

— ROSICRUCIAN —
BEACON



December 2017, Vol 27, No. 1



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ROSICRUCIAN BEACON

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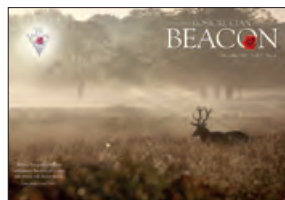
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Cover spread

Soft light penetrates the
cold winter browns.



UNIVERSAL LOVE



*by Christian Bernard
Imperator of AMORC*

NO ONE knows how many times the word 'love' has been thought, written or spoken about. But regardless of languages or eras, it is probably one of the words more widely used than any other. Why is this so? Simply because love alone sums up the reason for the existence of humanity and the goal towards which it evolves. Indeed, no matter what traditions and religions we consider, love is the virtue that all Messiahs and prophets have preached to their disciples and to humanity as a whole.

In this respect, the most famous phrase is assuredly the one that the Master Jesus spoke during one of his many sermons: "*Love one another.*" But he is certainly not the only one to have spoken thus. Zoroaster, Akhnaton, Moses, Buddha, Lao-tzu, Mohammed, Gandhi and generally speaking all teachers who have devoted themselves to the guidance of their brethren and sisters, have based their teachings upon this advice. According to modern dictionaries, love is defined as the "...*inclination*

to want the good of another besides oneself." Although this definition is incomplete, it gives a fair idea of the general meaning we must give to this word; for every person is not only a creation of Universal Love but also, and this is perhaps most important, a vehicle for that love.

But, what is Universal Love? To answer this question, we must first understand that the manner in which humanity conceives love is most often only a very pale reflection of what it is in the Absolute. On the human plane, it is primarily considered as a mental or emotional state. In its Cosmic Reality, it is much more than that, for it is a force. We can even say that it is the Supreme Force which underlies all that has been, is and will be. Whether we are aware of it or not, love is indeed the source of all visible and invisible creation, for it is love which is the motivating power of Universal Evolution. I would like to quote what a Master of the Rosicrucian Tradition wrote on that subject in one of his manuscripts:



Without Love, the Most Holy Trinity would be reduced to an un-manifested duality, for Light and Life can illuminate and animate the Spiritual Kingdom without ever taking shape in the material world of form. But Cosmic Necessity willed that Evolution function in the material as well as in the spiritual, the first, after all, being only an emanation of the second. For Evolution has its own requirements which the ordinary mortal cannot comprehend. Therefore, accept to believe that matter is as divine as the immaterial in its nature, and that the immaterial, such as you conceive it, can only evolve in contact with matter.

But, as you know, matter owes its existence to the power of attraction which occurs between the molecules composing it, and this force of attraction is that of Universal Love at work. Since the beginning of things, no energy has possessed a power of attraction as great as Love, for it is this power which gave the impulse to the Word, and the perpetual attraction which occurs between Creation and its Creator lies within it. Man is the most beautiful example of this attraction, for he is the most inclined to live the state of love. Therefore, learn how to love Light and Life and, along with them, all beings of Creation.

As can be seen from this quotation, no one can deny that the material world is governed by the law of attraction which operates between its particles. In this respect, love in its physical and chemical application

On the human plane, [Love] is primarily considered as a mental or emotional state. In its Cosmic Reality, it is much more than that, for it is a force.

corresponds to the law of duality. This explains why subatomic particles always seek their opposite polarity to give birth to the atom, which is considered by Rosicrucians to be the smallest unit of matter. On a separate level, the atoms themselves group together by affinity to form molecules.

Let us take a simple example. We know that hydrogen atoms are subjected to a natural impulsion which incites them to fuse or more exactly, to unite with oxygen atoms to form the element water. In

fact, all manifestations of nature conform to the law of attraction which perpetually operates between opposite polarities and affinities. In the realm of physics, these opposite polarities are generally called 'positive' and 'negative.' In chemistry, they are known as 'active' and 'passive' principles; or, in some cases, as 'penetrating' and 'absorbent' agents. In the vegetable and animal kingdoms, they correspond to the 'male' and 'female' aspects of reproduction.

Material Manifestation of Universal Love

Regardless of the terminology, which in the final analysis is only a matter of convention, the fact remains that all material bodies, whether living or nonliving, unite through the working of a natural law to which the scientific name of attraction has been given. But what is attraction? Is it not precisely the material manifestation of Universal Love? Moreover, you will note that scientists are speaking more and more about 'electronic love' to designate the force which is the basis of the cohesion found in all stable material substances. Of course, some researchers insist that this love inherent in matter is not conscious, specifying that subatomic particles unite as the result of an unconscious and purely mechanical impulse. But without wanting to become involved in a dispute, how and with what right can they make such a declaration?

For centuries, the world of matter has been looked upon as an inert world. Today, a minority of scientists are beginning to talk about the memory of certain chemical compounds; I am thinking particularly of water. But if we concede that some forms of matter possess a certain kind of memory, we must admit that they are also endowed with a form of consciousness, for from a mystical and physiological point of view, memory is an attribute of consciousness. In fact, as Rosicrucian Tradition has always stated, no void exists between so-called inert matter and the living world. Everything, from the tiniest grain of sand to the remotest star, is imbued with the universal flux of Cosmic Consciousness. This is why matter gives birth to life when material and spiritual conditions are met.

In his book entitled *Transition From Matter to Life*, Emmy Guittès has made this point perfectly clear. Furthermore Francis Bacon, Imperator of the Order of the Rose-Croix (Rose Cross) in the 17th Century, emphasised this truth in his essay entitled "*Cupid, or An Atom.*" Indeed, he states:



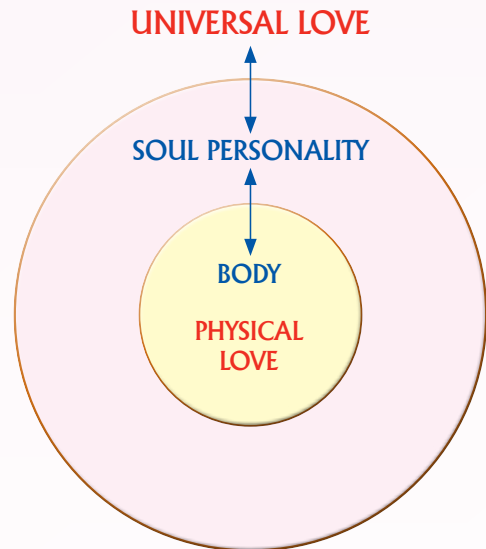
This fable [love] points at, and enters, the cradle of nature. Love seems to be the appetite or incentive of primitive matter, or, to speak more distinctly, the natural motion or moving principle of the original corpuscles, or atoms, this being the most ancient and only power that made and wrought all things out of matter.

Thus, matter itself is the theatre of the law of love, for it is this law, I repeat, which makes all manifestations of the created world possible, these manifestations having no other purpose than to contribute to the evolution of Cosmic Consciousness upon Earth. In this respect, matter and consciousness in no way constitute two opposite realms. In the Absolute, both are the complementary phases of Universal Life, for without the support of matter, consciousness could not find the impulse needed for its own evolution. On the other hand, without the specific activity of consciousness, matter would have no reason for being.

As stated in the ancient writings, in the beginning, matter and consciousness were as one in the Divine Mind, and it is only because evolution cannot escape the law of duality that this oneness, through the utterance of the Divine Word, divided itself into two complementary energies which we have named matter and consciousness. But I am convinced that when Cosmic Consciousness reaches the summum bonum of its evolution, matter and consciousness will fuse once again into a same energy centre. The material world as we know it will no longer exist, for it will have been spiritualised, with the meaning that mystics attribute to that word. Jean Charon has made this point perfectly clear in his book entitled *Spirit, That Unknown*, when he states:

At the end of the contraction period of the universe, there will be no matter left, at least in the shape we now consider this matter, that is, in the shape of a more or less important agglomerate of nuclear particles.... Electrons will use their spiritual properties which underlie thought, knowledge, love and action, with the intent to ever increase their “negentropy” to become more aware of the universe and better specify the ultimate goal it wishes to embrace.

Indeed, Life, such as it manifests on Earth, is none other than the result of a love story, which through time and space, has incited the union of matter with consciousness. Humans are an example of this union, for they are body and soul. This explains why they



Humans are constantly subjected to two forms of love: the one inherent in the particles which compose their body, and the other which strengthens the virtues of their soul. There is a continuous magnetic attraction between the realms of the material and the Absolute, matter and consciousness, indicated by the arrows.

are constantly subjected to two forms of love: the one inherent in the particles which compose their body; and the other which strengthens the virtues of their soul. This duality of love is responsible for the greatness of the human species, for it gives humanity the power to love the material world and to feel the attraction of spiritual beauty. In this respect, we must never forget that our earthly environment is the mirror which reflects Cosmic Harmony. People cannot experience Illumination if they deny the material universe, for they must learn how to control and to use that universe so as to reflect their understanding of the Divine.

Harmonise with Universal Love

Therefore before seeking to harmonise ourselves with Universal Love, we must begin to raise ourselves to that level of love which we can and must demonstrate towards our Earth and all creatures that live upon it. While we are on the subject, I feel that it is important to emphasise that as long as the majority of people persist in considering themselves as being entities apart from the other kingdoms of nature, all of humanity will remain thwarted in its evolution and will not cross the threshold of the collective initiation, which must definitively mark the transition into the Aquarian Age.

Most fortunately, consciences are reacting increasingly against those forms of aggression which compromise the future of our planet. Just take the



case of animals. You will agree with me that there have never been so many activities undertaken for the preservation of the animal species. Furthermore, to mention a very current topic, the number of people who oppose vivisection is ever increasing, which brings me much joy. This has come about because the collective unconscious feels the need for putting an end to this disrespect for life, knowing perfectly well that such a condition is necessary in order to prevent the death of a whole civilisation. Many years ago, Sri Aurobindo said:

The suffering that all men experience as conflicts, wars, epidemics and incurable illnesses is mostly the karmic consequence of all the suffering they have inflicted for centuries upon their lesser brothers, that is to say, animals and even plants.

Personally, I am convinced that he was essentially right and the day that humanity comes to respect all kingdoms of nature, its collective consciousness will become cleansed and in turn, this purification will bring about a physical and mental regeneration to each human being.

Daily life shows that people have not yet succeeded in loving one another as they should. Most often, their way of loving is purely intellectual or is limited to showing affection only towards a small number of individuals that, most often, does not go beyond the family or the circle consisting of a few friends. It is true that we must first do good around us and express the best in us. However, that is not enough, for the field of action offered to humanity is ever-expanding. This is due to the fact that the destiny of the world depends



The number of people who oppose vivisection is increasing..., because the collective unconscious feels the need for putting an end to this disrespect for life, knowing perfectly well that such a condition is necessary in order to prevent the death of a whole civilisation.

more and more upon the ability of each nation to integrate itself into the social, political and economic life of other nations. Therefore, we must devote more interest to the universal problems concerning the general well-being of the human collectivity. This can only be accomplished if we each learn to love others, regardless of what they are as individuals.

It must be kept in mind however that it is impossible to love everyone for at least two reasons: First, we are not perfect and should not behave as if we were; second, our daily behaviour is guided by certain affinities which motivate us to give the best of ourselves, whether within our family context or our professional framework. Therefore, at our present stage of evolution, it is wrong to pretend to love all beings equally and to do for them all as we would like them to do for us. Even supposing that we had the inner strength to do so, we could not manifest it through deeds, as we are obviously subjected to material contingencies which do not permit it.

Love Must Be Deep Within Us

Although we are not yet perfect enough to love every

Daily life shows that people have not yet succeeded in loving one another as they should.

human being with the same intensity, we nevertheless have two duties with regard to Universal Love. The first is to love ourselves, for whoever does not love himself cannot love others. Indeed, love being a vibration, it is impossible to communicate it to others if we do not possess it deep within ourselves.

To love ourselves, we must accept ourselves as we are, with all the physical and intellectual characteristics which make up our personality. Just being ourselves, we can further evolve and contribute to the happiness of others. At this level, it matters little whether we are plain looking or beautiful, highly educated or not, prominent or anonymous; for it is the inner beauty, the intelligence of the heart, and the feeling of dutiful accomplishment which have always made the greatness of a human being.

So our first duty is to love our own self and thereby succeed in loving others. Of course, that does not mean we must live for self alone and attend to our own happiness first. Such a course would make an egoistical being out of each of us, which is in complete contradiction to the goal which, as mystics, we must



pursue. This simply means that we must master that which may sometimes inhibit us and prevent us from giving the best we have to offer.

Our second duty is to cultivate tolerance for, although it is a fact that we cannot love everybody, it is imperative to hate no one. If all people on this planet were content to be neutral towards people they consider their enemies, there would be no more wars. Therefore to love is, above all, not to hate and to entertain no malicious thoughts towards anyone. As it stands today, the world is still a world of differences, but such differences cannot be lessened by combating them with hatred. It is exactly for this reason that all revolutions created by humanity with the goal of destroying ideas by force have failed and wallowed in blood. Likewise, we cannot use violence to repress the natural and legitimate evolution which of necessity occurs within the collective consciousness of developing nations.

The Goal :To Express Universal Love

These few remarks lead me to consider a special matter. As I have just explained, it is true that the long-term goal of any human being is to express Universal Love in

Our duty is to oppose all attitudes which, under often deceitful appearances, jeopardise the true values of life.

his daily behaviour. It is also true that we do not fight ideas by using the destructive power of hatred. This being so, at our stage of evolution it is not desirable to seek to be loved by everyone, for that would only be possible if we yielded to those thoughts, words, or deeds which are opposed to our integrity or to that of the ideal we are pursuing. In other words, I truly believe that anyone who strives to please everybody is of necessity a hypocrite. Indeed, hypocrisy is one of the most destructive human frailties, for it is always motivated by selfishness or weakness

In this respect, although it is true that the Master Jesus commanded that we love one another, he also added that whoever strives to have only friends lies to himself and moves away from the Kingdom of Heaven. Consequently, we should follow the path of Good and refuse to compromise



One of the traits that we need to cultivate is that of tolerance toward our fellow humans; it is imperative that we hate no-one.

with the agents of evil, for we cannot serve the Light by encouraging the spread of darkness in any realm whatsoever.

Therefore, our duty is to oppose all attitudes which, under often deceitful appearances, jeopardise the true values of life. In this regard, it is the love of truth which must encourage us to reject falsehood; it is the love of knowledge which must impel us to fight ignorance; and it is the love of virtue which must give us the strength to fight vice. From this point of view, love, in its noblest expression, has absolutely nothing to do with sentimentality, for the latter is just a form of weakness which often favours the interest of the individual over that of the collectivity.

But we cannot deny that we live in a world of strife and that the evolution of humanity depends upon the outcome of this strife. Consequently, it is important that all those who are aware of it muster up their courage and wage a merciless war against every form that evil may take upon our earth. Therefore, our love must work in two directions: listening to the angel that the God of our Hearts has placed within every human being, and silencing the demon that the 'Devil' would like to put in its stead.

Commandments of Love

To end, I would like to share with you the conclusions I have reached in trying to establish the commandments of love as they should be demonstrated in our daily life and at this point in our evolution. If we want to be servants of Universal Love:



- » *Let us learn to love ourselves just as we are, though being careful not to make ourselves exclusively the centre of our concerns.*
- » *Let us choose neutrality if the day should come that we have to choose between neutrality and hatred, for it is better not to love than to hate.*
- » *Let us not seek to be loved by everyone, for whoever strives to please the majority lies to himself and feeds upon hypocrisy.*
- » *Let us respect the freedom of others, but oppose all who use it to enslave the bodies and minds of others.*
- » *Let us respect all forms of life, whether they be plant or animal, since Life is an expression of Universal Love.*
- » *Let tolerance guide our thoughts, words and deeds, but never be used as a pretext to condone a weakness which would go against our ideals.*
- » *Let us impart to others only what they are capable of understanding, for if our disclosures are not guarded, our brethren can become formidable enemies.*
- » *Let us strive daily to do for others that which we would like them to do for us, and let us accept that they do for us what we have not known how to do for them.*
- » *Let us be sincere and loyal in friendship, and never forget a kindness done to us.*

May the God of our Hearts help us to apply each of these commandments and, at the time of our transition, may we ascend towards the Cosmic with the absolute assurance that we have loved to the extent of our understanding of the Law of Love.



SELF REVIEW

by Bill Wilson



BEFORE retiring to sleep, we should review our day as constructively and honestly as we can. Were we resentful, selfish, dishonest or afraid? Do we owe an apology? Have we kept something to ourselves that should be discussed with another person at once? Were we kind and loving towards all creatures? What could we have done better? Were we thinking of ourselves most of the time? Or were we thinking of what we could do for others, of what we could contribute towards the stream of life? But we must be careful not to drift into worry, remorse or morbid reflection, for that would diminish our usefulness to others. After making our review, we ask the Guiding Force of our life for forgiveness and request during the sleeping hours ahead that we will be given an understanding of what corrective measures should be taken.

Upon awakening, let us think about the 24 hours ahead of us, reviewing our plans for the day. Ask our Guiding Force to direct our thoughts, especially that they be divorced from self-pity, dishonesty or self-seeking motives. Under these conditions we can employ our mental faculties with assurance, for we have, after all, the miracle of a mind and a brain to put to good use. Our life will be placed on a much higher plane when our thoughts are cleared of wrong motives.

When faced with intractable indecision, we ask must freely ask our Inner Master for strength and understanding to take the best course of action. Then we relax, cease struggling and wait for the solution. It is surprising how the right answers always come after we have tried this for a while.



Sacred Symbol of Oneness

John Dee's
HIEROGLYPHIC
MONAD

PART 1
Origins

by Paul Goodall



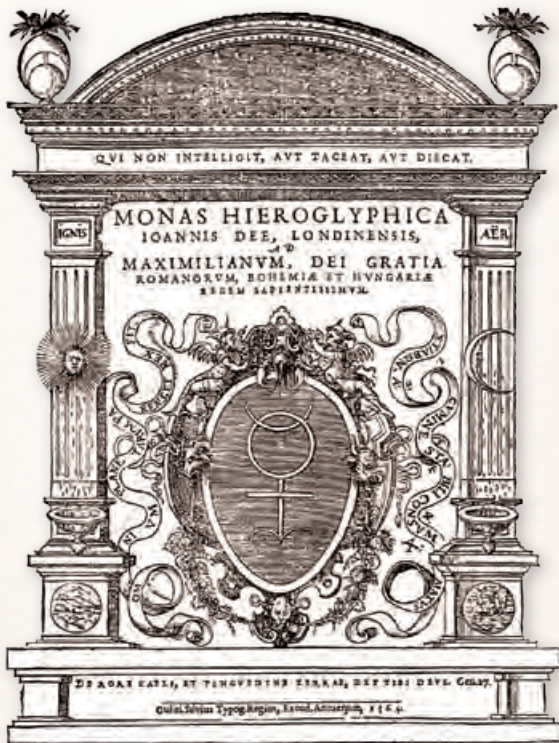
THE INTENTION of the first part of this article is to survey some of the obvious origins of the composite symbol that John Dee calls the 'Hieroglyphic Monad', an enduring example of his intellect and mystical disposition. The treatise, called *Monas Hieroglyphica* ('Sacred Oneness'), within which it is contained, consists of 28 pages (folios) of text and diagrams accompanied by an explanatory commentary that elucidates this enigmatic glyph. The

figure is presented as a symbolic representation of the universe, demonstrating divine order and the inherent structure of nature.¹ The diagrammatic form employed within the *Monas Hieroglyphica*, while belonging to the humanistic tradition of pictorial invention, was unusual for its time since contemporary works on alchemy were largely emblematic. For this reason Dee, in presenting his symbolic figure to the reader, goes into immense detail by disassembling the glyph into a number of diagrams





Title page of *Propaedeumata Aphoristica*, 1558



Title page of *Monas Hieroglyphica*, 1564.

explained in a series of 24 Theorems. It should be noted that there is much more going on within the *Monas Hieroglyphica* than these articles present. They will, however, serve as a general introduction to John Dee's aspirations concerning his 'child', as he liked to call it.

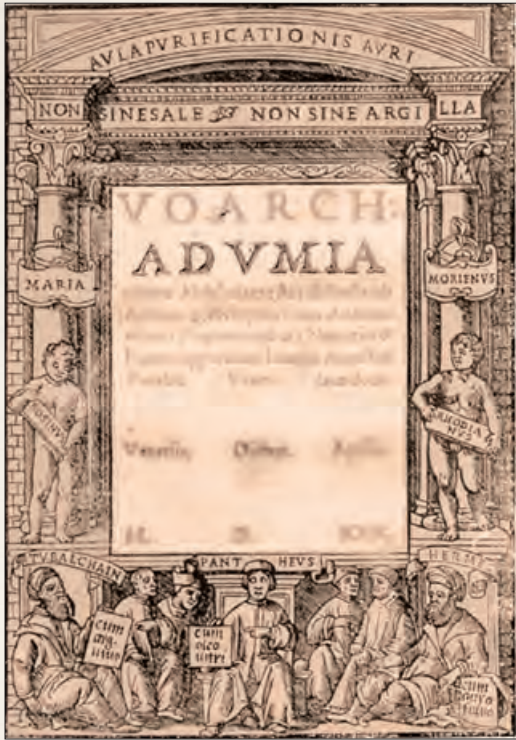
After seven years of mental preparation says Dee in the preface and twelve days of writing,² *Monas Hieroglyphica* was finally published in Antwerp in 1564 by Willem Silvius (d. 1580), a printer that Dee specifically chose as someone who could: "bring [the Monas] forth and produce it trim and well put together in every way."³ He exhorts Silvius to "imitate... my carefulness in [arranging] the variety of letters, the points, the lines, the diagrams, the schemata, the numbers and other things."⁴ Silvius was renowned for his typographic design and expertise in illustration so he was just the sort of printer that Dee was searching for to undertake the production of his diagrammatic treatise. Indeed, Silvius is referred to by Dee as his *Amico suo singulari*, his 'singular friend' (folio 10v.), and lived at the premises of the printer while overseeing its production.

First Appearance

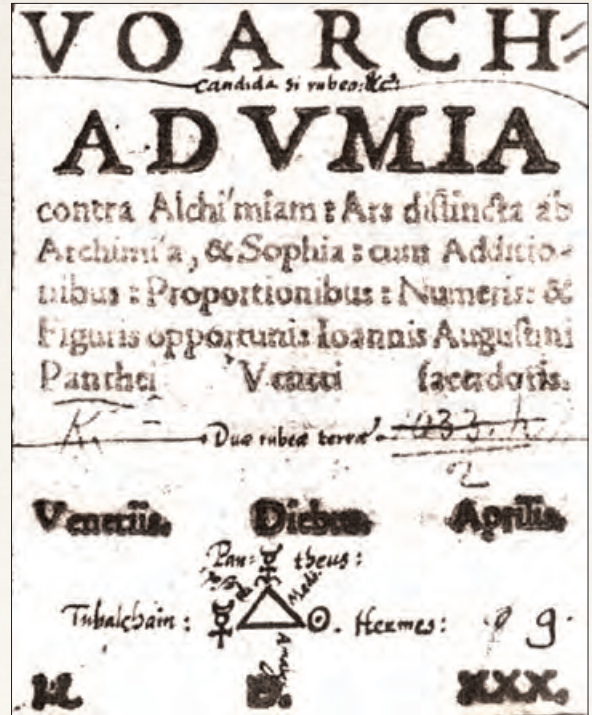
Monas Hieroglyphica is not, however, the first time the glyph was introduced by Dee; it appeared on the title page of his *Propaedeumata Aphoristica* ('Preparatory Aphorisms'), six years before in 1558. The hieroglyph is enclosed in a cartouche-like frame and flanked by the initials of John Dee's name. This work consisting of 120 aphorisms was based on the observation of nature and empirical experimentation that is natural philosophy, through the use of optical geometry and mathematics. Its main theme was astrology and alchemy. In it he develops the idea that the terrestrial sphere is affected through the emanation⁵ of 'celestial virtues' (originating in the astrological, i.e. planetary, realm) that propagate in the same way as visible light⁶ which can be studied and manipulated through the science of optics, a method of which he more than likely derived from natural philosophers such as *Al-Kindi* (c.801–873), *Robert Grosseteste* (c.1168–1253) who was the Bishop of Lincoln, and *Roger Bacon* (c.1214–1292). Through the study of the structure and causal mechanism of the universe provided in the *Propaedeumata Aphoristica*, and subsequent knowledge of the correspondences of the celestial influences and their effects, one is in a position to control and manipulate them to desired effects.⁷

This work, then, prepared the way for the development of the later *Monas Hieroglyphica* in which he states (folio 10) that his: "mind had been pregnant with it [Dee calls the Monas his 'child'] during the whole course





Title page of 'Pantheus' *Voarchadumia*, 1559.



Above is an example of Dee's annotative hand extracted from the central part of the title page (British Library copy).

of seven years," next to which in the margin Dee makes a reference to his 'Preparatory Aphorisms': "As appears in our *Propaedeutic* [sic] *Aphorisms*, printed in London, in the year 1558, from aphorism 52." In the revised edition of 1567, Aphorism 52 states, regarding mirrors as devices for focussing 'celestial rays':

*"If you are skilled in Catoptrics [the study of mirrors and reflected light] you will be able to artfully impress the rays of any Star much more strongly upon any given material than Nature does by itself..."*⁸

Furthermore:

*"The symbols used in Inferior Astronomy [alchemy] are incorporated in a certain MONAD which is derived from our theories... The diligent Investigator of Secret has this great assistance available to him when examining the particular powers, not only of stars, but of other things that the stars affect with their perceivable rays..."*⁹

At this time Dee refers to the Monad essentially as an alchemical symbol. Flanking the right side of the figure on the title page of *Propaedeutica Aphoristica* is a vertical scroll, within which is stated ΣΤΙΛΩΝ [Stilbôn] *acumine praeditus est instar omnium planetarum,*

meaning, 'Mercury, endowed with a sting is the form of all the planets'.¹⁰ 'Stilbôn' is the Greek name for Mercury and this statement reflects the alchemical nature of the hieroglyph and the primary importance of Mercury in the alchemical process. It was only during the twelve days of writing *Monas Hieroglyphica* in January 1564 that the full import and nature of the glyph became clear. This is evident in the later Cabalistic and numerological aspects associated with it which Dee was not, it seems, preoccupied with during the production of his *Propaedeutica Aphoristica*.¹¹

Despite this assertion, however, there are grounds to demonstrate that the Hieroglyphic Monad was more than just at the gestational phase during this period. In 1559 Dee was given a copy of Pantheus's alchemical and Cabalistic *Voarchadumia*¹² which describes a new theory of the transmutation of metals. Dee's interest in this work is evident from the copious annotations and drawings in its margins. A study of these marginalia reveals that Dee was using Cabalistic speculation as a means of acquiring knowledge concerning material natural substances and non-spiritual matters. Significantly, he also includes the Monad in the marginalia to support his reflections relating to the text. This perhaps indicates that Dee had already developed some of his main ideas about the Monad, prefiguring the *Monas Hieroglyphica* five years later.¹³

Furthermore, we find on the title page of



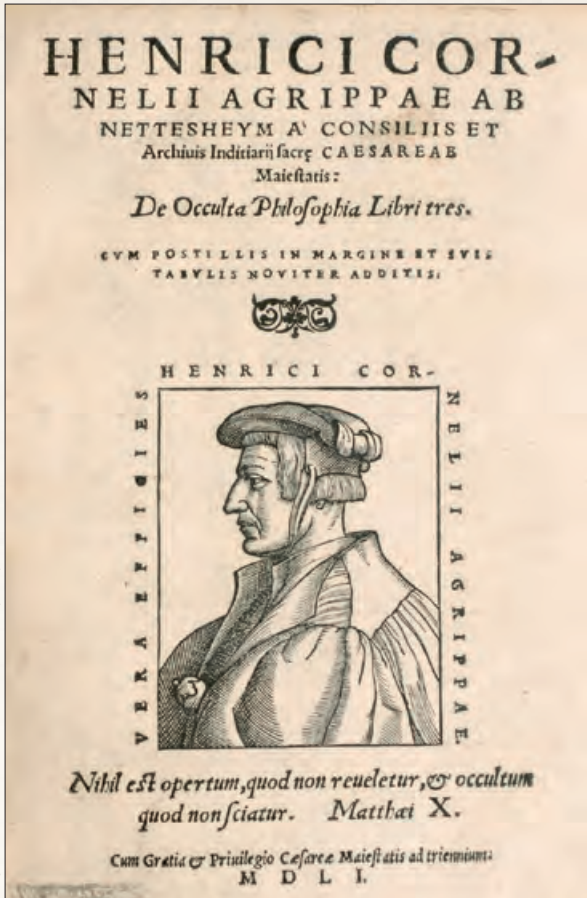
Agrippa's Scale of Unity

Archetypal World	Hebrew 'Yod'	One divine essence, the fountain of all virtues and power, whose name is expressed with one most simple letter.
Intellectual World	Soul of the World	One supreme intellect, the first creature, the fountain of lives.
Celestial World	Sun	One king of stars, the fountain of life.
Elemental World	Philosophers' Stone	One subject and instrument of all virtues, natural and supernatural.
Lesser World	Heart	One first living, and last dying.
Infernal World	Lucifer	One price of rebellion, of angels and Darkness.

at least initially, in the work and ideas of Roger Bacon (1214–92) whom Dee came across in 1556.¹⁵ As a result, by 1558, Dee came to possess, or had consulted, all of his works.¹⁶ It is certain then, that Dee was aware of the connection that Bacon had made between alchemy, astrology, natural magic and mathematics which were integral to Bacon's unified knowledge program; this was a consequence of the belief that the terrestrial world is governed by the celestial and the supercelestial worlds. Therefore, knowledge of the occult sciences were directly beneficial to humankind and in which Dee was continually engaged upon and promoting.¹⁷ He was also



Trithemius with a page from his treatise on cryptography, *Steganographia*.



The title page of Heinrich Cornelius Agrippa of Nettesheim, *De occulta philosophia libri tres* (1551).

Propaedeumata Aphoristica the hieroglyph centrally framed and exhibiting rays emanating from the monadic point which seem to reflect its power, nature and placement in terms of its construction as a symbolic representation of the universe. And in terms of its potential as a repository of universal knowledge we see written in the scroll to the left of the figure, *Est in hac Monade quicquid quaerunt sapientes*, meaning 'There is in this Monad whatever the wise men seek'. This is a paraphrase of the alchemical aphorism, *Est in Mercurio quicquid quaerunt sapientes*, meaning 'There is in Mercury whatever the Wise men seek'.¹⁴

Some Conceptual Aspects

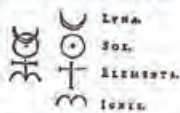
As a polymath, John Dee's worldview, philosophies and scientific bent had many origins; consequently, we find various periods during which his intellectual outlook and direction changed. His aspiration to present the world with a figure and the concepts that surrounded it encapsulating man's knowledge of nature may be found,



MONAS HIERO-
 INXCTIO. Tunc enim latere non potest, quantum no-
 strae MONADIS, SOLI, LVNAE QVE, Crucis. D:
 NARIA inferuat Proportio.

THEOR. X.

DOdecatemorij Arietis, omnibus est notissima, quae est in
 Astronomorum vsu (quasi Aciozedes, Acuminataque)
 figura ista: Vt & ab hoc tali loco, Triplicitatis I-
 notari Exordium constat: Adignis ergo mi-
 nisterium (in huius Praxi MONADIS) requirit significan-
 dum, Arietis adiecimus Astronomicam notam, Sicque bre-
 uiter, nostrae MONADIS, V-
 nam absoluitus Considera-
 tionem Hieroglyphicam: qua
 sic volumus, vnico Contextu
 Hieroglyphico proferri.



MONADIS ISTIVS,
 LVNART SOL, EVA SEPARARI VOLVNT E-
 LEMENTA, IN QVIBVS DENARIA VIGEBIT
 PROPORTIO; IDQVS IGNE FIBRI MING-
 STERIO.

THEOR. XI.

Arietis Nota Mystica, ex duobus Semicirculis, in com-
 muni Puncto connexis, confirmata: Aequinoctialis Ny-
 cthemera loco apertissime assignatur. Viginti enim & qua-
 tuor Horarum Tempus, Aequinoctij modo distributum,
 Secretissimas nostras denotat Proportiones. Nostrae dico
 respectu Terra.

THEOR. XII.

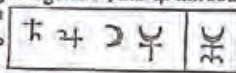
Anequissimi Sapientes Magi, quinque Planetarum; no-
 bis tradidere Notas Hieroglyphicas; Compositas qui-
 dem omnes, ex LVNAS vel SOLIS Characteribus: sicut
 Elementorum aut Arietis Hieroglyphico. Signo. Veluti
 istas,

GLYPHICA.

istas, quas hic vide-
 tis figuratas: Quas
 singulas modo Hie-
 roglyphico, ex no-
 stris prius iactis Fun-
 damentis, non erit
 explicare difficile. At primum, de ijs quae Luna habet Cha-
 racterem, nos nunc Paraphrasticè agemus: de Solaribus de-
 inde. LVNARTS nostra Natura, dum per Elementorum
 scientiam, circa nostram fit semel reuoluta Terra, SATYR-
 NVS mysticè dicebatur. Et eadem de causa, IGVIS quo-
 que habebat nomen: istamque retinebat figuram secretio-
 rem. Et Lunam, tertia elementatam vice, obscurius sic
 notabant. QVEM; MERCVRIVM vocare solent.

☿	Saturnus	♁	Jupiter	♃	Mars
♄	Jupiter	♁	Jupiter	♂	Venus
♃	Mars	♁	Jupiter	♂	Mars

Qui, quam sit LVNARTS, videtis. Istum, QVARTA
 Revolutione produci, licet Quidam velint Sophi: nostro
 Secreto proposito tamen, non erit id Contrarium: Modò
 Spiritus Purissimus Magicus, loco Lunae, ad-
 ministrabit Opus: & sua virtute Spirituali, nobiscum S b-
 IVS, per Mediam quasi Naturalem diem sine verbis, Hie-
 roglyphice loquatur: in Purissimam Simplicitatimque, à
 nobis preparatam Terram, Geogamicas, istas 4. introdu-
 cens, IMPRIMENSQVE
 figurat: vel illaram loco,
 istam alteram.



THEOR. XIII.

MARTIS ergo Character Mysticus, an non ex SOLIS
 & ARIETIS, Hieroglyphicis, est conflatus? elemen-
 tali (partim) interueniente Magisterio Et VENUS, quae-
 so, an non ex SOLIS, & Elementorum Pleniore Explica-
 tione? Isti ergo Planctae, SOLAREM respiciunt magis, Opus
 que Adaptationis: In cuius progressu fit tandem
 D 2 Con-

LEFT: *Monas Hieroglyphica* extract: folios 13v and 14, Theorems X to XIII. From this geometrical mercurial figure Dee demonstrates the planetary components in various permutations, while identifying which incorporate lunar mercury or solar mercury symbolism: named as the “uterine brothers” in the text.

RIGHT: Geometrical planetary connections in Theorems 12 and 13 producing the so-called “Uterine Brothers”, ultimately resulting in the alchemical Lunar and Solar Mercury symbols through the addition of the Aries astrological sign for Fire at their bases.

(Diagram after Jim Egan in *The Meaning of the Monas Hieroglyphica with Regards to Geometry*, Cosmopolite Press, 2010, p. 12.)

evolving the nature of the Monad, from a diagrammatic magical and alchemical figure in the 1550s to becoming an expression of a ‘universal grammar’, a repository of universal knowledge by the 1560s.

Besides Roger Bacon, Dee was reading the German polymath Heinrich Cornelius Agrippa von Nettesheim (1486–1535); particularly his treatise entitled *De occulta philosophia libri tres* (‘Three Books on Occult Philosophy’). The most relevant part concerning the *Monas* is in Book 2, Chapter 4, entitled ‘*De unitate, & eius scala*’ (‘Of Unity and its Scale thereof’). This *scala unitatis* (scale of unity) lists the manifestations of ‘essential oneness’ in the archetypal, the intellectual, the celestial, the elementary, the lesser (microcosm) and the infernal worlds.¹⁸ Significantly, the elemental world (the earthly realm), according to Agrippa, contains the *lapis philosophorum* (Philosophers’ Stone) which alchemically equates with ‘Philosophical Mercury’, the agent of transmutation. And we find that Dee’s hieroglyph is essentially composed of the symbolic figure of Mercury. In fact, Dee underlines the leading role of the mercurial rather than the solar aspect in *Monas Hieroglyphica*.¹⁹ This facet is emphasised in the repetition of the Mercurial name ‘Stilbôn’ in the scroll that flanks the figure on the title page: ΣΤΙΛΒΩΝ [Stilbôn] *acumine stabili consummatus, omnium planetarum parens, et rex fit*, meaning ‘Mercury becomes the parent and king of all the planets when made perfect by a stable pointed hook.’²⁰

The German Benedictine abbot and polymath Johannes Trithemius (1462–1516) had a significant influence on Dee’s cosmological and magical worldview.

The term that Dee uses in *Monas Hieroglyphica* for alchemy, ‘inferior astronomy’, originates in his reading of Trithemius who regarded alchemy as an *astronomia inferior* (a lower or terrestrial astronomy) and a branch of natural magic. This was grounded, on the part of Trithemius, in the belief that the text of the Emerald Tablet of Hermes Trismegistus conveyed a cosmological process alongside that of alchemy.²¹ There are, indeed, parallels between the Tablet and the *Monas*; one example being the expression in both of the ‘one’ or the ‘one thing’ (*una res*). The Hieroglyphic Monad reflects the hermetic concept that: “*All things were made from the one by the contemplation of the one, so all things are born of this one thing by adaption.*”

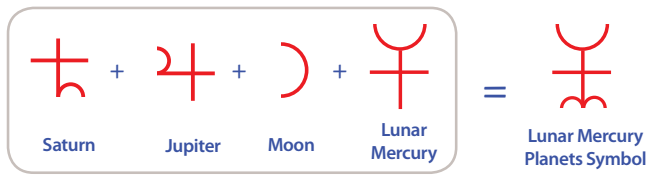
Dee’s passion for the secrets behind the gamut of natural philosophy involving *magia* stemmed largely from Trithemius, whom he avidly studied, particularly the *Steganographia* (1499) which is a treatise on cryptography and the transmission of information by occult means. Dee referred to the *Steganographia* as “*the most precious jewel that I have yet... recovered.*” and would have laid the foundations of his approach in creating the *Monas Hieroglyphica*.²³

On 20 January 1563, Dee acquired in Antwerp a copy of *De Usu et Mysteriis Notarum Liber* (‘Concerning the magical properties of characters’) by Jacques Gohorry (1520–1576)

RIGHT: Extract from *Pantheus’ Cabalistic universe diagram* in his *Voarchadumia* which Dee had read in detail. It shows the central Mercury figure with the reversed Lunar crescent at its feet. Just above Mercury is the sign for Venus and atop that is the Sun. The placing of the moon in relation to Mercury in this diagram may have influenced Dee in his construction of the Hieroglyphic Monad.

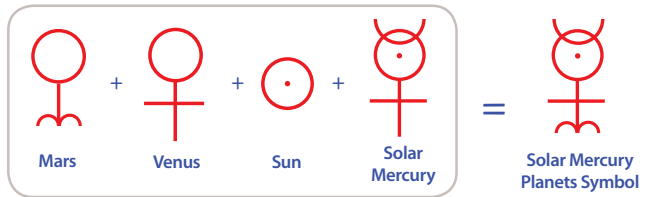


Theorem 12



“Uterine Brothers”

Theorem 13



which discussed extensively Trithemius’ numerology. This work is a compilation of occult themes that includes two excerpts of letters by Trithemius: one concerns the qualities required of a ‘true’ magus and the other advises the recipient on the three principles of magic. Dee’s annotations against these letters demonstrate that they had a profound influence on the final form of the *Monas Hieroglyphica*.²⁴

Other sources include Guillaume Postel (1510–81) skilled in Cabala and the mystical Hebrew alphabet who he met in France around 1548; also the Italian humanist Pico della Mirandola (1463–94) from whom Dee was influenced by Pico’s mathematical theses. Another influence that should be mentioned is the German humanist and scholar Johannes Reuchlin (1455–1522)

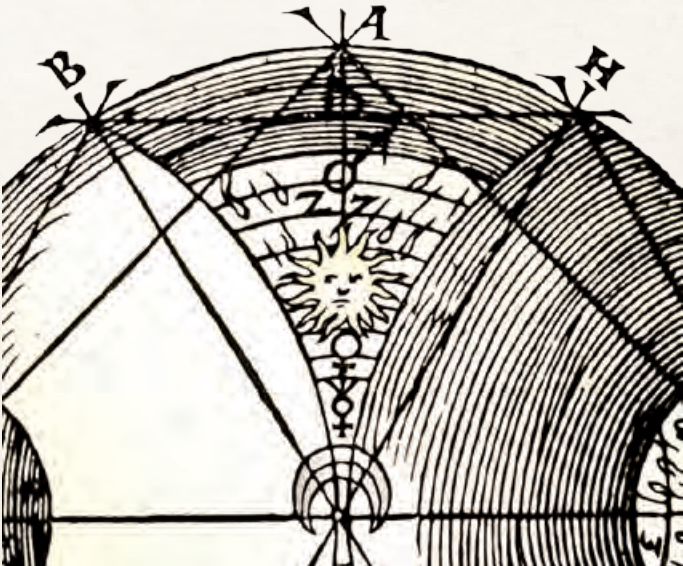
and his *De Arte Cabalistica* (1517) in which he emphasised the intermediate function of mathematics as taught by Pythagoras,²⁵ who we will come to later.

Geometrical Composition

The geometrical composition of the hieroglyph appears to be of Dee’s own invention, ‘conceived in London, yet born at Antwerp’, in 1557.²⁶ He attributes its initial conception, to divine inspiration, however, where he refers to Mercury (folio 4) as: “an astronomical messenger [sent to us] by our IEOVA [Jehovah].” It is known that he possessed a copy of *De re aedificatoria libri decem* (“Ten Books on Architecture”), 1523 edition, by the humanist scholar Leon Battista Alberti (1404–72) which contained references to the Egyptians’ use of hieroglyphs as sacred writing and which may have influenced him in creating his cosmogram.²⁷ From this geometrical figure Dee derives all of the planetary symbols as well as the Greek, Hebrew and Latin alphabets. Alongside its main alchemical thrust he also incorporates arithmetical and cabalistic extrapolations which overall translates the figure into a cosmogram of universal import. The mercury sign with two half moons at its base (forming the sign for Aries) may have its origins in Pantheus’ *Voarchadumia* in which there is a diagram of the Cabalistic universe featuring mercury at its centre with a reversed crescent moon at its feet.²⁸

We read from the humanist scholar and philosopher Marsilio Ficino (1433–99) who was famous for translating from Greek into Latin the fourteen treatises comprising the *Corpus Hermeticum* at the behest of his patron Cosimo de Medici (1389–1463), completing this task in 1463 and finally printed in 1471: “But why, then, should we neglect a universal image, an image of the very universe itself?”²⁹ Ficino thought that mathematical and geometric figures could be used as a ‘sign repertoire’ for the creation of such a universal image.³⁰ Dee owned works by Ficino, which he heavily annotated, grounding him in Neoplatonic Hermeticism and supplying him with a broad knowledge of that philosophy which essentially presents man as an intermediary between the divine and the terrestrial sphere, and with the capacity to mould his own nature.

The title ‘Monas Hieroglyphica’ means ‘Sacred Symbol of Oneness’ recalling, as C. H. Josten writes, “... the una res [one thing] of the Smaragdine Table [Emerald Tablet];”³¹ suggesting that the figure and its geometry has a hermetic connection. In support of this hermetic aspect it will be observed on the title page of *Propaedeumata Aphoristica*, mentioned above, that the hieroglyph is centrally framed within a cartouche. Moreover, we see the initials of John Dee’s name flanking the glyph. This may simply denote ownership in glorification of its author



but perhaps a deeper meaning could be implied that has a hermetic source. By this I refer to man as microcosm. In the same way that Adam Cadmon, the archetypal man, is superimposed upon and embodied in the emanatory Cabalistic Tree of Life glyph we might see a similar embodiment of the esoteric aspects of man (astrological and alchemical) within the Hieroglyphic Monad. This is reinforced by observing the rays issuing from the monadic point toward the elements but particularly the sun and moon on the title page of *Propaedeumata Aphoristica* in keeping with the alchemical sexual polarities and their conjunction. Additionally, Dee states in Theorem 13 (folio 14v) of *Monas Hieroglyphica* :

In this progression Appears another Mercury, who indeed is the Uterine Brother of the first. This is clearly the fully complete Lunar and Solar Magic of the Elements, as the Hieroglyphic Messenger tells us most expressly, if only we fix our eyes upon him and lend him an attentive ear. He is (GOD WILLING) that most Famous Mercury of the Philosophers, the MICROCOSM and ADAM.³²

The other Mercury referred to here is Solar Mercury, the 'Uterine Brother' of Lunar Mercury (see illustration).³³ Mercury plays many changeable roles and given its status in alchemy i.e. as 'the matter, the method and the result' of the alchemical work, reveals that the alchemist (or magus) is indeed 'mercurial man' being both subject and agent of the process.³⁴

In Part 2 we will discuss the basic structural geometry of the hieroglyph and its planetary and astrological components. This will be followed by an introduction to the numerical and emanatory aspects inherent in the figure.

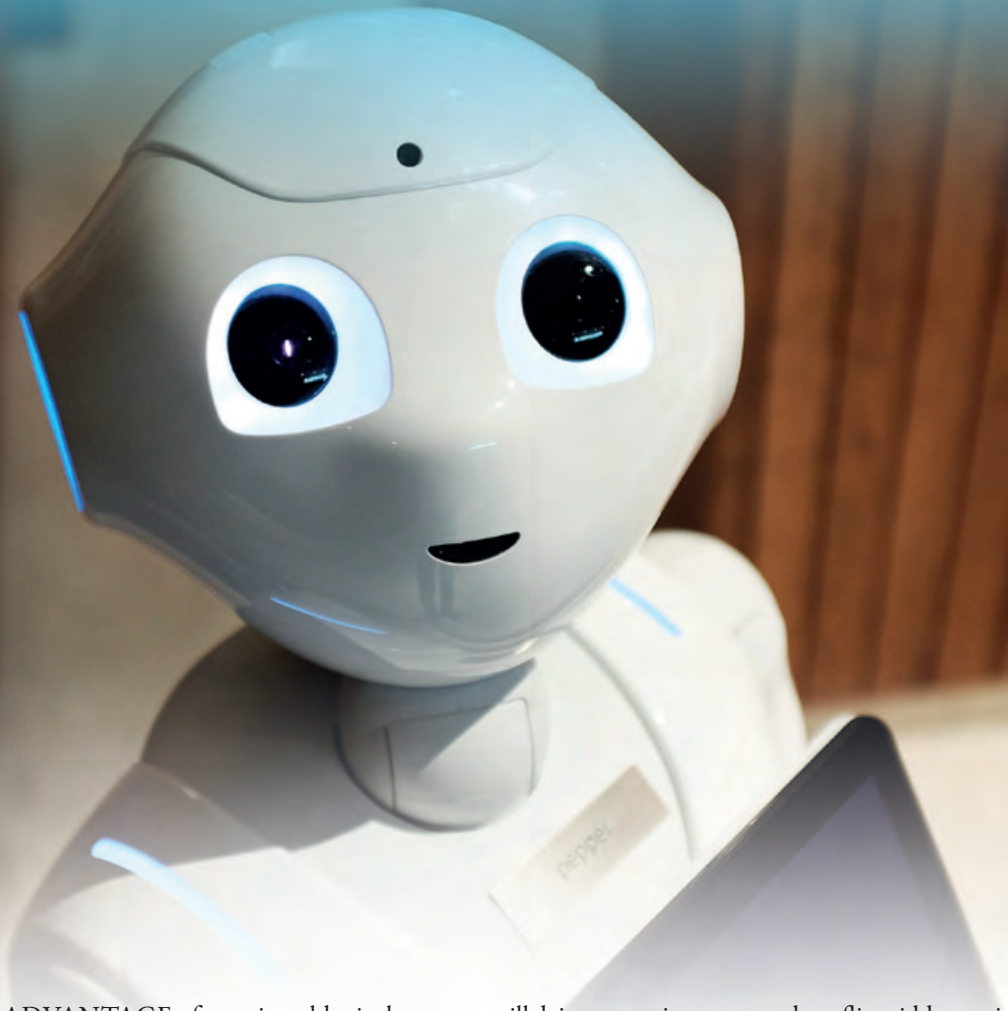
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1. See: Hilde Norregren, 'Interpretation and the Hieroglyphic Monad: John Dee's Reading of Pantheus's Voarchadumia', *Ambix*, 52:3, 2005, pp. 218-219.
2. On the last page (folio 28) of the *Monas*, Dee states that he began 'his labours' which ran from 13th - 25th January, 1564.
3. Manuel Mertens, 'Willem Silvius: "Typographical Parent" of John Dee's Monas Hieroglyphica' in *Ambix*, 2017.
4. Stephen Clucas, 'The Royal Typographer and the Alchemist: John Dee, Willem Silvius and the Diagrammatic Alchemy of the Monas Hieroglyphica' in *Ambix*, 2017, p. 12.
5. The concept of 'emanationism' connecting the celestial and sublunary worlds was not conceived by Dee. It appears to have originated in Aristotelian natural philosophy and found in later Arabic texts, although this was not strictly Aristotelian as there was not a clear differentiation between the ethereal and elemental sphere. The later universal emanationism that loosely connected Neoplatonism, the Hermetica and Arabic Aristotelianism was ultimately of a Neoplatonic interpretation. See: Nicholas H. Clulee, *John Dee's Natural Philosophy: Between Science and Religion*, Routledge, 2013 (1988), p. 71.
6. Nicholas H. Clulee, 'Astronomia Inferior: Legacies of Johannes Trithemius and John Dee' in Newman/Grafton (editors), *Secrets of Nature: Astrology and Alchemy in Early Modern Europe*, 2001, MIT, p. 174.
7. Nicholas H. Clulee, *John Dee's Natural Philosophy: Between Science and Religion*, Routledge, 2013 (1988), p. 66.
8. Translation by Jim Egan, *The Works of John Dee: Modernizations of his Main Mathematical Masterpieces*, Cosmopolite Press, 2010, p. 34.
9. Ibid.
10. See: Peter J. Forshaw, 'The Hermetic Frontispiece: Contextualising John Dee's Hieroglyphic Monad' in *Ambix*, Vol. 64, No. 2, 2017, p. 124.
11. Nicholas H. Clulee, *Astrology, Magic and Optics: Facets of John Dee's Early Natural Philosophy* in *Renaissance Quarterly*, Vol. 30, No. 4, 1977, pp. 643-4.
12. Giovanni Agostino Pantheus, *Voarchadumia contra alchimiam: ars distincta ab archimia et Sophia: cum Additionibus: Proportionibus: Numeris: et Figuris* (Venice, 1530) The term 'Voarchadumia' is derived from Hebrew and signifies gold that is thoroughly refined.
13. Norregren, op.cit., pp. 217-18.
14. Peter J. Forshaw, 'The Hermetic Frontispiece...', p. 126
15. Clulee, *John Dee's Natural Philosophy*, p. 121
16. Clulee, *Astrology, Magic and Optics*, p. 642.
17. Clulee, *John Dee's Natural Philosophy*, p. 126. Dee even went so far as to write a defence, *Speculum unitatis...* (although unfinished and now lost), against the accusation that Bacon's 'science involved the practice of magic and other demonic arts'. Ibid., p.64.
18. C. H. Josten, 'John Dee's Monas Hieroglyphica' in *Ambix*, Vol. 12, 1964, p. 106.
19. Federico Cavallaro, 'The Alchemical Significance of John Dee's Monas Hieroglyphica' in S. Clucas (ed.), *John Dee: Interdisciplinary Studies in Renaissance Thought*, Springer, 2006, p. 165.
20. Forshaw, 'The Hermetic Frontispiece...', p. 132.
21. Clulee, 'Astronomia Inferior...', op. cit., pp. 173-4.
22. See Clulee, Ibid., p. 179.
23. Clulee, *John Dee's Natural Philosophy*, p. 136.
24. See further, Stephen Clucas, 'Pythagorean Number Symbolism, Alchemy, and the Disciplina Noua of John Dee's Monas Hieroglyphica' in *ARIES* 10.2, 2010.
25. Michael & Phyllis Walton, 'The Geometrical Kabbalahs of John Dee and Johannes Kepler: The Hebrew Tradition and the Mathematical Study of Nature' in Theerman & Parshall (eds.), *Experiencing Nature*, University of Western Ontario Series in Philosophy of Science, Vol. 58, 1997, p. 46.
26. Norregren, op. cit., p. 219.
27. György E. Szonyi, *John Dee's Occultism: Magical Exaltation Through Powerful Signs*, SUNY, 2004, p. 164.
28. Urzula Szulakowska, 'John Dee's Alchemy of Light: The Monas Hieroglyphica and the Cabbalah' in *The Alchemy of Light: Geometry and Optics in Late Renaissance Alchemical Illustration*, Brill, 2000, p. 62.
29. Quoted in Szonyi, *ibid.*, p. 167.
30. Ibid.
31. C. H. Josten, p. 106.
32. Translation by Jim Egan, op. cit., *The Works of John Dee*, p. 94.
33. Jim Egan, *The Meaning of the Monas Hieroglyphica with Regards to Geometry*, Cosmopolite Press, 2010, p. 35.
34. C.H. Josten, pp. 103-4.



Our Changing World

by Will Hand



ONE ADVANTAGE of growing older is that you gain a perspective of how things have changed over the years. Certainly in the last 50 years our world has been subject to a very big transformation. The most obvious change is the increase in human population. In 1970 the world population was 3,700 million of whom 37% lived in cities. Now in 2017 the figure is 7,500 million of whom almost 55% live in cities. So our planet has to nourish twice as many people today than it did 50 years ago. Moreover the population is increasing at a rate of 80 million people per year. At present half the world's population are over 30 and in the affluent West people are living ever longer but

are still dying young in poorer and conflict-ridden nations.

Naturally such a big increase in population has put a strain on vital resources such as food and water. However, many scientists are agreed that the Earth can support a population of 10,000 million which at the present rate of growth will occur in just over 30 years time or around 2050. This is something our children and grand-children will have to face up to. A world that will be on the limit of resources and a world populated by a majority of people for whom concrete and tarmac will be more commonplace in their local environment than open green spaces.

Added to population growth, there is also the major problem of climate change. This is happening now and





impacts around the world are being reported frequently. Arctic and Antarctic sea ice volumes are now at record low values. Glaciers around the world are receding. I have witnessed this personally in the Alps. It is truly shocking how much less ice there is now compared to 40 years ago. Of course climate change offers opportunities as well as threats, as land that could not support crops last century will soon be able to do so. Also new sea routes are opening up in the Arctic offering opportunities for trade and development. Generally though, people are not reacting fast enough to the changing climate which is in part responsible for increasing stress due to water insecurity and severe or unusual weather.

However, to some extent, advances in technology are helping to mitigate some of the more extreme effects of environmental change and population growth. Over the past 50 years the increase in computer power has been astonishing. Since 1970 processing speeds have doubled every two years and that is still happening today! This doubling will likely go on and on until transistors in central processor units become atom sized. Even then capability will continue to increase as quantum computers become more common. This gigantic increase in computer power and miniaturisation has meant that computers are now commonplace and as essential as the plough was in the Middle Ages.

The Internet has also changed how we interact with each other, and how we go about our daily business. It has also made the world a smaller place in that one can now pick up a tiny smartphone and call someone on a good quality line thousands of miles away; and if we wish, even see the person at the other end! This would have been impossible 30 years ago. And still technology continues to develop at a rapid rate.

Even though population increase and climate change

have increased stress in the world, we have not had a major continental or world war now for 72 years. For sure there have been many nasty regional conflicts, which are still continuing today. Also destructive nuclear weapons are still being developed. However, cooperation at a high level between nations has ensured peace on a global scale. It is clear that due to improved communications and greater travel opportunities, the whole world is now easily accessible. It is almost inconceivable today that we would go to war with a neighbouring European country when many of us travel to mainland Europe for holidays and have friends and acquaintances there too. Advances in technology have provided more opportunities for cooperation on a global scale than ever before. This certainly happens in the business and scientific communities, and even for organisations like the Rosicrucian Order, technology has made a vast difference in how we function.

So what may the future bring? Problems with climate change and population increase will not go away, and increased cooperation between all nation states will be required to try and solve them and avoid conflict. However, technology will continue to march on. Already driverless cars are on the horizon, most large manufacturing processes are now done by machines, and it will not be long now before we start to see intelligent robots become as common as computers. The science of Artificial Intelligence or AI is making rapid advances and in the coming decades we may well see AI devices taking over some white collar professions in much the same way that machines have replaced many blue collar factory jobs now. So where will that leave us humans?

I'm sure that in the not too distant future society will be asking the questions: "What is it that makes us human? And what is to be our role?" These are very good





questions. Our bodies are carbon based, but soon we will have intelligent silicon based entities sharing our world. It is conceivable also that these machines will be faster than we are at solving problems. In other words machines will be similar to us but more capable and possibly last longer too! Machines will have a body and brain which is not carbon based. Clearly though, we all feel there is something else that separates us from machines, and the obvious answer is Consciousness.

When machines become built with larger artificial “brains” than humans and still do not exhibit a human-like consciousness, then it will be demonstrated that consciousness is not entirely to do with the brain as most scientists today proclaim. Of course the opposite may happen, proving that the neuroscientists were correct after all. But mystics would be very surprised indeed at that outcome. Quantity of consciousness is not the be all and end all, quality is also important. Humans are able to have frequency responses on all different levels including the Spiritual realms. Accessing the spiritual dimensions requires the energy of Soul as well as vital life force. The vital life force in a future intelligent robot will come from its power supply and it is extremely unlikely to have Soul. This then will be the separating factor: humans have Soul, the Master Within, while machines, at least to begin with, will not. So perhaps a science of Consciousness may become mainstream in the future as scientists try to understand better what it is that makes us human.

This would present a tremendous opportunity for Rosicrucians and other mystical organisations to help educate the general population in a paradigm shift away from materialism to something more spiritual. In a sense this work has already begun. When I first joined the Rosicrucians in 1971 and began to learn the art of meditation, my friends thought I was a bit weird. To them

meditation was something rich people and pop stars did on trips to India and the far east; it was not for ordinary people, especially 19 year olds! But now people are usually very interested if you raise the subject. In the past 5 years the technique of Mindfulness has almost become mainstream and is even taught now in a few schools and some GP surgeries as an aid to cope with life, illness and stressful conditions.

This is just one example of a growing interest in and awareness of mystical topics. ESP or extra-sensory perception has now been scientifically proven to exist by the work of, for example, Dean Radin and others, although the evidence still has not been accepted by everyone. The literature on subjects like near-death experiences has exploded in the past 10 years with more active researchers now than ever before. Mainstream media rarely covers these developments but with the Internet and a big increase in alternative TV and radio channels, mainstream coverage has become irrelevant, especially with young people. So it is obvious that a time is not far away now when Consciousness will start to be explored more fully and not just from a neurological brain-focused perspective.

Each and every one of us, as followers and students of mysticism, are going to be well-placed in a future world that will be more technological but also a world where people will be asking more questions about themselves, who they are, why they are here and what their future is. Rosicrucians and other mystical groups will have a definite role to play as teachers in our beautiful but ever changing world.

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LEONARDO

Mystic or Humanist?

by *Marc Cornwall*

HUMANISM is a philosophical and ethical idea emphasising the value of humans individually and collectively, and generally prefers critical thinking and evidence over acceptance of dogma or superstition. It is a comprehensive world view which embraces human reason, metaphysical naturalism, altruistic morality and distributive justice, and consciously rejects supernatural claims, blind faith based on any premise, including that of religious tenets, pseudoscience and superstition.

There is a more recent movement or extension called transhumanism that upholds the right of people to shape their own evolution by maximising the use of scientific technologies to enhance human physical and intellectual

potential. While the name is new, the idea has long been a popular theme of science fiction, featured in such films as 2001: A Space Odyssey, Blade Runner, the Terminator series, and more recently, The Matrix, Limitless and Transcendence. However, as its adherents hint at in their own publications, transhumanism is rooted in Rosicrucianism and Freemasonry, and derived from the Kabala, which asserts that humanity is evolving intellectually, towards a point in time when man will become God. Modelled on the medieval legend of the Golem and Frankenstein, transhumanists believe that humans will one day be able to create life itself, in the form of living machines, or artificial intelligence.

Some Rosicrucians maintain that the great Italian polymath Leonardo da Vinci (1452 – 1519) was one of



Petrarch has been called the "Father of Humanism."



them. This cannot have been since the modern Rosicrucian movement appeared in the early 17th Century, nearly 100 years after Leonardo passed through transition. So, if he was not a Rosicrucian was he a mystic or a humanist? Here, I will examine this question. Mysticism has been defined as an experience of union with nothingness or the Void, as a kind of altered state of consciousness which is attributed in a spiritual way as enlightenment or profound insight, and as a way of transformation.

First European Humanists

Some of the first humanists were Italian and great collectors of old manuscripts, including Petrarch (1304 – 1374, Giovanni Boccaccio (1313 – 1375), Coluccio Salutati (1331 – 1406), and Gian Francesco Poggio Bracciolini (1380 – 1459). Of the four, Petrarch was dubbed the “Father of Humanism” because of his devotion to Greek and Roman scrolls. Many worked for the Catholic Church and were in holy orders, like Petrarch, while others were lawyers and chancellors of Italian cities, and thus had access to book-copying workshops, such as Petrarch’s disciple Salutati, the Chancellor of Florence.

In Italy, the humanist educational programme won rapid acceptance and, by the mid-15th Century, many of the upper classes had received humanist educations, possibly in addition to traditional ones. Some of the highest officials of the Catholic Church were humanists with the resources to amass important libraries. Such was Cardinal Basilios Bessarion (1403 – 1472), a convert to the Catholic Church from Greek Orthodoxy, who was considered for the papacy, and was one of the most learned scholars of his time. There were several 15th Century and early 16th Century humanist Popes one of whom, Enea Silvio Bartolomeo Piccolomini (Pope Pius II 1405 – 1464), was a prolific author. These subjects came to be known as the humanities, and the movement which they inspired became known as humanism.

The waves of Byzantine Greek scholars and émigrés in the period following the Crusader sacking of Constantinople in 1204 and the end of the Byzantine (Roman) Empire in

1453 and who migrated to Italy greatly assisted the revival of Greek and Roman literature and science via their greater familiarity with ancient languages and works. They included George Gemistos Plethon (1355 – 1452/1454), George of Trebizond (1395–1472 or 1473), Theodoros Gazes (1398 – c. 1475), and John Argyropoulos (1415 – 1487). All can be considered humanists who joined their minds with the greater humanist movement.

The Renaissance

The Renaissance was a transformational period in European history from roughly the 14th to the 17th Centuries. It was a cultural movement that began in Italy and eventually spread throughout Europe and transformed nearly all facets of European culture and society. It saw a resurgence of classical texts, and the development of new scientific techniques and novel and innovative styles of art. Leonardo da Vinci (1450–1519) is perhaps the most famous figure of the Renaissance. His life and work reflected the popular humanist ideals that shaped the Renaissance era. In many ways, Leonardo reflects the fundamental components of the Renaissance, as his interests spanned the fields of art, architecture, music, science, mathematics, anatomy, geology and botany.

By the 16th Century, the Renaissance had spread throughout Europe, impacting the course of literature, science, philosophy, religion, politics, and art. However, the Renaissance initially started in Italy



Michelangelo - another Renaissance figure.





A close up of Leonardo's self portrait.

with figures such as Leonardo and Michelangelo, who studied and dabbled in an extraordinary number of intellectual and artistic branches. Many consider Leonardo to be the epitome of the “Renaissance man”, a Renaissance polymath, someone whose intellectual achievements and interests span a wide variety of fields in art, science and literature. Along with Leonardo other Renaissance figures such as Michelangelo (1475 – 1564), Galileo Galilei (1564 – 1642), and Mikołaj Kopernik or Copernicus (1473 – 1543) are considered to embody the qualities and characteristics of a classic Renaissance man. Many of these men, including Leonardo, are also considered humanists, humanism having emerged as a significant intellectual movement during the Renaissance.

Humanism developed as a reaction to the rigid and narrow teachings of medieval Scholasticism, which promoted the education of a small portion of the population in preparation for becoming doctors, lawyers, or theologians. The humanist movement emerged as an alternative path of education and civic engagement. It emphasised the benefits of creating a citizenry equipped with the ability to converse intelligently and participate in civic life toward the betterment of humankind. Humanists believed that the path to this could be found through study of the humanities: rhetoric, grammar, poetry, history and moral philosophy. Humanist education was also deeply grounded in the restoration of classical texts, to be used as guides to moral philosophy.



Galileo Galilei.

Leonardo

“Once you have tasted flight, you will forever walk the earth with your eyes turned skyward; for there you have been, and there you will always long to return.”

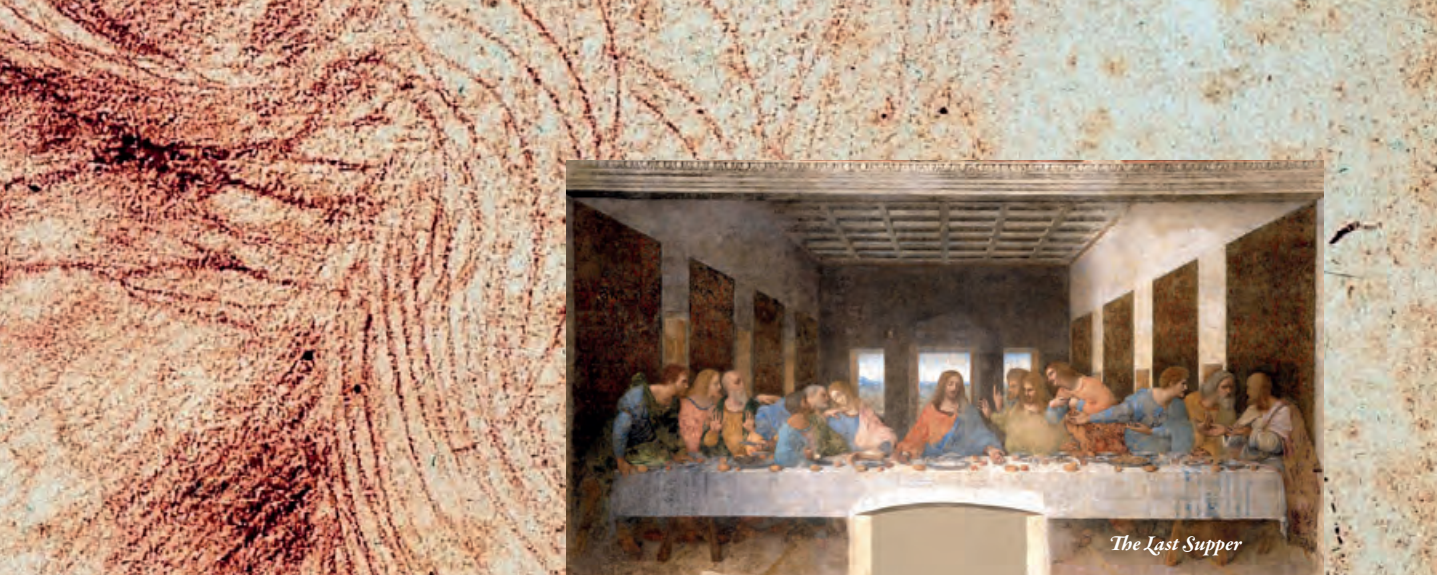
-- Leonardo da Vinci --

Ludovico Sforza also known as Ludovico il Moro (1452 – 1508), was Duke of Milan from 1494 until 1499. He was famous as a patron of Leonardo and other artists, and presided over the final and most productive stage of the Milanese Renaissance. He is probably best known as the man who commissioned Leonardo's painting *The Last Supper*. There are said to be various mystical aspects to this painting: you can see how Leonardo grouped the disciples in four groups of three suggesting the four seasons. Jesus, representing the Sun in the middle of the 12 zodiac signs.

The image is impossible to forget once you've seen it. Leonardo's “*Vitruvian Man*” (c. 1487) – the bold, outstretched human figure, arms and legs flung wide to the boundaries of a circle and a square; symbol of man in the universe, man as the universe. It is one of the most famous drawings in history. It epitomises the grandeur of art, the power of geometry, the ideals of the Renaissance, the beauty of the human body and the creative potential of the human mind. This drawing, more than any other, reflects his intersecting interests in art and science. It also demonstrates the impact of humanism on his work. “*Vitruvian Man*” depicts the image of a man superimposed in two positions.

In addition to the visual





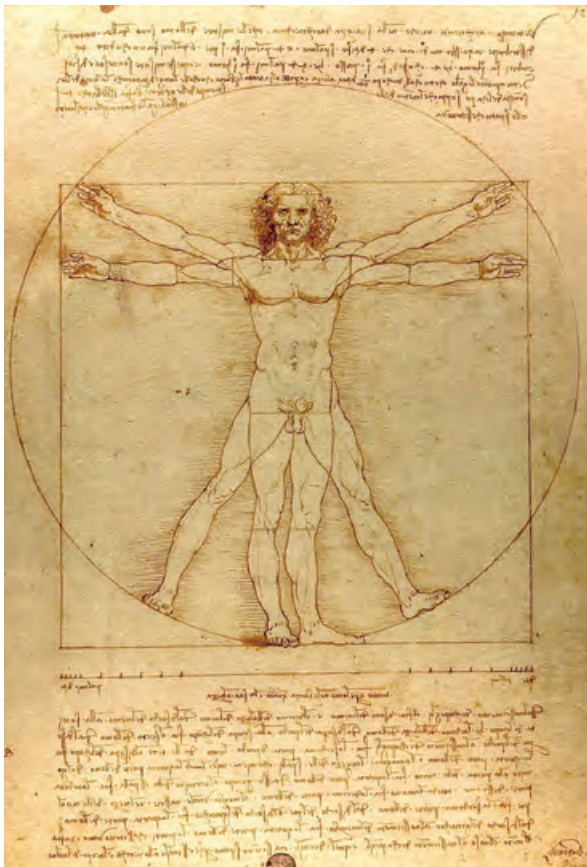
representation, Leonardo included detailed notes based on the writings of the ancient classical architect Vitruvius. Vitruvius viewed the human body as the primary source of proportion in the classical style of architecture. Leonardo paid homage to Vitruvius in his illustration of the relationship between ideal human proportions and geometry. The drawing combined Leonardo's study of art, science, anatomy and geometry with his veneration for the writings of antiquity. In addition to his great work as an artist, Leonardo, drawing

his inspiration from the natural world, attempted to create works of science and engineering.

His methods involved an emphasis on observation and detail, as opposed to theory, which was the traditional approach to science during this period. He produced a large number of studies and depictions of plants and animals. He sought to portray the intricacies of horses, the movement of water, and the complexities of the human body. He drafted rudimentary sketches and designs of a wide range of machines, from helicopters to tanks. Leonardo also dabbled in the examination of human anatomy, and at times would obtain corpses from local hospitals and partake in dissection toward the furthering of art and science. Because of this, the church declared Leonardo to be anti-Christian and denounced his work.

Walter Pater, in his book *Studies in the History of the Renaissance* wrote:

Nature was the true mistress of higher intelligences, so he plunged into the study of nature. He brooded over the hidden virtues of plants and crystals, the lines traced by the stars as they moved across the sky. He also studied the correspondences which exist between the different orders of living things, through which, to eyes opened, they interpret each other; and for years he seemed to those about him as one listening to a voice silent for other men.



Vitruvian Man from one of Leonardo's notebooks. Note the writing.

Leonardo was said to have been an initiate of the mystery traditions and his adherence to the methods of humanism and his fervent inquiry into a vast array of studies, from science, to literature and art, represent the major transformations of the Renaissance period. He has been a household word for the 500 years since his lifetime. His unique qualities of thought and spirituality, have fascinated people throughout the centuries. As a participant in the primordial tradition later to be manifested in the Rosicrucian Order, Leonardo's approaches reflect those of Rosicrucian students in every age.





Juan de la Cruz

Poet of God

by Simon Cassar

SOMETIMES inspiration comes at our darkest hour. During our most challenging times, surrounded by the harsh realities of life, great beauty may suddenly be revealed to us. This flash of creative beauty, that flows throughout our being, comes from a place deep within. Such was the case with the 16th Century Spanish mystic poet San Juan de la Cruz (St. John of the Cross).

Confined in a stifling cabinet-sized cell, and ill from malnutrition and torture, San Juan composed some of his most beautiful verses, clearly expressing a positive message of love, beauty, and personal union with God. San Juan is now considered to be one of the foremost poets in the Spanish language.

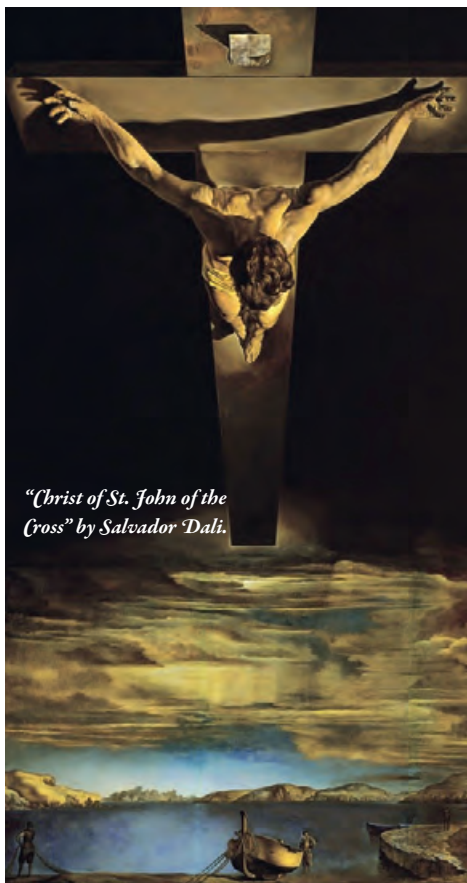
San Juan was born Juan de Yepes y Alvarez in 1542. His father died when he was three and he lived in poverty with his mother in Medina. He attended a school for poor children and while there he was chosen to serve as an acolyte at a nearby monastery. In 1563, he entered the Carmelite order and took the name John of St. Matthias. The following year he took his religious vows and travelled to Salamanca where he attended a prestigious university, studying theology and philosophy. However, life was soon to change for San Juan after a meeting in Medina with Teresa de Jesus, a Carmelite nun who was

seeking to reform the Carmelite Order and restore it back to the state of purity. This reform involved austerity, fasting, abstinence from eating meat and long periods of prayer, contemplation and the seeking of mystical union. San Juan joined with Teresa de Jesus and in 1568 set up a small monastery for men and changed his name to Juan of the Cross.

San Juan worked hard for the reformed Carmelite order, which was called the Discalced (barefoot) Carmelites, setting up communities, and he eventually became the spiritual director and confessor for Teresa and the nuns in Avila. During this time, he had a vision of the crucified Christ which led him to him creating his drawing Christ 'from above', which many years later in 1951 inspired Salvador Dali's work Christ of Saint John of the Cross.

However, the work of San Juan and Teresa created tensions within the Carmelite order as many were opposed to the reforms. On the 2nd December 1577, a group of Carmelites opposed to the reform took San Juan prisoner. He was accused of disobeying ordinances of the Order and tried by a court of friars, who sentenced him to imprisonment. He was jailed in a monastery in a tiny cell 3 x 2 metres in size, was lashed regularly, and kept in isolation in appalling conditions.





"Christ of St. John of the Cross" by Salvador Dalí.

He remained there for nine months and during this time managed to write some of his most beautiful poetry on scraps of paper given to him by one of his guards. He eventually escaped and was nursed back to health by Teresa's nuns in Toledo.

There was much contrast in San Juan's life. A deeply introspective mystic, San Juan was also a practical reformer very much acquainted with the pain and suffering, and also the great beauty, found in this world. He was well educated, but much of his knowledge was obtained through meditation rather than the university. He lived as a celibate monk, but his vision of joy and ecstasy went far beyond the narrow views of the Church. These contrasts can be seen reflected in his poetry.

San Juan's poetry tells of the Soul's journey through the darkest night and into the light of higher understanding, and eventually to mystical union with Absolute Being. To express this journey of the Soul toward mystical union, San Juan used the allegory of physical love - the coming together of lovers. He spoke from the perspective of the female lover describing the ecstasy of union. As with any journey, the poems are filled with the energising excitement of the journey ahead and a longing for journey's end - the goal. This is how one of San Juan's most important poems Dark Night of the Soul (Noche Obscura del Alma) begins:



"Christ from above" - sketch by St. John of the Cross.

*On a dark night, kindled in love with yearnings – oh,
happy chance! I went forth without being observed,
my house being now at rest.*

*In darkness and secure, by the secret ladder, disguised – oh,
happy chance! In darkness and in concealment, my
house being now at rest.*

*In the happy night, in secret, when none saw me, nor I
beheld aught, without light or guide, save that
which burned in my heart.*

The poem goes on to describe in glowing terms the coming together of lovers in darkest night. Through his symbolic poetry San Juan presented a joyful and beautiful description of the Soul's journey into mystical union - the mystical marriage.

Have you ever awakened to the kind of morning when everything feels right? The sun is shining, birds are singing, flowers are opening to the sun, and colours across the landscape are bright. All nature around you seems to be celebrating the arrival of a new day. You breathe deeply and feel the energy pulsing through you, and through all nature. And you realise that it all makes sense. You feel whole and complete, and in union with all about you. And then you realise that love is the law, the geometry, at the base of all creation.

It was this feeling of the ineffable joy of union with all creation, with God, the Cosmic, that Juan de la Cruz was expressing through his mystical poetry. It was to the mystical mind that this great Spanish poet dedicated his verse - lines so alive with feeling, joy, and love of life,





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that critics have called these poems the most intense and luminous poetry in the Spanish language.

Strange, perhaps, that such lyrical poetry was composed by a priest in an age when orthodox religion was taken so seriously, and was in fact, a matter of life and death. Strange, too, that although much of this poetry has such an earthy sensuality to it, it expresses an individual's highest feelings regarding beauty, love and union with Absolute Being. But this sensual love, enraptured by pure beauty, is the vehicle used by the poet to convey the soul's rapture with God the Cosmic. And there is suffering, too, for the poet himself knew suffering and also the terrors of the obscure night before day's bright dawning.

Turning from a rigorous, cold, intellectual approach to theology, San Juan's poetry exhibits fire, energy, passion and profound yearning. His Spiritual Canticle, one of his most powerful poems which was written while in captivity, was based on the Old Testament Song of Songs, which in his day had just been directly translated from the original Hebrew (much to the chagrin of the Church) by the Spanish mystic and humanist Fray Luis de Leon, for which he was later imprisoned. The first two stanzas of this beautiful poem are below:

Where have You hidden Yourself, and abandoned me in my groaning, O my Beloved? You have fled like the hart, having wounded me. I ran after You, crying; but You were gone.

O shepherds, you who go through the sheepcots up the hill, if you shall see Him whom I love the most, tell Him I languish, suffer, and die.

The Spanish writer, poet, and dramatist, Garcia Lorca (1898 – 1936), praised Juan de la Cruz for his use and

understanding of *duende* - the fiery, mysterious, sustaining creative power behind all great works of art. To the Andalusian mind, *duende* is "profound, human, tender, the cry of communion with God through the medium of the five senses..." This is perhaps seen most clearly in his poem Living Flame of Love which is sometimes considered to be his best and most mystical poems:

*Oh, living flame of love that tenderly wounds my soul
In its deepest centre! Since you are not oppressive,
perfect me now! If it be thy will, break the web of
this sweet encounter.*

*Oh, sweet burn; Oh, delectable wound; Oh, soft
hand; Oh, delicate touch; That savours of
eternal life and pays every debt; In slaying, thou
hast changed death into life.*

*Oh, lamps of fire, in whose splendours the deep
caverns of sense which were dark and blind with
strange brightness, give heat and light together
to their Beloved.*

*How gently and lovingly thou awakenest in my bosom,
where thou dwellest secretly and alone! And in
thy sweet breathing, full of blessing and glory, how
delicately thou inspirest my love!*

But, perhaps most important of all, Juan de la Cruz was a mystic - someone who saw beyond the structure, hierarchy and dogma of the Church into the core of what is Sacred. To the mystic the true spiritual union is a personal one between humanity and the Cosmic, Absolute Being, God. It is the intimate awareness of God (the Cosmic) through the domain of the subconscious. The mystic's ideal is the ultimate attainment of conscious union with the Absolute.





STRESS & Physical Illness

by Louise Lane

ROSICRUCIANS are often reminded of the benefits of being at peace with all beings, and as a result often use the traditional greeting *Peace Profound* as a formal greeting. But if we were to be perfectly honest, we would admit that a state of true inner peace is reached by very few people.

The inner experience of most people is marked by a constant level of stress. People feel stressed when they are

under physical, mental or emotional pressure and while it is normal to experience a certain degree of stress, high levels of stress over prolonged periods can lead to both psychological and physical illnesses. In the UK alone, it is estimated that between 75% and 90% of GP visits are for stress related conditions and in 2015/16 around 11.7 million working days were lost due to work-related stress, depression or anxiety.





Stress itself is primarily a physical response to a threatening situation. The body responds by releasing hormones such as adrenaline, cortisol and norepinephrine, and from this we experience a rush of energy that enables us to respond to a threatening situation. There are three responses our body can go into when under stress: flight, fight or freeze. While they are appropriate responses to life-threatening situations where we need to react quickly, stress responses to ongoing issues can start to cause physical issues that can damage our health.

Some stress can be caused by external situations. They can be big life events such as moving house or an upcoming exam, or they can be continuous life pressures such as having a demanding job with many deadlines and having to deal with unpleasant people more or less constantly. Other stress is caused by our internal world, such as stress-inducing thoughts. These thoughts stem from our emotions, for example being depressed, worrying about a situation or striving to be 'perfect.' Whatever the source of our stress, our body responds in the same way with the stress response.

In our society, we are constantly bombarded with information and messages that we should be progressing and 'doing' something. There is always that upgrade to purchase, the career ladder to climb, that adventure holiday to save up for. Many people today find themselves heavily overloaded at work, while having to try to keep a balance between family life, commuting to and from work, and very often being unable to delegate the load to another. There is also restlessness and the endless pursuit of "fun activities" rather than spending time in reflection, and coming to terms with our inner selves. Many busy executives secretly look forward to going back to work, facing a heavy workload, and to all intents and purposes, comfortable in the accepted routine. Some are almost incapable of contemplating what a little quiet time means.

This constant stress can lead us to experiencing difficult emotions and we can end up suppressing or repressing these uncomfortable feeling states. When

we suppress our emotions, we consciously make an effort to stop them. The feelings still exist but in a muted or restrained manner. When we repress our emotions, we lose conscious awareness of them – the feelings are in the subconscious mind and out of our everyday awareness. These feelings can resurface however, in many ways such as irritability, mood swings, tension in the muscles of the neck and back. Then there are headaches, cramps, colitis, indigestion, insomnia, and allergies etc. These difficult feelings have now been buried deep down, and the mind then, has to find a variety of ways to ensure that these feelings stay out of awareness.

Denial and projection are perhaps the best known methods as they work together and reinforce each other. Now, suddenly we enter the world of "THEM" and the enemy. Blame is placed on everyone and everything. The mechanism of projection underlies all attacks, violence, aggression and social destruction. Instead, it would be far better to take responsibility for our own feelings to neutralise, and channel them into constructive drives of love, work, and creativity. However, for some people, their repressed emotions are so far out of reach that this becomes impossible.

Medical Aspects of Stress

Stress is our response to a perceived threat to our well-being or safety. It may originate externally or internally, and may be caused by physical, mental or emotional triggers. The body's physical response to stress can go through a three-stage process called: "General Adaptation Syndrome (GAS)." In response to stressful stimuli, the body invariably goes through these three stages, sometimes in rapid succession, though often not.

1. ALARM: The first stage is a general alarm reaction to new and unacceptable conditions. The reaction occurs via the pathway of the cerebral cortex to



the hypothalamus (the so-called “lower brain.”) Then, without any voluntary control, adrenaline is pumped into the blood stream from the adrenal glands. In addition, there is the release of cortisol and the stimulation of the body’s sympathetic nervous system. Within a second or less, adrenalin levels have risen sharply in all the body’s organs, and prepares them for the “fight or flight” syndrome. Many people live off the adrenalin high of constant challenges and indeed can become addicted to it. The threat to survival in the face of intense competition keeps the adrenalin flowing. Over weekends and holidays, they can find life boring in the extreme and are often prone to sink into depression. Being addicted to the excitement of constant and often abnormal stimulation, they come to expect life to always be like that, and feel low when the excitement has passed and a slow, relaxing weekend lies ahead.

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- 2. RESISTANCE:** In this, the second stage, there is resistance to the stressor that has caused alarm, and the body attempts to heal, or at least adjust, itself from the stress response from the alarm. Resistance is the body’s attempt to restore a homeostatic balance. It reduces the amount of cortisol and the heart rate and blood pressure begin to normalise. During this stage, you remain on high alert for a while but if the stressful situation resolves, your body will continue to repair itself until it reaches the pre-stress state. If the stressful situation continues however, your body will adapt to it, and continue to secrete stress hormones. You may feel that you are coping with the stress, but a toll is being taken on the body and if this stage continues for too long you will enter the exhaustion stage.
- 3. EXHAUSTION:** Finally, if the stress inducing stimuli continue, exhaustion takes hold of the mind and body as a defensive mechanism against any further major physical, mental or emotional damage. If the stress continues unabated beyond the body’s ability to cope, failure occurs and adrenal exhaustion sets in. The body’s defences have then become too weak to counter any of the effects of stress. Signs of exhaustion can be depression, anxiety, a sense of hopelessness about one’s situation, fatigue and burnout.

The fight or flight response in the alarm stage is your body’s natural response to a dangerous situation. The higher hormone levels at the stage are there for your protection to enable you to get out of a stressful situation. You will have more available energy, have faster, reflexive thinking, rapid heart rate and breathing. Additionally, your digestive and immune systems will be inhibited. When stress is short-lived this stage isn’t harmful for most people.

With prolonged stress, however, it is a different story. Remaining in the resistance stage for too long runs the risk of entering the exhaustion stage. Once you are in this stage, the prolonged stress raises the risk of heart disease, strokes, high blood pressure and depression. Some neurobiologists consider that prolonged stress can also cause nerve damage in the pre-frontal cortex of the brain.

There have been various studies to ascertain if prolonged stress can be a cause of cancer. Currently, there is contradictory evidence with some studies showing that stress can increase the risk of developing cancer, and some do not. However, prolonged stress can cause people to develop behaviours to combat stress that can increase their risk of developing cancer. These include smoking, drinking alcohol, and overeating. Additionally, experimental studies have shown that stressful situation can increase a tumour’s ability to grow and spread. Although there is still no strong evidence that stress affects cancer outcomes, excessive stress can bring about feelings of helplessness and hopelessness and this itself is associated with higher mortality rates.

Apart from various medical interventions to restore the body to health, the practice of meditation as a non-medical intervention is of great benefit to our physical and psychological health. Research done on college students found that meditation led to a decrease in inflammatory stress reaction, which was also linked to the alleviation of depression. Further tests showed that there was greater effectiveness using





inner techniques such as meditation, in contrast to purely medical methods. The healing effect on the heart rate and blood pressure is greater and more sustainable if inner mechanisms are consciously applied.

Regular meditation is the ultimate tool to bring harmony into our life, and using meditation as a tool to bring relaxation and well-being to all levels of one's physical existence may be regarded as having a secret asset – secret, because the experience is unique to each one of us.

Attachments, and the Technique of Surrender and “Letting Go.”

This is a simple technique for dealing with stress. It does not involve finding solutions to one's problems, but about undoing the basis for their existence. We have a stark, binary choice: are we prepared to live with stress and the advantages and disadvantages that come with higher levels of stress, or would we prefer to live with its opposite, tranquillity, and accept a slower pace of change and achievement that comes with a more 'relaxed' experience of life? I argue that the latter is the better approach, and using this way of thinking, together with deep and meaningful meditation, is of greater benefit to us than all the additional achievements we may experience by living more dynamic and hence more stressful lives. Seeking tranquillity through the mechanism of surrender, or letting go, is simple and effective, and the veracity of this approach soon becomes self-evident for those who model their lives on it.

- It works in daily life*
- There is no dogma or belief system.*
- You verify everything yourself.*
- You cannot be misled.*
- There is no dependence on any particular teachings.*

**How do we define Surrender?
It means being totally free of any negative feelings in a given area, so that creativity and spontaneity can manifest without opposition or interference of inner conflicts.**

It follows the dicta of “Know Thyself”; “The truth shall set you free.” It works for everyone, whether one is a cynic, atheist, pragmatist, or a devout religionist. It works for all ages, and all cultures. It works for the spiritual and non-spiritual person alike. In following this path of surrender, one becomes healthier, more successful with less effort, happier, and more capable of real love. The purpose of this approach is to put one in touch with one's inner feelings and experiences. The process of surrender will begin automatically, for it is the nature of the mind to seek relief from pain and suffering, and to experience greater happiness.

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The Mechanism of Surrender or Letting Go

Letting go involves being aware of a feeling, letting it come up, staying with it, and letting it run its course, without wanting to change or do anything about it.

It means to simply let the feeling be there and to focus on releasing the energy behind it. The first step is to allow the feeling and accept it, without any form of resistance. There must be no fear, condemnation or moralising. It means to drop judgement and accept that it is just a feeling. When one gives up resisting or trying to modify the feeling, then it will move on to the next feeling which will be accompanied by a sense of lightness. A feeling that is not resisted will disappear as the energy behind it dissipates.

Letting go involves being aware of a feeling, letting it come up, staying with it, and letting it run its course, without wanting to change or do anything about it.

We can use pain as an example. If one becomes aware of, say, a sore back. Most times we would seize up and become stiff with resistance. This actually makes the pain worse, but if we relax, do some deep breathing or perhaps lie down, then suddenly the pain moves on and is alleviated.

When letting go, ignore all thoughts. Focus on the feeling itself, not the thoughts. Thoughts are endless and self-reinforcing, especially when thoughts of fear and guilt surface. As we become more familiar with this process of surrender and letting go, it will be noticed that all negative thoughts are associated with our basic fear

related to survival, and that all these feelings are merely survival programs that the mind believes are necessary. This technique progressively undoes these mind programs, and through this process, the underlying motive behind the feelings becomes more and more apparent.

We have possibly spent years or a lifetime burying emotions, pain and fear, so often there is much that needs to be released and acknowledged. When the surrender occurs, there is an immediate higher, happier feeling, almost as if you were on a 'high.' Letting go is the key to any and all emotions.

On a more practical basis, we are constantly bombarded via the media and television with all things negative, shambolic politics, violent abuse of women and children, endless crime, corruption, and violent films. It would be far more beneficial to take time out in the countryside, listen to some soothing music, join a choir, and spend quality time with the family or friends, but above all..., switch off the TV and have a break from social media!

Very often we need to look at the way we function on a daily basis. Do we operate within a system of order? Are we scatter-brained and untidy, unable to find things we have displaced? Creating a system of order, both at the office and at home, saves endless time and panic situations.

Finally, spend a few minutes in silent contemplation just to look at these Four words: "Order, Resistance, Surrender and Letting go." What exactly do they mean to you, and how will you be able to utilise them in everyday life? They are extremely powerful words, and can and should, play a major part in the everyday decisions of your life!

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The Summer of God's Piano

by Barbara Whitson

So we may send our little timid thought across the void, out to God's reaching hands, send out our love and faith to thread the deep, thought after thought, until the little cord has greatened to a chain no chance can break, and we are anchored to the Infinite!

— Edwin Markham —



YEARS BEFORE I read Markham's poem or heard the words visualisation and cosmic attunement, an extraordinary event in my life crystallised their mystical meanings for me. When, as an adult, my vistas and my vocabulary expanded, the realisation of these terms was already a part of my consciousness. At the beginning of the summer when I was "twelve-going-on-thirteen" I did not know that this brief transitional period between childhood and adolescence would culminate in a unique benediction from the Cosmic. In the years which followed, the most distinct image in my memory of that special season would be a sturdy, black upright piano.

During my childhood the word imaging might have puzzled me, but not the word imagination. I had a vivid, boundless and inexhaustible imagination. If I could not quite match the White Queen's ability to "believe six impossible things before breakfast", I could easily *imagine* them before breakfast. Within the course of 24 hours I could become a dancing gypsy, a Tahitian princess, a missionary to China, a florist, a singing actress, a choir director and a pianist. Although we did not own a piano I would sit down at any available table, curve my fingers in imitation of Miss Hartley, the music teacher for our town's primary school, then move my fingers up and down this invisible keyboard, producing melodies heard only by me.

I frankly can't remember when I first heard piano music, but once I had, I was lured to its vibrations as irresistibly as a moth drawn to a light. It was always so. At school I loved to watch Miss Hartley's agile fingers performing fantastic feats on the piano in her seemingly effortless fashion. Volition suspended, I became immersed in the vibrant music.

I floated on a wave of rhapsodic sound filled with the most sublime longing and feelings of joy.

Several years before, when I was eight, we moved into a house next door to a family who owned a piano. Joanne, only three years ahead of me in school, was already an accomplished musician. The year ahead was one of painful, pent-up yearning alternating with the transcendent joy of listening to such sublime music floating out from the open window of Joanne's music room. She usually practised after supper; at the first strains of her melodic chords I would run to the edge of our garden, about ten feet from Joanne's window, and sit down on the lush grass where its pungent scent mingled with the fragrance of the nearby lilac bushes.



Soon I would be transported to a realm of pure harmony. I had no idea where I was or who I was; I was conscious only of pulsating cadences above me, below me, around me. I floated on a wave of rhapsodic sound filled with the most sublime longing and feelings of joy. When the last notes of this celestial concert ended and the reverberations in my head subsided, I would open my eyes to find myself lying on the cool grass, the intoxicating scent of lilac swirling around me while overhead the phosphorescence of darting lightning bugs thrashed in the twilight. The longing, for a piano of my own throbbed in my heart, but I told no one.

As the third of five children (later six), I understood the economic situation of our family. My father, a machinist in a hosiery mill, worked long, hard hours to provide us with the necessities of life, and we had few of its luxuries. Housing, food and clothing were necessities. Book fees and school supplies were necessities. But a piano certainly was not. I could not, and did not, ask my parents for a piano, but the longing was intense.

One day Joanne's mother invited me over to "play" their piano. Perhaps she had seen the skinny child sprawled on the ground during Joanne's practice periods, or perhaps she had heard me singing. At an early age I had discovered my talent for making music with my voice, and singing was as natural to me as breathing. I did not question her motives but eagerly accepted and hurried over for the first of many visits.

I would place my fingers on the keyboard as I had seen Miss Hartley and Joanne do, then press down one note, then another, and another, experimenting with various combinations to find harmonious chords. It was not as easy as it looked and I knew this would take time



to master. I would study the open book on the music rack where a congregation of black and white notes paraded across the page in an intricate procession, some of the notes carrying banners as they marched in peaks and valleys through the horizontal lines. If only I could decipher this musical code!

One day that winter, after a frustrating and futile attempt to produce harmonious sound on Joanne's piano, I removed my fingers from the keyboard and released the foot pedal, dismayed at the cacophony I was making. It was decidedly not beautiful. How could Joanne's mother endure such clamour? I could not bear to hear it. Turning around on the seat I stared into the fireplace as a blazing log shifted in the grate, sprinkling ashes down to the hearth. I might as well throw my dreams into the flames, I thought. Disheartened, I closed the piano lid and trudged down the hallway to the kitchen to thank Joanne's mother. She smiled and repeated her offer to come again. I said nothing. I knew I would not return to flail away at the keys only to create a dissonance which added to the burden of my small heart.

Whether I could have resisted the enchanting magnetism of Joanne's piano I will never know, but after the school term ended, we moved to another part of town and our new neighbours did not have a piano.

Joys of Exploring

In our new neighbourhood there were compensations for the absence of Joanne's music. The dense woods behind the house served as our playground, museum and jungle; we climbed trees, collected pine cones and autumn leaves, feasted on muscadines and scuppernongs, gathered persimmons and chinquapins, picked violets and pussy willows, and soared through the air on our thick vine swing. On the way to school we took a short-cut through neighbours' backyards and fields of tall grass and goldenrod, jumping the brook and cautiously avoiding the



nanny goat grazing nearby, then following the footpath through thickets of honeysuckle and morning-glory.

After school I spent many hours in the swing under the maple tree in the front garden. During the long warm summer evenings all the neighbourhood children frequently assembled for games: hide-and-seek, snatch club, kick-the-can, and roller bat. I discovered a secret hiding place on the slope of the garage roof which slanted away, from the house; I would take an old quilt and a book, scale the trunk of the dwarf peach tree beside the garage, and then settle down for long quiet afternoons.

The unquenchable hope for a piano burned steadily in my heart. I imagined having a piano and pretended to play it often.

However, I discovered that I had not really discarded my special desire in the fireplace that dismal winter day. The unquenchable hope for a piano burned steadily in my heart. I imagined having a piano and pretended to play it often. And I prayed for a piano and even made a wish on the first evening star, finding it an ideal moment to let my private longing float out in free expression. Do you remember making a wish on the first evening star? Then you know, of course, that you could not tell anyone, or your wish would not come true. It was a perfect situation for me, and my fervent desire remained a secret between the bright evening star and me.

I don't remember when I stopped believing in the magic of the first star, just as I don't remember when I first learned that Santa Claus was not an actual person, and that it was my parents, not the Easter Bunny, who left those cheery baskets on the front porch on Easter morning. As the truth about Santa Claus and the Easter Bunny did not prevent me from celebrating Christmas and Easter, so the knowledge that the first star wish was only a child's fantasy did not keep me from continuing the twilight ritual. I would gaze at the glistening star and chant:

Star Light, star bright,
First star I've seen tonight,
I wish I may, I wish I might,
Have the wish I wish tonight.

As I grew older that radiant star became a symbol to me of the vastness, beauty and inexplicable wonder of the Infinite. Who but a beneficent Creator could have formed such a magnificent universe in which the fires of distant suns beamed their brilliant splendour to shine in our sky



at night? Talk about limitless imagination! Was anything beyond the power of God? Sending me a piano was 'small potatoes' compared to the incredible movements of galaxies.

What had once been a child's game thus evolved into a moment of solitude, reflection and veneration. Silently I would fling my prayer out to the blinking twilight star, and beyond, and beyond. Whether it was the pale golden star of summer glimmering in a blue-grey sky or the lustrous silver star of winter suspended over tall snow-dusted treetops, I cherished this time of tranquillity. I felt my closeness to the star, the sky, the woods, the hills, and the miles and miles of space above and around me in this beautiful world.

Then the belief entrenched itself firmly in my mind that my wish would be granted one day. I knew! I cannot explain how I knew, but I knew beyond belief that I would find a way of getting a piano.

My Preparation

In the meantime we were learning to read music at school. Miss Hartley began our basic instruction, and in the intervals between her visits, our homeroom teachers continued the lessons, patiently leading us through the sight-reading of new music. We learned to identify the time signature and to clap out the correct rhythm. We would interpret the key signature, the teacher would blow the proper tone for *do* on her pitchpipe, and we would sing, measure by measure: so-fa-so-do-re-mi. And finally we would add the words. It was a slow and painstaking process, but no mystery at all. I was jubilant; my teachers had given me the key which unlocked the enigma of musical language. Now all I needed was a piano!

After I had completed my seventh year at school, my mother told us we needed to move again, news which caused no stir in our household. We had lived in two other houses in this town and before that there had been two other towns. I felt a slight regret about leaving our congenial neighbourhood, but I knew that already I was moving away from childhood activities and recreation. I sensed that I was entering a new cycle of life and in the idiom of the times, I was "growing up."

A short time later my mother informed us that she had rented another house, and my brothers and sisters bombarded her with questions: Was it nearby? How big was the yard? Did it have any trees? Who were her our neighbours and did they have any children? My mother explained that the house, six blocks away on another street, belonged to the Yates family. Mr. Yates had been transferred to another job location and the family had to move immediately.



My mother glanced at me and continued, "As I was leaving, Mrs. Yates said to me, 'I want to ask a favour of you. I hate to impose on you like this, but I don't know what else to do. You see, it's about the piano. It's so big and heavy, and would cost us so much to have it moved, and we can't afford it. I was wondering if you, that is, could you, do you think it would be in your way if I just left it?'" I never heard the rest of my mother's sentence.

During all the years yearning for a piano I had thought of the ways in which I would express my elation when my wish finally came true. I had seen myself jumping up and down, laughing, singing, cheering and even turning a somersault or attempting a handstand. Now that the great moment had finally arrived, I did none of these things. Instead, I sat motionless, feeling a serenity similar to all those twilight times when I had silently expressed my secret desire. A small voice within whispered, "I knew it. I knew it. I always knew it would happen."

When we moved into the white-frame house with the big pear tree in the front yard and the sturdy, black upright piano in the living room, my mother arranged for me to take private lessons. And when the Yates family returned to reclaim their house and piano, we moved again, though by then our lives had been irrevocably changed. The piano had become a part of our family, and now that we had to relinquish it, buying another one so "the girls" could take lessons, was no longer a luxury, it was a necessity!

On that warm summer day however, I was not thinking of the future. My inner eye was focused on a dazzling evening star blazing in a darkening sky high above the pine trees. Words of gratitude welled up, surging to my throat. My thoughts radiated to that shimmering star, and beyond, and beyond.





The Will

by Amelia

A MAN DIED far from his home, and in his will he said: *“Let the community where my land is situated take what they wish for themselves, and let them give that which they wish to Arif the Humble.”* Arif was a young man from a poor family, and had as a result, little authority in the community. And so, the elders took possession of whatever they wished from the land that had been left, and allocated to Arif a few barren acres no one wanted.

Many years later Arif, having grown to strength and wisdom, went to the community to claim what he believed had been his patrimony from the start. *“We allocated to you the portion of land that was due to you in accordance with the will,”* the elders said haughtily, *“...how can we disrespect the wishes of the deceased?”* As far as they were concerned, that was the end of the matter. They felt they had acted fairly and taken nothing that was not due to them in accordance with the will; for had they not been told to take what they wished for themselves? But there, hidden in the carefully composed words of the will lay the deeper meaning they had all missed.

During Arif’s discussions with the elders before the community, an unknown man of grave countenance and compelling presence stood up and said: *“Dear brothers and sisters, the meaning of the will is clear to those who understand the purposes of the heart. What the will says to you in an eloquent way known only to those blessed with understanding, is that you should give Arif all the*

portions of the will that you wished for yourselves. You chose the best portions and divided them up amongst yourselves, leaving Arif with only the portion that none of you cared to till. Arif is now a man of age, he is strong and wise and now able to use the land that you took from him. Give therefore to him what was, through your own wishes, his from the start.” It was a moment of illumination for the elders for they, for the first time, understood the true meaning of the words, *“...let them give that which they wish to Arif.”*

“Know,” continued the unknown man, *“that the testator died unable to protect his property, which would, in case of his making Arif his legatee in an obvious sense, have been usurped by this Community, and at the very least, would have caused dissension. So, he entrusted the land to you, knowing that if you believed it was your own land, you would take good care of it. Hence, he made a wise provision for the preservation and transmission of this treasure to his chosen successor. The time has now come for it to be returned to its rightful heir.”*

And so it came to pass that all portions of land were given to Arif, for the elders of the community at last understood the truth. And in the commotion and jubilation of the crowd, no one noticed or even remembered thereafter the radiant countenance of the unknown wise man, *Mustafa the Wise of Cordoba*, as he silently slipping away through a doorway, never again to be seen.



Traits of Spiritually Motivated People

by Stuart Scott



“For mystics, what determines the worth of a human being is the willingness to serve others with one’s abilities, regardless of whether those abilities are intellectual or manual in nature. We all have talents and abilities that can contribute to the common good.”

*From “Rosicrucian Reflections” by Christian Bernard
available at www.amorc.org.uk.*



1. The Spiritually motivated value other people's time.

The interval between the beginning and end of time will for most people be no more than 80 to 90 years. The spiritually motivated know therefore that the time they have to live and learn on this lovely planet is limited, severely so! They therefore value their time and place the same value on the time that others experience. They know that all people have responsibilities, deadlines and commitments, and all of them are constrained by their allotted times. So, they go out of their way not to waste the times of others, they appreciate whatever time people spend with them, and they thank them for their time as well.

2. The Spiritually motivated give credit where it is due.

The Spiritually motivated don't take credit for things they didn't do, and always give credit to those who deserve it. This is not always easy in a competitive world, where the tendency can be to enhance or exaggerate one's contributions in order to improve one's reputation. However, spiritual motivated people are humble about their achievements, and always ready to praise others for the work they have done.

3. The Spiritually motivated are unique.

Those who tread a spiritual path become more aware of their inner world, and over time their self-awareness grows. With an enhanced self-awareness they become less entangled with the world and the group-thinking of the masses. They become closer to their authentic selves, and become unique in their thinking and way of being in the world.

4. The Spiritually motivated are always honest.

Walking a spiritual path means walking an ethical path. Bringing ethical thinking into everyday life is one of the characteristics of a spiritually motivated person. Honesty is a big part of that, and the person will endeavour to be honest at all times and in all situations. The more we meditate on honesty, the more we realise how difficult it is to be honest all the time. There is always the tendency to modify the truth, or to try to get out of a situation with a little bit of dishonesty. But facing the world with resolute honesty is a worthwhile and fruitful spiritual practice.

5. The Spiritually motivated never take advantage of others.

Along with honesty, not taking advantage of others is another key trait of the spiritually motivated; for such people love to build up others, help those in need and get them to where they need to be.

6. The Spiritually motivated do not argue over disagreements.

Disagreements and conflict are part of being human, and the way we deal with disagreements can say a lot about who we are inside. The spiritually motivated face disagreements and conflict with calm, respect and equanimity. They will not be drawn into arguments but rather will put their points across clearly and politely. This does not mean that they are push-overs who yield in any conflict. Instead, they are flexible in their approach to conflict resolution and seek solutions that work for the best for all involved.

7. The Spiritually motivated try to see the best in others.

Seeing the best in people means seeing them behind their outward appearances. While this can sometimes be hard to do, especially when we are presented with someone who displays unpleasant characteristics, when we look beneath the surface and make an empathic connection, we see a flawed and suffering person not too dissimilar to ourselves. This does not mean excusing the behaviour of others if it is destructive, but rather that we suspend judgement and realise that the outward manifestation stems from an inner suffering that needs compassion, not condemnation.

8. The Spiritually motivated know when something is bothering someone.

Following a spiritual path and having a spiritual practice can develop and enhance your intuitive faculties. The spiritually motivated will intuitively know if someone is feeling down and be able to sense another person's moods. Taking an empathic and compassionate stance, they will do what they can to support someone who is struggling.

9. The Spiritually motivated believe in other people.

As well as seeing the best in other people, spiritually motivated people will believe you at your word and always give you the benefit of the doubt. This does not mean they





are naïve or gullible, but rather that in striving for their own truth, they seek truth in you too. Of course, if your truth is disproven they won't hesitate to respectfully call you on it!

10. The Spiritually motivated always apologise first.

Taking responsibility for their actions and admitting their mistakes is another characteristic that defines spiritually motivated people. They will be the first to apologise and will do what they can to make amends. This is both part of the ethical component of following a spiritual path, and an important spiritual practice that aids the diminishing of the ego and the enhancement of self-awareness.

11. The Spiritually motivated are humble.

Humility does not mean to lack self-worth or to be unaware of one's importance to others. Rather, it means to acknowledge who you are and your capabilities. Combined with this is a strong sense of self that does not need the ego to be bolstered up by proclaiming strengths and merits. A humble person does not diminish who they are, but never pretends to be more than they are, which in the final analysis is a small temporary being in the immense magnitude of the universe.

12. The Spiritually motivated do good when they can.

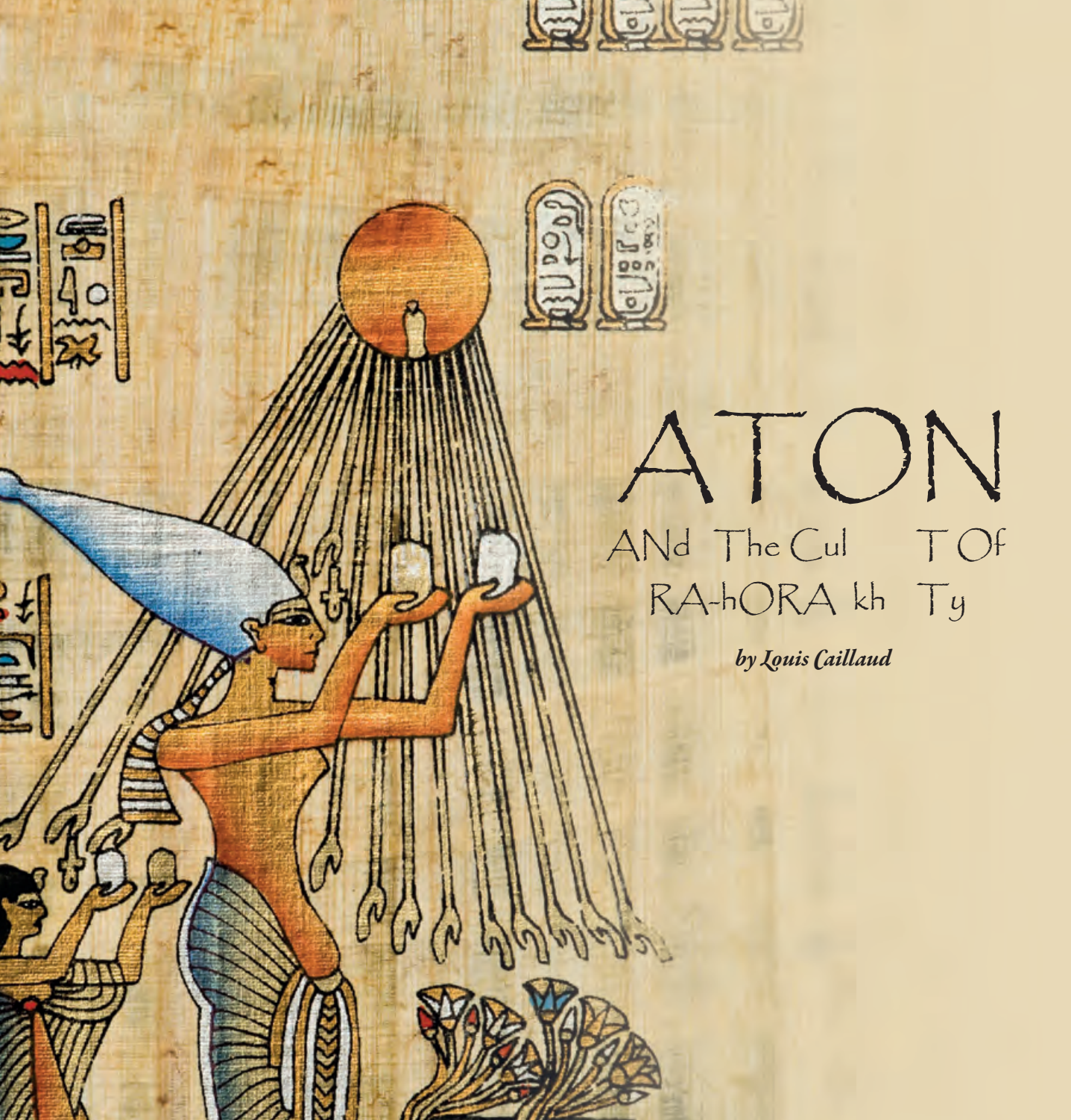
The spiritually motivated strive to do good in all situations. They examine their actions and place them on a measure of skilful and unskilful actions. The skilful ones lead to doing good in the world. The unskilful ones do less good or even harm. Unskilful actions need to be viewed with compassion and in context, so you can learn from them and next time ensure that you act in a more skilful manner.

13. The Spiritually motivated are always kind to those in need.

Kindness is a characteristic of people with true spirituality. They try to act like a beacon on earth and brighten the lives of other people whenever they can. Giving kindness can go a long way and is always given without the need for recognition or reward. Unconditional kindness spreads kindness throughout the world.

If you are someone who is truly spiritual, thank you for being who you are and thank you for all that you do. You really do make a difference in society; please keep up the good work. You are different from many others, so be proud of yourself. If you are among those who possess true spirituality, be thankful for this achievement.





ATON

AND THE CULT OF
RA-HORA KH TI

by Louis Caillaud

Modern Egyptian papyrus depicting Akhnaton, Nefertiti and Meritaton making a water offering to Aton.

ONE OF THE pharaohs of the glorious ancient Egyptian 18th Dynasty ascended the Throne of Horus as Amunhotep IV, whose name means “*Amun is satisfied.*” He is historically best known for having deposed the religion of Amun during his reign and removed the power held by the higher clergy of Thebes, in favour of the cult of

an obscure god called the Aton which he portrayed as a sun disk with multiple downward hanging rays ending in human hands which dispensed vital energy. It is not surprising that this young pharaoh, during a regency with his mother Queen Tiye, could be considered as the precursor of a monotheism which already appeared during the reign of his father Amunhotep III “the Magnificent.”



Amunhotep IV — Akhnaton

A particular fact noted in the decrees and proclamations of this young pharaoh was his veneration of the cosmic order of Ma'at, the principle of truth and justice. In his reform he maintained that the rule of Ma'at came into being at the time of the *Zep tepi*, the first time when the god Re appeared on the Benben, the mound that emerged from Nun, the primordial ocean. Amunhotep IV introduced his great religious reform by erecting a temple at Karnak dedicated to the god Aton. He called it the *Gem-pa-Aton*¹, which translates as “*Aton is found.*”

This action was condemned by the priesthood of Thebes. In the first years of his reign, tension had arisen between him and the powerful clergy of the state god Amun, to the point that he even feared he might be attacked. Perhaps because of this, in the fourth year of his reign he changed his name to *Akhnaton*, namely, “*Soul of Aton.*” At that time, the god Ra-Horakhty was identified with the Aton, one of whose titles was “*Ra-Horakhty who rejoices in the horizon, in his Name as the Light which is in the sun disc.*” You see, Aton was not a new god, s/he had already been venerated as the Old Kingdom as a minor form of the god Horakhty.

During his reign the name of Ra-Horakhty was enclosed in a royal cartouche. Upon his accession to



From the tomb of Nefertari, Great Wife of Ramesses II, in the Valley of the Queens is this picture of Re-Horakhty with the goddess Hathor seated behind him.



Colossal seated statue of Amunhotep III and his wife Queen Tiye in the Cairo Museum.

power, Amenhotep IV built a monument dedicated to Ra-Horakhty in the central axis of the temple of Amun in Karnak, it featured his throne name “*Neferkheperure Waenre*” which can be translated as “*Perfect are the manifestations of Ra.*” Historians agree that Akhnaton never completely broke with Re. When he raised, in Amarna, a temple in honour of Queen Tiye, his mother, he named it “*the Sunshade of Ra.*”

New Year

Akhnaton ascended the throne during the Sothic cycle which took place in 1353 BCE. It was the first day of the New Year, as Ra-Horakhty approached the summer solstice. This day, called *wepet-renpet*, literally “*the opener of the year*”, announced the advent of the fertilising Nile flood provided by the Nile god Hapi. In his reform, Akhnaton considered the worship of his god Aton as a continuation of the ancient solar cult of Heliopolis. At the Gebel el-Silsila near Aswan we find an inscription where he describes himself as the “*First Prophet of Ra-Horakhty who rejoices in the horizon-in-his-name-of-Shu-who-resides-in-the-Aton.*”

We trace the beginnings of the Egyptian calendar to around 2781 BCE to the time of the heliacal rising of Sirius, the brightest star in the constellation of Canis Major, which had been revered in Egypt since the first dynasties under the name of Sepedet. In the famous Zodiac of Dendera, the original of which is found nowadays in the Louvre Museum in Paris, Sepedet was represented by a small dog. This magnificent and beautiful star became invisible for 70 days, then shone again above the horizon, just before the rising of the sun in the east as Re. This astronomical phenomenon preceded the flood of arable land, fertilising them through the silt deposited by the waters of the Nile, which was expected to reach the 16 cubits, or about 8.40 metres.





19th Century engraving of the Dendera Zodiac.

The ancient Egyptians believed fervently that the river Nile had its source in a cavern in the Duat (Underworld), in the same way that there is a stellar Duat, through which the solar barque of the god Re sailed. There is an inscription about the Sepedet star found on the Mamisi of

the temple of D ndera: *“she [Sepedet] shines in her temple on the day of the New Year, and she merges her light with that of her father Re in the horizon.”* The heliacal rising was considered to be a sacred marriage recreating the order of the world.

It is possible that the emergence of the Aton may have been influenced by astronomical motivations. Akhnaton wanted the birth of the city of the solar disk to coincide with the heliacal rising of Sirius and Ra-Horakhty, *“Horus of the Two Horizons.”* The clergy of Karnak, celebrated the birth of the New Year at the winter solstice, in this the priests of Amun were in opposition with the cosmic law of Ma’at, who wanted to return the birth of Ra-Horakhty to the summer solstice, in the hottest season called, *Shemu*. Akhnaton was attached to cosmic order through Ma’at.

Home of the Aton

It was in the eighth year of his reign, in the spring of the year 1348 BCE that Amenhotep IV, accompanied by members of his court, travelled to the site of the future city of Akhet-Aton now known as Tell el-Amarna, in Middle Egypt. He proclaimed to the people that his father Aton had appeared to him and told him: *“this place will belong to you as the Horizon of the Solar Disk [Aton] forever!”*

It was his vision that drove this young pharaoh to choose this place to build the solar city. On one of the Foundation Stelae placed around the borders of the city reads: *“It was the Aton who desired this city. See! His Majesty found it and it belongs to no God!”* Thus Akhnaton, became convinced that this place, by its situation, should be dedicated exclusively to his god Aton. He named the city Akhet-Aton, *“the Horizon of the Aton”*.

After crossing the Nile from the village of Malawi, we can follow a track traced in the ochre expanse of the desert to a vast plain surrounded by hills in the shape of a crescent: it formed a sort of natural amphitheatre. It was in this unusual setting that he built the splendid city of the

disc. Today we can only find meagre remains of the Palace and two columns. In its brilliance, the sprawling city was some 12 kilometres long and three wide. A magnificent ceremonial avenue lay parallel to the Nile, between the Palace and the great Temple of the Aton, the Hat Aton.

Akhnaton did not establish a new revelatory religion as many believe. He directed his doctrinal thoughts towards the horizons utilising mysticism and a profound poetry. A text was discovered which throws a significant light on his beliefs about the Aton: *“I breathe the breath that emanates from your lips [Aton] every day. I breathe your beauty, I wait patiently to hear the sweetness of your voice. Give me your hand, and grant that I may receive your spirit. Pronounce my name eternally, so that it never dies!”*

The reign of Akhnaton, which lasted about 18 years, curiously enough saw the return, in this new solar city, of the cult from Heliopolis dedicated to Ra-Horakhty, recalled to life from its last flowering in the Old Kingdom’s 4th Dynasty. Did Akhnaton intend to stress the union or fusion of the Falcon god of Heliopolis with his god Aton to become Ra-Horakhty-Aton - the Unique? It is assumed that this was a strategy for his project, to counter



Statue of Akhenaton in the early Amarna style.





Ruins of the Amarna North Palace, showing some light restoration and reconstruction.



Akhenaten and his family worshipping the Aton.

the power and influence of the priesthood of Amun. But soon after Akhenaten renounced the idea of a fusion of the two gods in favour of one, sole unique god, the Aton, who upholds Ma'at, which made the image of the Falcon God disappear from the Aton religious reformation. Only the image of the solar disk remained, and Akhenaten replaced the term "offering to Horakhty" by that of "offering to the Aton."

However, we find that the cult of the Falcon God was not forbidden as the High Priest of Akhet-Aton bore the title of "Chief of the Seers of Ra-Horakhty." In his epithets, Re retained his place: "He is the unique one who belongs to Ra." Thereafter we find that Shu the god of air was introduced into the worship of the sun disk and he was represented in pictures as supporting Nut the goddess of the sky. We find him in one text referred to as, "Ra-Horakhty in his name of Shu, who is the Aton."

The likely reason why the image of the god Horakhty disappeared, is that Akhenaten wanted to have one single representation of the Sun god Aton; the solar disk with hands. It was a spectacular turnaround of the concept of the divine, considering that before this time, all the gods and goddesses were represented as humans with human or animal heads. The solar disk with the strange hands holding the ankh, the sign of life, became the enduring





The Aton was initially equated with the primeval solar deity Ra, and was depicted with rays of life-giving energy (sunlight) terminating in hands bestowing the life force of Egyptian belief, onto all creatures of the world.

symbol that Akhnaton had commissioned in order to elevate his father Aton, to glorify the solar image and therefore he deleted the various icons that were likely to create a schism between the god Horakhty, crowned with the solar disk, and the god Amun, crowned with the double high plumes. This explains the 'unique' character attributed to the Aton.

After the outbreak of such devotion to Ra-Horakhty at the beginning of his reform, why then did he make it disappear? Was it an inclination towards one being who embodied the concept of Ma'at? Alternatively, was it an attempt to establish a compromise between his reform and the religious power of the country, based on the principle that the survival of Upper and Lower Egypt depended entirely on the mechanism of balance between the powers of nature and the heavenly powers, conditions for the annual flooding of the Nile and its variations? Pharaoh, the 'Great Seer', due to his earthly power and divine filiation, had to be the guarantor of cosmic order according to the Rule of Ma'at.

Akhnaton believed himself to be an incarnation of his father Aton, a solar Messiah, sent to monotheise the ancient religious systems of Heliopolis and Thebes. Some texts may suggest that it is possible that Akhnaton had the idea of associating a Jubilee with the Sothic cycle to mark the city of Ankh-Aton (Living Aton) as being the seat of the first time, the *Zep tepi*. A link is evident on a talatat, which is inscribed: "*Aton distinguished in his divine Jubilee.*" The Hymn of Akhnaton, with its eloquent, mystical language summarises all the ethics of the Aton cult, begins with this phrase: "*Ra-Horakhty who rejoices in the-horizon-in-his-name-of-Shu-who-resides-in-the-Aton.*" With his transition in 1334 BCE, this mystical Pharaoh flew and joined "*Ra-Horakhty who rejoices in the horizon, in his Name as the Light which is in the sun disc.*"

For decades, excavations at Amarna have helped, both in historical and in religious contexts, to advance our knowledge of the bold

reform of Akhnaton. However, despite the discoveries and the amount of archaeological material at our disposal, studies continue to reveal many areas of shadow on this revolutionary period of Egyptian history.

Valley of the Kings

In the Valley of the Kings, the tombs are designated with two letters KV followed by a number, while the Valley of the Queens tombs are designated with the letters QV followed by a number. Today, where is the tomb and mummy of Akhnaton? We do not know the final resting place of the royal couple. However, there is the famous Tomb KV55 in the Valley of the Kings, which is believed to have been that of Akhnaton, who raises a series of contradictory hypotheses. A map of the Wadi that leads to the Royal Tomb has an inscription that says that "this King must be buried at Amarna."

KV55 was discovered in January 1907 and it is this particular tomb which has triggered the most important conjecture of all the tombs in the Valley of the Kings. As the tomb was being cleared, among a lot of debris, lay one piece of wood with gold leaf, probably from a small chapel. A wooden coffin bearing an ornate uraeus and containing an unidentified mummy lay in the coffin, nearby in a niche were found four alabaster Canopic jars with female faces. A text on the jars identified them as belonging to Kiya the secondary

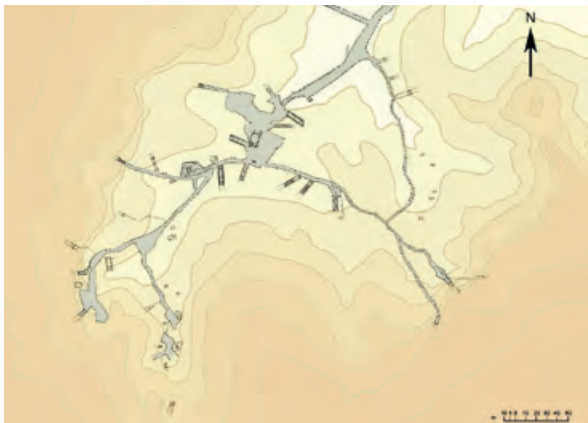


A house altar showing Akhenaten, Nefertiti and three of their daughters being showered by the rays of the Aton.

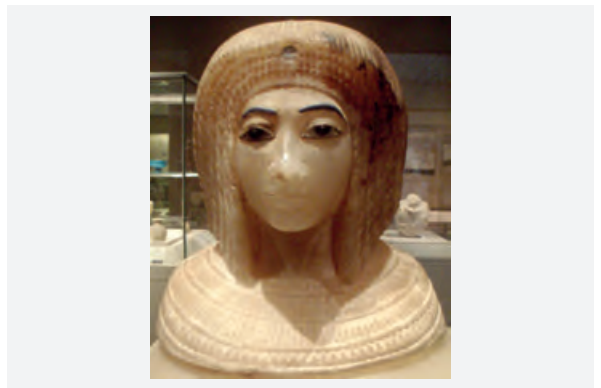




Valley of the Kings.



Sketch map of the East Valley of the Kings.



Close-up of an Egyptian alabaster canopic jar thought to depict a likeness of Kiya, from tomb KV55 - on display at the Metropolitan Museum of Art.

Photo by Keith Schengili-Roberts (wikipedia.org)



Valley of the Kings panorama.

Photo by Nikola Smolenski (wikipedia.org)



wife of Akhnaton. The coffin itself had been desecrated and the name of the owner removed, but it was in the Rishi style of the 18th Dynasty.

It is generally accepted that the coffin was originally intended for a female, possibly Akhnaton's wife Kiya, and later reworked to accommodate a male. The mummy was found in very bad condition, reduced to a skeleton with a few fragments of flesh. Boxes with the names of Amunhotep III and Tiye, and terracotta seals with the name of Tutankhamun, in addition to two magical bricks of Aton, lay near a golden lion-headed wooden funerary bed. Among the funerary equipment, recovered on the mummy, were a necklace and a strip of linen with the name of Akhnaton.

Contradictory views assume that KV55 belonged to Queen Tiye, or even her son who had been reburied. Akhnaton had been brought from Amarna to Thebes in order to remove him from the vengeance of the Amun priesthood. A survey in 1957 examined texts on the coffin and concluded that the owner was Akhnaton. Between 1981 and 1989, a debate reached multiple conclusions. Initially they opted in favour of Tiye, a second thought the coffin was reused for Kiya. But then came the moment when the removed face of the coffin revealed the uraei and cartouches of Akhnaton. In Year Eight of his reign, Horemheb, who had taken power after Tutankhamun's successor Ay, re-opened



The desecrated royal coffin of what is believed to have been Akhnaton - found in Tomb KV55.

the tomb². In 2001 a publication re-examined the problem and reached the conclusion that the coffin had been modified to accommodate a mummy with the epithet, Osiris Neferkheprure-Waenre (Akhnaton).

It is now believed that Akhnaton was probably not buried in the family tomb at Amarna. Funerary figurines in his name were found there, but there is nothing to say that the royal mummy was ever deposited there. However, what is certain is that KV55 is an unfinished and undecorated tomb from the 18th Dynasty which remains an enigma.

Recent scientific research of DNA, on a number of mummies, including those of the enigmatic Tomb KV55, reportedly identified Tutankhamun as the son of Akhnaton. KV55 was revealed as the burial place of the reformer and mystic Akhnaton. We do not know

who was the mother of Tutankhamun: the secondary wife Kiya, Maia his wet nurse, or one of the sisters of Akhnaton, Henuttaneb or Nebetah. New CT scans of the KV55 mummy also revealed an age-related degeneration in the spine and osteoarthritis in the knees and legs. It appeared that he had died closer to the age of 40. With the age discrepancy thus resolved, we could conclude that the KV55 mummy, the son of Amunhotep III and Tiye and the father of Tutankhamun, is almost certainly Akhnaton.



Skull, believed to be of Akhnaton, recovered from KV55.

Footnotes

1. Horemheb dismantled the Gem-pa-Aton and other Aton temples and used the "talatat" blocks as fill in pylons 2, 9 and 10 at Karnak. Ramesses II used additional blocks from the temples as fill in the pylon of the Luxor Temple. The colossi in the Gem-pa-Aton's court were knocked down and left in-situ.
2. The door to KV55 was sealed with Tutankhamun's name. There the mummies remained for about 200 years, until the tomb was rediscovered by workmen excavating the tomb of Ramesses IX nearby. By this time, Akhnaton was reviled as the "heretic king"; consequently, Queen Tiye's sarcophagus was hastily removed from his defiling presence, except for its surrounding gilded wooden shrine which would have had to be dismantled for removal. Akhnaton's likeness was chiseled off of the shrine's carved relief. Moreover, the gold face mask was ripped from Akhnaton's sarcophagus and his identifying cartouche was removed from its hieroglyphic inscription, thus consigning its occupant to oblivion.



Emir Abdelkader

by Bill Anderson



IN AN AGE when the scourge of religious fundamentalism is ravaging the world and seeking to prevent the onward march of civilisation, it is refreshing to hear about one man, a Muslim who was a true man of the Universe and far ahead of his time.

The Berbers

Tens of thousands of years ago, the Sahara Desert, was green and lush, home to lakes, forests, diverse wildlife

such as giraffes, elephants and crocodiles and a temperate Mediterranean climate. Archaeological evidence indicates that the coastal plain was inhabited by Neolithic peoples from as early as 8,000 BCE. These peoples were perhaps drawn by the climate, which enabled their culture to grow, subsisting on the domestication of cattle and the cultivation of crops.

In more recent historic times, people of this area spoke a Berber language. Berbers spread all the way from the Siwa Oasis in Egypt, where the Libyan Berbers provided two ancient Egyptian dynasties (22nd and 23rd)





View of the Beni-Chougrane mountains in Mascara province.

to the coast of Morocco, and possibly into the Canary Islands where the Guanches lived from at least as early as 1000 BCE. Rock paintings are the best sources of information about prehistoric Libya, and the pastoralist culture that settled there. The paintings reveal that the Libyan Sahara contained rivers, grassy plateaus and an abundance of wildlife. The onset of intense aridification resulted in the “green Sahara” rapidly transforming into the Sahara Desert.

Algeria and Beyond

Abdelkader ben Muhieddine el-Hasani (1808-1883) was born in the modern Algeria, into a leading family of a Berber tribe in the village of El Guetna (now El Guettana, a commune in the district of Bou Hanifia in the western Algerian province of Mascara). It lies to the south of Oran, Algeria’s second city and it was, at the time of his birth, part of the Turkish Ottoman Empire whose capital was Constantinople (Istanbul).

His father, Muhyi al-Din al-Hasani, was a Sufi Shaykh of the Qadiriya order. His father groomed his gifted son to take his place by giving him the best possible training in the Islamic sciences and philosophy, mathematics and rhetoric, as well as in horsemanship and combat. Together they made the Hajj (pilgrimage to Mecca) in 1825. Thereafter, his father introduced him to friends in Baghdad, Damascus and Cairo, still within the Ottoman Empire, visiting the tombs of at least two famous Sufi saints, the Persian Al Jilani (1077-1166) in Baghdad and the Andalusian Ibn Arabi (1165-1240) in Damascus. This trip sparked both his religious fervour and his interest in the reforms that Muhammad Ali Pasha (1769-1849) was instituting in Egypt. He was an Albanian commander in the Ottoman army, who rose to the rank of Pasha, and declared himself Khedive (viceroy) of Egypt and Sudan.

French Entrada and Aftermath

When the French invaded Algeria, under the pretext of a slight to their consul, and captured Algiers in 1830, they put an end to the slave trade and piracy. The conquest of Algeria by the French took some time and resulted in considerable bloodshed. Two years after the French invasion Abdelkader embarked on a successful guerrilla war against one of the best equipped armies in the Western world – and won. He set up his own state in western Algeria, Muslim but employing Christian and Jewish advisors, and created separate departments (defence, education, etc), which stretched as far as the Moroccan border.

During the first ten years he met with many victories, using guerrilla tactics, his great skills as an orator, and his diplomatic gifts evident in rallying the various Berber and Arab tribes and the network of Jewish businessmen both in Europe and Algeria who fed him valuable information. Also from the start, he was famous for his chivalry. Though the French resorted to torture and the random killing of civilians, Abdelkader always treated his prisoners well and at least on one occasion released them, because he was running out of food to feed them. The generous concern, the tender sympathy he showed to his prisoners-of-war was almost without parallel in the annals of war, and he was careful to show respect for the private religion of any captives.

Yet when Abdelkader realised that the French would stop at nothing to “pacify” the territory and that protracted fighting would only prolong his people’s suffering, he surrendered to the French, with the promise



Map of Algeria.





Abdelkader saving Christians during the Druze/Christian strife of 1860. Painting by Jan-Baptist Huysmans.

that he would be allowed to go into exile in the east and never set foot in Algeria again. Unfortunately, Napoleon III's government was overturned by the Second Republic two months later, which promptly walked away from the agreement. In the end, he and his family were detained in 1848 at the Château of Amboise, which had also been home to other famous historical figures as Leonardo da Vinci (1452-1519), Mary Queen of Scots (1542-1587) and Louis Claude de Saint-Martin (1743-1803).

In his French exile, he preached peace and brotherhood, studied French and spoke of the wisdom of Plato, Socrates, Aristotle, Ptolemy and Averroes...

Abdelkader was released four years later with a sizable state pension. While at the château he regularly entertained a string of foreign dignitaries from all over Europe. He was not an extremist because, in his imprisonment at the he talked of Christians and Muslims as brothers. He was supported by the French novelist Victor Hugo (1802-1885) and the Anglo-Irish Lord Londonderry (1805-1872) and earned the respect of the French president Louis Napoleon (1808-1873, later Emperor Napoleon III) and the French state paid him

a pension of 100,000 francs. Unsurprisingly, his release was the result of persistent lobbying on the part of French officers, ex-prisoners, intellectuals and Catholic clergy. He had to make one promise: never to return to Algeria, his homeland.

In his French exile, he preached peace and brotherhood, studied French and spoke of the wisdom of Plato, Socrates, Aristotle, Ptolemy and Averroes, and later wrote a book *“Call to the Intelligent, Warning to the Indifferent.”* In this book he was reaching out to a much wider audience than simply a Middle Eastern or a North African Muslim one. He seemed more interested in drawing out the implications of the various faiths' theological convergences; maybe even their ritual similarities.

Post Captivity

After his release, he went to Bursa (in today's Turkey), then three years later to Damascus, which had an important Algerian population. It was there he spent the rest of his life, devoting himself to writing and spiritual direction, informal diplomacy on a variety of fronts and some travel. Yet he kept his word – he never went back to Algeria.

But his courage was demonstrated yet again in Damascus in 1860 where he lived as an honoured exile. The Maronite Christian-Druze civil war in Lebanon, fostered by their Turkish overlords, had spread to Damascus



where the Christian population found themselves surrounded by the Druze who arrived brandishing swords and knives to slaughter their adversaries. Making use of his own militia he was able to rescue several thousand Maronites, as well as some European diplomats, by sheltering them in his compound and the citadel

Abdelkader had sent his personal Algerian Muslim guards to fight their way through the mob and escort the Christians to his estate. And when the crowds with their knives arrived at his door, he greeted them with a speech which is still recited in the Middle East (though utterly ignored these days in the West). *“You pitiful creatures!”* he shouted. *“Is this the way you honour the Prophet? God punish you! Shame on you! Shame! The day will come when you will pay for this! I will not hand over a single Christian. They are my brothers. Get out of here or I’ll set my guards on you.”*

His eldest sons were sent into the streets to offer any Christians under threat shelter under his protection, and Abdelkader himself was said by many survivors to have played an instrumental part in saving them. Muslim historians claim Abdelkader saved 15,000 Christians, which may be a bit of an exaggeration. But here was a man for Muslims to emulate and others to admire. His fury was expressed in words which would surely have been used today against the cult-like caliphate executioners of Daesh. The “Christian” West honoured him at the time although, interestingly, he received a letter of praise from the Muslim leader of wildly independent Chechnya.

What we do know with certainty is that this is the act that prompted the French government to decorate him with the Légion d’Honneur and to substantially increase his monthly pension. While visiting Rome, the Pope decorated him. It was on this occasion too that President Abraham Lincoln sent him the gift of two Colts, which are now on display in an Algiers museum.

Into Eternity

Abdelkader died in 1883 and was buried in Damascus alongside his own spiritual father, the Sufi master and mystical writer Ibn Arabi.

Abdelkader, my master, my guide,
Ease my pain, make me strong,
Help me through the dark night of my soul.



*Painting of Emir Abdelkader
by Stanislaw Chlebowski.*

This is an extract from a modern Algerian Raï or folk song (1998) about Abdelkader by the artist Cheb Khaled also known as the “King of Raï.” You can find several versions of this on YouTube as well as his life story.

Is there anything that the Emir Abdelkader can teach us? It is time that the western world became aware once again of this great human being: Muslim, Sufi, Shaykh, ferocious warrior, humanist, mystic, protector of his people against Western barbarism, protector of Christians against Muslim barbarism, so brave that the Algerian state insisted his bones were brought home from his beloved Damascus, so noble that US President Abraham Lincoln

honoured him. He loved education, admired the Greek philosophers and forbade his fighters to destroy books. He worshipped his God within the bonds of a religion which he believed upheld human rights.

While doing research on the Emir, a Catholic nun in Algeria gave John Kiser this quote from one of Abdelkader’s spiritual writings. It emphasises his Sufi outlook, which, because it is so focused on the love of God, easily found affinities with other God seekers, and particularly among the other monotheistic faiths:

If you think God is what the different communities believe..., the Muslims, Christians, Jews, Zoroastrians, polytheists and others..., He is that, but also more. If you think and believe what the prophets, saints and angels profess..., He is that, but he is still more. None of his creatures worships him in his entirety. No one is an infidel in all the ways relating to God. No one knows all God’s facets. Each of his creatures worships and knows him in a certain way and is ignorant of Him in others. Error does not exist in this world except in a relative manner.

-- from *“The Emir Abd el-Kader: Role Model for Today”* by David L Johnston.

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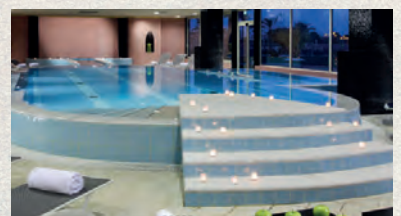
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-- *Jimi Hendrix (1942 - 1970)* --