperature dilates the blood vessels producing blood flow; cold water in contrast constricts the blood vessels.



Just as water is required to serve as the medium for the negative polarity of the life force, so is there a need for the absorption of the positive polarity found in the air. In order for this to be delivered to the red blood cells, the air must enter the lungs and become absorbed into the blood for delivery to the body.



This principle can be used as a sensible adjunct to Rosicrucian healing methods. For example, when it is a matter of stimulating an organ, then the skin near it can be given a continuous stream of warm water, thereby causing a localised flowing of the blood. Care should be taken, of course, not to burn the skin and not to take this action in the case of an infection. It is a method used in health spas because on the one hand, the water is warm, and on the other hand, it contains salts and specific magnetic charged trace elements as well as a weak amount of natural radioactivity which seems to deliver therapeutic

**Every kind of mineral water has a specific affinity with a body function that it strengthens physically.**

properties. It improves all liver functions and increases the kidney's urinary excretion.

We can also report a reversal in the capillaries as another application of water related to its fire content; everyone can find proof of this in the case of a headache by taking a hot footbath. When the headache is localised, it is related to a dilation of the blood vessels in the head, often together with a blood flow in organs such as the liver or the intestines. If, in the beginning, immediate attention is given to a headache, then it can be eliminated by taking a footbath. In addition, a paste of clay or clay water wrapped around an arthritic joint can be used to ease the pain because the water can exchange the mineral salts with our body according to its need.

Warm water can also stop a high fever. This may seem contradictory because when the temperature rises, we are likely to be inclined to use ice or to give the patient a cold bath. Those suffering from the flu who have tried a warm bath of forty degrees or more have noticed it to have an immediate and lasting lowering of body temperature, more so than any cold bath could have provided. A cold bath could even result in a sharp increase in fever temperature as a reaction against the cold. In fact, we are dealing with a reaction of the neuro-vegetative system: when our body is exposed to a high temperature, the body's temperature decreases quickly. This rise in temperature is desirable and should not be lowered too quickly to prevent an increase in the number of viruses. A very warm bath is therefore preferable to a cold bath. If it is warm around the body, the hypothalamus will lower the interior temperature in equal measure. The result is a lowering of an average of one to two degrees ensuring that the fever is stabilised. The patient should definitely stay in bed and rest, however.

Conversely, cold water causes the blood vessels to constrict thus leading the blood to become concentrated in the organs. The organs are thus stimulated and the

interior temperature increases. For this reason, a cold shower is invigorating and gives renewed energy. It increases the energy of the body tissue. At one time, for example, people recommended a cold bath to strengthen the organs of the abdomen, rectum and genitals; they were recommended to take cold showers to strengthen weakened muscles, tendons and tissue.

We should, however, take into account the fact that these practices bring about strong reactions of the heart and the cardiovascular system and those who have problems in this area should not follow the practice.

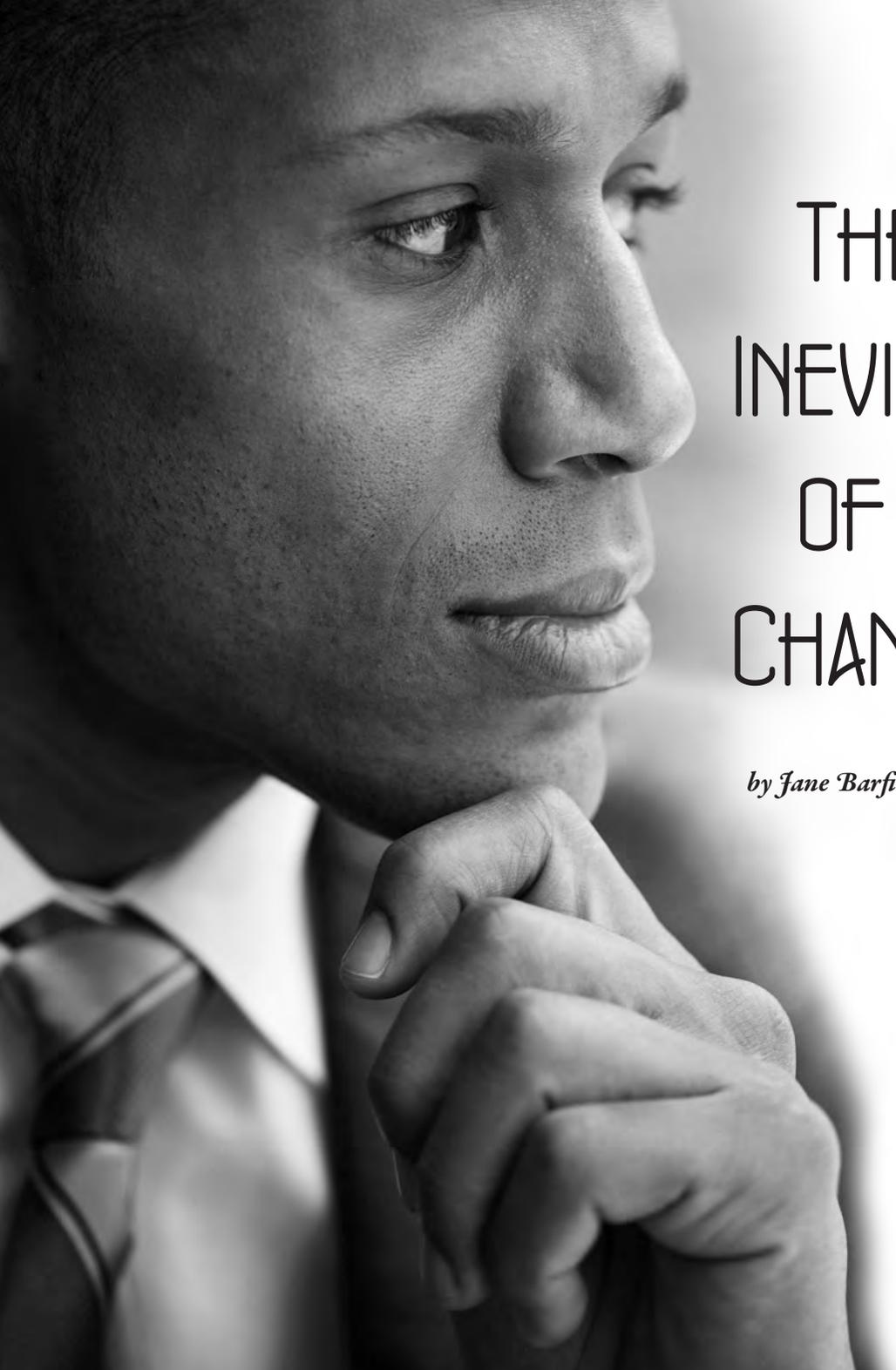
Because the sympathetic reactions can trigger contractions, these methods can bring about heart problems.

Another practice widely used in the early days but not so today is colonic irrigation. It results in the release of an overabundant bacterial flora from the bowels and the wall of the intestines that are cleansed by using pure water. Furthermore, the properties of the plant extracts present in the water allowed for the healing elements to be absorbed. From the foregoing we will now understand the importance of this particular principle element and the number of ways in which we are indebted to it for the maintenance of our physical health. Water is indeed a precious thing and our common relationship with it belies its intrinsic esoteric properties. Hopefully, this article will make the reader more aware of how valuable it is to us and create a more responsible attitude to its management.



*A hot spring near Reykholt, in Iceland. Thermal water from a hot spring, has an effect on the capillaries of the blood but care should be taken not to burn the skin.*





# THE INEVITABILITY OF CHANGE

*by Jane Barfield, SRC*

**H**OW ODD it is that we so often and forcefully resist change. Sometimes we resist change even when we have asked for it on bended knee! But usually it is change that is more or less forced on us. So why do we resist change so much? Is it because of fear, fear perhaps of the unknown? That's probably close to the mark, for

that unknown is so often perceived as leading to a loss of something and seldom perceived as gaining something better than what we already have.

Change is the only universal law we can be absolutely sure will never change. So, whether we like it or not, we have to learn to live with it. So why do we have such difficulty adjusting to change and learning to go



with the tide, appreciating change for what it is, namely, a new and potentially wider experience of the world, even though it may bring some hardship with it. As the worn-out saying goes 'no pain, no gain.' In other words, if we don't accept that we must earn our keep in life, we will have no keep..., another universal law!

**Once we get on a negative spiral of thought, it is as hard to become positive as it is for a positive person to become negative.**

Our minds attract into our lives the things we think and fret about the most. It's an old Rosicrucian law of living and one well known to mystics of all ages. And it was in recent years popularised by the author Rhonda Byrne in her lovely book *The Secret*. It follows then that if we can somehow keep our thoughts focused on knowing that everything is turning out for the best, that everything is ever-evolving, that we are on an upward spiral and must not think of all the negative facets of situations that could arise, it is certain that good will manifest in our lives more and more, simply because we have drawn good to us. We have made our 'inner soil' fertile and suitable for good to grow. The corollary is true too of course. If we keep our minds focussed on what we fear, or fill it with the trash of horror films and TV soaps, the negative things our minds preoccupy themselves with, that fear will eventually manifest too. And the saddest thing is that once we get on a negative spiral of thought, it is as hard to become positive as it is for a positive person to become negative. Be warned therefore! Take responsibility for your thoughts.

If we are afraid of change, it will not necessarily draw bad and negative things to us. But whatever is drawn to us may well *appear* to be more negative than it would have been if we had taken a more positive approach. It is our reality, our realisation that counts after all, that which looks and seems to be real to us. It is not necessarily the actuality or underlying 'reality behind the reality' that counts, but only our perception of it. An analogy might be that of climbing a mountain. As we climb, we see the long trip ahead of us, the exhausting trudge left before us in order to get to the top. Yet our sight can be hampered if there are bushes and trees blocking our view, and sharp shards of rock to traverse that scuff and bruise the ankles. We are so busy looking ahead in the immediate vicinity of our shoes that we completely forget to look how far we have climbed; what a beautiful day it is, what a lovely deep blue sky is above us, what magnificent vistas lie below us. It is only when we stop, look

around and get our bearings that we catch a glimpse of such beauties, and maybe even get a glimpse of the whole situation we are in..., where we started, where we are headed, what we can expect at our destination, and how wonderful the view is even from here.

And so it is when we pause to look at life, to figuratively take it all in, to breathe the fresh air, listen to the gushing mountain stream, the wind in the trees, branches rubbing against each other..., when we take time to see and absorb all such things from our life's journey, we 'see' things clearly. And this is all the more apparent when we take time to be at one with nature. We see things more clearly because we have stopped to sense what is there. We see what is behind and what is immediately ahead, and there is, if we're alert, an unearthly clarity to all things. It all fits together as we take in the whole range of the experience, and we are overwhelmed with a feeling that all is going according to plan, all is happening as was 'meant' to, just for us.

To progress along this climb up the symbolical mountain of life, we must be prepared to make adjustments, and adjustments imply change. The trail will even be lost to us at times, and we may stumble over rocks and fallen trees if we are not careful. It will be an ever-changing terrain, that is certain. No human has ever taken a trip up the mountain and not met with change. We observe changes of terrain, of scenery, of air density, humidity and temperature, change of habitation, of people and animals. We encounter all these things and must adapt to them. At times you see the peak you are headed for, but most of the time it is out of sight, hidden behind a bend in the path, or over the next hill. But you know it is there and that it is attainable.

At one place there may be a gushing torrent of glacial water crossing the path and you see no way of crossing it without risking your life. The only way to cross the torrent is to backtrack on your path to lower altitudes, forge the stream where it has widened and is not gushing



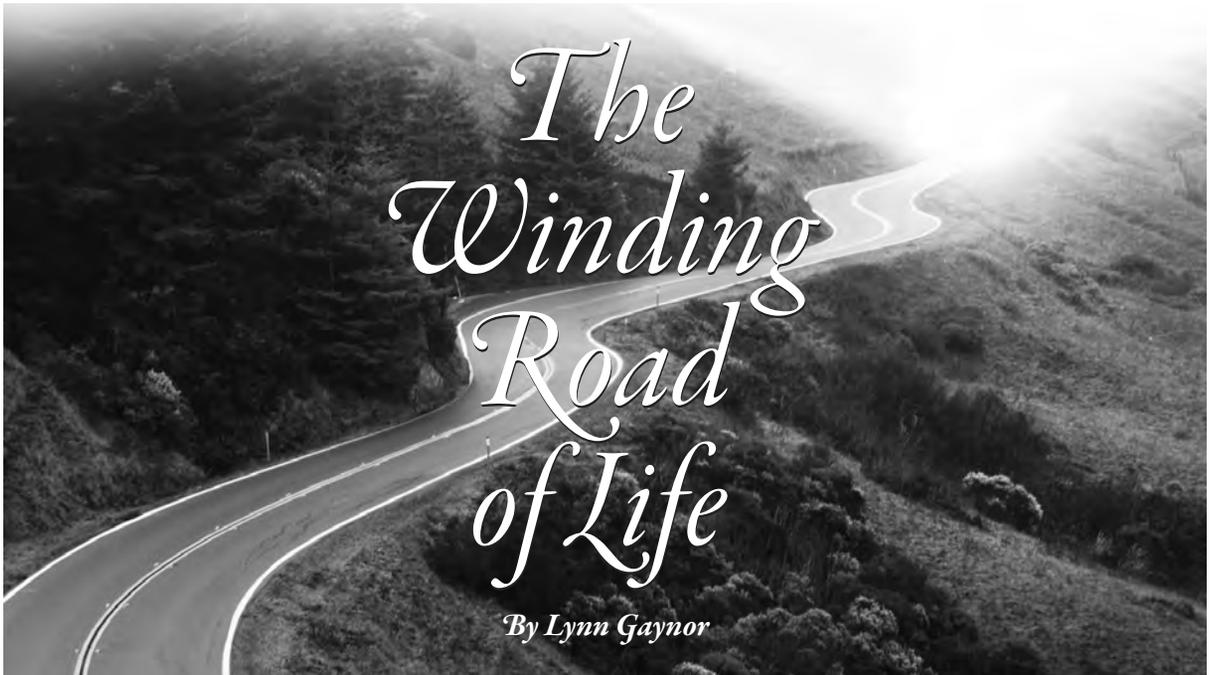
as fast, and then laboriously return up the mountain again on the other side. Or you can cross it by walking precariously along a tree trunk that seems to have been felled just for you. Neither way looks enticing, but you want to reach that peak and a decision and adaptation to the circumstances is required. You worry about it, but

**If you want to reach that peak a decision and adaptation to the circumstances is required.**

worry will not take you across the torrent. You may think about it negatively, accepting such thoughts as *'if I fall in I will certainly die.'* But then you think again about the peak you want to reach and you put aside all worries and use the tree trunk that seems to have been meant for you,

and you just go! Step by step you gain in confidence and before you know it, you have reached the other side. The biggest, most noticeable change at this time will be in yourself! All of a sudden things will open up and you can see yourself on the other side. And you keep walking, one step at a time, with the wished-for goal clearly before you.

Finally you reach the peak. Change, all kinds of change has taken place during this journey, and without change you could not have reached the peak at all. Changes have happened within and these have caused changes to happen without, and you are a saner, happier and more fulfilled person for having experienced it. Let us therefore learn to accept change, whether chosen by us or forced upon us; for only so can we appreciate the good that is in all the change we will face before we leave this wonderful world.



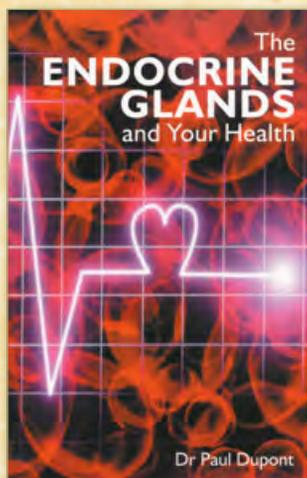
**I**NNOCENTLY and foolishly, I stumble and blunder down the winding road of life. As a child must learn to walk, falling, clutching, scrambling, looking about to those whom she trusts for help and encouragement, so must I learn to live. And I must slip, stumble, fall and fall again, but always I cry out to others, and more importantly to that within my own being, for the courage to rise and rise again.

By this, I say that life is but a road, a long, winding and sometimes treacherous one, with a starting and a stopping place for us all, and many diverging paths, some right, some wrong. To walk this road, I have a need of strength, love, understanding, humility and compassion.

There is not one of us who is too great to delay their busy journeys through life to stop and help a fellow traveller who has fallen or has been pushed to the middle and is uncertain which side-road to take or which way to go.

If through the fault of ignorance and malice of others, or by the fault of my own ignorance and bad intentions, I am left behind or cast to the wayside, then with the help of those who love me and those I love, with the help of my mind, heart and body, and with the help of the infinite power of God, of which there is a small piece in us all, with this help, I must find the courage to rise and again find my place on the winding road of life.





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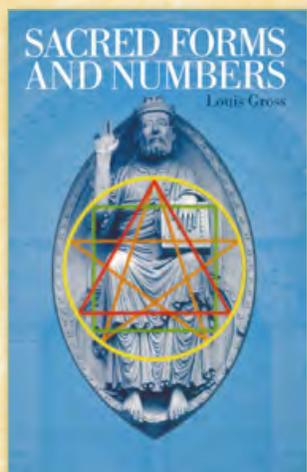
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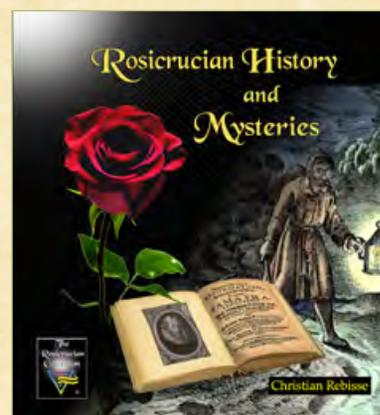
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