

BROSICRUCIAN BEACON



December 2012

Find the Deeper YOU

THINK FOR A MOMENT that you were no longer here, no longer a living person seated on a comfortable bench surrounded by magnificent vegetation in a well-maintained botanical garden. No calm silence; no feeling of serenity among the living, breathing plants and creatures all around you; no dappled light streaming in through the foliage; no birds curious to see what you have brought them; indeed none of the things you normally treasure, none of things that bring you peace simply by their existence! All that we value, everything we care about, is here in our world. What intense longing we would feel if we could no longer share the small part of it we know.

It takes little to understand the privileged state of our existence on earth, and how precious our planet is to all creatures calling it home, not only human beings.

Realising our connectedness with all living things, indeed our vital dependence on them, we can experience states of blissful attunement with everything around us. If happiness, peace and fairness for all the inhabitants of the world is what you seek..., then learn first to commune with your inner self; begin within, find the deeper you, and through it find the Consciousness of the Cosmic itself expressed through the myriad forms of life on earth.

By reading this magazine you have an open mind, you seek deeper values, shun the superficial, and value all life. And maybe this message was meant just for you! To find out more about the Rosicrucian Order, its mission and purpose, visit our website www.amorc.org.uk or contact us for a free copy of our introductory booklet *The Mastery of Life*.

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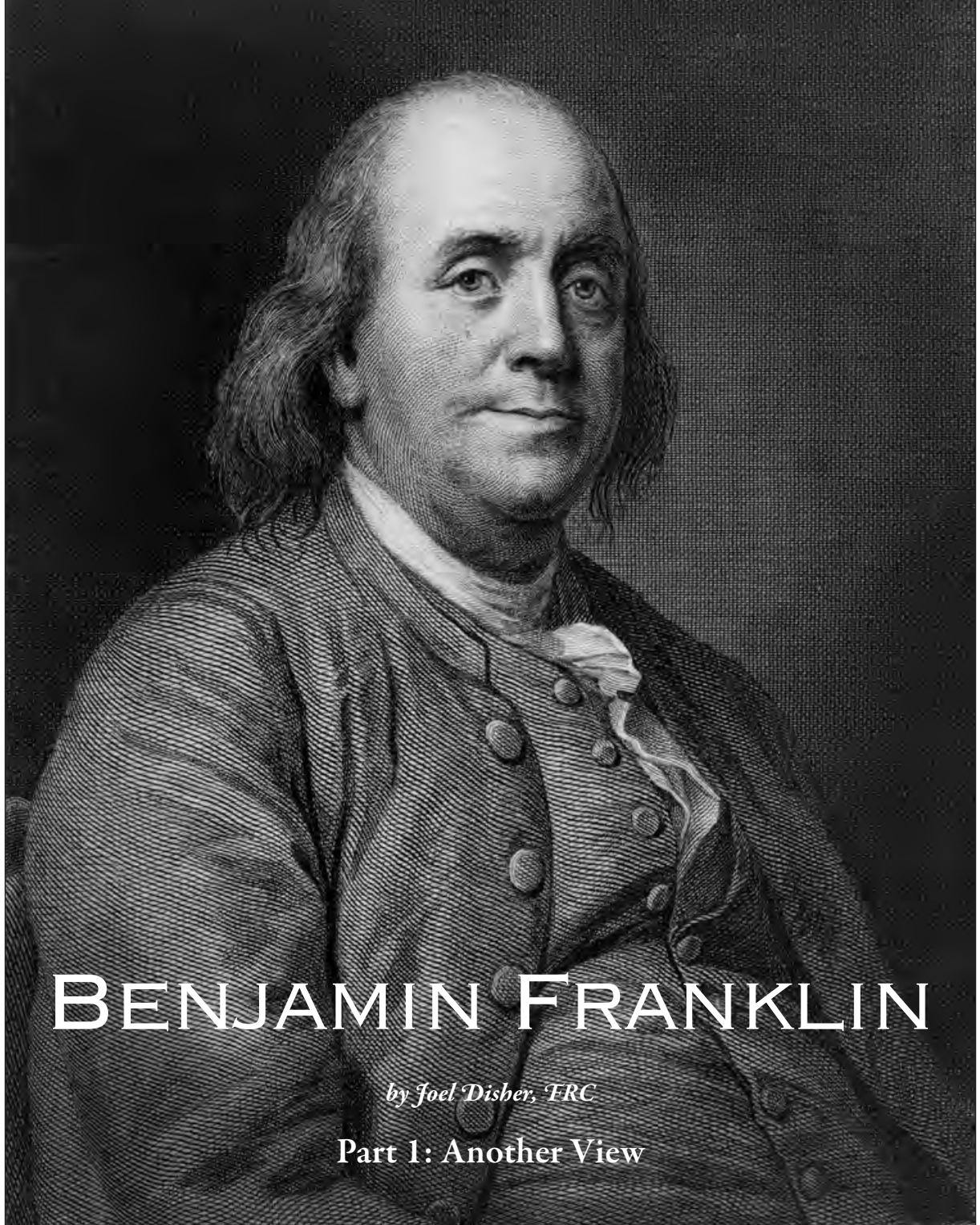
CONTENTS

- 2 **Benjamin Franklin** - by Joel Disher, FRC
- 8 **The New Future** - by Bill Anderson, FRC
- 11 **Building the Temple of Man - Part 2** - by Lynn Hodgkinson, SRC
- 19 **London Olympics 2012 - A Call for World Peace**
- by Sue Tweedie, SRC
- 21 **Rosicrucian Meditation for Peace**
- 22 **Meditation, the Divine Art** - by Phoebe Ormsby, SRC
- 26 **Ethics and Our Environment** - by Mark Cornwall, FRC
- 28 **Science and Spirituality** - by Carl Sagan
- 29 **Why Are We Here?** - by Ralph M Lewis, FRC
- 33 **The Vicissitudes of Working Life** - by Anthony Hanley, FRC
- 35 **An Observation from the Dalai Lama**
- Contributed by Dini Jacobs, SRC
- 36 **Journey to the East** - by David Kariuki.
- 42 **The Paradox of Failure** - by Louise Aernon, SRC
- 44 **The Light of the World** - By Leanne Grimshaw, SRC

COVER SPREAD

“The Temple of Man”





BENJAMIN FRANKLIN

by Joel Disher, FRC

Part 1: Another View

BENJAMIN FRANKLIN (1706-1790) was one of the Founding Fathers of the United States of America. A noted polymath, Franklin was a leading author, printer, political theorist, politician, postmaster, scientist, musician, inventor, satirist, civic activist, statesman and diplomat. As a scientist, he was a major figure in the American enlightenment and the history of physics for his discoveries and theories regarding electricity. He invented

the lightning rod, bifocals, the Franklin stove, a carriage odometer and the glass 'armonica'. He formed the first public library in America and the first fire department in Pennsylvania.

Born in Boston, the broad factual outlines of his life are well-known, but the reasons why he did certain things are still unknown. The things people do in a busy life are exposed in a consistent pattern after their death and can be looked back upon as a whole. We can only wonder about



the motives for those actions, unless the person themselves chose to make them plain. It is sometimes impossible to do this, for the inner convictions from which outer actions stem are often too much a part of oneself to be separated for examination.

Franklin's philosophy was completely utilitarian. He had no use for things that weren't practical and he wasted no time on abstractions. "*What signifies philosophy that does not apply to some use?*" he inquired of a young woman who wrote to him in a letter of 20th September 1761. He was a believer in a benevolent Providence, but he had no patience with sectarian theology. Born into a dissenting Presbyterian household in a Puritan society, through his reading, Franklin put himself beyond limiting religious dogmas before he was 17 years old when he ran away to Philadelphia.

Going to Pennsylvania and finding there a similar situation, except that it was the Quakers who were in control and sectarianism of many varieties rampant throughout the colony, he was more determined than ever to keep himself free of it. He was always ready to respect and support religious principles; but *deeds* rather than professions of faith weighed more heavily with him. He wrote to a friend in 1756:

"The faith you mention has doubtless its use in the world; I do not desire it to be diminished, nor would I endeavour to lessen it in any man. But I wish it were more productive of good works than I have generally seen it."

On this he elaborates:

"I mean real good works, works of kindness, charity, mercy and public spirit; not holiday-keeping, sermon reading or hearing, performing church ceremonies or making long prayers filled with flatteries and compliments despised even by wise men and much less capable of pleasing the Deity. The worship of God is a duty, the hearing and reading of sermons may be useful. But if men rest in hearing and praying, as too many do, it is as if a tree should value itself in being watered and putting forth leaves, though it never produced any fruit."

His actions were always aimed at the public good and were carried out in full acknowledgment of the Deity's part in them. He did not insist that credit be given him for every worthwhile thought or deed. His public projects were advanced in the name of others, and most of his undertakings for the general good he supported



"Franklin put himself beyond limiting religious dogmas before he was 17 years old when he ran away to Philadelphia. Pictured: 'Old Philadelphia Reaching Out to the Country' (The first Schuylkill bridge, High Street, begun 1790, completed 1804, cost \$275,000).

anonymously in the press. Similarly, his approach to every goal was by evolutionary growth and education rather than by sudden change. Above all, he was always on the lookout to discover those who possessed qualities whom he thought needed encouragement.

Because these facts so perfectly fulfil the requirements that the old Rosicrucians set for themselves, it has been said many times that Franklin was a Rosicrucian. This has almost as often been met with denial. The reason is fairly obvious: acquaintance with Rosicrucian principles and practice makes evident an association which would remain unrecognised by those people concerned only with the surface or how things looked. Nothing in print commits Franklin to the Rosicrucian way of life, but there is however, printed evidence of his having been a

His actions were always aimed at the public good and were carried out in full acknowledgment of the Deity's part in them.

Freemason. Therefore, Franklin's Freemasonic association is admissible; his Rosicrucian association is not.

This creates something of an impasse between those who base their claim for a Rosicrucian connection on Franklin's consistent pattern of action within a Rosicrucian framework, and those who deny the claim because overt proof is lacking. If we choose to let coincidence account for the consistently Rosicrucian pattern of Franklin's life, the matter is, once and for all, outside the need for consideration, for coincidence is admittedly beyond explanation. If however, we are willing to admit the possibility that Franklin's attitude toward life developed out of his acceptance of Rosicrucian principles, then a re-examination of certain areas not previously explored may convince us.



The Autobiography

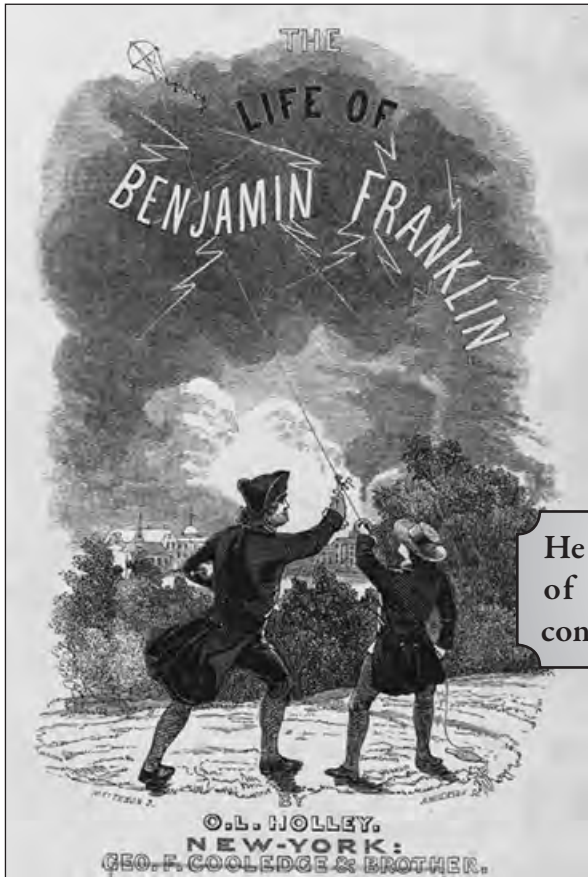
At the outset, we need to review certain facts about the main source of our information, the autobiography. This work, which Franklin referred to as his 'memoirs', had a strange and unusual history. Without understanding that history, wrong assumptions and conclusions are inevitable.

The autobiography was begun in 1771 while Franklin was in England, to supply his son William Temple Franklin with some details of his father's antecedents and upbringing. At that time, Franklin had already retired from active participation in his printing business; had seen a dozen years of service as Clerk of the

Pennsylvania Assembly; had organised the transportation for General Edward Braddock, (1695–1755) the British commander-in-chief of the 13 colonies during the actions at the start of the French and Indian War (1754–1765); had been honoured for his experiments in electricity by the Royal Society of London as well as by Harvard, Yale, St. Andrews and Oxford Universities.

He was in England as 'Agent for Pennsylvania' to petition the Crown to revoke Pennsylvania's status as a Proprietary Settlement and make it a Crown Colony. By the controversy over the Stamp Act, he had become the protagonist for the American colonial governments to the extent that he was virtually accepted as the Agent of them all. At the home of the Bishop of St. Asaph, where he was enjoying a brief stay, he began the 'Memoirs' as a letter to his son. He had first jotted down items from his past, as he recalled them, to serve as an outline. From these jottings he wrote 87 pages, which brought his life story up to the year 1730. It was obviously an account not meant for publication.

His leisure was then interrupted, and he became once more involved in public affairs, and the pressure was unending. In the Spring of 1775, he was in Philadelphia again after more than ten years absence. He had scarcely arrived before he became immersed in the affairs of the Second Continental Congress as the delegate of the Pennsylvania Assembly. With the adoption of the Declaration of Independence, he was the unanimous choice to head a commission to France. Established in



He was reminded of his memoirs by Abel James of Philadelphia who wrote asking him to continue them.

France at the quiet little village of Passy, either late in 1782 or early in 1783, he was reminded of his memoirs by Abel James of Philadelphia who wrote asking him to continue them. James enclosed a copy of Franklin's original outline notes which had come into his hands.

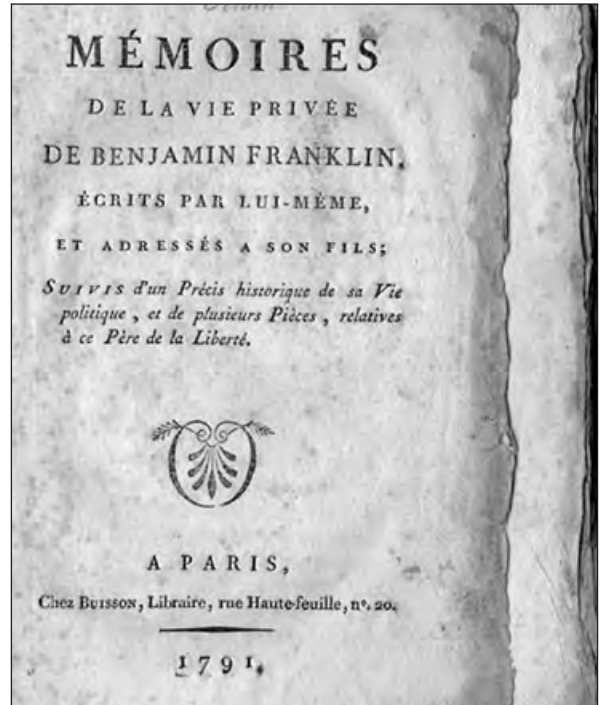
James' letter and no doubt the copy of the notes were passed to others for their opinion, and Franklin was persuaded that his memoirs were worthy of publication. In 1784, he added some 16 pages to the account which he had begun 13 years earlier. He was now past 78, full of greatness, charming and mellow, but also suffering from gout and a gourmet's gall bladder. What were before regarded as private memoirs were now reviewed more formally. This was a moralising age where every utterance had to carry admonition to the young, illustrated by edifying examples from life, and demanded a certain precocity which Franklin, perhaps unwittingly, allowed

*'Benjamin Franklin flies a kite in a thunder storm. Frontispiece to **The Life of Benjamin Franklin**, 1848. (© The Royal Society). In the 1750s electricity was a largely unknown and mysterious entity. Franklin made the radical suggestion that the lightning seen during storms was electricity flowing from the clouds to the earth. Given that at the time many believed the weather, and in particular lightning bolts, was caused by supernatural forces, his ideas appeared very radical. He went further, however, suggesting that this electricity of the clouds could be collected artificially by flying a kite into a storm. It worked and, miraculously, did not kill him. On the same principle, he invented lightning conductors for the tops of tall buildings: a piece of science that ironically benefited the Church more than anyone else, putting a stop to the periodic destruction of Church towers by lightning that had been happening throughout history. (Mark Miodownik, King's College London.) [Source: <http://trailblazing.royalsociety.org/commentary.aspx?citation=print&commentary&eventId=89>]*





At the home of the Bishop of St. Asaph, where he was enjoying a brief stay, he began the 'Memoirs' as a letter to his son. [Source: <http://www.librarycompany.org/bfwriter/memoirs.htm>]



First edition of Franklin's Memoirs in France, 1791. [Source: <http://www.librarycompany.org/bfwriter/memoirs.htm>]

to colour the additions to the memoirs he wrote at Passy.

In 1785, he left France to return to America, hoping to finish his memoirs on the long voyage home. Instead, he seems to have written upon subjects of more immediate usefulness. Once back home again, he was drawn back into public service in spite of his age and growing infirmity. A fall in his own garden brought home to him the need to set his personal affairs in order. In July 1788, he made his will and in August he doggedly set to work again to complete the memoirs. With difficulty and over a period of months, he wrote 117 pages. Sometime afterward, he added seven and a half more, but they were the last he wrote.

The publication of Franklin's Memoirs, almost as piecemeal as their composition, has led to some misjudgement and incorrect evaluation. The published editions have four sources, two English and two French. No complete edition was available in English until 1868, exactly 78 years after Franklin's death. His intent, it seems, was a simple and straightforward narrative of the events of his life. In reality, the autobiography turns out to be a subtler piece of writing. Its mingling of openness and secretiveness makes it delightful yet deceptive when examined critically. The piecemeal manner of its composition and the vagary of its publication are too easily neglected when evaluating it. And the fact that it was the product of a skilled and selective memory at work many years after the events recorded, is almost universally lost sight of.

The Boston Years

Franklin's years in Boston were formative and significant of almost all that was to follow. An examination of his life therefore needs to begin there. He writes:

"I had been religiously educated as a Presbyterian; and though some of the dogmas of that persuasion, such as the eternal decrees of God, election, reprobation, etc., appeared to me unintelligible, others doubtful, and I early absented myself from the public assemblies of the sect, Sunday being my studying day, I never was without some religious principles. I never doubted, for instance, the existence of the Deity; that he made the world, and governed it by his Providence; that the most acceptable service of God was the doing of good to man; that our souls are immortal; and that all crime will be punished, and virtue rewarded, either here or hereafter."

This is the summation of a mature mind rather than the judgments of youth. Franklin was a serious boy and did attempt through self-directed study to make up for his lack of formal schooling and to satisfy his inquiring mind. The desire for self-improvement and a natural fondness for books led him through sermons which were





Dr. Cotton Mather's *Essays to do Good* (1710) which, he says, "gave me a turn of thinking that had an influence on some of the principal events in my life."

certainly plentiful in Boston, some old books on travel, Plutarch's *Lives of the Noble Greeks and Romans*, John Locke's *An Essay Concerning Human Understanding* (1689) and Xenophon's *Memorable Things of Socrates*; even a book on vegetarian diet, and the third volume of *Addison's Spectator* (1711 onwards).

All of these were made to serve practical ends. From the English essayist Joseph Addison (1672-1719) Franklin learned language and a writing style. From the vegetarian theories of the English merchant Thomas Tryon (1634-1703) he learned not only a principle of health but also one of economy, as he relates how, through its practice, he learned to eat well on a fraction of what before had been spent on food, saving him time and money; money for more books.

Mather's immediate influence was in Franklin's adoption of his first pseudonym, 'Silence Dogood.'

He mentions specifically Dr. Cotton Mather's *Essays to do Good* (1710) which, he says, "gave me a turn of thinking that had an influence on some of the principal events in my life." Mather's immediate influence was in Franklin's adoption of his first pseudonym, 'Silence Dogood,' and 'her' essays to do good. Silence Dogood was a middle-aged widow who looked at the world with a humorous and satiric eye. The letters dealt with a range of topics from love and courtship to the state of education in Massachusetts. In all, fifteen Silence Dogood letters were published in his brother James Franklin's newspaper, the *New England Courant*. To Dr. Mather he was also indebted for a very pertinent bit of advice which may have impressed him later when the idea of *Poor Richard's*



"You are young and have the world before you; stoop as you go through it, and you will miss many hard thumps." He failed to heed the warning and cracked his head on a low beam, a memorable event that stayed with him as a reminder that pride has its fall.

Almanac (1732-58) was developing. It was: "You are young and have the world before you; stoop as you go through it, and you will miss many hard thumps."

The occasion of that remark was young Benjamin's visit to Dr. Mather when he first returned from Philadelphia, carrying a letter to his father from Sir William Keith, the then governor of Pennsylvania. Benjamin did hold his head a little high and took some satisfaction in appearing in his former surroundings, especially before his brother, as a person of some importance. He writes:

"I was better dressed than ever while in his service, having a genteel new suit from head to foot, a watch, and my pockets lined with near five pounds sterling in silver."

On this visit, as he was leaving by a narrow but shorter passageway of the Doctor's house, he failed to heed the warning to stoop and cracked his head on a low beam. This reminded Franklin of the Doctor's timely advice, and it impressed him. He recalled it some sixty years later, writing to Dr. Mather's son Samuel, from France:



“This advice, thus beat into my head, has frequently been of use to me; and I often think of it, when I see pride mortified and misfortunes brought upon people by their carrying their heads too high.”

Developing His Role

The Boston years therefore, were particularly rich for the future world figure that Franklin was to become. He had an inquiring mind, and was intent upon study as a way to satisfaction, self-improvement and discipline. He was in search of grounding and guidance, something that had practical application in attaining a goal of respect and general usefulness. And he tested every idea for its possible adaptation to this end. His attempts to practise the Socratic method in his dealings with others are an example: He writes that he...

“...put on the humble inquirer and doubter. And being then, from reading Shaftesbury and Collins, become a real doubter in many points of our religious doctrine, I found this method safest for myself and very embarrassing to those against whom I used it; therefore I took a delight in it, practised it continually, and grew very expert in drawing people, even of superior knowledge into concessions, the consequences of which they did not foresee; entangling them in difficulties out of which they could not extricate themselves, and so obtaining victories that neither myself nor my cause always deserved. I continued this method some few years, but gradually left it, retaining only the habit of expressing myself in terms of modest diffidence.”

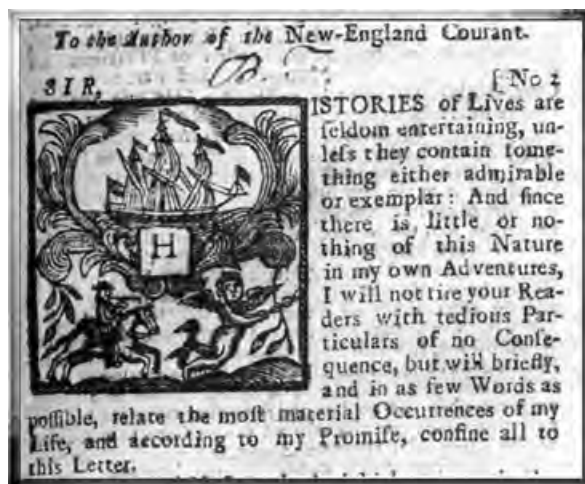
Later, however, he noted Socrates along with Jesus as worthy of emulation in his scheme to attain moral perfection.

The effect of his success as Silence Dogood perhaps had the greatest bearing on his later public conduct. He was only fifteen when he slipped his first Dogood paper under the door of his brother's New England Courant. He was testing himself and his ideas against those of the more mature. He wanted them to be heard and respected. He was successful not only in that, but also in being accepted in whatever role he cast for himself. He learned that he could assume a part and the world would accept him in the desired character. Later, in Philadelphia, when he was establishing himself, he adopted the role most likely to prove successful there..., that of the complete tradesman. He writes: “In order to secure my credit and character,

I took care not only to be in reality industrious and frugal, but to avoid all appearances to the contrary. I dressed plainly; I was seen at no places of idle diversion. I never went out a-fishing or shooting; a book, indeed, sometimes debauched me from my work, but that was seldom, snug, and gave no scandal; and, to show that I was not above my business, I sometimes brought home the paper I purchased at the stores through the streets on a wheelbarrow.”

It was his success in assuming a role and acting it so convincingly that he was accepted in it, must account for his final establishment in the minds of people as the mellow sage and practical philosopher. It might even be argued that the role was so agreeable to him that he eventually lost sight of it as an assumed character, and identified with it permanently. That would have erased from his thought much that otherwise he might have felt called on to account for. But that is pure speculation.

The Boston years were testing years. They provided the opportunity for experimenting with ideas and methods to discover their general usefulness. They made him self-confident and furnished him with certain disciplines. He was still under age when he left home, but he was a young man full of promise. He was just such a one as the old Rosicrucians would have singled out for instruction. New England however, was not the place in the New World to which Rosicrucians were attracted. That place was the Proprietary Settlement of Pennsylvania. There Franklin went although his intention was to go no farther than to New York.



Franklin's earliest surviving writing was a series of satirical essays published while he was still an apprentice in his older brother's newspaper, The New England Courant, under the pseudonym 'Silence Dogood'. His own initials 'B. F.' here mark the third 'Silence Dogood' essay. [Source: <http://www.librarycompany.org/bf/writer/writer.htm>]





The New Future

by Bill Anderson, FRC

AS WE PREPARE TO say goodbye to the old year and embrace the new cycle, it is time to turn our thoughts to the future. First, here is a quote from the novel *To Whom the Darkness Comes* by Gus Ross.¹

“Louis had been gazing far off into the early evening sky watching it change from a hazy blue to a beautiful auburn, colouring the wispy clouds that had begun to spread out across the horizon. Somewhere high above, and behind his line of sight, soared a single black raven; it made no sound as it went, not even a beat of its wings. Lately Louis had been spending a lot of time gazing off like this, especially at this time of day, which was his favourite. And while his mother was becoming somewhat concerned by his behaviour, his father

had dismissed it as just one of those ‘boy growing up things’; after all he had just turned thirteen.”

“Teenagers,” he had said, “are stranger than strange folk and in a world of their own.”

“Louis himself did not fully understand why he did it, just that he felt drawn; he was pretty sure he could stand and stare at the sky for days if given half a chance. Actually, he had felt quite a number of strange things these last few months, some of them he could remember and some he could not, but the feelings were growing stronger, he was sure of that much. Still, he did not speak of them, not even to his best friend Ralph who lived in the nearest farm on the other side of the hill.”



How well I remember that I was about that age when I had the first psychic experience I can remember. I didn't fully understand what was happening and I spent the next few years, staring at the clouds and the sky, trying to work things out. It was some six years later that I found the Rosicrucian Order. It just felt right becoming a Rosicrucian, and I have been one ever since. Perhaps many of you have had a similar experience.

In this issue of the *Rosicrucian Beacon*, I hope you will find many marvellous things. 2012 has been a year of wonder, a year of promise. The future for humanity has never looked so full of hope. We are on the threshold of great things, but as you will understand from the articles in this edition, we cannot sit back and let them happen. We are after all the movers and shakers, the ones who must make things happen; "of the world forever it seems",



Arthur O'Shaughnessy

said Arthur O'Shaughnessy. We can create the future, using the Order's teachings as a firm foundation from which to reach for the stars.

Progress in any endeavour is of course not automatic. So many times in the past, mankind has forged ahead, only to fall back and have to 'reinvent the wheel' in later times. Sometimes people

just reverted to a period of simpler lives, from the sophistication they once possessed. This was true of the indigenous peoples of the Americas following the European entrada, which brought disease, death and destruction to the sophisticated societies who lived in the New World. It seems incredible that the impressive body of knowledge they once held could have disappeared so totally. Yet it is only now that we are beginning to discover the marvels that have been hidden for so long. However, there is still much to discover, or perhaps, re-discover. And so it is in our own lives.

Progress is a series of advances, retreats and new advances and this is equally true of our inner spiritual life.

Life on our planet is so fragile. In the past it was so easy for cultural innovation to disappear through war or natural disaster, when a particular group responsible for that innovation disappeared and failed to pass it on to others. One major example was given above. Another is the fact that we know that they had working steam engines in ancient Alexandria under the Ptolemies, but



An aeolipile (or aeolipyle, or eolipile), also known as a Hero engine, is a rocket style jet engine which spins when heated. In the 1st century CE, Hero of Alexandria described the device, and many sources give him the credit for its invention.

that technology disappeared only to resurface some 2,000 years later. Think what the world would have been like if only that knowledge had not been lost. We tend to think of progress as linear and evolutionary. But that is not true, progress is a series of advances, retreats and new advances. And this is equally true of our inner spiritual life.

And so it is with the Rosicrucian teachings too. From its early traditional beginnings in the Mystery Schools of ancient Egypt, it spread from small elite meetings in the great temples to where it now encompasses the whole world. The knowledge that has been accumulated will live as long as humanity lives on this plane. But we can take

nothing for granted; the teachings are precious.

We must not only read and study extensively, we must do our best to learn how the universe works, why things happen the way they do. It is only then that we can act as agents of change and progress.

We must look after our world, and it is therefore

important that we meet regularly as groups and pool our knowledge and forge a new tomorrow.

*"The thing that most separates us from other primates is two key skills: social learning, which is the transmission of knowledge to new members of a group, and copying of behaviour."*²





We are not meant to be solitary islands disconnected from the rest of the world; meditating, studying and thinking our good thoughts only alone and only for ourselves. We are social beings and need to be together at times. That is why religions have their temples, philosophical organisations have their meeting halls, and. It is also why Rosicrucians meet others of like mind in special groups known by names such as Lodges, Chapters, Pronaoi, Atrium Groups, Organisational Groups, etc., where presentations and discussions are held of topics related to mankind's spiritual nature, when viewed in its broadest, and most non-sectarian manner. Whatever religious or beliefs we hold, whatever philosophical ideas we treasure, we can always find others of like mind with whom to share our aspirations for a better world.

Listen now to the words of Rafael Benavides García, a prominent Rosicrucian of Bolivia on the occasion of the 25th anniversary of the foundation of Rosicrucianism in that landlocked country in the heart of South America, once part of the Inca Empire, the home of the mystical Aymará people, and the great ruined metropolis of Tiwanaku:

“Some 25 years ago, a group of enthusiastic Rosicrucians, with much love and a conviction for service, initiated the work of the expansion

of the light of AMORC in Bolivia. It is thanks to the vision and hard work of those early Rosicrucians that we have the Rosicrucian Order in our country today. It is their example that we need to emulate in order to build our beloved Order.

“These 25 years mark a cycle of noble purposes and achievements where we have all benefited from a deep and wonderful knowledge, and this continues to our own day through the Rosicrucians of Bolivia, where we are creating opportunities for more people to have the possibility of achieving a life of greater light, peace, harmony, love, health and spiritual as well as material progress. Year by year, in our country, we will create better days of Peace Profound for everyone.”

To each and every reader, we wish a Merry Christmas and a very happy and successful 2013.

Endnotes

1. Available on *Kindle*.
2. *New Scientist*, 29 September 2012.



Building the Temple of Man

Part 2

by Lynn Hodgkinson, SRC

An Exploration of the Temple of Man

This article is adapted for the *Rosicrucian Beacon* from a presentation of the same title given by the author during a Rosicrucian Convention at the Ammerdown Centre, Radstock near Bath on 15-17 June 2012.

IN PART 1, WE WERE introduced to the concept of a Temple-space within every human being, the ascent of consciousness and the development of our own spiritual journey. In Part 2, I would like to expand on this and symbolically explore the 'Temple of Man' through a study and analysis of the painting *Know Thyself* by Nicodemus Gomez,¹ with reference to the Kabala and astrological signs. A cursory look at this image (see Figure 1) will tell

us that it essentially illustrates the ascent of consciousness through *transformation*, and the *realisation* of the totality of universal principles that the initiate acquires through self-knowledge. We already understand that this process is only possible through the inner building of the Temple. To begin our exploration of this painting, I'll run through a few of the profound symbols contained within it, and as I do so, you will find that we are visiting some of the highest mystical traditions ever perpetuated.



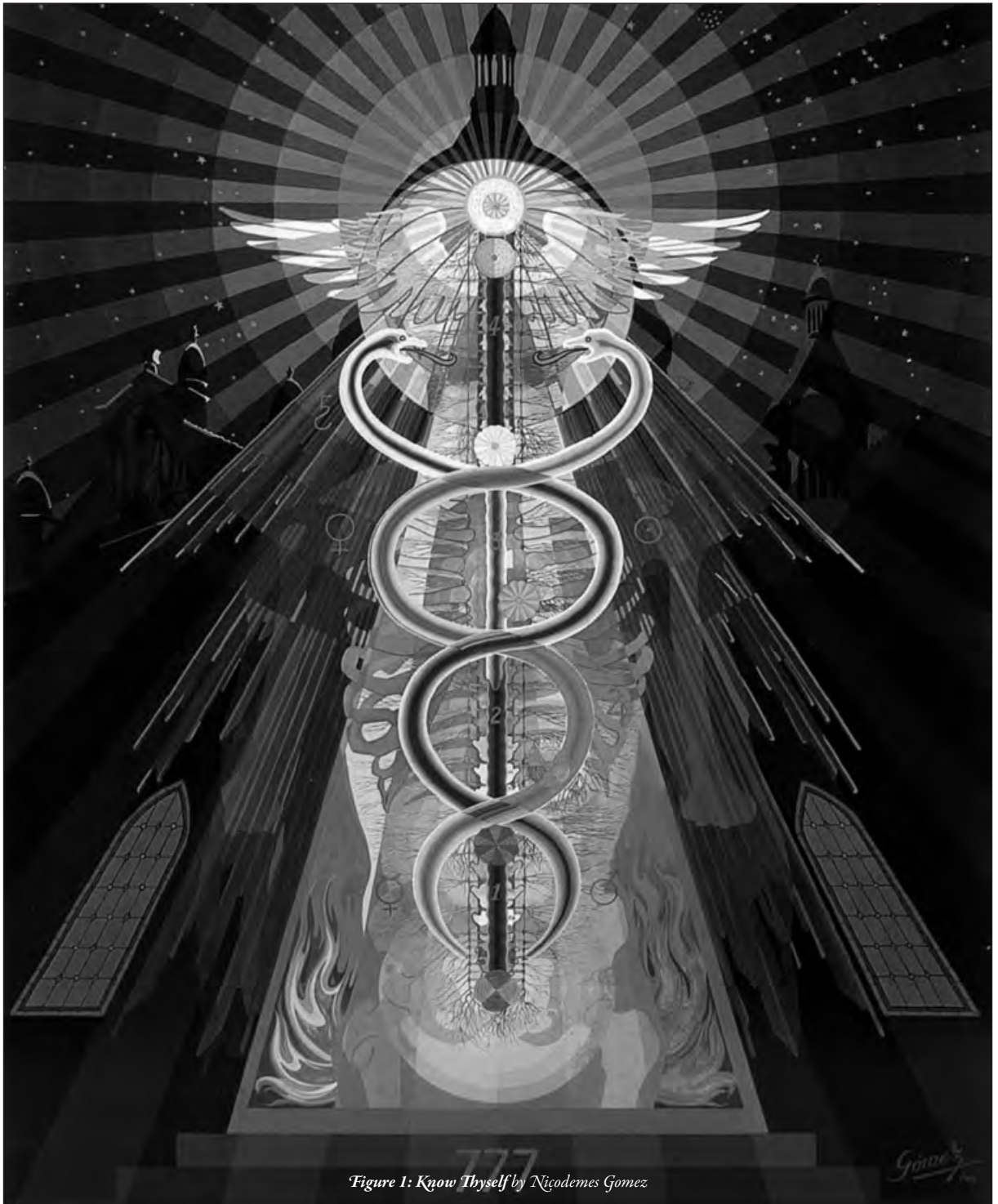


Figure 1: Know Thyself by Nicodemus Gomez

Mercury's Wand or the Caduceus

At first glance the painting is reminiscent of a great 'cathedral of the soul'; the monumental height of its dimensions, rising up from the darkness of the steps

at the foot of the edifice up to the dizzy heights of its crowning pinnacle. We have a sense of one great vibrational 'keyboard' stretching from the lower levels of consciousness to the highest state of spiritual awakening possible.



To begin our analysis, we see before us a staff intertwined with two snakes which is surmounted by a pair of wings. Interestingly, this object is also used in commerce as a symbol of negotiation, balanced exchange and reciprocity. The *caduceus*, as it is called, is the staff carried by Hermes in Greek mythology and also borne by heralds in general. Roman iconography often depicted it as being carried in the left hand of Mercury, the messenger of the gods, the Roman equivalent of Hermes. In the Tarot pack, the caduceus denotes balance and harmony, the binary of cycles or the Two of Coins: the great law of polarisation and equilibrium, producing harmony through the analogy of opposites.

Snakes and Serpents as symbols in religion, mythology and literature, represent the creative force. Through the shedding of their skin they convey the notion of transformation, rebirth, immortality and healing. The familiar picture of the snake swallowing its own tail (the ouroboros) is a symbol of eternity and the continual renewal of life. Snakes have also, throughout the ages, represented potent guardians of temples and sacred spaces. In the Judeo-Christian context, Jesus made a direct comparison between the raising up of the 'Son of Man' with the act of Moses raising up the serpent in the desert as a sign of salvation.

Each of the two snakes or serpents intertwined around Mercury's wand figuratively corresponds to a different phase of individual development in the initiate. The serpent whose head is on the right of the staff (or the *observer's left*) represents the moulding of the soul personality;² the building of the Temple of Man, while its complementary opposite, whose head is on the left of the staff (or the *observer's right*), depicts the evolutionary path. It will be observed that by tracing a route from the tail of the snake to the viewer's right and going upward

Mercury's wand, narrow and straight, is the true path to Initiation. It is the central column of equilibrium.

to the head of the left snake, one symbolically ascends in consciousness until perfection is reached. In tandem with this ascent and following the rising of its complementary evolving opposite, through the alchemical fires of life, unity or marriage of opposites is manifested – body-mind-soul – for our consciousness is now wide awake (see Figure 2).

It is a tortuous path that the great majority of men and women must travel. However, Mercury's wand, narrow and straight, is the true path to Initiation. It is the central column of equilibrium. It is the only path

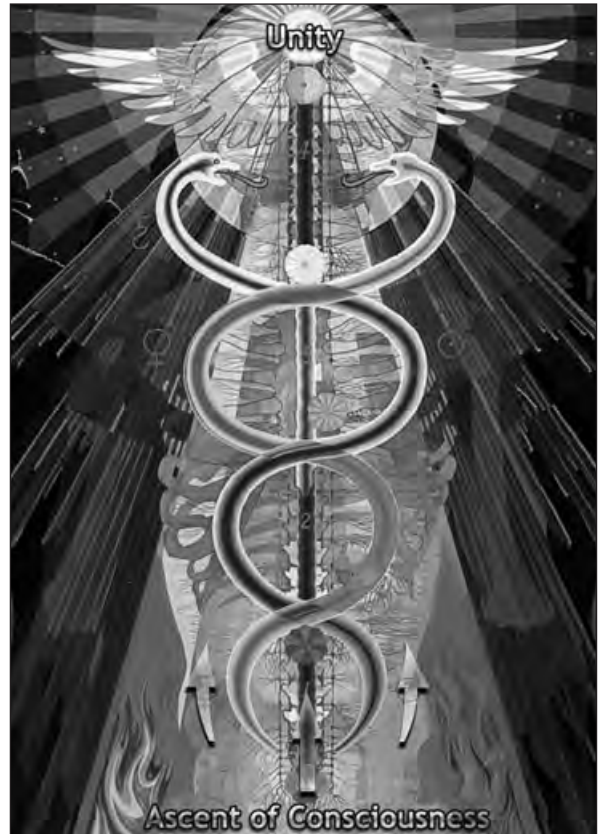


Figure 2: The caduceus symbolically represents the ascent of consciousness.

that enables those who so desire to accomplish in just a few incarnations what it takes others countless lifetimes to achieve.

Note that the caduceus here is divided into coloured zones. Two planes radiate from the luminous centre of Nous;³ the plane of positive polarity and the plane of negative polarity depicted by rays of light. The rays on the right (observer's left) symbolise Spirit Energy.⁴ Through the condensation of these rays, energy becomes matter. The rays to the left (observer's right) represent Vital Life Force⁵ (soul and consciousness). This symbol of peace is also a symbol of unity, emphasising the interdependence of matter and spirit. This is the central pillar of Hermetic laws and principles: through incarnation we evolve. *Ad rosam per crucem.*

Not immediately noticeable, we can see behind the caduceus the figure of a skeleton with the spinal cord and nerve endings allowing the viewer to make the association between the human spinal cord and the central staff which is also identifiable with the main pillar of the temple. In esoteric lore the seven psychic centres or 'chakras' are sited along the spine beginning in the sacral area and ending above the crown of the head as indicated in this





Figure 3: The active process of ascending consciousness suggests the 'awakening' of the dormant potential force of Kundalini. The ancient Hindu concept of Kundalini is described in a Sanskrit word as meaning either 'coiled up' or 'coiling like a snake' usually at the base of the spine.

painting. Observe also that the two snakes, as energy channels, intersect the four lower centres reinforcing their complementary nature and association with the progress of the initiate up the central staff. This active process suggests the 'awakening' of the dormant potential force of Kundalini. The ancient Hindu concept of Kundalini is described in a Sanskrit word as meaning either 'coiled up' or 'coiling like a snake' usually at the base of the spine. It is the mothering intelligence behind yogic awakening and spiritual maturation leading to altered states of consciousness (Figure 3).

Astrological symbols are also featured in the painting: Sun and Mars on the observer's right, Saturn, Venus and Mercury on the left. Could we say Energy is working on one side and Form is taking place on the other? The signs would seem to reflect this.

Basic Astrological Symbols

The following explanations are extracted from Isabel Hickey's classic work on spiritual astrology.⁶ They provide a useful springboard for our exploration of this subject. Essentially, the basic symbols of the planets are composed of and represented by the circle, the crescent and the cross. The circle symbolises that which is boundless, eternal, infinite, without beginning and without end. It is often represented by the

serpent swallowing its own tail. The crescent conveys the idea of the personality, half the circle, the outer aspect of being. The cross, wherever this is found, symbolises earth-living in opposition to the human and the divine.

Sun: *Yang...* The basic, vital energy of being; light, consciousness, will, power, desire, initiative and independence, *Prana*. The circle is the eternal self. The dot in the middle represents the divine spark at the centre of every living cell: the heart and core of beingness.

Moon: *Yin...* As the Moon reflects the light of the sun, so our personality should act as a reflector of our true selves. The sun is the greater light and the moon is the lesser light. In the Gomez painting, we see moonlight reflected in the buildings to the observer's left.

Mars: *Yang...* This is survival energy. It is extremely individualistic and self-centred, emphasising differences. It can manifest as aggression, force, strengthened vigour. See how this is the sun energy translated further down the column: how it manifests at the lower level. It also manifests as courage, dynamic energy, war, passion, struggle - the result of Spirit held down by Matter.

Saturn: is about *definition*, structure, limits and rules; the consequence of error. It is discipline. It is growing into a role and learning the rules. Schools, teachers, guides, all epitomise its influence and indicate areas of life that need work. Saturn can only affect the side of you which transgresses. Only the personality or its faults are susceptible to its influence, therefore we truly are the authors of our own difficulties.

Venus: *Yin...* It is Love: the non-verbal expression of truth. It is the intrinsic bonding from within: Non-coercive grouping, spontaneous attractions, creation of harmony of higher wholes out of complementary elements. Venus represents Beauty and unconditional 'mother-love'. It is Beauty, Attraction and Cohesion. It is the underlying bond that unites subatomic particles. It is

Hermeticism: A Recap on Hermetic Principles

A brief reminder of Hermetic Laws will enable us to appreciate many other profound elements contained within the painting.

Alchemy: transmutation and transformation are only possible through this gradual ascent.

The Cosmic is the mind creation of God. All emanates from the Divine. We are but a reflection.

There is a correspondence between the material, mental and spiritual. As above, so below.

Vibration is frequency and is the source of all manifestation.

Polarity-duality are inherent characteristics of all levels of creation.

Cause and effect and sequence; all is one on the great Cosmic Keyboard!



melody and song. The circle of spirit above the cross signifies the spirit overcoming matter through love.

Mercury: represents the *Logos*. It is the articulation of truth. It is the mind, communication, logic and reasoning, the nervous system, movement, transportation, connecting, symbol-making, the creation of images and cognitive maps. It is about correspondence and translation. The cross is the symbol of the earthly manifestation. The circle is symbol of spirit, and the crescent is the uplifted personality. Mercury is the link between heaven and earth: both are within us. It is the messenger of the gods. It is the Communicator par excellence.

Overall the signs say to us: When the outer self becomes the reflector of the true self, then we can truly say: 'I and my father are One' and 'No man cometh to the father except through me'. The 'me' is the personality that has to become the servant of the higher self. It is the redemption and mastery of the personality.

The Soul's Pilgrimage

Turning our attention to the lower part of the painting: According to the *Rosicrucian Forum* (October 1980):

"The number 777 is the symbol of the soul's pilgrimage in the physical body through time and space. It means that 'Pure Minds' will experience 777 incarnations in the course of the seven revolutions that the flow of life completes around the seven orbs of the seven worldwide periods."

The flames burning at the foot of the temple are symbolic of the fire-snake. They animate the body, arousing sensuality and its usual effects: desire and suffering, both closely linked. The darker steps at the bottom of the picture represent the lowest vibrations of the coloured spectrum. They symbolise the constant striving of matter to refine itself through its long evolution. The top step, a much lighter tone, heralds a future burst of spirituality under

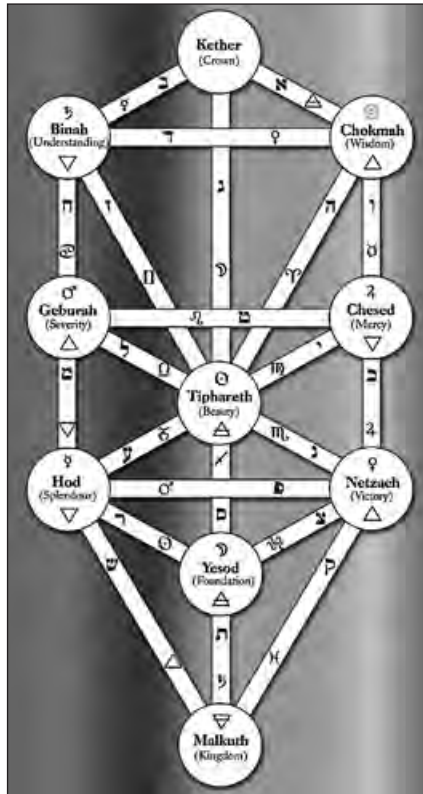


Figure 4: The symbolic glyph of the 'Tree of Life'. This analogue model of the Absolute, the World and Man is the working key by which the initiate maps the ascent of consciousness.

the beneficial influence of the divine light radiating throughout the temple. Therefore the first foundation of the temple is Matter. Remember this!

The Tree of Life: Kabala

Ralph M Lewis, former Imperator of the Rosicrucian Order AMORC, summarised the Tree of Life by saying that it concerns itself with the relationship of man, (humanity), to the initial cause, and to the forces and powers of the universe. In the following explanations, I use extensively extracts from Z'ev Ben Shimon Halevi's *The Way of Kabbalah*,⁷ as his work provides us with a useful and concise summary of the particular dynamics of the Kabbalistic Tree.

This analogue model of the Absolute, the World and Man is the working key. By living the tree the Kabbalist experiences its reality, so enabling him to rise safely and secure a foundation in

the upper levels of existence. Here he may receive an influx of Grace as it descends from above, and be given perceptions and knowledge not obtainable in this world. He then fulfils his purpose as incarnate Adam, directly harmonising with the will of his Maker throughout all levels of his being.

The tree can be used to describe all levels of our being: mineral, vegetable, animal, the physical body, the psyche, conscious and subconscious, even the disciple's path. For according to the law of correspondences, all aspects are subject to the same universal principles. And we end up perceiving that there are trees within trees, each interpenetrating and connected as they rise up through the four worlds of action, formation, creation and emanation (see Figure 4).

The ten Sefirot or Emanations (תּוֹרֵי פֶּסֶד) express archetypal law. God is beyond existence. Out of nothing comes *En Sof* (אין סוף) or the Infinite all. Out of endlessness comes the will of En Sof: *En Sof Aur* (Light, אור אין סוף) allowing the manifest world to emerge out of the unmanifest. This dimensionless point is the source of everything that was, is and will be.

Keter (Crown; כֶּתֶר): From here emanate the ten utterances that bring the relative world into being. In



an instantaneous progression the ten divine principles, the attributes of God, the ten Sefirot, are realised like an eternal lightning flash. The lightening flash, the impulse of the Will manifesting in Keter passes in an alternating progression from the active to the passive pillar as it descends through all the Sefirot and the worlds of Emanation, Creation, Formation and Action. The lightning flash passes between the crown and the kingdom and back again. Note the polarities on either side of the central column of the tree. With force and limitation, the Sefirot work in pairs across the tree, balancing and checking one another while being supervised from above and imparting power and control to those below. *Balance* is critical for harmony and the avoidance of disharmony and this applies on all levels of being from the physical organism to the psychological, emotional and spiritual well-being.

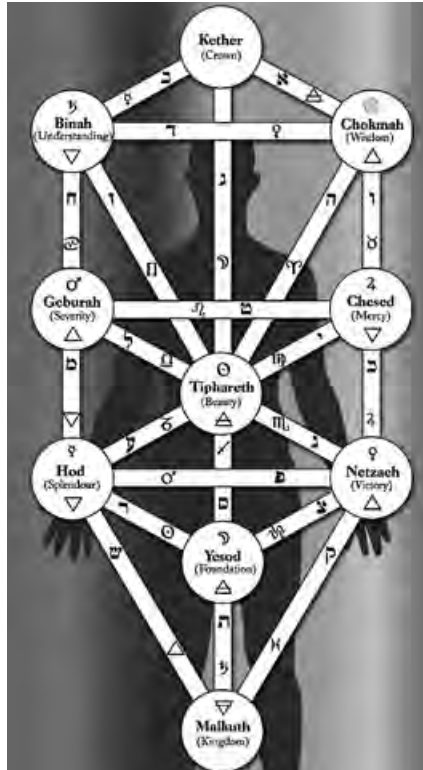


Figure 5: As the symbol of *Primordial Man Adam Kadmon* expresses the ten prime attributes of the Creator and the major laws which govern the universe.

Translations of the Sefirotic names vary. A single Hebrew word can have several meanings. All the names in fact only convey a fraction of the scope of each Sefirah. From Keter springs the active principle *Hokmah* (Wisdom, המכח), and the passive principle *Binah* (Understanding, הבינה), or *force* and *form* with the pillar of *equilibrium* in between: the central column

of Creation and the great trinity of active and passive forces mediated by the will, while the consciousness of God holds the cosmic balance of the universe in poise.

According to the law of correspondences, all aspects are subject to the same universal principles.

of consciousness.

Then follows the critical point between unmanifest and manifest.

Hesed (Mercy, דסח) on the active column describes the function of expansion. When the lightning flash crosses to *Gevurah* (Power or Judgement, הרובג), this expansion is modified and controlled.

Tiferet (Beauty or Compassion, תראפת) is the central point of the whole tree of life. It is Beauty, the midway point between Heaven and Earth. Into this Sefirah is the confluence of all the various activities of the active and passive columns. It is the Cosmic junction box. It is Solomon's seat. Tiferet sits midway

on the axis of consciousness while on either side the active and passive functions perform their vital tasks. In Kabala the Promised Land lies beyond the Tiferet, the higher self of the psychological tree.

Nezach (Victory or Eternity, הצנ) is on the column of energy, that which continually repeats.

Hod (Splendour, דוה). is on the column of resistance or reverberation.

Yesod (Foundation, דוסי) is the ego and our understanding upon which we base our view of the world, as we are subjected to its influences and experiences.

Malkhut (Kingdom, תורלמ) is the physical body of creation; closely compressed matter or constricted energy- depending on whether you consider the four elements as waves or particles. Malkhut is the physical world. It is the only visible part of the tree of life in our ordinary experience.

This then is the great Octave

Macrocosm and Microcosm

Adam Kadmon is the Universe (see Figure 5). He contains the whole of manifest creation. Stretching between heaven and earth his head touches the ultimate crown of spirit, and his feet the densest of matters. Think of the Tarot-Enoch the Divine Man, Adam drawn from the Earth. They are the same person, just different levels of consciousness. Made in the image of God, Adam Kadmon expresses the ten prime attributes of the Creator and the major laws which govern the universe. As Adam Kadmon, the symbol of *Primordial Man*, illustrates, all the Sefirot are equally important and are all part of a unified being.

Malkhut, the last stage of Emanation, or the Kingdom, is said to be the dwelling place of the *Shekinah*, the divine presence. It represents the final stage in the calling forth, creating, forming and making of Adam Kadmon, whose feet touch the uppermost part of incarnated man.



A Key to Understanding

So we can see in our explorations of the many elements that this painting contains, that we are being given important truths which have been perpetuated through many traditions over the centuries. Seen from a distance, the main theme of the painting resembles the 'keyhole' of a closed door that only one key can open: the key to knowledge. The doors open....

The 'Divine' part of the picture radiates light, its wings flapping like those of a bird taking flight. It is saying to us: 'Know thyself'....know the universe within you. Experience the Alpha and Omega of existence. It describes the true nature of Being, of Genesis. The descent of the spiritual into matter through incarnated Man.

"With life came the sensitivity of Being, developing into the magnificence of the realisation of self. In the human consciousness were reflected the glories of the universe; in its depth Being took sentient form, and mind assigned it dimension. Then light shone, for it reflected its own nature for the first time."

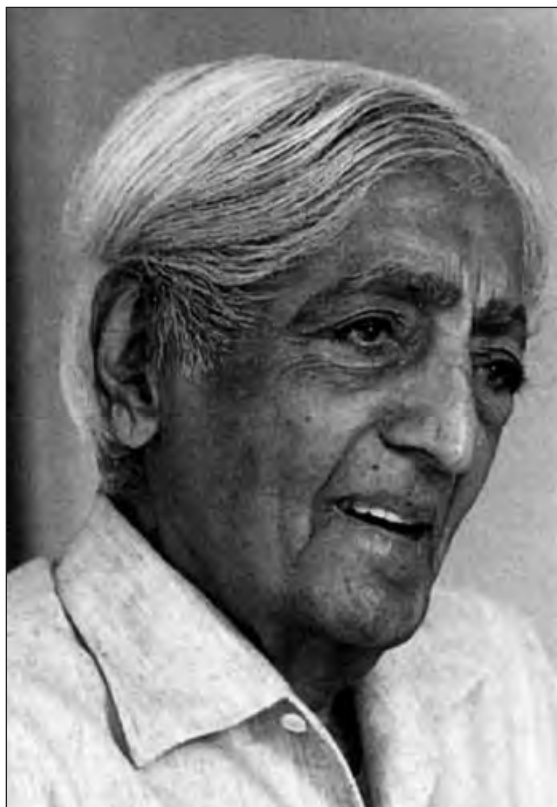


Figure 6: Krishnamurti (1895-1986)

The Ascent of Consciousness

We turn our attention now to the concepts of *Time* and the *Eternal Present*. We tend to think of spiritual

The main theme of the painting resembles the 'keyhole' of a closed door that only one key can open: the key to knowledge.

development or 'awakening' as a progression; that is to say a gradual sequence of events or experiences passing from one stage to the next. This is because we exist in a world which relies upon the concept of Time for its manifestation. If we think about it, all manifestation is based upon frequency. Frequency is the number of cycles or vibrations in a unit of time. It is the means by which the Divine makes itself known to us, as it gradually descends from the spiritual to matter and with all the intermediate expressions that involves.

But going back to the thought that All is One on the great keyboard of existence, whether manifest or unmanifest, and recalling that the higher part of our self resides in an eternity, beyond concepts of time and space, we realise that there is no progressive ascent. We are already there. There is a part of us that already dwells in the Divine regions. It is the eternal stillness within. We just have to learn how to *access* this higher level of consciousness: to experience it as a reality.

Krishnamurti (1895-1986) wrote:

"Regeneration is only possible in the present, not in the future, not tomorrow. A man who relies on time as a means through which he can gain happiness or realise Truth or God is merely deceiving himself; he is living in ignorance and therefore in conflict. A man who sees that time is not the way out of our difficulty and who is therefore free from the false, such a man has the intention to understand; therefore his mind is quiet spontaneously, without compulsion, without practice. When the mind is still, tranquil, not seeking any answer or any solution, neither resisting nor avoiding – it is only then that there can be a regeneration, because then the mind is capable of perceiving what is true; and it is truth that liberates, not your effort to be free."

And so, when we recognise our place within the Whole, and the Whole within us, then we are receptive to the influx of Divine light; our Oneness



with the universe. This involves dissolving of the sense of separateness. Cosmic unity cannot be experienced while we are separate. Therefore, as we prepare to enter our Inner Temple, we must do away with all prejudice, memories and thoughts which preoccupy us. We can only arrive at profound peace through tranquillity of mind and repose of the heart.

As Krishnamurti said: *“Cease all striving, and conflict ends.”* We enter the Temple when all striving has ceased. The mind is cleansed and still. We must allow all thoughts to settle down and be still. We can practice this each and every day and we will eventually be very successful in achieving this. Accessing the Inner Temple, which you have lovingly created, will be like entering a timeless zone, where ultimate Peace resides. And in the stillness, the Lotus Flower within you can slowly open its petals to the light. To close our exploration of this ‘Inner Temple’ let us consider the following inspirational words once delivered at a Rosicrucian convention.

“Peace is not merely a condition existing in the outer world. It is primarily a state of being, an individual state of being. As long as people keep hoping for Peace to come, Peace will never exist in the world. As soon as we understand that Peace is actually at hand, within ourselves, we are at Peace with ourselves and with the world.”

He also reminded us that:

“Peace is a permanent attribute of the Cosmic, of which we are a living part. The Cosmic is the action of the Energy of God; it is all of the universal or natural laws... Man himself is a law of the Cosmic in a universe in which all is in all.”

We can therefore learn to recognise the part of our self that is permanent, and the part of our self that must operate in the world and be governed by the higher self. In attuning with the deeper levels of ourselves, we connect with the Divine. We really are walking cosmic keyboards.

“...enter the mystical kingdom of Peace and Love, which is in the heart of your inner self, in this sacred part of your being where God is always present.”

“Let us remember, that... we have Peace within our reach, and that Peace is not for ourselves

only. Let us all be bringers of Peace and thus we shall render one of the greatest services that, as mystics, we can offer to humanity and to the Glory of God.”

Endnotes

1. The exploration of the Gomez painting is derived from an article in the *Rosicrucian Forum* October 1980 (a private publication for members only).
2. In Rosicrucian teaching there is one *universal soul* of God that exists everywhere including humans. The *soul personality* in man is an integral and unceasing part of that universal soul, and the more sensitive one is to the influence of the soul so one's conduct and thoughts are elevated and refined. In this way one is said to evolve spiritually, eventually conforming absolutely to the nature of the universal soul of God.
3. Nous is that energy and force emanating from the divine source of the universal soul and possessing negative and positive polarity. It manifests in vibrations of various rates through a system of harmonics which Rosicrucians identify as a ‘cosmic keyboard’ of eighty octaves. In this way Nous possesses all potentialities of manifestation within itself. Creation is formed and maintained through waves of Nous essence containing particles of Nous grouped together according to specific number combinations which make cognisable all manner of creation.
4. According to Rosicrucians *spirit energy* is a divine essence like the universal soul but of a lower vibrational rate that pervades all nature. It makes its first *material manifestation* in the formation of electrons which enter into the composition of atoms.
5. Rosicrucians are taught that the *vital life force* is a form of divine energy that animates and *vitalises* the human body at birth and leaves at the moment of death. Coming from the same divine source as spirit energy and soul energy, it has a distinct vibrational rate that is different from these.
6. The basis for the section on astrological signs is Isabel M. Hickey's *Astrology, A Cosmic Science*.
7. The brief outline of the mechanics of the Kabalistic Tree is derived from my background reading of AMORC's special series of discourses on this subject originally issued by Supreme Grand Lodge, San Jose, and also Z'ev Ben Shimon Halevi's *The Way of Kabbalah*.





London Olympics 2012 - A Call for World Peace

by Sue Tweedie, SRC

*Fire is the symbol of
purification, illumination,
enlightenment and new
beginnings.*

IN THE RUN UP to the Olympics, the Olympic Flame was carried the length and breadth of the British Isles, zigzagging its way across the country. Sunshine and showers, even torrential rain did not extinguish it or the spirit of its carriers.

The opening Ceremony began with the most powerful and energetic music, enhanced a hundred fold by the powerful beat of a thousand drummers, a truly mind

blowing sound. There were images of the past and of the achievements of great Britons including the Rosicrucian mystic, Sir Isaac Newton. The evening culminated in the Olympic torch being brought into the stadium by a past Olympic Champion, Sir Steve Redgrave, who handed it over to seven young athletes to ignite the Cauldron: petals of copper set alight, representing individual competing countries of the world. As the Cauldron's stems were elevated they became one flame. The Cauldron designer,



Thomas Heatherwick, said the design of the Cauldron represented Peace.

*“There comes a holy and transparent time
when every touch of beauty
opens the heart to tears.
This is the time the ‘Beloved of heaven
is brought tenderly on earth.
This is the time of the opening of the ‘Rose.’”
-- Rumi (1207-73) --*

The closing Ceremony began with the song *Imagine* by John Lennon:

*“Imagine there’s no heaven, it’s easy if you try
No people below us, above it’s only sky
Imagine all the people
Living for today
Imagine there’re no countries, it isn’t hard to do
No need to kill or die for and no religions too
Imagine all the people
Living life in peace
You may say I’m a dreamer
But I’m not the only one
I hope someday you’ll join us
And the world will live as one.”*

The Olympic flame gracefully came to ground with each copper petal spreading outwards and was gradually extinguished, but not for long.

The Paralympics

The Paralympics’ Opening Ceremony was equally as inspiring, beginning with Professor Stephen Hawking talking about the wonders of the universe and human achievement. And once again the Cauldron of Peace was ignited. We witnessed the most profound shift in human perception of what the humble human can achieve.

The Paralympics’ Closing Ceremony was more than a celebration of achievement. Named *The Festival of Fire*, fire of course being the great cleanser and herald of new beginnings, a celebration of festivals ancient and modern with words read by Rory Mackenzie, taken from the British Druid Organisation Gorsedd Festival, (some say it started in the City of London, lost in time) written by Emma Restall Orr and Greywolf:

“I call upon the Spirit of Summer, the spirit of fire, of energy and passion, spirit of the noonday sun, the heat of summer, vitality and abundance. I call upon the spirit of Winter, the spirit of earth, of the womb of creation, of the night and the snows of winter, deep roots and ancient stones. I call upon the spirit of Spring, the spirit of air, the breath of life, of sunrise, of new life and new growth. I call upon the spirit of Autumn, the spirit of water, of the ebb and flow of emotion, of open seas and running streams, of cleansing rain, spirit of the evening sun, of twilight and of Autumn.”

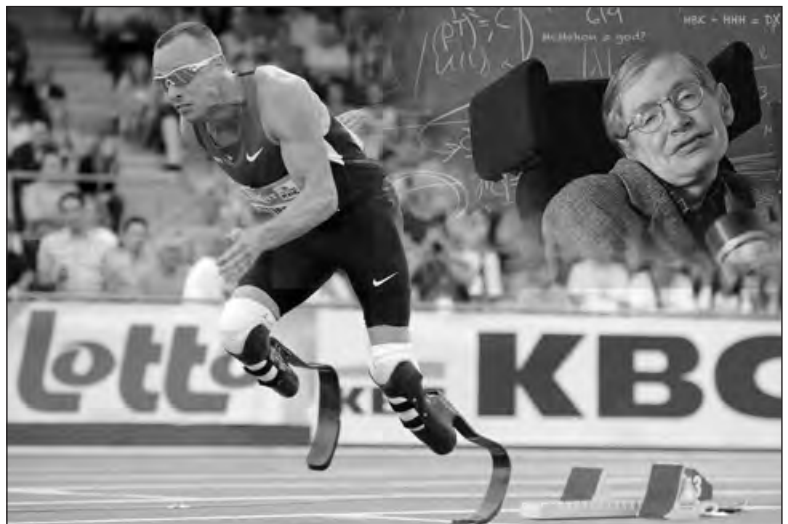
And then, about 30 minutes in, Rory spoke these words:

*“The circle is unbroken, the ancestors awoken.
May the songs of the Earth and of her people ring true. Hail to the festival of the flame of root and branch, tooth and claw, fur and feather, of earth and sea and sky.*

“The Olympic Cauldron, the Cauldron of Peace was extinguished once more on 9th September. The last petal giving up its flame to a torch igniting hundreds of torches and carried around the arena to form a continuous circle.

“Once dismantled, the petals will be gifted to each participating country, a constant reminder that the spirit of Peace can always be with us.”

So, have the London 2012 Olympics ignited a spark of something special for humanity? Only you can decide.





Rosicrucian Meditation for Peace

- I contribute to Peace:* when I strive to express the best of myself in my contacts with others.
- I contribute to Peace:* when I use my intelligence and my abilities to serve the Good.
- I contribute to Peace:* when I feel compassion toward all those who suffer.
- I contribute to Peace:* when I look upon all men and women as my brothers and sisters, regardless of race, culture, or religion.
- I contribute to Peace:* when I rejoice over the happiness of others and pray for their well-being.
- I contribute to Peace:* when I listen with tolerance to opinions that differ from mine or even oppose them.
- I contribute to Peace:* when I resort to dialogue rather than to force to settle any conflict.
- I contribute to Peace:* when I respect Nature and preserve it for generations to come.
- I contribute to Peace:* when I do not seek to impose my conception of God upon others.
- I contribute to Peace:* when I make Peace the foundation of my ideals and philosophy.





Meditation, the *Divine Art*

by *Phoebe Ormsby, SRC*

DEITY CONTEMPLATES, concentrates, and meditates outward from one point only and inward toward one point only... the ultimate perfection. It is therefore forever the source of all law, the absolute of every expression, the ultimate of all attainment. Divinity, regardless of its many names, makes possible the continued, constant radiation of light from its still, silent centre of Eternal Being. By dint of humanity's innate divinity, and through the initiatic experiences of the rose cross the pristine mastership of our originally created godly state may be attained. The ladder by which we may ascend to

attune with the Cosmic Mind and gradually expand into the vastness of that consciousness is *meditation*.

Because God is Eternal Being, all living creatures ever strive to be. And in this striving, we must follow the law of deity. There is no other ultimate goal, no other way into the everlasting Light. Consequently through contemplation and meditation we draw from the Cosmic Mind the forms of our world in proportion to our ability to coordinate our practice with the higher plane of the Law. In this equation also lies the cause of our feeling of separation from God, and the reason for all that besets our existence on the earth plane.



If we are sufficiently stabilised in realising our true being as an emanation of the Celestial Light, our only source, we can then by our thought processes draw to ourselves in meditation those forms which are of the onward evolutionary nature of the soul. Conversely, if by the deific gift of choice, we choose to use our mental processes to conceive wrongly the real truth of our being, and draw to ourselves forms of a downgrading type, we will

Bridging distances and elapsing time periods is overcome by the continuity of one thought leading into another: the motion of becoming.

slow our progress in soul expression and become in sensory perception separated from our source. This is our 'fall', and the cause of our suffering..., self-made, not God given, even though racial determination has accepted the latter concept through the ages. In this so-called 'fall' the vision of humanity was reduced in range and became circumscribed by the emotional reaction and resultant thought patterns this short-sighted state engenders. As a result, humanity lost sight of what it is.

But in the quiet, calm certainty and knowledge of its own power, deity looks upon the patterns of Mind from the vast, long-range, eternal source of Being. Radiating in waves from this source, its energy is concentrated by each emanation from its own light, toward a point in its own Mind. Through the meditative action of Mind, the thought patterns then take form as light-creations on a high psychic level, invisible to sensory perception. Therefore, initiates or mystics in their efforts to follow the innate urge of the soul toward the Light, use the same methods. And by contemplating the Cosmos, they draw the energy of Light to a point of focus at which their thought rests with perfect focus. At this juncture, holding their thought steadily quiescent, Mind, by means of meditation, becomes active; and by radiating outwards it draws to itself through the power of its energy, the illumination of the divine source.

Here one touches God, and in the indivisible ultimate of attunement with the one source, one receives the knowledge one seeks. By this inspiring of the breath of Absolute Wisdom, our whole being is illumined and from this illumination spring forth works of beauty in all art. We can do this only because the one source of Light, Life and Love ceaselessly contemplates, concentrates, and meditates its own perfection. As an emanation of this perfect law, it is inflexibly ordained by God's will in the hermetic axiom 'as above, so below'¹, even though most humans wilfully deny their divine place in the universe.

Just as we have for centuries tried to perfect a

mechanical device capable of running ceaselessly, without stopping for any reason, humanity has striven to 'create' beauty. But, owing to short-sightedness in disregarding the law of changing form dependent upon the evolutionary principle of gradual progression from the lower complexity to the higher simplicity of master consciousness, it has not been able to achieve such a goal. It is not within the scope of mechanical fact at the physical level.

Perpetual motion presupposes a constant, changeless source, and *change* is the law of the physical plane. This *motion of becoming* precludes immediately as a material possibility any state of suspended law. But the factor of bridging distances and elapsing time periods is overcome somewhat

by the continuity of one thought leading into another as an integral part of the foregoing mental action necessary to conceiving the possibility of ceaseless mechanical movement. This overlapping mental sequential order gives the element of perpetual forward movement *to conscious thought* even though we may reach a point of rest in the thinking process.

It normally follows that since the universe is a vast vibrating dynamo of energy, we can assume a central causative source existing outside the realm of physical mechanics known at present. These mechanics only reflect a higher plane of Law. In themselves they are not the causal principle. Then what is?

Form and Consciousness

In meditation the attunement with the Cosmic Mind is without formal motion. The Cosmic flows ceaselessly and the mystic listens and sees with the higher flowing light, which is of the totality of expression, through varying planes and in varying degrees of understanding. This eternally flowing light of meditating divinity is the causative source of motion; in other words, it is sequential and consequential vibrating energy manifesting at the level of form. The endless movement of light is the progressive activity of deity expanding within itself. We call this expansion the evolution of form and consciousness.

Mystics in their efforts to follow the innate urge of the soul toward the Light, use the art of meditation.

Form results from thought; that is, we first have an idea, produced by contemplation. From this embryo, we progress to visualisation, working out each detail in mind. In this operation we have concentrated the energy of Light toward a point. Then as our minds reach out into the Cosmic, in meditative activity, the result is the physical action of putting



together, the ephemeral mental pattern in the substance of the material plane. We say that an idea has evolved itself into a workable fact, and we have an operating material thing.

So as form evolves, consciousness, the power of Mind to think and act consecutively, has also evolved. Again we see the importance of visualisation in the materialising of form and note the changelessness of divine principle in the law, 'as above, so below'. For as humankind concentrates the power of its mind in accordance with the Law, the whole Cosmos moves to obey that call.

Beauty and Distortion

This brings us now to a specific field of action as a necessary consideration for correlation, of the above several points, in the statement that *meditation is a divine art*. At present, art is being related to emotional trends in human evolutionary progress. There is primitive art, modernism with all of its styles, distortions and psychoses, classical art, savage art, and a great variety of other emotional and mental states, neo, post, and so on. This is also true of music, as witness the different styles: jazz, ballad, lyric, classical, folk, and many more; and in literature there is an abundance of obscene material on the news-stands and on the internet. In books, films, and especially on the internet, we find murder, perversion, horror, and the whole range of psychotic states and emotions. And here and there among all of these are interspersed the time-honoured classics as *rocks* on which we can stand.

If the Law is 'as above, so below', why have we so much that cannot be associated with high ideals of character, integrity and beauty of expression? The answer is in the corollary that Law is Power, not restriction. The point where humanity chooses to use that power to satisfy human desires is the place at which the Law of Karma² begins to work, either for good or for evil. In this way it is part of humankind's equipment as master of its own destiny. Now let us consider the end toward which all of this is working, consciously or unconsciously in the evolutionary picture, the expression of Beauty in living, and in soul awareness, prerequisite to our ultimate 'absorption into the Infinite'. And as art is usually associated with beauty in its myriad concepts, we shall turn to the world of the artist for examples.

The ability to accurately draw a form as a perfect draftsman of mechanical or animate work, or the traditional 'straight line' of the dilettante, is not the yardstick of an artist. To attempt to out-perfect a well-trained and skilled draftsman of accurate proportional vision would be one's predestination to failure. Why? The answer is that all this entails careful surface expression of the detail of outer form which has to be mastered.

A story is told of the Florentine artist Andrea del

Sarto (1486-1530), known as the perfect painter, which exemplifies this point. One day, in his friend's studio, he was looking at one of Raphael's Madonnas in which the drawing of an arm was not correct. After regarding it closely with a view to making the change he felt necessary, Del Sarto remarked that he could not do so, for to have made the change in drawing would have taken from the painting that quality which made it a Raphael. The perfect draftsman realised the innate quality of soul which is the mark of the Master. He saw in Raphael's effort to express a deep inner conviction of higher dimension; the mistake in surface form was *incidental* to the endeavour and not a distortion deliberately planned.

The cry of our day is 'self-expression', and the greater number of modernists claim to be doing just that. But the question is, which self? Self with a capital 'S' and self with a small 's' are two vastly dissimilar expressions. Art presupposes

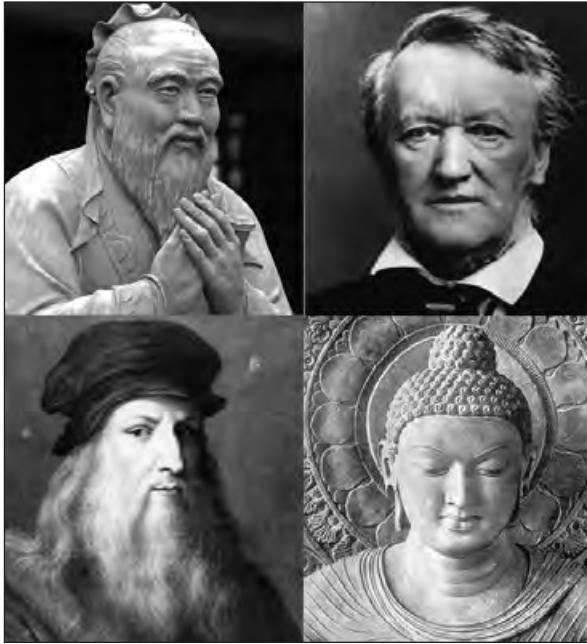
The perfect draftsman realises the innate quality of soul which is the mark of the Master.

that which is beautiful in the sense of giving joy and peace and elevation of spirit to the one viewing it. Can you imagine anything less than God giving these intangible permanents to any work, whether it be a literary piece, a work of art or a musical composition? Does it not follow then, that real art, capable of engendering elevation of spirit, is of the soul, and associated with the artist's being wherein there is contact with the higher self, one's divine identity? It is only here that vision encompasses the Cosmic wholeness, and beauty stands in pristine purity. The soul alone cradles that quality we associate with harmonic law and which the world calls beauty in its desire to name the glory it beholds within.

Deliberate distortion of form is not Beauty, nor is it Art. In the very mental attitude of distortion, Cosmic principle is disregarded or ignorantly overlooked; we refer to the perfect orderly arrangement of atoms, molecules, etc., in each cell of matter making up the sequential orderly arrangement of pattern in the universal wave motion of creation so apparent in even the partly formed manifestation. A broken stone has the same essential quality of beauty as the whole, in the innate order and balance of its component elements. Otherwise it would not be a stone, broken, or fully shaped.

Beauty is of the inner spiritual depths of Reality encased in a form, whether that form be a musical composition, a literary work or a masterly painting. Each one is attempting to express the Divine Intelligence in the order of the law of its Being. In the complexity of mental dialectics, however, we may have brilliant intellectualism. But that is not necessarily concomitant with deep meditation, which is a flowing of the inner light.





Distortion, on the other hand, is simply a pattern of personal reaction to an improperly adjusted viewpoint in contemplating the perfection of the whole. This holds true whether applied to art, music, literature or just mental gymnastics. The springboard of this attitude of deliberate distortion of inner reality is often motivated by *egotism* wishing to exhibit what, in fact, is ignorance of universal order, rhythm and harmony. The wish is the hope that there may be others of like mind as itself. Ignorance needs darkness in which to thrive, and self-aggrandisement is one of the many masks it assumes.

The Artist as Mystic

Only those who attempt to reveal the universal Truth pouring through their souls can be designated as artists in any sense of exactness. The light of deity shining and diffusing itself throughout the Cosmos as an intangible quality will bring about its presence in the soul of one who is sensitive to its vibrations. This expression of that quality, which is like itself, is Truth, in the conscious delineation of form. In the degree to which artists are able to make their viewers feel the 'truth of reality' in their work, do they give to that other the sense of those intangible inner motivations which is beauty.

Out of the myriad painters existing through the ages, there are few who have the depth of soul in any field of endeavour. Time calls them the Old Masters because essential beauty transcends time. It has glimpsed immortality and lives therein. In contemplating artists such as Leonardo

da Vinci, Michael Angelo, Phidias, or Rembrandt, or musicians as Wagner, Beethoven, Handel, Mozart, or writers as Dante, Milton, Shakespeare, Emerson, can we conceive of them as looking to less than the great spirit of pure beauty itself for the inspiration they so determinedly sought to serve? And what of Confucius, Mohammed, of Buddha, and of Jesus the Christ? Could they have touched the heights except for the divine breath emanating from the very presence of perfection itself? Their vision originated in deity and their ear attuned to the unspeakable harmonies of that effulgent state.

True artists are mystics at heart and in their thinking. Their finest work comes only after concentration of all their energy toward what they feel deeply. Contemplation of God's handiwork in law follows such artists' initial efforts; then, *meditation* and its resultant *inspiration* bring *Beauty* to their mystic vision.

It therefore naturally follows that meditation is the divine art, for in this way the mystic lets God move their faculties of expression. Paralleling this, the highly evolved, deeply sincere mystic, attempting to live the life which mysticism imposes upon all its followers, is the true artist not only in physical expression, but also in Cosmic conception. Through such art the higher self speaks and manifests soulful beauty. One therefore becomes an instrument of the divine evolutionary activity, transcending emotional stimuli and reactions by letting the Divine express itself in its true Beauty planted in the depths of the artist's own Being.

True artists are mystics at heart and in their thinking.

Mystical art then, as a technique, becomes the great inclusive soul expression, for it correlates sound and motion, vision and hearing, mathematics and abstraction, and unites all of the pairs of opposites in transcendent harmony. This it accomplishes only when it is engendered by meditation which is the deific art of correlation of the evolving part in man to the perfect Whole.

Endnotes

1. This Principle embodies the truth that there is always a *Correspondence* between the laws and phenomena of the various planes of Being and Life. The old Hermetic axiom ran in these words: 'As above, so below; as below, so above'. The terms *macrocosm* and *microcosm* reflect this in that they identify the human dimension as a reflection of the greater universe.
2. The Law of Karma: the law of compensation..., One of its fundamental principles is that for each sorrow or pain we cause another, we shall suffer in like degree and manner and at a time when the lesson to be gained thereby will be the most impressive.



Ethics and Our Environment

by Mark Cornwall, FRC



ETHICS IS PRIMARILY associated with people's social existence. This science of moral duty and our regard for morals and morality usually considers the relationship of individual human beings with each other. As far as ethics applies to different phases of life, such as the various professions and businesses, these ideas in everyday thinking are concerned mainly with problems of interrelationship between individuals.

This vast concept of the methods and practices of

human beings in their relations among themselves is a subject that cannot be an exact science. Therefore, it is not presuming too much to believe that even before the problem of ethics can be solved, we need to consider expanding the subject itself beyond the relationship of individuals to one another.

However, we're not an island, as John Donne tells us in his poem. We're not completely separate from the other parts of our environment. As individuals, we can be treated as if we were in many respects separate from all else,



but even sociologists and psychologists have repeatedly emphasised that we are all a composite of our individual physical being and the environment in which we live. As individuals we depend upon the rest of the world for the continuance of our existence, and it is from our physical environment that we obtain whatever we need to continue to live: food, air and drink. As physical beings, we're dependent upon these physical sources in order to survive, and to develop mentally, physically and emotionally.

There is maintained, however, during the span of our earthly existence a spark of life that isn't limited to this physical world and that of the immediate environment of our body. This is an area of life usually reserved for religion, but it is not necessarily a fact that everything of an immaterial nature, that may have value to us, has to fall under the category of such a mindset.

Living our Life

Our emotions, our reactions to life, our values in areas that are not measurable by physical standards, are also part of this nonmaterial world. Beyond the physical where material values lose their continuity or their maintenance of value, there lie other values such as love, friendship, confidence and faith. These values are part of our experience and are related to our environment in the sense that we're related to other living beings on the same mental, spiritual and emotional plane.

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Nevertheless, as far as our physical existence is concerned, there's an area of life which extends beyond us. Our environment, being primarily a physical one while on Earth, is composed not only of other people but also other living creatures. They live just as we do. The same spark of life that exists in us lives in such a multitude of different forms in the world that we're merely one individual segment of that expression of life. We're more familiar with life forms as they appear in the animal kingdom, and it would seem, by superficial observation, that human beings predominate in the manifestation of life on our planet.

But actually, as a biological entity, we're only one species in a vast multitude of life forms inconceivable to the average person. There are thousands of expressions of life not even visible to us. These are found in the lowest form of life such as bacteria, protozoa and other minute forms needing a microscope to even reveal their



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existence. If our whole existence is to be a complement to the expression of life which we find about us, then this environment of life is also a significant factor in dealing with life as a possession and as a means of expression.

Not so Supreme

The attitude that humankind has had at various stages of history in regard to other forms of life varies in many ways. There has traditionally been a belief ingrained in our consciousness that human beings are the supreme manifestation of life and that all other forms should be subservient. Humankind has used various forms of life in many ways. One example which comes to mind is the domestication of animals and the use of them and vegetable life as food.

Dominated by various philosophies, many people have taken the attitude that generally, all life forms have been provided for them to dominate and to use as they please, even to exploit. For that reason, untold thousands of species of life that once shared the world with us are no longer here. There are many species of animals, birds and plants that are not present today because of the neglect or wanton destruction of man. As an example, when North America was first settled, the Eastern part of it was covered by a vast deciduous forest, which was a natural habitat, or a natural growth of life in that part of our planet. Many forms of life lived in that forest, including people and animals. European expansion in the Americas brought with it the wholesale felling and destruction of forestland, thereby destroying the habitat upon which much of the animal life depended. Not only that, with no regard for their fellow human beings, the indigenous native people were treated abysmally, and reduced to a category almost subhuman. As a result, no living person today can describe, from first-hand knowledge, the biological expression of the





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continent on which the American and Canadian people now live. This is such a loss, and it is only in comparatively recent years that conservation movements have attempted to formulate ways of preserving the remaining expressions of life that are our privilege to share on this planet.

The conservation movement is, in a sense, a recognition of the fact that there exists a higher ethic for humankind to follow than a mere code of laws to govern morality in our dealings with our fellow men and women. The expression of all forms of life and all forms of environment as it exists in the world is a divine-given gift of which we need to understand that we are merely a part. Our purpose is to evolve to a higher level of perfection; but in order to fulfil that purpose, we must face

up to our obligations and responsibilities with all other possible expressions of life living here with us, and formulate a system of ethics concerning them. The persecution of life in any form is degrading to our dignity as human beings, and it is our duty to make use of our environment, but not necessarily to exploit it purely for our own enjoyment, benefit or convenience. We live in three worlds: a physical world, a universal world in which many living forms express themselves, and a spiritual world in which we preserve our values, to be carried on to a more transcendent level. The day will come when we have to account for the way we have made use of our environment.

The day will come when we have to account for the way we have made use of our environment. Therefore, we should, for our own benefit, if for no other reason, learn about the life and forces around us and attempt to devise a system of ethics that realises that life is endowed with a divine essence, a segment of the

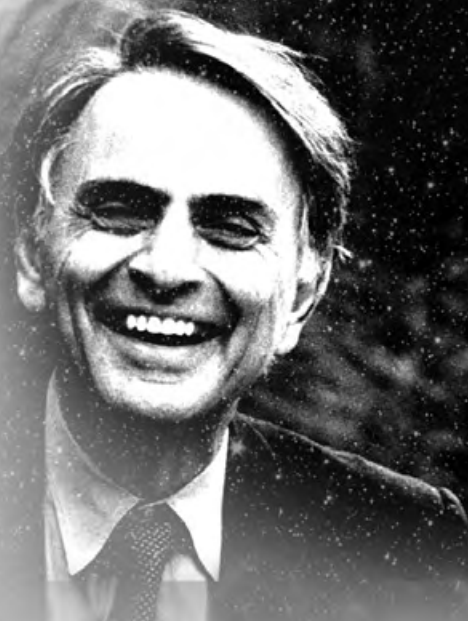
A belief ingrained in our consciousness is that humans are the supreme manifestation of life and that all other forms should be subservient.

Cosmic itself. This is such an important part of the life of every Rosicrucian. The whole expression of life must function harmoniously as a unit if this world upon which it manifests is to reach a state of harmonious balance. This would provide the environment and means by which we could attain our ultimate goal or purpose.

Science and Spirituality

“Science is not only compatible with spirituality; it is a profound source of spirituality. When we recognise our place in an immensity of light years and in the passage of ages; when we grasp the intricacy, beauty and subtlety of life, then that soaring feeling, that sense of elation and humility combined, is surely spiritual. So are our emotions in the presence of great art or music or literature, or acts of exemplary selfless courage such as those of Mohandas Gandhi or Martin Luther King, Jr. The notion that science and spirituality are somehow mutually exclusive does a disservice to both.”

Carl Sagan, *The Demon-Haunted World: Science as a Candle in the Dark* (1995)



Why Are We Here?

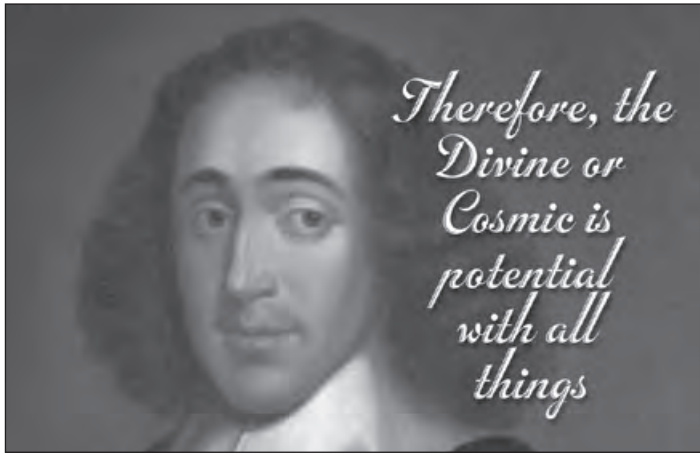
by Ralph M Lewis, FRC

IN EACH AGE, people have reflected on the nature of their existence. This reflection has often been expressed in the question: Why are we here? In trying to determine the purpose for their individual lives, people have usually attributed their existence to the intent of a God or the Cosmic. Human beings in their various religions have become accustomed to thinking of themselves as images of God. This image which they have had was

usually conceived in the narrower sense. It was the anthropomorphic transference of human qualities to the Divine image. One of these qualities of human nature which was transferred to the Divine was *determinism*, the belief that all creation is by Divine intent, the exercise of a Cosmic will.

It's plausible for us to think that we're the product of purpose. We know ourselves to be causative. We bring about a series of events daily, numerous changes,





The philosopher Baruch (later Benedict de) Spinoza (1632-77)

by imposing the conclusions of our reason and by our willpower. We are however causative in a dual way. We can, by the unintentional application of force, cause changes in things and conditions of our world. To use an example, by merely stumbling against an object, we can cause that object to move or in some way change its appearance. But we can also through volition, the exercise of our will, so direct our physical powers as to move an object and in some way change its appearance and relationships. This latter kind of wilful causation is determinism. It's the serving of a preconceived purpose.

Those then who think of human beings as being a kind of image of the Divine, believe that the Divine too is *purposeful*. They are not inclined to believe that human life is a caprice or that it's merely the consequence of some natural forces or conditions. Rather, they believe that humankind is the consequence of a specific design. They even believe that their lives, all their phases, are the result of Divine intent. Our main question must be: Is such a commonly held belief false, or on the other hand, is it irreverent for us to deny that reality has a purpose, and to deny that there is a purpose behind human existence?

It's appropriate first to give a little thought to the nature of purpose. We must inquire whether it's

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reconcilable with the generally held belief in the Divine and of the Cosmic. Purpose is not merely the end or conclusion of some activity. It's more than the effect that follows a series of causes. *Purpose is a conceived objective*. It's a planned action to achieve a specific result. Determinism or purpose implies something else

as well. It implies that there's an insufficiency, an inadequacy or lack of something. *Purpose then has as its function, acquisition*, namely, the acquiring or bringing about of a non-existent thing, state or condition.

Now, can we attribute these qualities we've associated with purpose to a concept of God or the Cosmic? The Divine or Cosmic, we must presume, is infinite in its attributes, as the philosopher Spinoza said. Therefore, the Divine or Cosmic is *potential* with all things. Sciences such as astronomy, geology and zoology tell of the many particulars of the universe, the various manifestations of these infinite forces. They describe animals, plants and even stars that come into existence.

It might then be asked: Were these particulars planned to be as they seem? Do these things that seem to come suddenly into existence indicate purpose? Our answer is that more than any specific purpose, they reveal the necessity of the Divine nature which brings them into existence.

The Cosmic or the Divine, by its nature, must have in its existence certain positive qualities. Logically, to be, the Cosmic must be ever active and ever becoming. However, as an active being, it couldn't be moving toward any specific end or objective, because that would imply that it would be moving toward finality and an ultimate limitation. This type of movement would signify that the Cosmic, as of now, was imperfect and had to attain ultimate perfection in a so-called future. This concept would be inconsistent with the perfection which every religion and mystic is inclined to attribute to the Divine or Cosmic.

The Changing Expression of Oneness

The powers and forces of which the Cosmic being consists, are not generated in one line. In fact, direction doesn't exist to the Cosmic. There's neither up, down, advance or retrogression. Furthermore, if we think of it for a moment, we can't say that there's any unity in the Cosmic; for after all, unity denotes separate things or conditions which have become united. We can't have a conception of unity before we have the conception of those things which can be united. *In the Cosmic there's only a changing expression of the oneness of its nature*.

Let's use a simple analogy to clarify this principle. A candle flame, in so far as it consists of fire, has a specific quality. It cannot change that quality and still remain a flame. The flame however, without a change of its quality,





can flicker. Therefore, while it always remains a flame, its appearance and expression does vary.

The rhythmic forces of the Cosmic constitute an infinite scale of harmonic relationships. The manifestations of this great scale of Cosmic forces follow an arrangement like, for example, the musical scale. Its manifestations are the particulars, the things of our world which we experience, whether they be stars, seas or human beings. Each of the things we experience of this great Cosmic scale are not by design but because of the *necessity* of their Cosmic nature. In other words, the Cosmic could not be without being something, and the things we experience are of it.

Since the Cosmic is a state of activity, it cannot escape having the variations of its nature. The principle of this variation is a change from the simple to the complex and from the complex to the simple again. As paradoxical as it may sound, where there is simplicity, there is also diversity. A thing by itself cannot be simple. Only by comparison with other things does it acquire that appearance to us. The opposite, the complex, the so-called developed entity gives the appearance of unity. In the complex state, diversity is subordinated by the striving toward oneness.

Though the Cosmic contains no real diversity, there must occur that simple state where its qualities are more distinctive. From this relative simplicity, there's a surge again toward the complex. In the so-called complex phenomena the powers and forces of the Cosmic are so interrelated that they constitute what we consider the developed expression of it. We call these developed expressions the evolutionary processes in nature. The Cosmic cycle of activity is ever complete when its phenomena reach a state of complexity. Then it returns to

a condition of relative simplicity. Thus there is a continual oscillation of the Cosmic being.

What is humankind then but one of these infinite complexities? Humanity is the integration and the co-ordination of the lesser manifestations of Cosmic action. We are not so by design but rather because we couldn't escape the inherent function of the Cosmic to be.

The human body is a matrix or mass of atoms and their nuclear forces. However, we are also vital beings, animated with Cosmic qualities that manifest as the phenomenon of life. This vital force is cohesive. It binds the phenomenon of matter to a specific pattern. This pattern is the organic process of living matter. Matter, when it's imbued with life, changes its form. But living matter never changes its basic qualities. All living matter, regardless of its form, has similar basic functions.

Consciousness

However, life has a primary attribute that relates it more to the whole scale of Cosmic action than any other phenomenon. The most elementary living things exhibit this attribute, demonstrating that the living organism responds to its own nature. It's the continual striving of life to be what it is. This struggle of life is to retain the composite oneness of its nature. Though life undergoes changes, it is ever fighting to confine these changes within the limits of its own organic processes. Life opposes every tendency toward a return to the relative separateness of the forces of the body of which it's composed on the one hand and the vital force on the other.

This characteristic of life we call *consciousness*. It is also the essential attribute of the Cosmic to be and to respond to the nature of its being. *The Cosmic is conscious, therefore, because it responds to and preserves its own nature.* The Cosmic is infinite in the changes which its action undergoes. Nevertheless, the Cosmic is limited to that which it is.

Humanity is the integration and the co-ordination of the lesser manifestations of Cosmic action.

When a living thing is aware of its striving to be, then it is not just a complex organism. It has become at that time a complex or developed consciousness as well. This we know as the phenomenon of *self-consciousness*. Each human being having self-consciousness is aware of its self-existence, as well as having the realisation of other kinds of reality. But the consciousness that causes us to see the universe as a myriad of separate things or phenomena is diametrically opposed to Cosmic oneness.



There would be no monistic state such as the Cosmic, no oneness, if each phenomenon were just to respond to its own nature. Consequently, *there is an accord between the apparently separate things of reality although the fundamental quality of Cosmic being is that it is a greater self than any number of its particular expressions.*

A Self-Conscious Entity

From the foregoing it must be apparent that humankind has a higher state of consciousness to attain. This consciousness would approximate the consciousness of the Cosmic. This state goes beyond an awareness of the things of existence, and even beyond our awareness of ourselves. It is that consciousness which we have when we begin to realise the abstract binding factors of the Cosmic. This awareness of the oneness of reality brings to us greater satisfaction than any number of particulars which we can conceive. It constitutes a consciousness of the universal, which is more gratifying than any forms it may assume.

For analogy, to the music lover music, as an emotional expression, transcends any single musical composition which they have ever heard. In other words, they love music more than any particular expression of it. To the music lover, music is generic; it's a class, not any particular selection. So, when we seek to find a psychic, spiritual or intellectual consciousness of the Cosmic, by that act we've returned to the Cosmic.

It must be apparent that humankind has a higher state of consciousness to attain.

As a self-conscious entity, we are not really of the Cosmic until we make an attempt to attain this oneness with it. Until this time all the elements of which we are composed are of the Cosmic; however, it's only the forces of our physical being and vital life force that are of the Cosmic. *The self, that which is conscious of our nature, isn't of the Cosmic until we realise that it is.*

Cosmic Necessity

Cosmically, there's no purpose for humanity, in the way we might think of 'purpose'. We are not a Cosmically conceived objective. Rather, within the necessity of the nature of the Cosmic there arises such complexity, of which we're a part. *We are not by Cosmic intent but by Cosmic necessity.* Consciousness, just as all other phenomena, passes through



stages of greater complexity. Thus Cosmic consciousness isn't limited to an indwelling blind striving to be. It also consists of the awareness of its own infinite oneness. For the Cosmic to have this realisation of itself, one of its myriad manifestations must glean an awareness of it, must be able to reflect the Cosmic. We are that kind of manifestation, and this consciousness of the Cosmic is possible with us.

Whether other beings elsewhere possess this developed consciousness or awareness, we don't know with certainty. All highly conscious beings, wherever they may be, are a *microcosm*. They reflect within themselves the macrocosm, the great Cosmic, and the singleness of its nature. Beings such as ourselves thus become the self-consciousness of the Cosmic. The Cosmic realises its own nature through the phenomena which develop out of its infinite changes.

The scientist, the philosopher, the mystic, each within the limits of their own approach, is conceding, by their interests and declarations, to the Cosmic necessity of their being. Each one is seeking, in their own way, to go beyond the separateness of appearances. Each is trying to attain a harmony with the whole of reality, by being drawn back, through their research and studies, into the harmony of the formless one.

Those who deny this aspect of their consciousness are opposing the very Cosmic complexity of their nature. By doing so, they're clinging fast to the lesser stages of their consciousness. They've become physically evolved by Cosmic necessity to assume their present status, but functionally, however, they reside on the level of a lesser living organism. It's futile for us to know why we are, but most fruitful for us to know what we are. Only by knowing this, does the self attain its true stature as an exalted state of consciousness.



The Vicissitudes of Working Life

by *Anthony Hanley, FRC*



“Work is love made visible”

-- Kahlil Gibran --

WE'VE ALL BEEN there. It's Friday afternoon, it's 1:00 pm and we're approaching the weekend. The hands on the clock seem to be moving slower the more we stare at them. Time drags and an impatient boredom develops. You have plans; you want to be out of the office and living your real life, not this work life that takes up so much of your time.

Now you might not be a nine-till-fiver, but in some

shape or form, we can all relate to this tedium. Even those that love their jobs don't always fancy 40 hour weeks. Human beings are free in their minds, and their legs often want to follow this inner concept of freedom. Halfway through a working day on a Monday you might think, "I'd rather be a the cinema right now". But you can't. And if you were to walk out of the office to go and see a film in the middle of your working day you might get fired. Your colleagues would consider you a lunatic if you followed this inner whim.



The Tools



Workplace gossip is prevalent everywhere, it helps make those hands on the clock tick faster for its perpetrators, though it panders to our lower inclinations

So we encounter a certain dichotomy in our working lives, when the mind is saying one thing but the restrictions of work and the expectations of us run counter to it. And this can be in any job or profession, from shop worker to dentist, from school teacher to scientist. The problem stems from time immemorial and was probably the case for ancient cultures as much as it is for us today. We can imagine the early hunter-gatherers scolding the tribesman who would rather bask in the sun than risk life and limb for the hunt. And that's just at the pleasant end of the potential spectrum of misery when we consider this problem of *work*. We all know people that dislike their jobs and some of us might even be in this position. Perhaps the work is menial, dirty or insalubrious. For those experiencing it, eight hours is a long time, a real slog.

There are darker dimensions too. Unpleasant and stressful rivalries can bring out in us the less than glittering aspects of our nature. Workplace gossip is prevalent everywhere, it helps make those hands on the clock tick faster for its perpetrators, though it panders to our lower inclinations and can adversely affect the lives and reputations of the objects of its speculation. Bullying occasionally occurs, wherein a tough and unpleasant superior targets a weaker subordinate, or a clique of colleagues torment a more vulnerable non-member of their exclusive little coterie.

As aspiring mystics and Rosicrucians, we are gifted with a mind-set and tools that enable us to tackle this problem at work. First, as fundamentally positive people, we can appreciate that we're lucky to even have a job. In this difficult economic environment with global fiscal, monetary and governmental crises, people are losing jobs they'd never dreamt of losing. Too many people are chasing too few paid positions, so having a job in the first place is a great advantage. We must also be humble in our attitude; many in the world are subsisting in war-ravaged environments. As much as we dislike 'the plod', when we think in those terms, our perspective is changed.

To be positive then, is the first step. So how do we deal with the hands on the clock, which seem to move all the more slowly at work? The simple answer is to stop looking at them and to busy yourself. There's always something to be done, whether you reorganise your area or plan your future workload. By maintaining activity in an environment purpose-built for activity, you are in amity with what is expected of you and passivity and leisure can wait for later.

Mystical regeneration can be employed throughout the working day to improve our passage through it. At lunchtime, take the opportunity to find a quiet space to meditate or employ one of the many exercises that the Rosicrucian Order recommends to raise one's level of consciousness. When we raise our consciousness, the context of our day is raised with it. We are less likely to get stressed, to panic, to flap and to be inefficient if we mystically regenerate ourselves throughout our working day.

Mystical regeneration can be employed throughout the working day to improve our passage through it.

Small acts of kindness also present us with an opportunity. I've always personally enjoyed making a cup of tea or coffee for a colleague. It gets me away from a screen that I stare at for hours, I get to stretch my legs a little and the thankful smile when they're handed their cup is a small reward in itself. As Rosicrucians, we are 'can do' people. There is no job too big or too small that we shouldn't be able to tackle with a confident smile and a happy willingness to go the extra mile.

The darker dimensions of the working environment



are more problematic though. If we think we're an object of gossip, or if we're subject to unpleasant treatment from superiors or colleagues, we have to resort to other tools. Special protection exercises taught by the Rosicrucian Order can be employed for this purpose. Also, if we're confident that we are being unjustly treated then it is imperative that we challenge this injustice. To paraphrase the words of a past Emperor of AMORC, Ralph M Lewis, if we're attacked, we should not retreat into meditation and hope that the problem goes away. We're endowed with reason and the faculties of seeing, hearing and speaking, and we should use these morally and legitimately to defend ourselves.

The Future

It's said that it's easier to move into another job if you have one already. This hope is extended to us so that however much we struggle with the problem of work, there is always the possibility of a better scenario. If we wish to be in a different profession, or even to be an actor or something non-traditional, these possibilities exist for us. The fact that we have an income and can afford to get by puts us in a strong position to change our circumstances should we desire to. Visualisation, coupled with hard work, may be pivotal to changing our respective situations and futures.

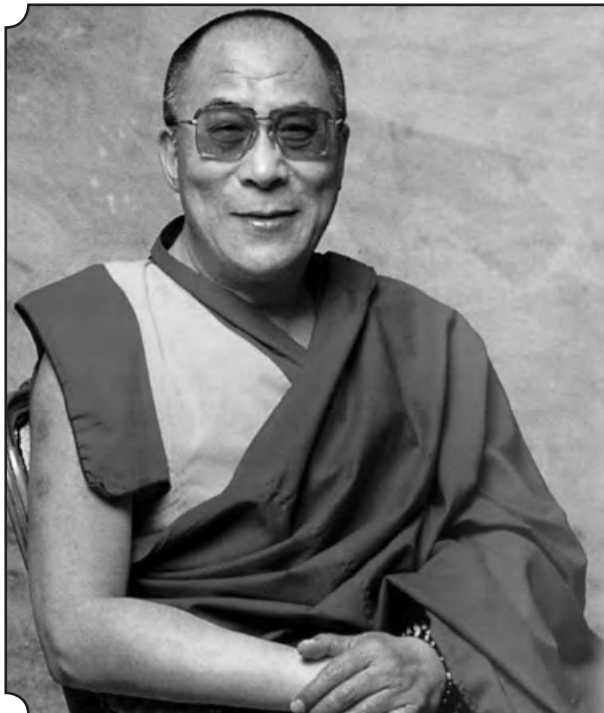
The Rosicrucian Order teaches practical techniques for visualisation that can be employed for purposes of career change. These techniques, coupled with hard work, may be

pivotal to changing our respective situations and futures. Also, if we're unemployed, the same thinking can be utilised. Visualisation, busying oneself, perhaps volunteering in order to appear 'work-ready' to a prospective employer; in short, putting the wheels in motion.

The Russian-American philosopher Ayn Rand (1905-82) was avowedly anti-mystical. However, she once said that people can't expect the unearned, neither in matter nor in spirit. Unbeknown to Ms Rand at the time, this attitude chimes in perfectly well with mysticism's take on life.

Let us be thankful that we have jobs. Let us be thankful that we're gifted with the God-given means to create and transform new situations for ourselves. May we never sink into despair at our lot, because as human beings (and as Rosicrucians) we have every means at our disposal to overcome any and all challenges that are put in our path. The introductory booklet the Rosicrucian Order sends to prospective new members is entitled 'The Mastery of Life'. It is our duty to not just talk that talk, but to walk it too and in the process uplift everything and everyone around us. Remember, a single lit candle lights up a dark room. As the Rosicrucian mystic Raymond Andrea (1882-1975) once wrote:

"One pair of capable hands disciplined to action under the will of a self-mastered and practical intellect, is of more value than a multitude of uplifted hands of praying devotees."



AN OBSERVATION FROM THE DALAI LAMA

Contributed by Dini Jacobs, SRC

The Dalai Lama, when asked once what surprised him most about humanity, answered:

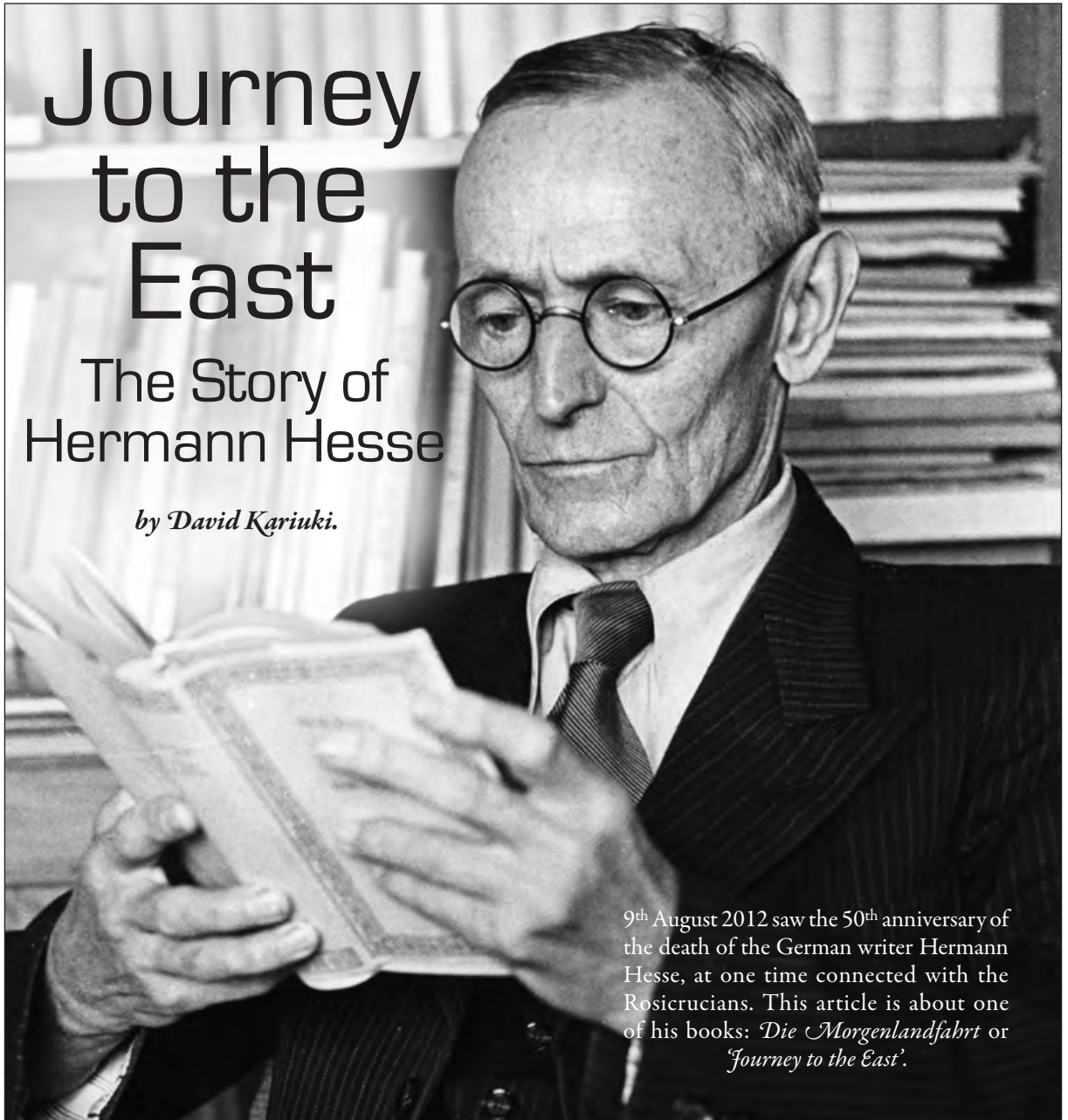
"Man..., because he sacrifices his health in order to make money, then sacrifices money in order to recuperate his health. And then he is so anxious about the future that he does not enjoy the present, the result being that he does not live in the present, nor in the future; he lives as if he is never going to die, and then dies having never really lived."



Journey to the East

The Story of Hermann Hesse

by *David Kariuki.*



9th August 2012 saw the 50th anniversary of the death of the German writer Hermann Hesse, at one time connected with the Rosicrucians. This article is about one of his books: *Die Morgenlandfabrt* or 'Journey to the East'.

JUST WHO ARE the travellers to the East? Where does their journey begin? Why do they make the journey and what is their goal? These questions will pose themselves as you read this book. Hesse himself said that among other things, it is about the isolation and distress felt by a spiritual person. It is about the longing to serve and affiliation to a community. Another central motif is the idealistic striving for spiritual and moral maturity. Rosicrucian students will find themes familiar to them from their own journey along the path.

Those who have travelled further along the path will find similarities between the journey to the East in Hesse's book, and the symbolical inner journey found in the *Fama Fraternitatis*, the first of several Rosicrucian Manifestos that appeared in Europe from 1614 onwards. Hesse mentions the Holy Land, Damascus, Africa, Princess Fatima and the tomb of the Prophet, whereas in the *Fama*, mention is made of Damascus and the tomb of Frater C.R. However, the story itself seems to play outside of time and space, and is focused on human struggle for spiritual transformation.



The Story

Journey to the East is written from the point of view of a man, in the book he is called 'H. H.', who becomes a member of 'The League', a timeless religious sect whose members include famous fictional and real characters, such as Plato, Mozart, Pythagoras, Paul Klee, Don Quixote, Tristram Shandy, Baudelaire and the ferryman Vasudeva, a character from one of Hesse's earlier works, *Siddhartha*. A branch of the group goes on a pilgrimage to 'the East' in search of the 'ultimate Truth'. The narrator speaks of travelling through both time and space, across geography imaginary and real.

Although at first fun and enlightening, the Journey runs into a crisis in a deep mountain gorge called *Morbio Inferiore* when Leo, apparently a simple servant, disappears, causing the group to plummet into anxiety and argument. Leo is described as happy, pleasant, handsome, beloved by everyone, having a rapport with animals. To a discerning reader, he seems a great deal more than a simple servant, but no one in the pilgrimage, including the narrator, seems to get this. Nor does anyone seem to wonder why the group dissolves in dissension and bickering after Leo disappears. Instead they accuse Leo of taking with him various objects which they seem to be missing, all of which turn up later. They initially regard these items as very important, though later they turn out to be completely unimportant. But Leo is nevertheless blamed for the eventual disintegration of the group and the failure of the Journey.

Leo is nevertheless blamed for the eventual disintegration of the group and the failure of the Journey.

Years later, the narrator tries to write his story of the Journey, even though he has lost contact with the group and believes the League no longer exists. But he is unable to put together any coherent account of it; his whole life has sunk into despair and disillusionment since the failure of the one thing which was most important to him, and he has even sold the violin with which he once offered music to the group during the Journey. Finally, on the advice of a friend, he seeks out and finds the servant Leo. Having failed in his attempt to re-establish communication with him or even be recognised by him when he meets him on a park bench, he writes him a long, impassioned letter of 'grievances, remorse and entreaty' and posts it to him that night.

The next morning Leo appears in the narrator's home and tells him he has to appear before the High Throne



The house in Calw, Württemberg, Germany where Hermann Hesse was born in 1877.

to be judged by the officials of the League. It turns out, to the narrator's surprise, that Leo, the simple servant, is actually President of League, and the crisis in *Morbio*

Inferiore was a test of faith which the narrator and everyone else failed rather dismally. The narrator discovers that his 'aberration' and time spent adrift was part of his trial, and he is allowed to return to the League if he can pass any new test of faith and obedience. What he chooses, and the final *dénouement*, is a stroke of Hesse's typical Eastern mysticism at its finest. The following is an extract from this beautiful and moving work...

Extract from *Journey to the East*

Leo was one of our servants, who were naturally volunteers, as we were. He helped to carry the luggage and was often assigned to the personal service of the Speaker. This unaffected man had something so pleasing, so unobtrusively winning about him that everyone loved him. He did his work gaily, usually sang or whistled as he went along, was never seen except when needed; in fact the ideal servant. Furthermore, all animals were attached to him. We nearly always had some dog or other with us which joined us on account of Leo; he could tame





Hesse's writing desk, pictured at the Museum in Gaienhofen next to Lake Constance.



First English language edition 1956.

birds and attract butterflies to him. It was his desire for Solomon's key which would enable him to understand the language of birds that had drawn him to the East. This servant Leo worked in a very simple and natural manner, friendly in an unassuming way, alongside the many forms of our League, which, without doing harm to the value and sincerity of the League, had within them something exalting, something singular, solemn or fantastic.

What makes my account particularly difficult is the great disparity in my individual recollections. I have already said that sometimes we marched along only as a small group; sometimes we formed a troop or even an army, but sometimes I remained in a district with only a

When something precious and irretrievable is lost, we have the feeling of having awakened from a dream.

few friends, or even quite alone, without tents, without leaders and without a Speaker. My tale becomes even more difficult because we not only wandered through Space but also through Time. We moved towards the East, but we also travelled into the Middle Ages and the Golden Age; we roamed through Italy or Switzerland, but at times we also spent the night in the 10th century and dwelt with the patriarchs or fairies. During the times I remained alone, I often found again places and people of my own past. I wandered with my former betrothed along the edges of the forest of the Upper Rhine, caroused with friends of my youth in Tübingen, in Basle or in Florence, or I was a boy and went with my school friends to catch butterflies or to watch an otter; or my company consisted of the beloved characters of my books. Almanzor and Parsifal, Witiko or Goldmund rode by my side, or Sancho Panza, or we were guests at the Barmekides.

When I found my way back to our group in some valley or other, I heard the League's songs and camped by the leaders' tents. It was immediately clear to me that my excursion into my childhood and my ride with Sancho belonged essentially to this journey. For our goal was not only the East, or rather the East was not only a country and something geographical, but it was the home and youth of the soul; it was everywhere and nowhere, it was the union of all times. Yet I was only aware of this for a moment, and therein lay the reason for my great happiness at that time. Later, when I had lost this happiness again, I clearly understood these connections without deriving the slightest benefit or comfort from them.

When something precious and irretrievable is lost, we have the feeling of having awakened from a dream. In my case, this feeling is strangely correct, for my happiness did indeed arise from the same secret as the happiness in dreams; it arose from the freedom to experience everything imaginable simultaneously, to exchange outward and inward easily, to move Time and Space about like scenes in a theatre. And as we League brothers travelled throughout the world without cars or ships, as we conquered the war-shattered world by our faith and transformed it into Paradise, we creatively brought the past, the future and the fictitious into the present moment.

And again and again, in Swabia, at the Bodensee (Lake Constance) in Switzerland, everywhere, we met people who understood us, or were in some way thankful that we and our League and our Journey to the East existed. Amid the tramways and banks of Zürich we came across Noah's Ark guarded by several old dogs which all had the same name, and which were bravely guided across the shallow waters of a calm period by Hans C. to Noah's descendant, to the friend of the arts. We went to Winterthur, down into Stoecklin's Magic Closet; we



were guests in the Chinese Temple where the incense holders gleamed beneath the bronze Maya and the black king played the flute sweetly to the vibrating tone of the temple gong. And at the foot of the Mountains of the Sun we came across Suon Mali, a colony of the King of Siam where, among the stone and bronze Buddhas, we offered up our libations and incense as grateful guests.

One of the most beautiful experiences was the League's celebration in Bremgarten; the magic circle surrounded us closely there. Received by Max and Tilli, the lords of the castle, we heard Othmar play Mozart on the grand-piano in the lofty hall. We found the grounds occupied by parrots and other talking birds. We heard the fairy Armida sing at the fountain. With blown locks, the heavy head of the astrologer Longus nodded by the side of the beloved countenance of Henry of Otterdingen (*Heinrich von Otterdingen*, an allegorical novel by the German writer Novalis). In the garden, the peacocks screeched, and Louis conversed in Spanish with Puss in Boots, while Hans Resom, shaken after his peeps into the masked game of life, vowed he would go on a pilgrimage to the grave of Charlemagne. It was one of the triumphant periods of our journey. We had brought the magic wave with us; it cleansed everything. The native paid homage on his knees to beauty, the lord of the castle produced a poem which dealt with our evening activities. The animals from the forest lurked close to the castle walls, and in the river the gleaming fishes, moved in lively swarms and were fed with cakes and wine.

The best of these experiences really worth relating are those which reflect the spirit of it. My description of them seems poor and perhaps foolish, but everyone who participated in and celebrated the days at Bremgarten would confirm every single detail and supplement them with hundreds which are more beautiful. I shall always remember how the peacocks' tails shimmered when the moon rose among the tall trees, and on the shady bank the emerging mermaids gleamed fresh and silvery among the rocks; how Don Quixote stood alone under the chestnut-tree by the fountain and held his first night-watch while the last Roman candles of the firework display fell so softly

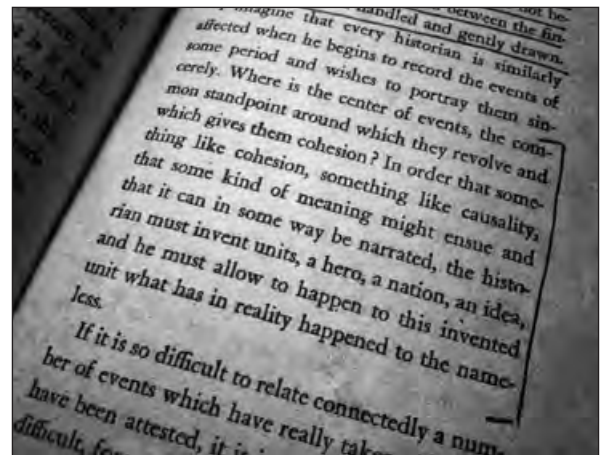
The best of these experiences really worth relating are those which reflect the spirit of it.

over the castle's turrets in the moonlight, and my colleague Pablo, adorned with roses, played the Persian reed-pipe to the girls. Oh, which of us ever thought that the magic circle would break so soon! That almost all of us, and also I, even I, should again lose myself in the soundless deserts of mapped out reality, just like officials and shop-assistants who, after a party or a Sunday outing, adapt themselves again to everyday business life!

In those days, none of us was capable of such thoughts. From the castle's turrets of Bremgarten, the fragrance of lilac entered my bedroom. I heard the river flowing beyond the trees. I climbed out of the window in the depth of the night, intoxicated with happiness and yearning. I stole past the knight on guard and the sleeping banqueters down to the river-bank, to the flowing waters, to the white, gleaming mermaids. They took me down with them into the cool, moonlit crystal world of their home, where they played dreamily with the crowns and golden chains from their treasure-chambers. It seemed



1st Edition of *Die Morgenlandfahrt*. (*The Journey To The East*). One page typescript original poem, dated Easter, 1932.



A page from the English edition.



A memorial statue of Hermann Hesse by the sculptor Kurt Tassotti erected in his hometown of Calw in 2002. It is sited on the Nikolausbrücke (St. Nicholas-Bridge), one of his favourite spots.

to me that I spent months in the sparkling depths and when I emerged and swam ashore, thoroughly chilled, Pablo's reed-pipe was still to be heard from the garden far away, and the moon was still high in the sky. I saw Leo playing with two white poodles, his clever, boyish face radiating happiness. I found Longus sitting in the wood. On his knees was a book of parchment in which he was writing Greek and Hebrew characters; dragons flew out of the letters, and coloured snakes reared themselves. He did not look at me; he went on painting, absorbed in his coloured snake-writing. For a long time I looked over his bent shoulders into the book. I saw the snakes and dragons emerge from his writing, wheel about and silently disappear into the dark wood. "Longus," I said to him softly, "dear friend!" He did not hear me, my world was far from his. And quite apart, under the moonlit trees, Anselm wandered about with an iris in his hand; lost in thought, he stared and smiled at the flower's purple calyx.

Something that I had observed several times during our journey, without having fully considered it, impressed me again during the days at Bremgarten, strangely and rather painfully. There were among us many artists, painters, musicians and poets. Ardent Klingsor was there and restless Hugo Wolf, taciturn Lauscher and vivacious Brentano; but however animated and lovable the



Hesse's faithful typewriter.

personalities of these artists were, yet without exception their imaginary characters were more animated, more beautiful, happier and certainly finer and more real than the poets and creators themselves. Pablo sat there with his flute in enchanting innocence and joy, but his poet slipped away like a shadow to the river-bank, half-transparent in the moonlight, seeking solitude. Stumbling and rather drunk, Hoffmann ran here and there among the guests, talking a great deal, small and elfish; and he also, like all of them, was only half-real, only half there, not quite solid, not quite real. At the same time, the archivist Lindhorst, playing at dragons for a joke, continually breathed fire and discharged energy like a car.

I asked the servant Leo why it was that artists sometimes appeared to be only half-alive. Leo looked at me, surprised at my question. Then he released the poodle he was holding in his arms and said: "*It is just the same with mothers. When they have borne their children and given them their milk and beauty and strength, they themselves become invisible, and no one asks about them anymore.*"

"*But that is sad,*" I said, without really thinking very much about it. "*I do not think it is sadder than all other things,*" said Leo. "*Perhaps it is sad and yet also beautiful. The law ordains that it shall be so.*"

"*The law?*" I asked curiously. "*What law is that, Leo?*"

"*The law of service. He who wishes to live long must serve, but he who wishes to rule does not live long.*"

"*Then why do so many strive to rule?*"

"*Because they do not understand. There are few who are born to be masters; they remain happy and healthy. But all the others who have only become masters through endeavour, end in nothing.*"

"*In what nothing, Leo?*"

"*For example, in the sanatoria.*"

I understood little about it, yet the words remained in my memory and left me with a feeling that this Leo knew all kinds of things, that he perhaps knew more than us, who were ostensibly his masters.



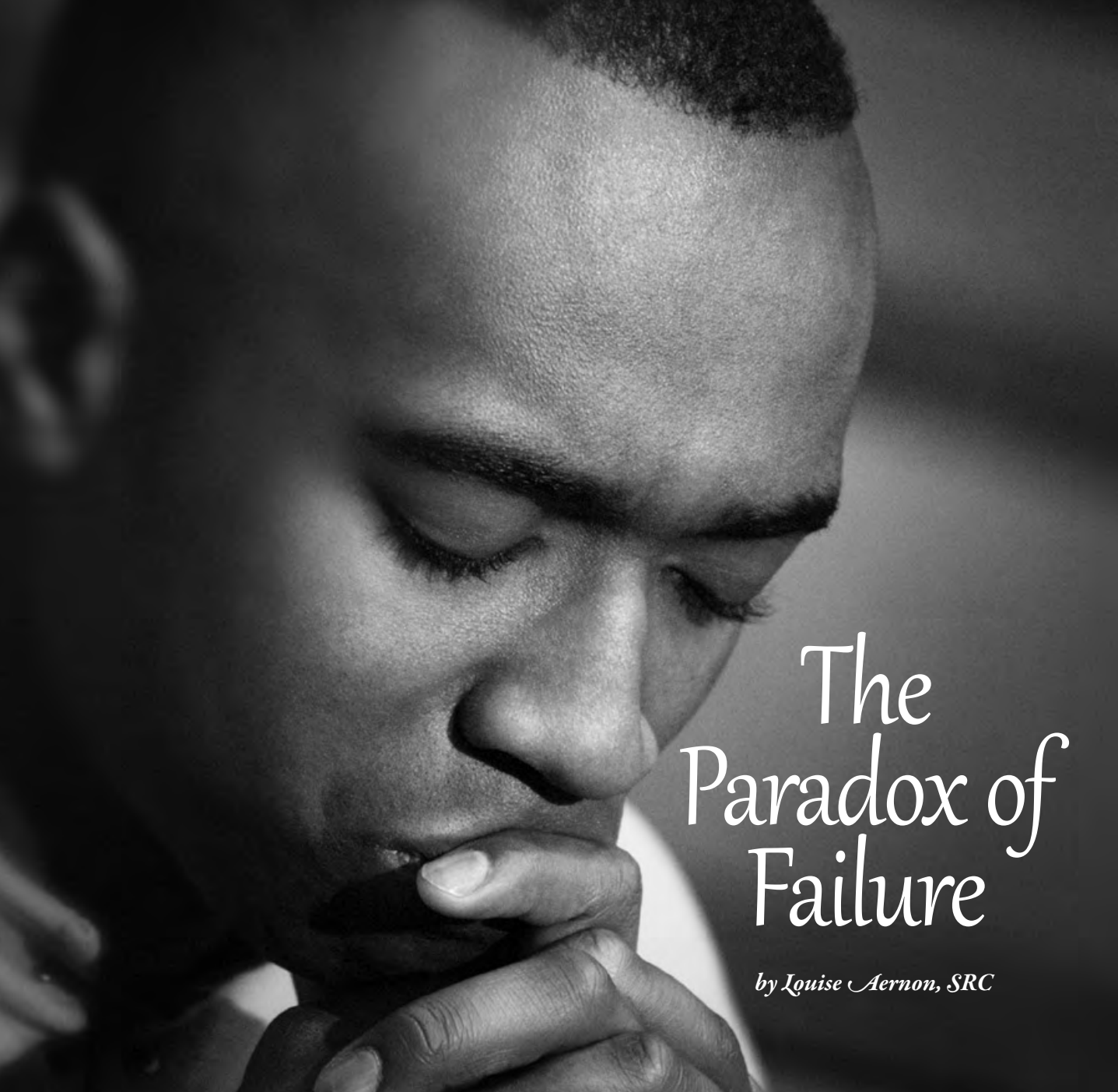


Short Biography of Hermann Hesse



- 1877 Hermann Karl Hesse (Pseudonym: Emil Sinclair) born in Calw in Württemberg on 2nd July to the Baltic German missionary Johannes Hesse and his wife Marie.
- 1890-1892 Student at the Lutheran seminary of Maulbronn in Switzerland, which he fled after seven months. He wants to be 'a poet or nothing'.
- 1895-1898 Bookshop apprentice with J.J. Heckenbauer in Tübingen. Hesse's first poem appears in *Das deutsche Dichterheim* (Vienna).
- 1899 His works *Romantischer Lieder* (Romantic Songs) and *Eine Stunde hinter Mitternacht* (An Hour after Midnight) published.
- 1901 First journey to Italy. *Hinterlassene Schriften und Gedichte von Hermann Lauscher* (Posthumous Writings and Poems of Hermann Lauscher) published in Basle.
- 1902 *Gedichte* (Poems) dedicated to his mother who died in Berlin shortly before publication.
- 1903 Second journey to Italy. Leaves his job and gets engaged to the photographer Maria Bernoulli.
- 1904 Publication of *Peter Camenzind* in Berlin. It was a great success and a start to his new career as a writer. Marries Maria and they moved to Gaienhofen on Lake Constance.
- 1905 His first son Bruno was born.
- 1906 He wrote *Unterm Rad* (Beneath the Wheel.) Together with Albert Langen and Ludwig Thoma, he started the newspaper *März* (March) directed against the personal rule of Kaiser Wilhelm II.
- 1909 Second son Heiner born.
- 1911 Third son Martin born. Hesse travels to India with his friend the painter Hans Sturzenegger.
- 1912 Hesse and his family move to Bern. In the next few years appear *Umwege* (Detours), *Aus Indien* (From India) and *Roßhalde*.
- 1914 At the beginning of World War I he enlisted but was found unfit for duty. He was attached to the German Embassy in Bern and provided hundreds of thousands of prisoners-of-war in France, Britain, Russia and Italy with reading materials.
- 1915 *Drei Geschichten aus dem Leben Knulps*, (Three Tales from the life of Knulp), *Musik des Einsamen* (Music of the Lonely) and *Am Weg* (On the Way) appeared.
- 1916 His father's death together with the illnesses of his wife and youngest son Martin led to a nervous breakdown. Through his psychotherapy he got to know C.G. Jung.
- 1919 Hesse moves to Montagnola in Ticino, Switzerland. Amongst other, his novel *Demian* appears.
- 1920 *Klingsors letzter Sommer* (Klingsor's Last Summer) appeared.
- 1921 Psychoanalysis with C.G Jung.
- 1922 His novella *Siddhartha* appeared.
- 1923 Divorced from Maria.
- 1924 Hesse married Ruth Wenger and became a Swiss citizen.
- 1927 *Der Steppenwolf* (Steppenwolf) appeared. He and Ruth separated.
- 1930 *Narziss und Goldmund* (Narcissus and Goldmund) appeared.
- 1931 Married Ninon Dolbin, née Ausländer.
- 1932 *Die Morgenlandfahrt* (Journey to the East) appeared.
- 1943 *Das Glasperlenspiel* (The Glass Bead Game) appeared in Switzerland after it was banned in Germany by Goebbels, the Minister of Propaganda.
- 1946 Awarded the Nobel Prize for Literature.
- 1947 Honorary Doctorate from the University of Bern.
- 1961 Appearance of *Stufen*, old and new poems.
- 1962 Hesse dies on 9th August in Montagnola.





The Paradox of Failure

by Louise Aernon, SRC

FAILURE IS LIKE a shadow, the absence of light on a certain part of our life; it is a subjective evaluation we make by ourselves so it is not an objective entity. Like the shadow which protects us from bright sunlight, failure protects us during the reorganisation of our inner selves; until, in fact, we're ready to accept the burden of work again. By 'work' I mean in a special sense the specific effort made in response to the inner promptings of intuition. We spend so much of our life evading this kind of effort.

In many ways we are offered choices, one to direct

our energy in a mechanical way based on past actions or habit, another to use a different combination of energy to accomplish a creative aim. I know someone who really wanted to write and was advised to prove it by taking part in a three-week writing project of only ten minutes a day. She promised to start right away, and although she tells me she's still interested in writing, she has so far not put pen to paper.

If we were to observe ourselves equally evading that special effort toward a specific aim, we would discover a hundred decisions made due to laziness, procrastination and repression. There might even be cumulative reactions,



outbursts of emotion at the worst possible times. People wounded, shocked or repressed in some areas of their personal selves have little choice in making the right kind of effort. All have seen in themselves or others, explosions of destructive and distorted emotions which have labelled them a failure thereafter.

Thankfully, few of us have ever met with great failure in our careers; but I know of one opera singer who did. On the brink of an exciting operatic career, her life became into a magnificent ruin. An intense emotional experience caused her to 'burn out of her heart' all feelings of love for anyone. She grew old within a couple of years because she was unable to discard any of her past. She had an unquenchable energy however, and this made her an unforgettable character. She rented rooms to music students and provided a haven for at least one musician now at the top in his field. But is she really a failure? I think not; it is only that her sphere of success had changed.

Untrained people cannot be expected to probe the hidden springs of personality in such people. We can only observe and analyse the various phases of failure, any one of which may become a subjective reality to us when we fail to make the effort. Doubt, certainly one phase of failure, has been likened to the scouring pad of the soul. With doubt, the personality scrubs out dirt and stains

Doubt, certainly one phase of failure, has been likened to the scouring pad of the soul.

and reveals its true substance. Discouragement, another phase, acts like rot. When an apple withers, there's no contagion; but a rotting apple affects all the other apples around it. Being discouraged isn't a true pain, because pain is a protector and by its nature prompts us to action. Discouragement is a distortion of reality. If you hold a coin in front of one eye and close the other, the coin completely fills your view. Real sacrifice entails compensation in another area of our being, but discouragement is asking for that for which we are as yet unready. Both doubt and discouragement are merely conveniences for avoiding right action.

The Value of Intuition

The best way to derive success from failure is to use your intuition as a guide, as taught so thoroughly in the Rosicrucian studies. Most of us pay lip-service to this faculty, but abuse its usefulness in practice. I remember once I had a loose handle on a pan of boiling soup. Intuition warned me; I warned myself to look out for the handle but I forgot. Five minutes would have been



Failure is like a shadow, the absence of light on a certain part of our life.

enough to fix the handle, but it took 45 minutes to clean the cooker after the accident.

It is not enough to acknowledge our intuition; we must follow it or suffer the consequences. My intuition was not saying the handle was loose; it was saying 'fix it'. That would have been an act of responsibility requiring special effort; the big stumbling block. Like many others, I recognised the nudge for what it was, but mistakenly planned to act later. Intuition means act now, never later.

This incident was trivial, but not so the one when a friend told me that she should see a doctor but didn't. "*I know there'll be a day of reckoning,*" she said. Ten years later it came, and she paid. Fortunately for her, though, when that time came, she had lost her previous fear, which is in itself a spiritual victory. She has had to give up many activities she enjoyed, and her convalescence continues. Is she a failure? To the extent that we put off action toward our aims, we create for ourselves the failure best calculated to make us grow inwardly. Not every 'no' is negative however. A doctor's 'no' may prophesy better health. The Cosmic's 'no' means 'not yet', for in the present state of affairs, we're not ready.

Life Grants Our Desires

Life grants us our wishes only after we've acquired the proper detachment. Failure is successful when it is learned that every action pays its own way in satisfaction. This assures harmony with our inner rhythm and that of the universe. When we long for something or become anxious, we may accomplish it, but the tension sets up a compensatory reaction, ranging from physical or mental discomfort to illness or anguish.

One of the greatest protections of life may be the failure to understand what happens to us. An emotional



shock may loosen the hard crust of our outer selves so that new growth can take place. Through emotional impetus, psychological necessity sets up a different order of cause and effect and compels us to readjust the existing pattern and a new order of things then becomes possible.

Success is never what we think it will be.

On the other hand, success is never what we think it will be. I was once a babysitter to two three-and-six-year-olds. Each had a toy car in his hand. The three-year-old wanted his brother's car as well as his own. He didn't want to exchange; he wanted both, pleaded, demanded and cried. I explained to the older boy that it wasn't right for his little brother to have both cars, but he could give him the car and see what happened. The little boy's tears dried as he grasped his brother's car. But with a car in each hand, he couldn't play with one without putting the other down. This he refused

to do, and so, unable to solve the dilemma, he tired himself out and fell asleep. Both cars slipped out of his hands.

In the adult world, the pattern of achievement often seems to be public acclaim, private grief. A middle-aged professor bitterly resented a certain university. The university equally resented him; yet it acknowledged his achievement. The man was therefore acclaimed in public by the very ones who disagreed with him in private. He seemed to have reached the top; but was he a success?

Failure changes to success when we acquire self-knowledge. Life's most meaningful experience is this realisation based on the right kind of work; a realisation stimulating us mentally, physically and spiritually. The way to further work opens with a priceless dividend of ability and desire to do it. Failure is the emptied cup; incomplete but ready for refilling. When filled with confidence, it becomes the guarantor of success and the product of experience with creative action.



AT THIS PARTICULAR period in the evolution of humankind, we stand at a crossroads. Can the majority of humanity lift itself out of the mire and face the Light of its own potential Christ Consciousness? Those of us who have some awareness of what is happening feel the need to help guide a rapidly changing world situation; guide the constant change into positive, constructive channels.

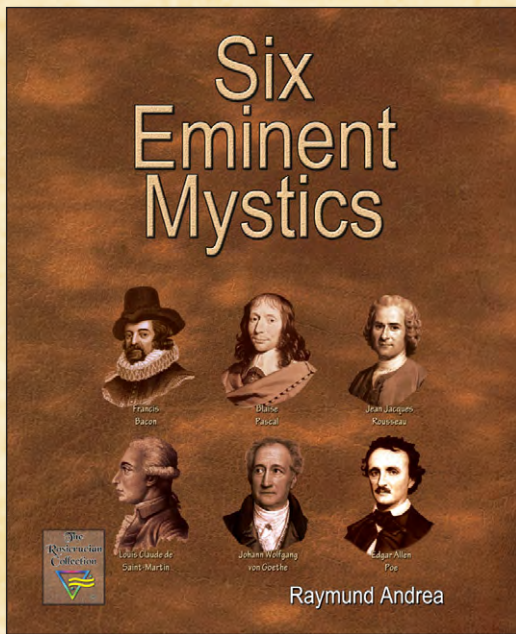
We long to help, and one sure way we can is by working on our own understanding, our own realities. We can open up any part of the mind that has been shut off, its growth stifled, and allow the light of day to shine in. To initiate such a transformation takes courage, but once the process is begun, its benefits become apparent.

Help may be sought when the going gets tough and our newly flexed spiritual muscles are not yet developed and strong. 'Ask and you will receive' is as true today as it ever was. Help will always come from within, from the Inner Self. Help may also come from individuals who are

attuned and capable of imparting the kind of assistance needed, at the very time it is needed. There are of course others who will give well-meaning advice and sympathy. But if we look for compassion which marks the true servant and 'student on the Path', the exchange will not be one of simply giving and receiving, but a sharing of the Light of the Inner Self.

How does self-transformation help humankind in its hour of need? Progress, if it is to be lasting and worthwhile, must come through constructive evolution. By building steadily on firm foundations, namely, attuning with the wisdom within, we ensure that the Light we shine is pure and unsullied, an inspiration to those who are drawn to us, and with whom we come in contact. Often we may be unaware that someone has been touched by it, yet the contact has been made, the Light is shared and must be shared ever wider, for that is the law. Therefore be assured that the Light from that one 'candle' (that is you) can expand to form a chain of Light that illuminates the world.





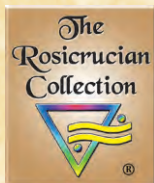
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THE next European Convention will be held from 7th to the 9th June 2013 in The Hague. The Convention theme is 'Unity in Diversity' and a number of Rosicrucians will explore this theme. If you remember the Rosicrucian European Convention in Barcelona a few years back, you will recall what a beautiful and professionally arranged event it was.

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Regeneration is only possible in the present,
not in the future, not tomorrow.

A man who relies on time as a means through
which he can gain happiness or realise
Truth or God, is merely deceiving himself.

He is living in ignorance and
therefore in conflict.

-- Krishnamurti (1895-1986) --