

— ROSICRUCIAN —
BEACON

September 2013, Vol 22, No. 4



AKOS EKES

Administrator for Hungary

AKOS EKES was born on 26 May 1969. Raised in Budapest, Hungary, he received a degree in business and has a career in banking. He is happily married to his wife Klaudia and has three children: Viktoria, Anna and Barnabas.

After developing a strong interest in mysticism he joined the Rosicrucian Order in 2000 and has since then served the Order in several official capacities. He became the first Pronaos Master of the Rakoczy Pronaos in Budapest, and thereafter served as Grand Councillor.

On 1 October 2012 Fr Ekes was unanimously elected by the Board of the Supreme Grand Lodge of AMORC to the office of General Administrator of the Hungarian Language Jurisdiction of AMORC, a post he will continue with on a voluntary basis.



Find your Psychic Self

YOU ARE ONE with the universe and share the beauty, harmony and symmetry in all things. The conscious purpose and direction of the Cosmic instructs and directs everything, and you can learn the direction and purpose of life meant just for you.

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

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

By reading this magazine you have an open mind, and this message was meant for you! To find out more about the Rosicrucian Order, 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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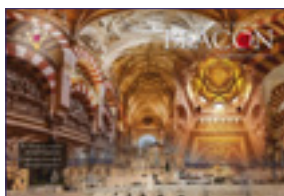
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Cover spread

Cathedral-Mosque of Cordoba, Spain



Louisenlund

The Comte de Saint Germain and a Mystical Garden

by Connie James

*No one should, and it will look
That we trusted each other;
For in silence and trust
Is the temple built.*

*Extract from the poem Confidentiality by
Johann Wolfgang von Goethe (1749-1832).*



THESE DAYS *Stiftung Louisenlund* is a privately run boarding-school for boys and girls in Güby, Schleswig-Holstein, which is the German state on the southern border of Denmark. The school's main building is in Louisenlund Castle, whose park and gardens will be the main topic of the article. There is a surprising and intimate connection with Britain here.

In 1949, Dr. Kurt Hahn, who had in 1933 founded Gordonstoun School near Elgin in Morayshire, Scotland,

advised Friedrich Wilhelm, Duke of Schleswig-Holstein-Sonderburg-Glücksburg of his decision to build a boarding school in the grounds of the castle, and establish the Louisenlund Foundation. The foundation, set up to administer the *Stiftung Louisenlund*, is a member of the *Round Square Conference of Schools* which includes Gordonstoun in Scotland.

The Round Square is a worldwide association of schools sharing a commitment beyond academic excellence, to personal development and responsibility.





Gordonstoun House

Preserving values, taking responsibility and shaping the future with these educational principles in mind, Louisenlund teaches young people to become caring and committed members of society. Its aim is to offer them the chance of facing up to the challenges of the day and to serve society as a whole. They are guided to become hard working, strongly developed personalities with confidence, empathy and a sense of justice, who will lead their lives according to the traditional humanistic values which have been taught since the foundation of this school. This is a shared affinity they have with Rosicrucians. Today, Louisenlund has some 350 students and is one of the largest and best-known boarding schools in Germany.

Queen Elizabeth II and her consort Prince Philip, the Duke of Edinburgh. Louisenlund later became part of the property owned by the Dukes of Schleswig-Holstein-Sonderburg-Glücksburg, who remodelled the castle to its present state. An English traveller wrote in 1860: *“Louisenlund is a charming residence in summertime, with its dark beech woods, in spring a carpet of lilies, and the bright blue waters of its deep fjords, waters which could reveal sad tales.”*

Louisenlund teaches young people to become caring and committed members of society.

Foundation

Schloß (Castle) Louisenlund, was built by Hermann von Motz between 1772 and 1776 for Landgrave Karl (Carl in Danish, which I will use in the rest of the article) of Hessen-Kassel as a gift for his wife, Princess Louise of Denmark (1750-1831), the daughter of Frederik V (1723-1766) King of Denmark and Norway, and Louisa (1724-1751) Princess of Great Britain, Ireland and Hannover. They were first-cousins: Carl was the son of Friedrich II, Landgrave von Hessen-Kassel (1720-1785) and Mary, Princess of Great Britain, Ireland and Hannover (1723-1772). Louise (*not Princess Louise above*) and Mary were daughters of King George II, who was also Archtreasurer and a Prince-Elector of the Holy Roman Empire.

Carl and Louise’s daughter Louise Caroline married Friedrich Wilhelm Duke of Schleswig-Holstein-Sonderburg-Glücksburg, both of whom are direct ancestors of both



Carl of Hessen-Kassel

Carl spent most of his life in Denmark, but was born in Kassel, in the current German state of Hessen, on 19 December 1744 as the second surviving son of Hessen-Kassel’s then hereditary prince, the future Landgrave Friedrich II, who hired out his soldiers (called “Hessians”) to his nephew George III of Britain during the American Revolutionary War and had previously led troops to Scotland to help his father-in-law George II to put down the Jacobite uprising.

Carl’s father, who reigned from 1760 and died in 1785, left the family in 1747 and converted to Catholicism two years later. In 1755 he formally ended his marriage with Princess Mary and remarried. Carl’s grandfather, Landgrave Wilhelm VIII of Hessen-Kassel, granted the County of Hanau and its revenues to Mary and her sons, which gave them enough to live on.

The young Prince Carl and his two brothers, Wilhelm and Friedrich, were raised by their





Gottorp Castle-Portal and guard houses.

mother and fostered by Protestant relatives after 1747. All three brothers were brought up in the English manner as Carl himself later wrote. In 1756, Mary moved to Denmark, to take care of the underage children of her sister, Queen Louisa, who had died in 1751. With her, she took her sons who were raised at the royal court at Christiansborg Palace in Copenhagen. The Hessian princes later remained in Denmark, becoming important lords and royal functionaries. Only the eldest brother

Carl referred to himself as a “*wonder between the worlds*”.

Wilhelm returned to Hessen, in 1785, upon ascending the landgraviate.

Carl began a military career in Denmark. In 1758 he was appointed colonel; at the age of 20 he was appointed major general and in 1765 was put in charge of the artillery. After his cousin, King Christian VII, acceded the throne in 1766, he was appointed lieutenant-general, Commander of the Royal Guard, Knight of the Order of the Elephant and member of the Privy Council. Also in 1766, he was appointed Governor-General of Norway, a position he held until 1768 but which remained mostly titular, as he never went to Norway during this period.

In 1763, Carl’s elder brother Wilhelm married their first cousin, the Danish Princess Caroline. Carl followed suit on 30 August 1766 at Christiansborg Palace, marrying Princess Louise of Denmark, and Carl thus became brother-in-law to his cousin, King Christian VII. The marriage took place despite advice given against it, due to the poor influence Carl had on the king.

In 1769, Carl was appointed Statholder or Royal

Governor of the twin duchies of Schleswig and Holstein on behalf of the government of his brother-in-law Christian VII. He then took up residence at Gottorp Castle in Schleswig with his family, with Louisenlund as his summer residence.

In September 1772, Carl was appointed commander-in-chief of the Norwegian army and he and Louise moved to Christiania (the modern Oslo). This assignment was a consequence of the coup d’état of King Gustav III of Sweden on 19 August 1772 and the subsequent prospect of a war with Sweden. Even though Carl returned to Schleswig-Holstein in 1774, he continued to function as commander-in-chief of the Norwegian army until 1814. At the time of his return from Norway, he was appointed field marshal.

For almost 70 years had Carl was governor of the duchies of Schleswig and Holstein. His long time in office from 1769 to 1836 was unusual for the time and Carl referred to himself as a “*wonder between the worlds*”. He died on 17 August 1836 in his beloved Schloß Louisenlund.

The Path to Enlightenment

Carl’s estate at Louisenlund was deliberately designed as an occult-Masonic initiatory retreat. Carl lived in a time of seeking for wisdom, a time when people sought the physical transformation of base metals into gold. It was the time of Cagliostro, Saint Germain and other wondrous people who joined secret societies and delighted in mysterious symbols full of meaning. Carl became the head of the Asiatic Brethren in the 1780s and 1790s. We were first introduced to him in the December 2010 edition



Collection of standing stones at Louisenlund.





Carl's estate at Louisenlund.

of the *Rosicrucian Beacon* in the story about his family's park at Wilhelmshöhe near Kassel.

Carl was one of the most fascinating and influential figures at the time in the world of Masonry, Rosicrucianism and hermetic studies. He not only belonged to many orders and rites, but was a practising alchemist and a friend of the mysterious French alchemist, the Comte de Saint Germain, whose story was told in the June and September 2010 editions of the *Rosicrucian Beacon*, and whom he harboured during the last years of Saint Germain's life

laid out in the form of an initiatic journey that involved the candidate passing through a dense wood, finding his way through a labyrinth and encountering various alchemical and allegorical images along the way.

Carl was a mystic, a Mason, an Illuminatus, an alchemist, a spiritualist and practitioner of all manner of 'occult sciences.' That he chose this place to conduct his activities is no wonder. What probably attracted him in the first place is what is known today as the Louisenlund Grove: a collection of standing stones. Carl no doubt wanted to harness the same energies as the ancient mystics who had, long ago in a forgotten past, practised a tradition he longed for and sought all his life to reintegrate.

Carl's estate at Louisenlund was deliberately designed as an occult-Masonic initiatory retreat.

on the estate at Louisenlund, which he had turned into a great centre of Masonic and esoteric activity. The park at Louisenlund (about an hour's drive northwest of Kiel) was

In the book *Auf den Spuren Carl von Hessens* (On the Trail of Carl of Hessen), the guide recommends visitors stroll through the park in the manner intended by Carl: on the *Weg zur Erleuchtung* (Path to Enlightenment). You are recommended to start from the *Nordisches Haus* (Nordic House) in front of the lake, which they say resembles an eye, and hence was dubbed the *magische Auge* (magic eye). This magic eye reflects the sky (Hermetic symbolism: as above, so below) and the lake overflows into a waterfall which at one point was regulated by a ram (bringer of spring), suggesting more Egyptian influence. The 'magic eye' of the lake, they further speculate, might also allude to Horus, for Carl had a long-standing passion for ancient Egypt. He even corresponded with Jean-François Champollion, the decipherer of Egyptian hieroglyphics.

Following a small stream will bring you to a little wooden house called the *Eremitage* (Hermitage). It had a veranda outside the front door with two benches for sitting. Inside, Carl, with a penchant for the theatrical and effect, put a wooden figure of a hermit with a black face and long white beard lying on a bed, with a Bible on his knees. There was also a single chair and a table upon which was placed a crucifix and a skull. Nearby is the *Labyrinth*, which was used for meditation.



The rose-coloured sandstone portal is in the Ptolemaic style with two Egyptian columns having lotus capitals.





The Armillarsphäre, symbol of Louisenlund.

The path then leads you eastwards to the *Altar und Phoenixstor* (Altar and Phoenix Door). The cubic stone of the Altar used to have a sign in gold lettering stating that it was erected on 31 July 1804, and had the initials F and M on it. M stood for Maria, Carl's favourite daughter who was married to F: the Danish King Frederik VI. Both of them were Freemasons and were married in Louisenlund. The Altar was used for Masonic ceremonies. The Phoenix Door looks ancient Egyptian, but is not original. The

The 'magic eye' of the lake, they further speculate, might also allude to Horus, for Carl had a long-standing passion for ancient Egypt.

rose-coloured sandstone portal is in the Ptolemaic style with two Egyptian columns having lotus capitals. It was originally the entrance to the Alchemist's Tower. On the portal you can see hieroglyphs, the scarab, the winged sun disk, the lotus and the serpent and caduceus. The serpent was associated with Asclepius the Greek and Roman god of healing, and is a famous alchemical symbol.

Heading west towards the castle brings you to the *Armillarsphäre* (Armillary Sphere), a sundial. It is a refined view of the cosmos as seen from the Earth and was presented to Carl on his 50th birthday by the town of Schleswig. It is a depiction of the rhythms of Nature: day and night, summer and winter. As well as being an astronomical instrument, it is a symbol of time and space in divine harmony. The path now wends its way to the Baroque-style Schloß, which was built as an idyllic and summer alternative to the governor's castle in Gottorp. Inside was Carl's library containing many books by the greatest mathematicians, physicists and philosophers. He had a special interest in the works of Sir Isaac Newton.

Still heading west past the *Orangerie*, you come to an obelisk called the *Mariensäule*. This stands in a pleasure-square once surrounded by high trees. It had a white bench and a stand of small white roses in front of the obelisk, which carries the inscription "*Frederik and Maria united in love XXXI July MDCCLXXX*". To Carl, the obelisk represented the ancient Egyptian Amun cult. Heading westwards again brings you to the sandstone

There was a pond with a secret grotto concealed behind a waterfall, in which the most solemn rituals were held.

Louisensäule obelisk. It is very similar to Pompey's Pillar in Alexandria. The three types of Greek capitals: Doric, Ionic and Corinthian represented Strength, Wisdom and Beauty in Masonic symbolism. On top of the obelisk is a symbol representing the night sun. It represents the Queen of the Night to be found in Mozart's opera *The Magic Flute*. The Queen of the Night is Isis, the Egyptian goddess, and was connected with the ancient mysteries.

The Path to Enlightenment then leads to the *Freimaurerturm* (Freemason's or Alchemist's Tower) which had a laboratory and a room, the temple, where the rituals of the lodge brothers were conducted. This was also used by the Rosicrucians in their ceremonies. There was a pond with a secret grotto concealed behind a waterfall, in which the most solemn rituals were held. Over the years, very little remains and unfortunately, most of these symbolic features have disappeared. All that remains of the Alchemist's Tower, for example, is the Egyptian stone doorway which was moved to a different position (see above), and cemented into the wall of a stable building where it stands completely out of context. In spite of this, the Alchemist's Tower remains, to this day, a site of pilgrimage for Freemasons and Rosicrucians.

The Comte de Saint Germain, who had been a





Pompey's Pillar in Alexandria.

welcome guest at all the great courts of Europe, where he was renowned for his intelligence, wit, charm and good looks, spent the last five years of his life at Louisenlund as Carl's guest. He is reported to have told Carl: *"I hold Nature in my hands, and just as God created the world, I, too, can produce everything I wish from nothing."* He knew how to awaken Carl's interest in esotericism. Carl once said: *"You should see what great things we are accomplishing together!"* His great passion for alchemy led him to try and produce gold from iron. He may not have produced gold, but he did produce something that became known as *Carlsmetall*, which was kept for many years in the town of Rendsburg. Saint Germain had a house in nearby Eckernförde, but his work place was in the Alchemist's Tower. The Comte, whom Carl had called *"the greatest philosopher who ever lived"*,



Louisenlund Tower

died on 27 February 1784 at Louisenlund after catching pneumonia while conducting alchemical experiments in the tower. He was buried in the St. Nicholas Church in Eckernförde. Unfortunately, the great Baltic flood of 1872 washed away his grave and all trace of his burial – the "immortal" Saint Germain disappeared once again, a

fitting end for this mysterious man.

The mystical park and gardens of Louisenlund are open to the public and still retain much of their special ambiance. They continue to be an object of pilgrimage by all those whose own path to enlightenment is leading them joyfully into the future.





Following the Path of Light - Contributions of Arabic Spain to Mysticism

by Juan Calcaño

HISTORY TEACHES us that civilisations, cultures and even religions have their cycles of life. They are born, grow and attain a glorious climax, only to decline and eventually disappear. The world has already known a series of different civilisations, some of them brighter than others.

What I want to explore now is how the light of mystical teachings passes from one civilisation to another. I want to trace the oath of the eternal light from

the old European cultures of the Mediterranean to our present civilisation.

In Europe two different civilisations have existed. The first was the old culture of Greece and Rome, the Graeco-Roman civilisation. It ended when barbarian peoples from central and northern Europe invaded the Roman Empire. The second European civilisation started about the 12th century, and its centre was in Italy and France at first; it eventually spread throughout





Early Greek and Roman civilisations eventually ended

Europe, and today has spread outward from Europe to the Americas and other parts of the world. But between those two cultures in Europe, there was a period of about a thousand years in which Europe was in a backward stage of development. That period of history covered the last centuries of Roman disintegration, the Dark Ages that followed, and the early times of the Middle Ages, when present civilisation was taking form. During those centuries, European culture was fragmented and in a poor condition, while Arabic civilisation ascended to great cultural heights. The Arabic or Islamic civilisation was much like a bridge between the old and new European cultures.

Mystery Schools of the Old World

The old European culture, the civilisation of Greece and Rome, had inherited its mystical teachings from the still older Egyptian culture, to which were added later some of the mysteries from other places of the Near East: from Syria, Persia and other places. The Greek

tradition consisted of the Eleusinian mysteries, the Orphic mysteries, the Pythagorean Order, and some other schools of the mysteries. All of these later had their branches in Rome, and not so long ago archaeologists found near

The Arabic or Islamic civilisation was much like a bridge between the old and new European cultures.

Rome, on the road to Naples, a subterranean temple of the Pythagorean Order.

To those mystical schools of ancient Rome, in later times were added some Oriental cults, such as the cult of Mithra from the fire religion of the Persians; the cult of Astarte from Asia Minor; the Egyptian mysteries of Isis and Osiris, and several others. Most of these had their inner initiatic circles. Other branches of the Great Brotherhood developed still later on, during the Roman Empire, as the Therapeuti, the Essenes, and in the very latest centuries of the culture, already within Christian times, were introduced the Gnostics and lastly the Neo-Platonists. These last two schools had their main centres in Alexandria, the magnificent city founded by Alexander the Great in Egypt, but their world of conceptions belonged to the Roman civilisation and not to the Egyptian civilisation, which was already finished by that time.

Chaos

When the barbarian tribes from the North, the, as the Romans maintained, uncultured peoples from central and northern Europe, invaded the Roman Empire and swept away and destroyed all the established standards of civilisation, all that esoteric knowledge began to wane, and finally disappeared. It had already started to fade



Mithra





Omar Khayyam

away when the first Christian emperors fostered an early fanaticism, and trying to get political support from the early churches, began a steady and long persecution that eventually wiped out everything that was not accepted by the first Christian theologians. It's well known that the esoteric message of Christianity, the inner occult circle of the new movement, was lost during the early centuries of the Common Era. In fact, the Gnostics belonged to that inner circle which possessed the secret tradition, and when the action of the early church began to be more political and less mystical, that inner circle was rejected by the new priests and theologians, and its light was spent. All other schools which kept the esoteric knowledge were persecuted, disbanded even exterminated.

At that time a kind of frenzy or madness ran through most of Europe. The church wanted to do away with long-established habits and customs, with accepted and traditional ideas. All was gradually destroyed. People began to dress in another fashion. Houses were built according to new styles. Ideas changed. Everything was considered from another angle, and all those factors produced a kind of chaos which engulfed the old culture, the old knowledge and the old standards.

All the more or less civilised lands of Europe were divided in two great portions: The Western Empire, with Rome as its capital; and the Eastern Empire with its capital at Constantinople (now Istanbul). Gradually the Dark Ages descended on the western half. It was in some way a

kind of Obscure Night which later turned into the dawn of our present civilisation.

It was during this confused period, when Europeans had lost their old culture and had not yet established a new one that Arabia began to awake. Arabia had been a land of great civilisation for a thousand years when the prophet Mohammed was born and began to preach his teachings. The people were stirred, and in a short period, all the Arabian peoples found themselves well ahead on the road to a high civilisation and to the most prominent position as a political and military power. They first conquered Syria, Palestine, Mesopotamia, Persia, Egypt, all the coast of North Africa, Sudan, parts of Ethiopia and eastern Africa, and later extended their civilisation into Afghanistan, Baluchistan, Turkestan and India. It was a larger empire than the Romans ever had in their hands.

Rise of Islamic Civilisation

Literacy was widespread throughout ancient Arabia from at least the early 1st millennium BCE, and vast numbers of inscriptions in a variety of languages and scripts have been discovered there, with more coming to light every year. Arabia was unique in the ancient world in having its own branch of the alphabet (the South Semitic script family), varieties of which were used from the far north of the Peninsula to the south. It survives in the script used for Ge'ez, Amharic, etc. in Ethiopia. One of the most remarkable aspects of literacy in ancient Arabia is that from the 1st millennium BCE until about the 4th

The Gnostics belonged to that inner circle which possessed the secret tradition.

century CE writing was used extensively by nomads as well as by the settled communities. This is the only period in history when the nomads of this area had been able to read and write and they have left scores of thousands of graffiti on the rocks of the Arabian deserts. They invented architectural styles that were more delicate, ornate and beautiful than anything the world had seen before. Their carpets, their clothing, their ceramics, their weapons, their pageantry were full of new beauty never dreamed of before.

Their poets of the new religion wrote the most beautiful poems. We know some of those names: the Persians: Omar Khayyam, Firdausi and Hafez.

Their scientists surpassed all those previously known. They excelled in medicine, astronomy, music, history and chemistry. Their mathematicians went further than anyone before. They developed the numerical system



we are using today, which was fundamental for the development of higher mathematics. They discovered, or rather invented algebra. Our present-day mathematics owes more to the Arabs than to any other people. Commerce and trade found new ways and systems. Large maritime enterprises were undertaken and the Arab merchants covered almost the whole earth.

Invasion of Europe

The Arabs, conquerors in Asia, conquerors in Africa, were a serious danger for Europe. We have already seen that Europe at that time was in a chaotic state. After conquering all the north coast of Africa, across the Mediterranean from Europe, the Arabs finally took one more step and invaded Europe. They conquered almost the whole of Spain, and parts of Italy. But when they crossed the Pyrenees mountains into France, they were defeated in battle by the French and that single battle in 732, won by the Frankish statesman and military leader Charles Martel, the grandfather of Charlemagne, between Tours and Poitiers, stopped forever the Arabian advance into Europe.

The Arabic cycle in Spain was most important. That culture was in full activity in the Spanish peninsula. The Emirs achieved a very high culture. And there, as everywhere in the Arabic world, the Islamic religion was the foundation of their civilisation.

In Europe during the Dark Ages all religious or mystic manuscripts that were not orthodox were destroyed; the Arabs, although they also destroyed part of that ancient lore at the beginning, preserved it afterwards. The mystical schools of Islam, such as the Sufis, began to spread their light. Some of their more important mystics are: Saadi, more or less well known; al-Ghazali,



Spain in the 11th Century.

perhaps the greatest of their mystics; Al-Biruni, the great astronomer and astrologer; Jabir ibn Hayan (Geber), the great alchemist; Ibn Sina (Avicenna), Al-Razi (Rhazes), Ibn Rushd (Averroes), and many others well known in the philosophical, alchemical or mystical fields.

Andalucian Mystical Schools

Very early the Arabs started their Military Orders who were stationed in so-called Ribats. The term transformed over time to become known as a centre for Sufi fraternities. The Ribats were converted to a peaceful use where Sufis could congregate. They call to mind the forerunners of the, military and mystic European Orders at the same time, as the Knights Templar, the Knights of Malta, the Knights of St. John of Jerusalem, and others.

During the 9th and 10th centuries, the Arabs founded in Spain several secret schools and mystical monasteries for the esoteric mysteries. One of those was in the mountain of Ibn Masarra of Córdoba, and another was in the Mujahid near Granada. It is well known, and quoted in the histories of that time, that in these monasteries the disciples studied philosophy and the occult sciences. At the time of the early Caliphs we know that in Spain several secret mystical societies were in activity, but their work was concealed; one of these was the school of the Muridin, meaning adepts. The leader of this school in 1144 was Ibn Kasi, famous mystic master of the time. Another prominent mystic was Ibn Barrajan, who also was the head of another of the mystery schools and whose writings greatly influenced Muhyiddin Ibn Arabi, one of the greatest of Islamic mystics, undoubtedly connected with the traditional teachings of the Great Brotherhood.



Knights Templar





Maslamah Ibn Ahmad al-Majriti

The Iraqi mystical Order of the Brethren of Purity (see the March 2012 edition of the Rosicrucian Beacon) was introduced in Madrid in the year 1004 by Maslamah Ibn Ahmad al-Majriti (died 1008) who was an outstanding scholar in astronomy and astrology. He was an intrepid traveller who journeyed all over the Islamic world and beyond and kept in touch with the Brethren of Purity. Indeed, he is said to have brought the 51 Epistles of the Brethren of Purity to al-Andalus and added the compendium to this work. Another mystical school was active in Granada in the 12th century, under the leadership of Ibn Sahl Al-Darir, most famous adept, who was at the same time a distinguished alchemist and a celebrated mathematician; he was well known for his great psychic development, and his school was attended not only by Arabs and Moors, but also by Jews and Christians, who travelled from Toledo and Baeza to receive his teachings.

As can be seen the Arabs had created in Spain not just one little school somewhere, but rather a large movement with several schools and different branches all over that country, including formal monasteries. Besides, the Arabs had preserved many of the writings of the ancient mystics that had been destroyed in Europe. All through their expansion into Syria, Palestine, Asia Minor and Egypt, the Arabs had preserved many precious manuscripts, not only mystical,

but also philosophical, scientific and literary, which at that time no longer existed in Europe. All these went to Spain with the teachings; and scholars from many parts of Europe, including France, Austria and Germany, travelled to Spain to translate into Latin or other languages, some of the books of antiquity preserved by the Arabs.

‘Golden Age’ of Israel

But the Arabic culture in Spain had something else to offer: it was the so-called Jewish “golden age.” Let us consider this important development.

The Arab rulers were not outstanding for their tolerance. On the contrary, at the beginning and towards the end of their cultural period, there were persecutions and fanaticism, religious intolerance and destruction. All of this was directed mostly against the Christians, and this in turn was due to Christian intransigency and to political wars. But toward other sects and creeds which did not antagonise Islamic ways and ideas, the Arabs were more tolerant.

It was in this way that the Jewish people, scattered throughout the Arab Empire, were free to pursue their Jewish cultural aims to a considerable degree. In Spain, Jewish culture achieved, under Arabic rule, one of the most important periods in its history. Science, letters, philosophy and mysticism attained a peak, and historians call this time the “Golden Age” of Israel.

Some of the greatest names among the Jewish people, outside of Biblical times, belong to the Spanish Golden Age. Authors as outstanding as Judah ha-Levi, the two Benezras; philosophers like Moses ben Maimon (Maimonides. See the June 2006 Rosicrucian Beacon), the most distinguished commentator of the classical Hebrew writings, and Solomon ben-Gabirol, belong to this time and place. Of greatest importance to us is Moses of Córdoba, who wrote the *Zohar*, which is the foundation of all Kabalistic writings. Jews introduced in Spain, and

Science, letters, philosophy and mysticism attained a peak, and historians call this time the ‘golden age’ of Israel.

subsequently in the rest of Europe, the Kabalistic tradition and Kabalistic magic, and a rich Biblical lore which is a treasure for the mystic student.

So we see that during the Dark Ages and early Middle Ages, there was an extraordinary mystical activity in Arab Spain. The rest of Europe was more or less isolated from Spain, and had few contacts. But gradually, all this light spread to the rest of Europe.





The Great Mosque of Córdoba.

We owe to the Arabs the early knowledge of the Neo-Platonists, which is nothing else than the teachings of the Egyptian Brotherhood. We owe to the Arabs the introduction of alchemy into Europe, and it was under this form of teaching that the early European Rosicrucians taught the truths they possessed. We owe to the Spanish Jews all our knowledge of the Kabala and magic, all closely connected with early Rosicrucian movements. From the Arab mystery schools in Spain came those great mystics such as Ramon Lull, Arnold of Villanova, and all the schools of the Illuminati which flourished in Toledo and other places until they were persecuted, later on, by the Spanish Inquisition, under the Spanish Catholic kings. Such great French mystics as Flamel and his predecessors owe their light to the Hebrew tradition of Spain. And even in much later times Martinez de Pasqually, founder of the Martinist Order, proceeded from this same fountain of sacred knowledge.

It was, then, through Spain and through the Arabic world that the light in Europe was restored after the Dark Ages. It's true that besides this channel,

Emperor Charlemagne sent a mission to the Near East (which was under Arab rule) in order to bring the hidden light, and it is also true that this eminent ruler started a secret school in France, to which he himself did not belong, but this infiltration was not comparable in extent to the Arab contribution through Spain. This contribution to esoteric knowledge in Europe also worked, in a lesser degree, through Italy, mostly through Sicily, and this was the origin of the early Italian schools, one of which was the Pythagorean, together with the Rosicrucian. To these schools belonged early great mystics such as Pietro d'Abano, and later on Pico della Mirandola and many others.

All this historical period we have been considering is not very well known from our point of view, and more research is needed in this field. Still, the works of this period that we can read today are as enlightening to us as they were to the Arabic, Jewish or European mystic scholars 10 centuries ago.

Arabic Spain was one of the important landmarks along the path followed by the tradition of Light from East to West, in accordance with the mysterious ways of the Cosmic.



The Zohar



Healing

Allow the
Cosmic to
'In-Form'
You

by *Adelle Maybank*



THE NEO-PLATONIST philosopher Plotinus (3rd Century CE) said in regard to faith: “*Unless you believe, you will not understand.*” This seems like a vicious cycle until we realise that there is inherent in every person a pre-existing revelation from the Cosmic, something which came with us into life at birth. This ‘light’ from within becomes the very first step in the mystical process

and is revealed to all seekers through thought and contemplation.

Self-healing is necessarily a healing of the ‘self’. But it is the product of a collective human consciousness which loves itself with great intensity and sincerity. The healing phenomenon in the individual is the result of a transcending compassion purposefully extended from many to one through the psychic matrix of a shared



humanity. Every human act performed with charity, especially deeply selfless acts, become mystically amplified by the Cosmic to the psychic, mental, emotional and physical benefits of those in need. Of course, there must be a subjective acceptance or openness to the healing process, and those who are healed in turn incur an obligation of becoming healers themselves as best they can, and transmitters of the vital force of life itself.

What do we mean by healing oneself, as opposed to healing another person or animal? Healing oneself means that an injured part of one's body is spontaneously repaired in ways we don't understand, but of course take fully for granted. The usual sort of healing we know of, the sort that the body does automatically in the background all the time, is not what is meant by healing oneself or engaging in self-healing. 'Normal' healing is the body just getting on with the business of doing what it does best, namely healing itself. A cut on the skin is repaired by the body without fanfare; "just leave it to nature" as one so often hears. And certain animals like salamanders for example do a lot more than just heal scratches; they can grow entire limbs as easily as our scratches are automatically healed.

Scientists are of course assiduously seeking an answer to how such feats of nature can be accomplished, how stem cells can somehow be coaxed into being produced at precisely the places where they are needed to cause the

But it is the product of a collective human consciousness which loves itself with great intensity and sincerity.

limb to re-grow. No doubt it is an ability which will come to humans too one day through the marvels of medical science. But is there not perhaps some sort of cosmically induced multidimensional life-force permeating all nature and directing how each individual creature should physically be constructed? In other words, quite apart from the DNA and gene expressions in living creatures doing all they can to keep the body sound and healthy, is there not perhaps some force field which ultimately sets the parameters as to what can be healed and how fast and to what perfection this can be accomplished? Or is it all merely encoded in our DNA and genes, and therefore an entirely physical phenomenon? I would suggest a bit of both.

As the complexity and sophistication of an organism rises, more and more things can go wrong. With the emergence of our species, homo sapiens, some hundred to two hundred thousand years ago, complexity, and in particular, neural complexity, has become the key feature



Certain animals like salamanders for example, do a lot more than just heal scratches; they can grow entire limbs as easily as our scratches are automatically healed.

distinguishing us from all other creatures, even our closest ape relatives. Complexity is crucial to the formation of consciousness, and especially important in the emergence of our awareness of our own thought processes, an ability no other creature is believed to possess.

The dual nature of our being is equipped to repair itself from a set of blueprint of sorts, like a stamp or die from which all humans are made. Some would say this is the DNA, and this is undoubtedly a major part of the story. But for some investigators, there seems as well to be something less tangible at work, something which may well be termed the 'in-forming' of the DNA and genes that do the grunge work of actually accomplishing the healing.

It is postulated that there exists a 'non-physical' force field which is ultimately the reason that the body regenerates itself the way it does. In other words it is a field which causes the body to heal itself, like the growth of a new limb, in only one way, a way that is defined by the unique field applicable for that particular person, and of course the unique DNA structure and genes that accompany the individual throughout life. Although the bulk of this 'in-forming' process took place before birth, some of it still occurs throughout life, and most of us have yet to learn that we already possess the power to attract ever more perfect ways of Cosmically 'in-forming' our lives when we seek a healing that can come about through no other means. We



have within us unique healing powers that far exceed what medical science currently understands, and it is 'merely' a matter of learning how to unlock that immense potential.

To Be Human

The word *human* comes originally from an Indo-European root meaning *earth*, and latinised into the word *humus*. The ancient Vedic expression "*as above, so below*" found its way both into Hermeticism and the Kabala, and is expressed in only slightly altered form in the words of Jesus in the Lord's Prayer: "*...on earth as in Heaven*". This leads us to a greater understanding of the microcosm in which we live and how it relates to the macrocosm of which we know so little, but which, we are told, is like the microcosm, and can be drawn upon for wisdom and assistance as easily as from our resources in the microcosm of Earth. The infinite unites with the finite, thereby producing humankind. And from the infinite the Cosmic Mind 'in-forms' all creatures able to perceive it's 'voice', how to heal themselves.

What is the future of spiritual or psychic healing for us? Taking humankind as a whole, healing is the sum total of all human efforts directed at accomplishing good health. Our modern technical marvels need to be

And from the infinite the Cosmic Mind 'in-forms' all creatures able to perceive it's 'voice', how to heal themselves.

harmoniously married with an enlightened and highly refined system of self-control in order to accomplish true healing. Above all, when helping not only ourselves, but especially others, we need to use our inherent ability love with great intensity, for it is precisely this impersonal love and caring which allows the Cosmic 'in-forming' process to begin.

Diseases can be controlled and sometimes entirely eliminated through this Cosmic stamp of the perfect human being 'in-forming' us how to go about healing ourselves. Of course aging must be accepted as a natural process of maturation which prepares us for the next phase of development. And the usual illnesses of old age are part and parcel of the Cosmic stamp from which we came about. In other words, the Cosmic 'in-forming' process takes this into account, and no amount of wishing or praying will avoid death in the end. Death is often viewed by mystics merely as a transition from one state of being to another; and even in that other state, is it not reasonable to assume that the 'in-forming' process will continue?

On the individual level, we can draw from the



We can bring our lives to the brink of ruin through wrong thoughts and ways of living.

collective energies and experiences of humankind by thinking of ourselves as being merged with others, and them being merged with us. With finely focussed attunement, this synthesis can produce near miraculous healing results, or reintegration in ourselves of the vital principle of our humanness, namely the stamp or mould or field from which we all came about.

Transmutation of Self

As humans, we all share an often unrealised mission, the transmutation of ourselves and of our planet into something a great deal more than a mere collection of individual living 'parts'. The first step in accomplishing this must be the sublimation of self in preparation for the 'in-forming' process. Each act of transformation, each invitation to the Cosmic to 'in-form' us fully in the correct way of living, must be done in a spirit of abandonment to one's ultimate destiny, and it must above all be done in a profoundly selfless manner.

Among the powers that we derive from the sacred nature of our humanness is the power of precognition and the formation of new realities which alter the paths we were 'destined' to follow. We have ingrained within us the ability to see our future potentials and pitfalls, and to fulfil our own 'prophecies' by actively making them happen through creative visualisation, followed by the bringing into manifestation of the realities we seek. But just as we can visualise and bring about highly positive and beneficial results, we can also bring our lives to the brink of ruin through wrong thoughts and ways of living.

When our visualisations, whether intentional or not, involve negative aspects such as hatred, malice, illness or feelings of inadequacy, our lives attract those conditions to it. In other words, we in effect shut out the Cosmic 'in-forming' process dead in its tracks, and the consequences can be severe indeed. But when we approach our lives in a





With love and compassion for all people and creatures, we enter states of harmony.

positive way, deliberately attuning ourselves to feelings of transpersonal identity, deliberately infusing ourselves with love and compassion for all people and creatures, we enter states of harmony with all those people and creatures, and are freed from the ravages of envy, hatred and greed. Our creative powers become fully 'in-formed' by the Cosmic, and our lives are 'stamped' by the perfect mould of our species. In other words, we manifest health, happiness and success in abundance, and satisfy our deepest longings.

Many people permanently look forward to something better about to happen, not now, but some time in the *future*. Something is always about to happen, but it never actually arrives. Nirvana for example is so often erroneously considered as a future state, when it is in its very nature a state of the present. And of course there are the many sorts of awaited apocalyptic events that have existed over the centuries; and particularly relevant for us, is the recent end-of-the-world scenario that many believed would unfold rapidly at the end of the Maya calendar in 2012. Such things involve a future state, not the present, and they are usually founded on absurd suppositions.

With spiritual healing, the space-time continuum is transcended, and the being enters a timeless, spaceless state where the Cosmic 'in-forming' process is allowed to do its work in the 'Eternal Now'. Bathed in the creative forces of the past, present and future available to the particular person, uncountable generations of living beings just like us unite with us in an intense bond of love, thereby transforming the very substance of our physical bodies and bringing about the self-healing we seek.

But to be frank, self-healing of this sort is rare, for so few of us possess the level of abandon to the Cosmic Will that it requires. The amputee, unlike the salamander, does not grow a new finger; not because it is impossible, but because of the great devotion and abandon it requires to accomplish such a feat. Miraculous remissions from terminal cancer have occurred without doubt, and they

are medically documented, but they are rare, and for the same reason as just given.

Where then, does spiritual healing fit into our limited time frame if our ability to transcend ourselves is so imperfect? Well, if we can't move mountains or transform matter, we can at least move our wills and command ourselves to love others several orders of magnitude more than before. If we don't know what love is, and have not yet experienced the impersonal love of the Divine, we can at the very least begin by treating each individual we wish to assist by mentally, and through the use of visualisation, entering their body and mind and feeling how they feel, suffering for a while what they suffer, experiencing their weaknesses, and transferring to them, mentally, emotionally and with deep compassion, whatever strengths we have that could assist them to accomplish their own self-healing.

For a brief moment we can transcend our being, and become briefly no longer merely our old 'self', but intensely the 'Self' of our deepest and most spiritual nature. This is how we discover that we are not only the individual who formerly lacked health, but the individual who has unexpectedly accomplished a miraculous episode of healing by allowing the Cosmic to 'in-form' the body to heal itself. And greatest of all, we will have seen by then a glimmer of the greatest love there is in the universe, the love of the Cosmic itself for its Creation.

I am a surgeon in normal life, but I know I can only perform through my discipline technical and artistic feats of healing. I take tissue apart and lay it back together. Some power beyond me however accomplishes the healing itself. As a doctor I am keenly aware of the material processes involved; but I am also aware of some other power working through me as I try as compassionately as I can to do the best for my patients. I know this power,

I take tissue apart and lay it back together. Some power beyond me however accomplishes the healing itself.

whatever we may call it, tries incessantly to work through all people; and it becomes most effective when we care and love the people and animals within our karmic radius with great intensity and sensitivity to their needs. This is how we really heal.

Every person is Cosmically empowered to act as a physician in transmitting the healing power of Cosmic love, thereby allowing the 'in-forming' power of the Cosmic to guide and direct those who seek to be healed. Don't forget then: nothing is accomplished without Love.



Choose This Day!

by Paul Layton



HAVE YOU READ the words of Robert Frost, in the last verse of *The Road Not Taken*? “I shall be telling this with a sigh, somewhere ages and ages hence: Two roads diverged in a wood, and I, I took the one less travelled by, and that has made all the difference.”

It deals with my favourite philosophical question: Choice. What choices do we have and what do we do with those choices? We can ponder endlessly how much of life is predetermined, how we are limited by heredity,

intellect, social status, environment or economics. That’s not the issue here; nor do I believe that it’s important. However limited our choices may be, what matters is what we accomplish through the choices we make.

Victor Frankl survived the death camps of World War II, and wrote in his book *Man’s Search for Meaning*: “We who lived in concentration camps can remember the men who walked through the huts comforting others, giving away their last piece of bread. They may have been few in number, but they offer sufficient proof that



everything can be taken from a man but one thing, the last of the human freedoms: to choose one's attitude in any given set of circumstances, to choose one's own way."

I believe we have a great deal of choice; that most of us do not make the most of these choices and that we tend to live our lives based on other people's decisions and expectations. I believe that, too often, we lack the courage to act on our decisions. Not to decide is to decide. I believe this freedom to choose is one of the most important aspects of our lives, and that to act responsibly on those choices determines the success or failure of our lives.

It's important to differentiate between freedom and license. Make no mistake, this is not the concept of "if it feels good, do it." All choice combines freedom *with* responsibility; they are inseparable. We pay a price for all our decisions and our indecisions, but we've the individual freedom to determine for ourselves when that price is too high.

Each day brings new choices and multiple decisions have to be made. All choices matter and the potential for a better life is all around us. No matter how trivial our choices may seem to be, the decisions we make determine who we become and what the quality of our lives will be. We become in a very real sense the consequences of our choices, or rather our decisions to those choices. So, let me present some areas in which we can exercise our freedom to choose.

We can choose whether or not we believe that all people can develop within themselves an inner core of good and sanctity. All living things seek light and through it life; neither plants nor animals can survive long without the beneficial effects of light from our resident star, whether they receive it directly and visually, or indirectly through the energy it provides. And beyond the physical light that we humans absolutely must have in order to

Better then to choose light and thereby life, and to do so positively, enthusiastically and above all willingly.

survive, lies the 'inner light' which is equally essential for our survival. That magnificent inner partner to light that we commonly know as 'life', and specifically the special form known to mystics as the *Vital Life Force*, this is the ultimate source of our existence, and we must seek it and nurture it wherever it exists.

Of course we can choose to move into the shadows, away from light and life; but we will in that case eventually die a lonely and unhappy death. Denial of the inner light does not diminish its existence in the warm glow of actuality, and choosing to avoid it, and thereby avoiding



All living things seek light and through it life; neither plants nor animals can survive long without the beneficial effects of light.

life itself, merely changes us for the worse. Better then to choose light and thereby life, and to do so positively, enthusiastically and above all willingly.

We can also choose love. We can choose which people and what creatures matter to us, and then nurture our relationship with them tenderly as treasured parts of our own being. We can choose to make time for the people and animals we love; and where we initially have none to love, we can choose to go out and seek people and animals to care about. Good, lasting relationships require willing commitments by all involved; but we have the upper hand as we know this and must therefore lead the way by bringing love into the lives of all within reach.

We can also choose health, both mental and physical. Again, we choose not from our limitations, but from the freedom we have to dream of a better self. And where we have health conditions that simply cannot be resolved, we focus all our energy on at least maintaining the status quo, and better still, improving our health in those areas that have not been damaged beyond repair. This positive approach of holding on to and treasuring the areas of health we have, is crucial to our wider wellbeing. We can choose not to abuse our bodies through overwork, through alcohol or drug abuse, through overeating, through not exercising, etc., the choice is of course ours. And for those of us who have generally good health already, we can choose not to whine about the inevitable age-related aches and pains that we know will eventually enter our lives. Choose a positive, can-do attitude



therefore towards maintaining your mind and body in as healthy a state as you can.

Remember too that we can choose to surround ourselves with beauty. We can dream of better places, more beautiful surroundings, and then go about creating our little corners of paradise. Even a plant on a windowsill can bring beauty and grace into an otherwise drab existence. For me, each day includes simple pleasures: a walk around the block, a few coins for the beggar on the corner, fresh flowers on the mantelpiece, light streaming through the stained glass windows of my local church, music, candlelight, poetry. So many small things are there just for the taking, even if our circumstances are humble. Seek out therefore the beauty that brings you refinement and happiness.

And finally, we can choose happiness. I know..., how can one be happy if one is daily faced with frustrations and unpleasantness. It isn't easy to be happy, but it is possible. The easiest way of achieving happiness is to choose to be grateful even for the small things in life. Even if you have to pretend to be grateful, do so; for that pretence will, when sincerity is added, turn into genuine gratitude.

This may seem like cold comfort, but please believe me: choosing to experience gratitude, and doing so with sincerity, is one of the most important choices you will ever make. For from that gratitude, no matter how small it is at first, a whole universe of happiness will open up. If someone makes you unhappy, remember that you can choose the opposite state merely by counting your meagre blessings one by one, and amplifying them to the point where happiness returns. So, choose to be happy, and begin the process of by choosing to be grateful.

Each Day, a Choice

We can choose to have fun, to be spontaneous. I have a small magnetic plaque on my fridge which reads: *"Life is not a dress rehearsal."* I take that as meaning that life is serious, it's for real. Yes, I know life is also like a big classroom, and yes we are here to learn our lessons; but we mustn't treat life as though we can repeatedly do a 'undo' as we do on our computer when we've made a mistake. Taking life seriously, even if it's a school in the broader scheme of things, means that we make better choices, and live with the consequences of our choices without a whimper.

In other words, choose to succeed and don't make your choices on the basis that you just want to see how thing will pan out. Don't treat life as a mere dress rehearsal, an experiment. Life's for real, so make proper choices and live with the consequences. We can choose to dream, and those dreams must surely be pleasant and bring happiness



"We can choose to have fun - Life is not a dress rehearsal!"

to us. Create your own ideals, make your own dreams, and then make it come true.

The crucial thing is to actually make choices, and never sit of the fence more than a brief moment as you decide. Have the courage to choose and to live with your choices, no matter how they turn out. You are the 'pilot in command' and there is ultimately no one else who can take responsibility for your life. Remember that proper choosing means selecting the best parts of life and leaving behind the rest. Delete from your life all things that hold you back or keep you in a state of weakness. If someone consistently makes you uncomfortable or unhappy, why are they a part of your life? If the food in a restaurant is poor, or the service slovenly, what so you care what a surly person thinks of you when you leave without tipping? You don't have to answer the phone every time just because it's ringing, and if you don't like your life, look for honourable ways of making it better.

Where unhappiness exists, choose a strategy to change things. The most important step is simply to choose to take that first step out of your dungeon, even if you can't see immediately how to escape. Choose to change things, and accept nothing less than a complete transformation. Make a list of the things that bring you comfort and support, and those that detract you from peace of mind and happiness. I've made some deletions in my life. I no longer make room for plastic flowers in the home, wine in paper cups, chronically negative people bothering me, restaurant meals that cost more than I earn in a day. They're all gone and I haven't missed any of them. Their deletion leaves more time for the things that matter to me, and I pursue happiness without hurting other in the process.

All choices involve consequences, and responsibility for those choices. We have to pay our dues, but what a small price there is for true freedom! We are the sum total of our choices, and our lives are lived out living with the consequences of what we have chosen. Choose life therefore, and make it a happy one!





When Death is Imminent

by Ron Davies

THE SINGLE MOST important event of my life came as I lay at the point of death. Because of the decision I made during that brief period, the moment of dying became for me a rebirth, like a hinge between two lives. My new life is incomparably better than the old, and although I am physically still the same person, it is as if I have entered an entirely new dimension of living.

Of course I'm not immune to the normal trials and tribulations of life and when a thundershower catches me in the open, I still get as wet as anyone else. I make mistakes as before, but not as often or as seriously as before. When I stub my toe, it hurts as before, but I don't curse some unknown fate for having caused it. And I have certainly not grown either heroic or saintly. It is just that life has for me acquired a whole new flavour and value,



and my formerly insurmountable problems are no longer important.

The winter of 1997 was particularly cold and unpleasant. Everyone complained bitterly, and getting to and from work on the gridlocked rail network was a misery. Apart from the unpleasantness of constant cold, the cost of heating the house was beyond my meagre earnings, and I had to dig deeply into my savings. Just before Easter 1998 I contracted pneumonia. I couldn't understand how in the prime of life I could go down with a disease that we normally associate with old age. But there I was, desperately ill in hospital, only partly aware of the seriousness of my predicament. Doctors and nurses with concerned expressions came and went, and all sorts of pipes and tubes were attached to me, but I steadily weakened and got worse.

Finally one evening a close friend of mine was told that everything possible had been done but my chances of surviving the night were slim. I don't recall him coming in to say a last goodbye, but he told me that after he got home, he sat up all that night waiting for the phone call that would tell him I had died. Some time in the wee hours before dawn I awoke, all alone in my hospital room. It was pitch dark outside, and the only sound that I could hear was the faint back and forth sound of some machine doing its job of keeping me alive. I was weak and in considerable pain, but did not stop to analyse the feeling. For the first time in a week my mind was perfectly clear and rational; I was aware of myself and my surroundings and all my senses were operating normally. I knew that several days had passed, that it was night, and where I was and why. And I knew I had been bordering on a coma but that was no longer the case. When I say I 'awoke', it was like waking

When I say I 'awoke', it was like waking up into a reality that somehow surpassed my normal day-to-day awareness.

up into a reality that somehow surpassed my normal day-to-day awareness. Everything was so clear, rational and calm, and the options for continued life, or the end of my life, was crystal clear to me.

I had a small electronic buzzer attached to my left hand and although I wanted to call a nurse, I could not muster the strength to depress the button. I tried again and again, but my hand simply would not move, I could not do it. In fact it was as if I had no longer any control over my body, any part of it. That is when I knew without any shadow of doubt that I was dying..., not tomorrow, not 'soon', not even in an hour or so; I was dying right then. There was no time for a few quick words to someone

even if anyone had been present to listen, or to do or undo anything in life. It was utter finality; not later..., now. This was the moment of truth.

How did I know? I can't answer that other than to say I simply knew with a certainty greater than anything I had been certain of before. Every part of me knew I was at the point of something too awesome to comprehend, but above all something that was absolutely final and totally non-negotiable. When you reach this moment, you too will know. I did not doubt, I knew.

I can remember thinking "*but I will never see the sun again,*" and had for the briefest of moments a sudden rush of panic which immediately dissipated in the face of the enormity of what was happening. This was the turning point. Up to that point, I had never been a particularly religious person. I had been brought up by loving and devoted parents who had tried their best to instil a sense of religious worship in me. But having felt the full force of priestly brutality and outright cruelty from some of the 'brothers' at the catholic college I attended as a schoolboy, I had from my mid teens onwards had little regard for the bearers of the message of peace that came with the religion of my parents.

Complete Trust

The experiences of school had jolted me, but they had never entirely eliminated my belief in a Universal Mind or God of some sort that could be both impersonal and deeply intimate and personal at the same time. So, at the threshold of my final moments of life, I had no hesitation in giving myself up willingly and fully to my God. I put myself utterly and completely in His hands, without question or qualification. I asked only for the power to accept whatever His will for me might be.

It is very difficult to put this in words, for although it sounds very 'religious', it was far from that; it was an overwhelming feeling of trust in a force or power beyond my understanding, but which I could only describe as my understanding of God. I did not ask to be allowed to live, merely that I would accept His will whatever it was; and instantly I was overwhelmed with a love that nothing on earth can be compared to. It was the most gentle, refined, caring and compassionate feeling I have ever experienced, and as a faint echo can still be remembered today.

I did not die of course and the pneumonia quickly went away following this experience. I returned to the normal activities of my day-to-day working life, and I remained as human as anyone else. I do not even lay claim to the title of a 'good' man, and if to err is human,



then I am eminently still and very ordinary person. Nevertheless, that night was assuredly a turning point. Nothing has been quite the same since. The moment that I gave myself up fully to my God, I learned once and for all what has become for me the secret of a happy and victorious life. It is a twofold secret:

First, be willing to accept life and any crisis of life on its own terms. Try to face the reality, whatever it may be, without the deadly errors of either false pride or that arrogance of spirit called self-pity. Second, be willing to trust your God as much as you trust the air you breathe or the ground on which you walk. Know that as long as you get yourself out of the way, your God will have already solved the problems you are concerned about.

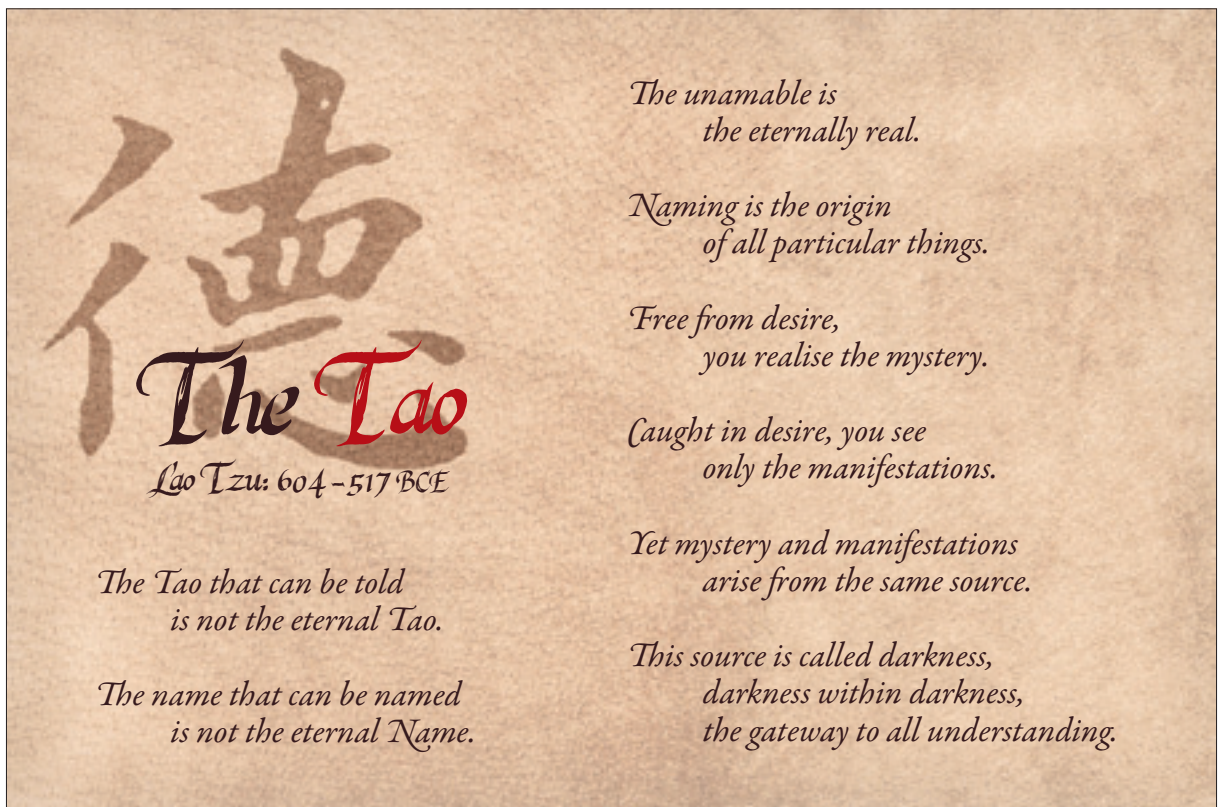
Life is still to be led. I have not yet been fed to the ravens or tended by angels, and my new life is not fatalistic; I still make all the decisions. The difference though is that there is no longer either doubt or fear. I do not have to 'earn' or 'deserve' the love and mercy of my God; it is always there, waiting for me to help myself. I only have to be willing to allow the greater Self of my inner God to subsume and take over the far smaller self of my everyday life, for all things to work exactly as they should. With this knowledge it's impossible to feel lonely or afraid ever again, for I have

the most wonderful companion and protector at my side all the time. Call it willingness or acceptance, it does not matter, but the reality of my life has changed completely.

There is nothing new or even special with what I've said, for so many in the past have had similar, and some had far deeper experiences than this. And all of them found the same truth in their own ways throughout humankind's long march through pre-history and history. The nearness of God, however you understand that word, can be found in myriad ways. In my case it was influenced by my religious upbringing, for others it will have no religious trappings at all, yet be one and the same attunement and experience.

I learned once and for all what has become for me the secret of a happy and victorious life. It is a twofold secret.

The very fact that so many have experienced something very similar to what I experienced that night on my death bed, attests I believe to its truth. In any time of trial, just be willing to abandon all to the highest form of good you know. I call that ultimate good, the God of my Heart.



*The unnamable is
the eternally real.*

*Naming is the origin
of all particular things.*

*Free from desire,
you realise the mystery.*

*Caught in desire, you see
only the manifestations.*

*Yet mystery and manifestations
arise from the same source.*

*This source is called darkness,
darkness within darkness,
the gateway to all understanding.*

*The Tao that can be told
is not the eternal Tao.*

*The name that can be named
is not the eternal Name.*



THE TRINITY OF POWER

by *Walter Albersheim*

This article aims at finding a common bond between world views which, on the surface, seem to diverge widely. We refer to:

1. *Religious concepts of a 'Holy Trinity'*
2. *The physical concept of the preservation of energy.*
3. *The Rosicrucian concept of the universe as vibrations, manifesting in accordance with the Law of the Triangle.*

LET US BEGIN by looking for basic agreement between different versions of a Trinity, such as the Christian and Hindu interpretations. According to Christian theology, the Godhead consists of three persons: *Father, Son, and Holy Spirit*. The Father is the supreme source of all power. According to most Gospel descriptions, He generally does not act by Himself but through the two other persons who, in effect, seem subordinate to Him.

Jesus states repeatedly that he does not act of himself

but carries out the will of the Father, and that the Father will send the Comforter, the Paraclete, the Holy Spirit, to his disciples. The Son, identified in the Gospels as Jesus the carpenter's son, personifies God's love, the driving force that fills us with the will and power to work for the kingdom of God. Finally, the Holy Spirit is divine power in action. It is likened to the 'Breath of God', the rustling of His wind, but also to the fiery power that fills people with enthusiasm and ecstasy so that they can prophesy, "*speak with new tongues,*" and act as leaders of humankind.



In Hindu theology, the three persons of the Holy Trinity, or Trimurti, are *Brahma, the Creator; Vishnu, the Preserver; and Siva, the Destroyer*. Of these, the first, Brahma, is the highest, as shown by the fact that Brahma or 'the Brahman' by Itself and totally alone, is conceived of as the one and only Universal Being. One may therefore liken and identify this person to the Christian concept of the Father. It is equally natural to compare Vishnu to the Son. A power that keeps alive the creation and all creatures within it must be a loving power that strengthens and vitalises like the Christ spirit of the Gospels.

But what of the fierce destroyer and killer, Siva? In the immortal realm of divinity, death and destruction do not have their common, earthly meaning. They stand for action and change, because every change, every new form, implies the end and therefore a kind of death of previous manifestations. As representative of change and action, Siva is analogous to the Holy Spirit of the Christian Trinity. This is further confirmed by the fact that Siva is also the god of dance, of the arts, of poetry, of religious fervour and ecstasy. Thus, we find in both Trinities a supreme, creative mind power that expresses itself in love and in action.

Modern physics sees the universe as endowed with a vast but constant store of power that may manifest either as mass or as energy. Energy, in turn, takes many forms such as light, heat, sound, electricity, chemical affinity, flowing water or air, and also the mobility of living organisms. The Rosicrucian viewpoint is similar to that of science, which is only natural inasmuch as many aspects of the Rosicrucian curriculum is scientific too, though it deals as well with areas of knowledge that science can in all honesty deal with yet.

According to Rosicrucian teaching, all Being is Energy, and all Energy is vibratory. Nowadays, the term vibrations has been cheapened by indiscriminate use, so let us go back to the original meaning of the term: The Latin root *vibra* means a slender, whip-like twig; so vibration means a whipping, oscillating motion. We may study its character by its classical prototype of a swinging pendulum. The pendulum is set into motion by an initial supply of energy, such as the lifting of its bob to a maximum height or elongation. This energy storage can last a long time. Even if seemingly consumed by friction, it



Christian image of the Holy Trinity.

has only been transformed into other expressions.

Now let us look at one period by itself. At the beginning of each swing, all motion stops for an instant before it reverses its direction. At this point, all the energy expresses as polar tension, as an overcoming of the pull of gravity. Then, in mid-swing, having reached its lowest point, the pendulum has transformed all that polar or potential energy into motion..., kinetic energy, momentum, or action.

You may see in these two so different forms of energy an

analogy to the two subordinate persons of the Trinity. Potential energy stands for the love and eagerness to approach the attraction of Earth..., akin to the driving love of the Son. Kinetic energy is the restlessly moving action of the Spirit. These two are in dynamic balance: The tension must manifest in action, and the motion overshoots its aim, creating new tension. Only the sum total of these energy forms remains invariant, constant in the midst of activity, like the eternal Being and Mind power of the Father.

Note that this process of energy transformation is also symbolically expressed by the Rosicrucian *Law of the Triangle*. The polar tension between the elongated, raised pendulum bob and the force of gravity stands for the two polar and opposite points of the triangle, and the release of tension in motion exemplifies manifestation at the third point of the triangle. All three points together, like the three persons of the Trinities, express the totality of Being..., permanence beneath all seeming change.

What lessons can we human beings learn from these symbolic laws? Outwardly and physically, we are puny compared with the bulk of a mountain or the strength of a hurricane, but inwardly we are privileged to become one with the entire Cosmic Mind and its limitless power. We can use meditation to store up potential energy, namely the strength and willingness to act constructively in harmony with the Cosmic. And in action we can become channels through which the invincible Cosmic Spirit can flow and express itself as healing power, artistic inspiration, or as illuminating knowledge.

Let us strive to be the third point of the triangle in which the vibratory energy of the Cosmic manifests; or if we wish to express the same goal in terms of Trinity, let us strive to become imbued with the power of the Holy Spirit so we may attain son-ship and one-ness with the wisdom and peace of the Father!



A newborn baby is curled in a blue wave, symbolizing the cycle of life and rebirth. The baby is positioned in the center of the wave, with its head tucked down and arms tucked in. The water is a vibrant blue, and the background is a bright, hazy sky.

The Oceanic Feeling of Oneness

Life is often conceived
of symbolically

by Frank Dyer

LIFE IS OFTEN conceived of symbolically as a circle. Mention is made of the cycle of nature, the wheel of rebirths, cycles of history, and numerous other manifestations of the circle dating back to the most remote antiquity. A true cyclical process consists of the development of a phenomenon from a point of origin through a series

of transformations, and back again to this initial point. Hopefully, while the points of origin and destination are the same, the phenomenon in question has benefited from the cycle in terms of progress, growth and reintegration at a higher level.

In the evolution of human consciousness, the point of origin is the mind of the newborn infant. This stage



of consciousness has been described in psychoanalytic literature as 'primary narcissism', for at this early stage the infant makes no distinction between himself and the outside world. He is the centre of all, and to the limited extent to which he perceives external objects he regards them as part of himself. There is no distinction between sensations arising within him and those which flow in from the outside. All psychic energy is directed toward a self-system which embraces both ego and that which is not ego.

This happy state is short-lived however, since the infant gradually discovers that he is not the source of all gratification and requires objects outside of himself in order to maintain equilibrium. The first object to which he relates is his mother's milk. He learns that the painful feeling of hunger does not subside on its own, and that gratification occurs only when he is breast or bottle fed. He therefore acknowledges the external world and forms an emotional attachment to this first object which he associates with gratification. This is the first step in a long process of development during which the infant discovers the limits of his own body..., in other words, where 'me' stops and 'not me' begins. He forms emotional attachments to people, beginning with mum and dad, and begins to make sense out of the world through concept formation, categorisation, value judgments, logical inferences, and a host of other cognitive operations.

In the healthy adult, the result of this process is a well-differentiated ego, or self; an efficient conceptual framework and system of values with which to deal with the outside world, and the ability to work and to



Romain Rolland

letter to Sigmund Freud, the founder of the psychoanalytic school of thought, the author and poet Romain Rolland once described the "oceanic" feeling of eternity which gave him the sensation of oneness with all creation.

Freud, while conceding that this was probably a genuine experience, although foreign to him personally, tried to account for it within the context of his developmental theory. He wrote: "Our present ego-feeling is therefore only a shrunken residue of a much more inclusive, indeed, an all-embracing feeling which corresponded to a more intimate bond between the ego and the world about it. If we may assume that there are many

people in whose mental life this primary ego-feeling has persisted to a greater or less degree, it would exist in them side by side with the narrower and more sharply demarcated ego-feeling of maturity, like a kind of counterpart to it. In that case the ideational contents appropriate to it would be precisely those of limitlessness and of a bond with the universe..., the same ideas with which my friend [Rolland] elucidated the 'oceanic' feeling."

Is this oceanic feeling nothing more than a remnant of the state of primary narcissism of earliest infancy? Is the theory of psychoanalysis comprehensive enough to explain this phenomenon? It must be borne in mind that Freud was an advocate of the materialist philosophical position which asserts that all phenomena can be defined in terms of physical substance. He went so far as to postulate that every event in consciousness was the result of a chemical reaction in the brain and nervous system, and that science would someday evolve to the point where this would be readily demonstrable in all cases.

Mysticism however, asserts that humankind itself is evolving to the point of realising a true existence beyond the phenomenal world of material form. In this regard, the issue of an oceanic feeling has occupied Lystidal thinkers for thousands of years. This feeling is a subdued

form of the type of enlightenment which mystics of all races, cultures and nations have sought throughout the centuries..., the intimate experience of reality as the expression of the Cosmic Mind. A few examples will serve to describe the profundity of this experience.

The Zen Master Huángbò, author of what is perhaps the most uncompromising exposition of this idea, said in the 9th Century CE: "Ordinary people indulge in conceptual thought based on environmental phenomena; hence they feel desire and hatred. To eliminate environmental phenomena,

He therefore acknowledges the external world and forms an emotional attachment to this first object which he associates with gratification.

love. This is the essence of the psychoanalytic concept of mental health, the goal of psychoanalytic therapy being to remove those emotional obstacles to proper performance of one's work, to secure loving interpersonal relationships and self-esteem.

While this represents a final goal of psychoanalysis, mysticism views this point as but a stage in the cycle of personal and spiritual evolution. The point at which mysticism and psychoanalysis diverge is in their respective views of religion in terms of conscious experience. In a





Swami Vivekananda

just put an end to your conceptual thinking. When this ceases, environmental phenomena are void; and when these are void, thought ceases.... Thus all things are naught but Mind..., intangible Mind....”²

More recently, a pupil of the famous Indian adept Ramakrishna, Narben, who later became Swami Vivekananda, related his first experience of samadhi (unity with the Cosmic) as follows: *“And then, at the marvellous touch of the Master [Ramakrishna], my mind underwent a complete revolution. I was aghast to realise that there really was nothing whatever in the entire universe but God. I remained silent, wondering how long this state of mind would continue.... I kept having the same experience, no matter what I was doing..., eating, drinking, sitting, lying down, going to college, strolling along the street. It was a kind of intoxication, I can’t describe it. If I was crossing a street and saw a carriage coming towards me I didn’t have the urge, as I would ordinarily, to get out of its way for fear of being run over. For I said to myself, ‘I am that carriage. There’s no difference between it and me.’”³*

Finally the 19th Century master himself, Ramakrishna, in describing his first experience of non dualistic samadhi, that is, the complete elimination of all form, including the subject, relates what occurred upon learning the art from a wandering monk. Until this time he had chosen the image of Kali, the Hindu mother-goddess,

as the object of meditation. *“I opened my eyes and told the Naked One [the monk]: ‘No, it can’t be done. I can’t stop my mind from working. I can’t make it plunge into the Atman [absolute, unmodified Being]’ Then he looked around the hut till he found a bit of broken glass. And he stuck the point of it into my forehead, between the eyebrows. ‘Fix the mind here’ he told me. So I sat down to meditate again, firmly determined. And as soon as Mother’s [Kali’s] form appeared, I took my knowledge of non-duality as if it was a sword in my hand, and cut Mother in two pieces with that sword of knowledge. As soon as I had done that, there was nothing relative left in the mind. It entered the place where there is no second..., only the One.”⁴*

In these accounts of three of the most enlightened mystics of the East is seen the culmination of what is a painfully long path for sentient beings everywhere. The trenchant lesson which psychoanalysis offers mysticism, albeit indirectly, is that this path too is a true cycle. As the leaves bloom, fall and bloom again..., as the tides rise, fall and rise again..., so the human consciousness begins with the formless, acquires form, and eventually returns to the formless. We begin in a state of unity with the All, perceiving neither ourselves nor any object as distinct from an inseparable One.

This however, is a most naïve state of Enlightenment, since the infant *“knows not that he knows.”* He then evolves to the stage of form perception, structuring the world in categories and concepts, and establishing the boundaries of his own ego. And there are those few in every age who complete the cycle entirely; who, with an unbending will, discard the cognitive framework which they have so laboriously built up and which had enabled them to advance along the Path. With this act they return to the formlessness of infancy in which ‘I’ and ‘It’ no longer have

With this act they return to the formlessness of infancy in which ‘I’ and ‘It’ no longer have meaning.

meaning. The enlightenment however is no longer naïve, for now they *‘know that they know’*, and have consciously, deliberately and painfully come full circle. While the point of origin and destination are the same, the human consciousness has benefited from the cycle in terms of progress, growth and reintegration at a higher level.

1. Freud, *Civilisation and its Discontents*, 1930, London: Hogarth Press
2. *The Zen Teaching of Huang Po*, New York: Grove Press, 1958, p. 45
3. Isherwood, *C. Ramakrishna and His Disciples*, New York: Simon and Shuster, 1970, p. 206
4. *Ibid*, p. 118



The Dark Valleys of Life

Creative alienation

by *Mary Wilson*



MY LITTLE BOY contracted meningitis a few days before his third birthday. It was a terrible time, watching him scream with pain. After two days in intensive care, he seemed to stabilise but then suddenly relapsed. My husband and I were beside ourselves with fear and grief: fear for what the specialist had gently warned us could happen, and grief over the possible brain damage that we thought may already have occurred.

And while this was happening, I still had to attend to work dealing with important briefs as part of my legal career, while my husband had to be on-site dealing with problems at the refinery where he was the chemical

engineer in charge. Two fast-paced careers and a seriously ill child does not a happy family make.

Several other issues had occurred in short succession in the months leading up to the illness, all of them severe knocks to my confidence. Although competent and hard working as a lawyer, I had come up against a block in my professional career. I was dealing with far more cases than I should have, and the results were at times at best mediocre, no matter how hard I tried to improve. I was facing impending failure in my career, and even old friends seemed puzzled and even a bit offended by the stressed out person I had become.

It was one of those times when everything seems



to go wrong, when an ugly, unyielding fate seems to be guiding us to destruction. I recall I didn't even like looking at myself in the mirror, and though often I wondered how others could stand my presence. Just about everything I encountered seemed to be conspiring to bring frustration and defeat to my doorstep. I was seriously out of tune with the rest of the world!

Out of Tune

At such moments, one feels disconnected, disassociated and disoriented..., out of tune with the rhythm of life. The orderly symphony of the spheres is replaced by a jarring, discordant cacophony. Everything we embark upon goes awry or is more complicated than need be. We experience a sense separation from family, friends and associates..., and the worst is that we feel such low self-worth that we don't even feel like correcting the situation. I was the one out of tune with everyone else, and it was clear that everything, apart from me, was going about its business as normal. Somehow I had fallen out of orbit, and was floundering helplessly in a disorganised vacuum.

When we are a properly functioning whole, we can cope with almost any problem..., but when not, how does one survive the lonely, isolated hours of this alienation and futility? Pity poor Job as he cried out: *"Oh that my grief were thoroughly weighed, and my calamity laid in the balances together! For now it would be heavier than the sand of the sea...; ...for the arrows of the Almighty are within me, their poison drowns my spirit..."* I wasn't quite the modern equivalent of Job, but it doesn't take much for

If we have fallen off the path of serenity and orderly growth, we must get back on it again before we can function as vital, useful beings.

us to feel an equal sense of helplessness and disorientation. Yet, the problems will eventually be resolved for better or for worse, with or without us. Sooner or later, either we or others will have the strength to sweep them away. When times have been hardest of all, I have often been comforted by words spoken out in my mind: *"this too shall pass away."*

Our son's illness broke through a barrier a few hours after he had entered a coma; he simply awoke, his face had new freshness about it, and he soon returned to vibrant good health. And all my problems and worries dissipated to nothing in but a few months, leaving room for new challenges. But regaining my balance after having lost my footing so badly, took nearly a year to accomplish. I had been sorely shaken by the rapid sequence of events that had pulled me down so hard and fast.

If we have fallen off the path of serenity and orderly growth, we must get back on it again before we can function as vital, useful beings. It is not so much the severity of our problems that unsettle us so much; it is the disjointed, dislocated state of being into which we have fallen. How can we at such times realign ourselves with life? Never give up, always have fortitude in the face of adversity, and never, ever give in to self pity.

Often it is enough simply to be patient, to believe that if we have not found the way, then the way will surely find us..., eventually. Having this confidence is enough for path and pilgrim to find each other again. One day, we will find ourselves at one again with the world. The friendly songs of birds and whisper of leaves will begin to hum in our ears and become a prologue to the gentle melody of contentment. The path we were on will appear once more beneath our feet and all be ours to enjoy again if we but stick it out without compromising our principles. And at that time, when the veil of disorder is lifted from our eyes, perhaps we will perceive that even these low points were necessary parts of life..., for we grew in ways that only those unhappy circumstances could have guaranteed.

Just as all things in the universe ebb and flow according to hidden rhythms, so too must our lives sometimes contract and turn inward before expanding again. It may be essential to endure extremes of despair in order to experience subsequent periods of growth and productivity. No life can follow the path of a straight, unbroken plateau. Nothing in the universe has such a flat, sterile form. Everything ebbs and flows, rises and falls, expands and contracts. There must be valleys in order to have hills. The dark valleys of life are a prelude to growth and understanding. Experience leads to knowledge and increased awareness even if the experiences are difficult at times to endure.

Our down periods are not punishments or ordeals that must be borne without reason. They are lessons in how to live a life of goodness, which in turn leads to spiritual growth and an expansion of consciousness and both mental and emotional maturity. If we are perceptive enough, if we observe carefully enough, we can't fail to hear the message. It is then up to us to utilise these teachings in the direction of wisdom and perception.

Job cried out in his pain, not merely for relief, but for guidance and understanding of the meaning of existence. We too can use our times of travail for creative meditation and progress in our individual search for meaning and direction. The universe is never disordered, and our own occasional periods of disorientation can be a vehicle for our greater comprehension of the wonder and beauty of life.



Aspirations

by Fraser Lawson



WHEN I WAS ASKED to give some thought to the subject of aspirations, my first port of call was the Oxford English Dictionary. Yes, I know it's clichéd, but this time I found something interesting. I love Greek and Latin derivatives in the English language, because by using them you can say exactly what you mean. When I looked up the word "aspiration" I found that it came from the Latin word

aspirare. Now, *aspirare* itself is a combination of two words: *ad* meaning "to or towards" and *spirare* meaning "to breathe."

Aspirations are as vital a part of everyday life as breathing. Whether destined to improve our material lives or to bond our relationship to the spiritual world, it's important to be conscious of our aspirations every day. Without aspirations it's as though our lives are in a



perpetual state of depression, one of the great scourges of our modern world. But through our aspirations we are lifted up and out of this terrible stasis, while at the same time we attract to ourselves circumstances and conditions that make possible the attainments we long for. Without aspirations we would probably still be living a stone-age existence; and we shouldn't forget that if it weren't for our ancestors' aspirations, we wouldn't even be here today.

How do we attract these conditions and experiences we need? The answer is deceptively simple. We do it through concentrated and continuous thought. Having said that though, it's deceptively simple: we just need to recognise the changes we need to adjust to in order for these experiences to bring those good results we're looking for.

This next point cannot be stressed enough. We were meant to be healthy, happy and prosperous; this is our heritage as seekers of spiritual growth. But there are times when we, perhaps unconsciously, hinder the flow of these positive things because we permit thoughts of selfishness, bias and enmity to restrict their presence in our lives. Our thoughts sometimes reach the highest planes, even if aren't always aware of it. When we take a few moments each day to attune with the Cosmic, we allow our hearts and minds to become receptive to an influx of cosmic abundance. In this way we allow cosmic blessings to come to us and to those around us as a result of the attracting influence of our thoughts and actions. Take time to reflect on this; it's important and should be part of your daily life.

Being receptive to the beneficence of the Cosmic makes each of us a channel for its good work. Being

We were meant to be healthy, happy and prosperous; this is our heritage as seekers of spiritual growth.

appreciative of its blessings allows the continuation of these gifts in greater abundance. Using this outpouring of goodness and love in spreading health, happiness, joy and love to others should be our mission and is an integral part of the Cosmic. As we receive the continually creative forces of the universe, we can and must direct this power into channels of the greatest need in our world, seeking to bring joy and enlightenment to all.

Our work as seekers of spiritual illumination lies in acquiring knowledge, experiencing life to the full, and applying our best skills for the benefit of the world. We need look no further than our own circumstances and



Take a few moments each day to attune with the Cosmic.

those of our friends and family to realise that we are in fact uniquely placed in just the right place and at just the right time to make a real and positive difference to others. We don't need to look beyond our present circumstances; we can demonstrate our effectiveness in the place and time we are in right now. If we are worthy of it, we will be offered opportunities later in life to widen our sphere of influence or interaction in order to spread goodness and light. But let's be reasonable, should we really be expecting this of the Cosmic before we've made the best use of our present circumstances? No, we should do our best in our present circumstances first.

The aspirations of the soul leads us inexorably towards spiritual fulfilment. It is through the formless desire of the inner self that we experience an ever-growing desire for spiritual union with our own inner holiness. Over time, we become aware of a consuming need for the total expression of the living soul within us to find form and expression in our outer mental, emotional and physical life, and of course in our spiritual life. It is through our inner aspirations, not by our outer thoughts, that we are driven inwards to seek what can only come from within, namely, the real meaning of life and precisely what our part in it is meant to be.

This process of inner discernment and unfoldment is helped by our continuing desire to allow the inner self to express itself in all aspects of our life. No matter what the task at hand may be, we can simply inwardly ask our higher self in what way we should respond to the situation. In this way we will receive intuitive impressions and guidance that will be invaluable in our everyday life, once we have confidence in them. And soon we will develop a source of guidance that will carry us forward to a time when our inner aspirations become fulfilled outwardly and in full view, because we have prepared ourselves to be worthy recipients of the highest blessings of the Cosmic.





A Smile

from The Dentist

*A smile costs nothing but gives much;
It enriches those who receive,
without making poorer those who give.
It takes but a moment, but the
memory of it sometimes lasts forever.*

*None is so rich or mighty that
he can get along without it.
And none is so poor but that
he can be made rich by it.*

*A smile creates happiness in the home,
fosters goodwill in business, and
is the countersign of friendship.*

*It brings rest to the weary,
cheer to the discouraged,
sunshine to the sad,
and it is nature's best antidote for trouble.*

*Yet it can't be bought, begged, borrowed or
stolen,
for it is of no value to anyone until it is
given.*

*Some people are too tired to give you a smile.
So give them one of yours;
for no one needs a smile as much as
he who has no more to give.*



Ancient Egypt's Literature

by Rodman Clayson

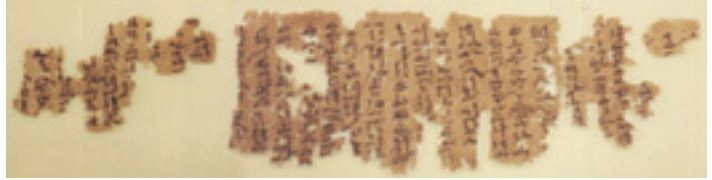
A FEW KEY ANCIENT Egyptian texts have survived on papyrus into modern times, and they are thankfully housed today in museums throughout the world for us to read and learn from. No doubt most ancient Egyptian written texts have been lost; but enough have survived to give us an extraordinarily deep insight into life in those ancient times.

Writing reveals the culture of a people, and the

texts of ancient Egypt include various 'wisdom' precepts, autobiographies, letters, stories, songs, hymns, dramas and of course magical spells. The earliest writings were inscribed on the inner walls of pyramid chambers and their mortuary temples. We also find them incised or painted on the inner walls of tombs and coffins; and they exist as well on thousands of potsherds and ostraca, chips of waste stone that were used as the ancient equivalent of our modern little yellow notelets. And of course there



was writing on papyrus, which is still our most important source of ancient Egyptian 'literature' as opposed to terse one-liners. The papyrus scrolls were written on in black and red text first in hieroglyphics, but later in hieratic, and even later in the demotic.



Wisdom of Ptahhotep

In this article I will give a few examples of Egyptian 'literature' as opposed to hymns, records of ownership or spells which make up most of ancient Egyptian texts. The oldest maxims we know of are those of the vizier Imhotep from the 3rd Dynasty. Unfortunately none of them have survived, though they are referred to in later texts. Parts of what must have been a large corpus of writings from Imhotep's time were still being quoted even 2,500 years later in Roman times.

Fortunately we do however have the reputed sayings of other wise men such as Ptahhotep, Amenemope, Wakhara, and a few others. Their sayings or maxims are

Parts of what must have been a large corpus of writings from Imhotep's time were still being quoted even 2,500 years later in Roman times.

often called wisdom texts, for they declared a preferred way of life, a kind of practical morality that the author wished to pass on to his children or disciples. The virtues of prudence, reserve, honesty and upright living were emphasised, but through it all, one senses the presence the all-powerful set of beliefs that pervaded every aspect of life in those times. The wisdom teachings propounded that life, rather than having to be a struggle, could be pleasant if one could find the harmony of the gods in the established order of things.

Here follows one extract from the wisdom teachings of the 5th Dynasty vizier Ptahhotep to his son. It is not easy reading, but take your time on it and re-read as many times to get the message and flavour of the times across.

"If you are a leader who directs the affairs of a multitude, strive after every excellence until there is no fault

in your nature. Maat [the goddess personifying truth and right-order] is good and its worth is lasting.... While evil may gain wealth, the strength of truth lasts.... He who reckons all day has never a happy moment; He who feasts all day cannot keep his family.... One reaches one's goal according to one's steering [of the bark of Ra on the celestial Nile].... Be not arrogant because of your knowledge.... If you plough and there is growth in the field, the god [or God, and probably refers to Ra, Ptah, Amun or Horus] causes it to be much in your hand. Do not boast about this among your kindred. Great is the respect that the silent one calls forth.

"If you art wretched, then serve a man of repute, so your conduct will be good before the god [or God]; and he [the man of repute] should be one who you know was formerly insignificant. Do not raise up your heart against him [i.e. don't be proud] because you know about him from the past, but honour him because of that which fell to his lot. For wealth does not come of itself, but it is their [the gods'] ordinance for him whom they love.... It is the god [or God] who creates his success and he protects him even when he sleeps.

[If after warning and correction, your son continues to do wrong] *"...then drive him away..., he is not your son, he is not born to you.... Reject him as one whom they [the gods] have condemned. He is damned already in the flesh. He whom they [the gods] guide, does not go astray; [but] he whom they leave without a boat cannot make the crossing."* The crossing here refers to the crossing of the Nile from East to West where the dead are buried, or figuratively, the crossing of the heavens to the place of eternal rest in the domain of setting sun.

Continuing, the father Ptahhotep emphasises to his son the need for good speech: *"...in instructing the ignorant about wisdom and about the rules for good speech, as of advantage to he who will obey them [the gods] and of disadvantage to him who may neglect them.... If a son accepts what his father says, no plan of his miscarries... [and he] will stand well in the estimation of the officials.... As for the fool who does not listen, he can do nothing.... The wise man rises early in the morning in order to establish himself [perform the dawn rites of lustration].... Let not your heart be puffed up because of your knowledge; do not be overconfident*



Instruction of Amenemope





Section of the Rhind Papyrus.

because you are a wise man.... Grasp hold of the truth, and do not exceed it.... Long lived is the man whose rule of conduct is right and who goes in accordance with his [proper] course...."

The Good Life

In the Old Kingdom, instruction was handed down from father to son. By the New Kingdom instruction or wisdom had become the curriculum of schools for scribes. In so many places we see the belief that the 'good life' consists of being honest, discreet, patient, not covetous or envious, being prudent in friendship, paying proper respect to one's temporal superiors, and maintaining steadfastly one's station in life by exercising moderation in all things.

We see this reflected in the early Christian belief that the master Jesus was God incarnate.

In the 10th Dynasty, King Wakhara had the following instruction prepared for his son, Merikara: *"...do Maat [truth or right order] while you endure on earth.... Do not [overly] trust [your] length of years [i.e. your mature age], for they [the years, or time] regard a lifetime as [but] an hour. A man remains over after death, and his deeds are placed beside him in heaps. [But the] existence yonder is for eternity.... He who reaches it without wrongdoing will exist yonder like a god, stepping out freely like the lords of eternity.... Be [therefore] not evil; patience is good.... Give*

the love of yourself to the whole earth; a good character is a remembrance.... More acceptable is the character of one [a person] upright of heart than the ox of the evildoer.... 'Do right as long as you are on earth. Calm the afflicted, oppress no widow, expel no man from his father's possessions. Do not kill, but [merely] punish with beatings or imprisonment. Then will this land be well established. Leave vengeance to the god [or God]."

Translating from ancient Egyptian to modern English is not the easiest in the world, and one difficulty relates to the word 'God'. We use this word to denote the Supreme Creator, the Divine, the source of all things, etc.. But in ancient Egyptian times it is not certain if the definite article 'the' was used, as in 'the god' rather than 'God' by itself. Regardless of this though, we can, through the deep devotion constantly displayed by Egyptians to their gods, be assured that whether they referred to 'the god' or to 'God', it was something deeply sacred for them.

The pharaoh was for all intents and purposes believed to be the material incarnation of the god, namely one and the same being that people worshipped from the realm of the gods, but incarnated into flesh and bones. We see this reflected in the early Christian belief that the master Jesus was God incarnate. But the pharaoh would no doubt have been fully aware of the frailty of all people, including himself, and there must have been many pharaohs who died prematurely in battle or due to palace intrigues or diseases such as malaria or schistosomiasis (bilharzia)





Section of the Book of the Dead.

which was then, as now, prevalent in slow-moving parts of the Nile. So, the pharaoh addresses Merikara as follows: *“Copy you fathers who have gone before you.... Behold, their words are recorded in writing. Open and read and copy he who knows [?]. Thus he who is skilled becomes one who is instructed.”*

In the 12th Dynasty, the pharaoh Amenemhet I admonishes his son Senusret (Sesostris): *“Harken to that which I say to you, that you may be king of the earth, that you may be ruler of the lands, that you may increase good.”* The 9th Dynasty pharaoh Akhtoy gave the following instruction: *“Be not evil; patience is good. Be a craftsman in speech, for the tongue is a sword to a man, and speech is more valorous than fighting.”* An finally, there is an interesting statement attributed to Amenemope in the 12th Dynasty: *“Verily, man is clay and straw, the god [or God] is his fashion.... [his creator]”*

Ameni

During the 12th Dynasty, some literary works were written on behalf of earlier pharaohs. One of these stories relates

that Pharaoh Snefru of the 3rd Dynasty had a prophet named Neferti called to court to entertain the king with ‘choice speeches’. Neferti made this prophecy: *“A king will come forth from Upper Egypt called Ameni, the son of a woman of the south.... He will receive the White Crown and wear the Red Crown.... Be glad you people of his time, the son of a highborn man will make his name for all eternity. They who would make mischief and devise enmity have suppressed their mutterings through fear of him.... There will be built the ‘Walls of the Prince’, and the Asiatics will never again return to Egypt. They will beg again for water for their cattle after their custom.... And Maat [truth or right order] will come into its [her] own again and wrong will be cast out.”* The Ameni mentioned here is undoubtedly Amenemhet I.

The *Book of the Dead* is a wide collection of spells and hymns that the deceased pharaoh needs to recite accurately as he makes his way through the underworld before reaching the abode of permanent stars. There are also hymns to the sun-god, such as this example: *“I am Atum when I was alone in [the] Nun [the primeval ocean]. I am Ra in his first appearance when he began to*



rule that which he had made.” What does this mean? “Ra when he began to rule that which he had made” means that Ra appeared as a king before Shu and his sister/consort Tefnut (the first children of Atum) had even separated heaven from earth with the assistance of their children Geb (earth) and Nut (sky or night). Shu symbolised the atmosphere and was the god who held in place the celestial disk over the earth.

A pyramid provides us with a prayer to the sky-goddess Nut: “Great one who became Heaven, you assumed power, you stirred, you have filled all places with your beauty. The whole earth lies beneath you. You have taken possession of it. You enclose the earth and all things [upon it] you’re your arms. May you put this king Pepi in yourself as an imperishable star. Heaven is satisfied and the earth rejoices when they hear that King Pepi II has put Maat in the place of falsehood [or disorder].”

A pharaoh’s inscription tells us: “I have made bright Maat [truth or right order] which he [Ra] loves. I know that he lives by it.... It is my bread [too]; I also eat of its brightness. I am a likeness from his [Ra’s] limbs, one with him.”

Creation

The Memphite creation story is truly beautiful and revolves around the earth-god Ptah. The essence of the concept is found in the following single sentence inscription: “Every divine word came into being through that which was thought by the heart and commanded by the tongue.”

In another text the solar deity Ra says: “Only after I came into being did all that was created come into being.” Further on about Ra it is written: “Ra himself is united with his body.... He is the Universal Lord, the beginning of existing things.... No gods know his true shape.... No witness is borne to him. He is too mysterious for his glory to



Hieroglyphs engraved at Karnak.

be revealed, too great for questions to be asked of him, too powerful to be known.”

In the 18th Dynasty, of the pharaoh Thutmose III, the vizier Rekhmire had inscribed in his tomb: “What is the king of Upper and Lower Egypt? He is a god by whose dealings one lives, the father and the mother of all men, alone by himself without an equal.” About himself Rekhmire had inscribed: “Look after the office of the vizier and watch over everything that is done in it, for it is the constitution of the entire land.... Pass over no petitioner without hearing his case.... Show anger to no man wrongfully and be angry only at that which deserves anger.... The distinction of a prince is that he does justice.”

Many Facets

The literature of these ancient people has many facets. Here is the blessing of a god addressing a pharaoh: “I grant you, that you may rise like the sun, rejuvenate yourself like the moon, [and] repeat life like the flood of the Nile.” About himself, the boy pharaoh Tutankhamun had written: “His Majesty drove out disorder [or falsehood] from the Two Lands so that Maat [truth or right order] was again established in its place. He made disorder [falsehood] an abomination of the land as at ‘the first time’ [creation].”

In his book *Ancient Egyptian Religion*, Henri Frankfort states that the following, taken from a papyrus roll, was to be recited daily at temple service: “You rise, you rise brilliantly; You are victorious over your enemies; You cause the day boat to sail past, and repel the dragon of the storm at night. He cannot approach at the decisive moment; you have destroyed the power of [your] enemies; the antagonists of Ra are overthrown by the flame of terror.” This was a hymn to the victorious Ra, perhaps recited daily at temples throughout the land.

This is the sad lament of a husband whose wife died



Burial chamber of the tomb of Pharaoh Thutmose III.





Frieze from the Tomb of Tutankhamun.

while he was away in the service of the pharaoh: *“What evil have I done to you that I find myself in this wretched state.... You became my wife when I was young, and I was*

Here is a happy harp player’s song: *“Make holiday, verily, verily! Put incense and fine oil together beside you, and garlands of lotus and flowers upon your breast. The woman you love is she who sits by your side. Do not anger your heart over anything that has happened. Put music before you, do not recall evil, the abomination of the god [or God]. Think of joys, you righteous, just and true man; calm, friendly, content, relaxed, happy, not speaking evil.”*

Hiding in the reeds, he crosses a waterway and sees new the sentries on palace walls and he believes something bad has happened.

with you. I was appointed to all manner of offices, and I was with you. I did not forsake you or cause your heart to sorrow.... Behold, when I commanded the foot soldiers of Pharaoh, together with his chariot force, I made you come so they may fall down before you, and they brought all manner of good things to present to you.... When you were ill with sickness I went to the chief physician and he made you your medicine; he did everything you said he should do. When I had to accompany Pharaoh to the south, my thoughts were with you, and I spent those eight months without caring to eat or drink. When I returned to Memphis, I took myself to you, and greatly mourned for you with the people of my house.”

Several interesting stories have come down to us too, one them a tale of two brothers, and another about a shipwrecked sailor and his trials and tribulation to get home. Another apparently very popular story which was written down in many versions was about Sinuhe. Our view of the tale is perhaps different from that of the ancients who saw it as a success story. To review briefly, Sinuhe, who was accompanying the crown prince on a campaign, overhears a message reporting the death of his father the pharaoh Senusret I. The prince being concerned about his father and the no doubt all the intrigue and manoeuvring that will accompany his succession, rushes back to the palace. Sinuhe,



Akhenaton



suspecting there is a plot against the prince, flees in confusion. Hiding in the reeds, he crosses a waterway and sees new sentries on palace walls and he believes something bad has happened.

In the dark of the night he flees and continues for days until he makes it into the Sinai desert. Nearly dying of thirst, he is eventually found by Bedouins whom he helps to defeat a foreign enemy. He marries and settles down among the Bedouins but is eventually made aware of conditions in Egypt by means of travellers and messengers from the Nile valley. Finally, the pharaoh (formerly the crown prince) asks him to return and Sinuhe obediently does so. He is well received at court with the queen and princesses present. With the death of the old pharaoh, the crown prince had succeeded to the throne unopposed as Senusret I.

Sinuhe lived happily into a ripe old age. What he had done was not looked upon as desertion, but *“It was,”* Sinuhe says, *“like the dispensation of God..., after the manner of a dream.”* For him the greatest and most important accomplishment was the preparation of his tomb: *“And there was constructed for me a pyramid*



Egyptian Scribe

the Middle East.

It is interesting to note that in the 7th Century BCE, Amenemopet said: *“See these thirty chapters; they entertain, they instruct, they are the foremost of all books, they make the ignorant man to know.”* I have been suggested that one part of the Book of Proverbs is a reflection of this reference. Ideals and feelings are expressed in poetry and song. In the ancient literature there are many songs and also poems of triumph and of love. The following is an excellent example of a poetic love song: *“Come through the garden [my] love to me. My love is like each flower that blows tall and straight as a young palm tree, and in each cheek a sweet blush-rose.”*

Like the art of Egypt, so much of the literature was tied to religion. This following hymn is an example, and a brief review of the literature of ancient Egypt would not be

complete without reference to the *Hymn to the Aton* by the 18th Dynasty (Amenhotep IV). It is I believe one of the most beautiful and colourful of all Egyptian literature of the time. Rather than present the entirety of one of his hymns, it will be sufficient to give just the first four lines: *“Your dawning is beautiful in the horizon of heaven, O living Aton, Beginning of life! When you rise in the eastern horizon of heaven, you fill every land with your beauty.”* Some authorities have suggested a close similarity between this hymn and Psalm 104.

From a consideration of the diversity of the literature of Ancient Egypt the impression emerges that these thoroughly human people had their hopes and fears, their joys and griefs like any other cultured, civilised people. They were concerned about daily life and its problems, and they gave thought to social moralising as well as the ever-prevailing theology. The extensive translations done by archaeologists of the literature of ancient Egypt reveal to us that this was a culture of the highest sort, perhaps the highest even until the brilliant emergence of classical Greece.

The theology of the New Kingdom seemed to advocate humbleness, silence and discretion..., so not much different from what we admire today.

out of stone within the precinct of the pyramids. The chief architect began the building of it, the painters designed it, the master sculptor carved in it, the master builders of the necropolis busied themselves with it. All the glistening gear that is placed in the tomb shaft, its needs were supplied there from.... It was his majesty who caused it to be made. There is no humble man for whom the like has been done. And so I live, rewarded by the king, until the day of my death comes.”

The sage Amenemope wrote the following towards the end of the New Kingdom, around 1000 BCE: *“If you find a large debt against a poor man, divide it into three parts; forgive two, let one remain. you will find it a path of life; you will lie down at night and sleep soundly. On the morrow you will find it like good news. The truly silent man holds himself apart. He is like a tree growing in a garden. It flourishes, it doubles its fruit, it [stands] before its lord. Its fruit is sweet, its shade is pleasant, and its end is reached in the garden.... Put yourself in the hands of the god [or God] you’re your tranquillity will overthrow them [your enemies].”*





A Homage to Journaling

by Shirley Elsby

SOMETIMES WHEN I sit down to write I tune in to my inner self hoping to access a rich broth of ideas and experience pertinent to the subject matter at hand. Too often, instead, I am confronted with a thin gruel in which a few stale croutons float unappealingly to the surface, ideas whose time came and unfortunately flashed by unfulfilled. Journaling is different. As we make our unsteady way through life, journaling offers a way to make sense of it

all, from the mundane to the magnificent, the menial to the momentous. Mmmm, I love it!

New or established, keen or just going through the motions, every Rosicrucian is on a spiritual path. So is everyone else, but few of them in secular Britain realise it. People do not fall upon the way of the Rose Cross by accident. Rosicrucians search it out, find it and stay on it deliberately, seeking the Greater Light in their home sanctums, inner meditations and group affiliations. I





would like to recommend journaling as a precious tool to aid the Rosicrucian process, illuminate the sacred life journey in general and along the way, provide limitless interest and entertainment.

Firstly there is nothing like the power of the pen to trap elusive thoughts and release them on to the page where they can be retrieved, reworked and rethought. Secondly a well-kept journal can become an invaluable work of reference by which to pinpoint past events and mindsets, judge past performance and apply the magnifying glass of hindsight. Thirdly a journal can serve as a source of inspiration and a means of reinvigorating the humdrum life with dreams, goals and charts of progress.

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Journals can focus the mind or clear it, enabling the writer to scribble free of the pains of grief, the angst of disappointment and the self-flagellation of guilt. They are where the hidden self can come out of hiding and bring its darker aspects into the healing light of understanding. They can serve as a mighty receptacle for great ideas and a means of 'honouring the muse' whenever she should let slip some gem of creative genius, literary or otherwise. Sketches, paintings, photographs and music can all take their place on the pages.

Journals are a mainstay of personal development for anyone involved in teaching, counselling and any number of other fields which involve working with

other people, providing a safe place in which to reflect on practice, examine what worked and what didn't and decide on future strategies. Naturally, they can be used to note the insights of mystical study, the revelations of meditation and the impressions instilled by psychic experiments, initiations and convocations. They can become anything the writer wants, from a vivid account of living history such as the acclaimed diarist of 17th century, Samuel Pepys, to the moving record of young Dutch Jew Anne Frank as she and her family hid from the Nazis in unbearably desperate conditions in Amsterdam.

Today, many people share aspects of their life with the public by writing not journals but blogs, about anything from their exploits on adventurous expeditions to the comic tales of their pets. One of the most engaging I have come across is the film *Julie and Julia*, with a modern American woman blogging the 365 day epic culinary feat of cooking all 524 dishes in the book *Mastering the Art of French Cooking* by Julia Childs, another American who attended Cordon Bleu cooking school in Paris in the 1950s.

Most journals though, are not for public consumption. They are private places where the writer may commit to paper thoughts which they would never dream of sharing, at least not on this side of the veil; regrets, confidences, secrets, likes and dislikes, petulant outbursts, unkind judgements, what they might like to say to their boss, what they have said to their husband, what they did and wished they had not done to who knows who.

My own journaling started with a new diary every year from age 15. Most have January 1 to 6 entries





Samuel Pepys

prefaced by extensive resolutions (later cross-referenced to one another) and entries made in full, on time and in neat handwriting. After term time begins the entries are sporadic, a few days at a time and with long gaps between. During painful periods, the entries ceased altogether.

For the last decade however, journaling has become an important, even central aspect of my life; as other students of mysticism I try to make sense of life, the universe and everything. It has evolved to a daily and far reaching exploration of just what is taking place, how it started, how it evolved and where it might lead. The journals themselves have become a veritable library, colour coded to reflect visually different aspects of the journey – health, relationships, spiritual development, finance (or lack thereof), work, contribution, home and entertainment, among others.

In principal place is the main journal, which functions to show me how I use my time, especially when I don't use it very fruitfully as far as the outside world is concerned. It carries where I was, where I went, what I did, who I met and what I was supposed to do. It begins with a review of the year just past, an exhaustive store of New Year resolutions, all the good intentions with which to pave the road ahead.

This volume holds weekly 'To Do' lists, summarises highlights, events and features of each month and tests how the mood has changed over time. It bears the optimistic goals and aspirations at the beginning of each month, ticked and dated as the month (or year) proceeds. It occasionally details exactly what emotions I am experiencing, upbeat or downtrodden, letting me 'lean into' rather than try to escape them, as various Buddhist teachers recommend.

Separate pages have been created to log what I watch, read or listen to, pen portraits of acquaintances, significant purchases, observations on local and national news, changes in my locality and events within the family. Periodically there are Tarot readings or reviews of the year

so far to mark the cycles of life – the seasons, solstices and holidays which give rhythm and framework to our lives.

My journals have proliferated. Nowadays I keep not only the Main Journal – the Book of Days - but also a Dream Diary, a Book of Magic and Mysticism which includes my daily meditations, a Redundancy Journal heralding from when my employers kicked me out and a Book of Blessings, which are recorded, counted and celebrated at the rate of 10 a day. There is the Creativity Book, which unfortunately is less prolific than I would like, the OMG Book detailing quirky true tales of synchronicity and still others, visited less often but with no little pleasure.

For people juggling careers, families and sundry other stresses, journaling might seem like an indulgence too far, although it has to be said that Pepys kept himself pretty busy aside from writing his diaries. The point is, you can adjust your journal writing to however you want it to be and gain hugely in the process, by dint of examining the content of your life rather than letting it pass by barely noticed. Experiences, ideas and certainly details evaporate in minutes unless you preserve them in some form.

Greater minds than mine have embraced the art for various reasons. Philosopher Socrates said: "*The unexamined life is not worth living.*" Playwright Oscar Wilde observed with delight: "*I never travel without my diary. One should always have something sensational to read on the train.*" I know plenty of people for whom writing a diary would be akin to a daily dental treatment, but to them I would say: "*Go live your own life.*" For people drawn to reflection, introspection and the written word I can think of no more rewarding speciality.

Essentials of this art form are few and inexpensive. They comprise some form of paper, perhaps as basic as loose leaves but preferably either a ready-made diary or a notebook you adapt to your own wishes. It should be a volume which you love from the outset. Cherish the gift of wide open pages, both empty and pregnant with potential to record anything whatsoever. There should be at least one smooth-writing pen, although I personally lean to a selection of 30 or more in all colours, leaning toward the finest of nibs, 0.5 or 0.7mm. For best results, scribe daily but if you cannot or do not want to, write when you will. There are no rules to journaling save those you make yourself.

The only other necessity is peaceful time in which to reflect undisturbed and delight in the journaling process. If such time is not readily available, making it is an invaluable gift we can give ourselves – and indeed our life partners, if we have them. With those three ingredients, your whole life can be set down in ink and relished at will in all its amazing array of moods and textures.

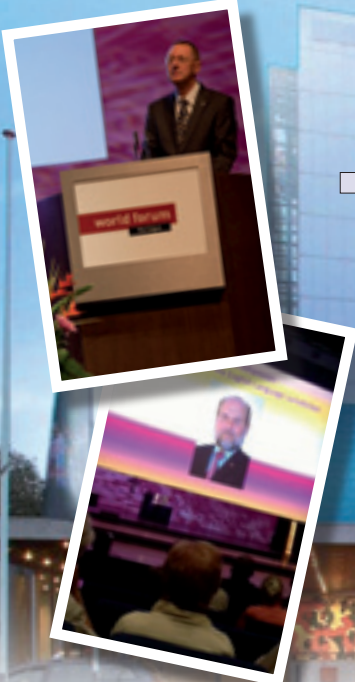




The Hague

AMORC European Convention

by Ibiteme



THE RECENT Rosicrucian European Convention that took place in The Hague between 7 and 9 June 2013 was as inspirational as it was outstanding in spiritual content. For Rosicrucians, the event was like a warm homecoming to old family members and friends from diverse backgrounds and nationalities, but all of them committed to the high moral and spiritual values of the Rosicrucian Order. The weekend theme of “*Unity in Diversity*” was therefore particularly suitable for this occasion.

This was the first European Convention since the one held in Barcelona in 2009. For myself, as a regular Lodge member in the United Kingdom, the conference provided an opportunity for reinforcement of my conviction in the teachings and ideals of the Rosicrucian Order. The love and fraternity displayed by the delegates deeply touched the hearts of all; and the hospitality of our gracious hosts, the Dutch Grand Lodge, and of course the Dutch nation itself, was really heart-warming.

The opening ceremony was a joy to watch. It began with a beautiful video presentation of our world from time-lapse photos taken over a long period of time by the crew of expeditions 28 and 29 onboard the International Space Station. The pictures were as astonishing as they were fascinating, capturing the different views of our mother Earth as magnificent phenomena such as the Aurora Borealis, the Aurora Australis and violent equatorial thunderstorms passed by below. The beauty and uniqueness of our world was apparent to everyone, and this visual spectacle of oneness among the diverse structures that make up our planet, was indeed a wonderful beginning.

From the colours and patterns, streams and rivers, the clouds, forests and deserts, valleys and mountains, creeks and craters which in all their diversity make up the Earth, all

contributing towards ensuring that our world enjoys much desired harmony and peace, the message was clear enough: eliminate any one of these and you will upset the dynamics that sustain the unity in diversity that is the hallmark of our beloved mother Earth.

The discourses and presentations that followed were all of such high quality and relevance that it would be misleading to select only a few for comment, but closest to home, Grand Master Sven Johansson’s presentation on ‘*Vibrations*’ and Grand Master Live Söderlunds animated performance of ‘*Dancing on the wings of Love*’ deserve special mention. The Emperor’s messages at both the Martinist Conventicle on the Friday evening, and the closing Convocation on the Sunday were also worthy of special note.

Inspired by the richness of the convention, an author member and friend of mine made the following remark at the end of the closing ceremony: “...*our world has become a mosaic rather than a melting pot..., with people of different races, different beliefs and cultures, different aspirations and dreams and different hopes. But all live with the same objective: to be happy! Though our lives are different, we are all the same as that unbreakable mystical tie of fraternity that makes the oneness of our human nature inevitable. I am very grateful to be a Rosicrucian.*”

The meeting was not all about spiritual matters! In between presentations, we were treated to live sole performances by two outstanding musicians: Alexander Makay, a Flemish guitarist who gave most enjoyable renditions of some concertos for guitar by Rodrigo and Vivaldi among others; and Alain Escudero, a member of the Dutch Grand Lodge and a certified virtuoso pianist who thrilled and dazzled the audience with some remarkable renditions of some of the classics.







The Infinite is revealed
through Complexity.
Complexity is revealed
through Symmetry.

