

— ROSICRUCIAN —  
BEACON



September 2019, Vol 28, No. 4



# Find your Deeper Self

**I**N THE depths of your being resides your deeper Self, an aspect of your being which breathes, in calm reflection, the very rhythm of the universe. It is in touch with all things and communicates with all that matters for life on Earth. It seeks to instruct and guide its human ward how to live a good life, and does so with care for its wellbeing. And above all, it does so with love and compassion for all expressions of life.

Your Self knows why you are here and what you are meant to accomplish. It knows what your chances are of attaining the goals you have set for yourself, and whether they are beyond your reach or fully attainable. And it assists you to reach those goals with care and attention to the smallest details.

Your deeper Self is a veritable slumbering genius, eager to help you express your hidden talents with greater refinement and sophistication than you've ever encountered. And the most productive thing we can ever do is to find and communicate with this Self.

For millennia, seekers of universal truths have known of the existence of a kernel of perfection lying dormant in every person, manifesting supreme confidence, calmness, maturity and wisdom. This deeper Self is called by Rosicrucians the 'Inner Master', for it has in abundance, qualities of refinement, high

purpose and spiritual maturity we would expect only of the most accomplished of humans.

You can discover how to access this high level of achievement and embark upon the definitive, true direction of your life simply by learning how to contact and regularly commune with your deeper Self. If you're searching for a way of accomplishing the most fulfilling and rewarding things in life, in a fair and ethical way, then learn from the ineffable wisdom of that inner perfection.

To find out more about the Rosicrucian Order and how it can help you achieve your most treasured goals, visit our website or contact us for a free copy of our introductory booklet "The Mastery of Life."

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# ROSICRUCIAN BEACON

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## Cover spread

A New Dawn



# Jacob Böhme

(1575 - 1624)

by Brian Aubrey



**T**HE GERMAN philosopher, mystic and Lutheran theologian Jacob Böhme is one of the greatest promoters of true mystical thought and experience to have survived the harsh religious environment during and after the years leading up to the 30-Years War of 1618-1648. Born in 1575 in a village near Görlitz, Germany, Böhme was by trade a shoemaker. Although he received only elementary schooling, and despite humble origins, he has exercised an enormous influence on some of the most profound thinkers of the modern period. The German philosopher Schelling for example, called Böhme “*a miraculous phenomenon in the history of mankind*”, and the English poet Coleridge declared him to be a “*stupendous human being.*”

Böhme’s exploration of the nature of existence, his astonishing insight into the laws governing the universe, is indeed compelling. Nevertheless, he remains an obscure figure. Few have the patience or time to wade through his dense and difficult German prose to grasp the splendour of his vision. But the effort, once made, is rewarding. Much of Böhme’s knowledge came in a series of remarkable moments

of illumination, which at the time surprised him as much as they later astonished his readers. Böhme wrote of these experiences (the first of which came in 1600 at 25 years of age) that he had learned more in a quarter of an hour than if he had studied for many years at a university.

It was from these experiences that he elaborated in a series of lengthy volumes his description of “*eternal nature*”, the term he gave to what he believed was the underlying nature of all existence, viewed in its most fundamental, unified and powerful state. He described it as being made up of the dynamic conflict between seven fundamental qualities from which all existence takes its origin. In his first known work *Aurora: The Coming Dawn (1612)* he lists these seven qualities in three groups as per the following table:

These qualities he conceived in terms of the opposites of fire and light, wrath and love, and declared that each quality was necessary for the existence of the others; for he was convinced that nothing in the universe could know itself except through dynamic interaction with its own opposite.



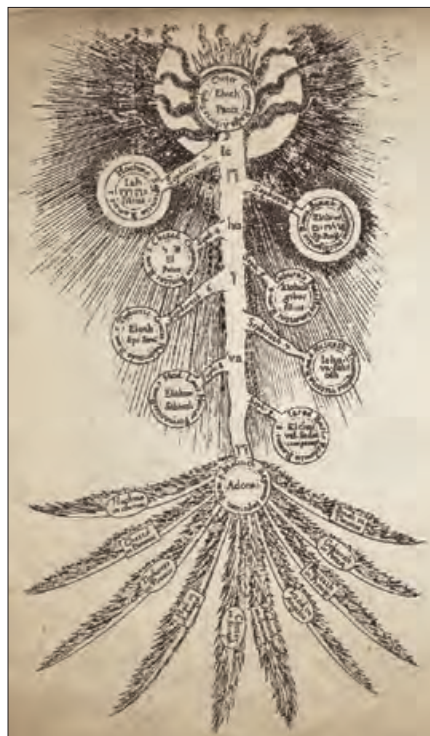
1	DARK WORLD realm of the Father.	1. DRY	SATURN melancholy, the power of death;
		2. SWEET	JUPITER sanguine, the gentle source of life;
		3. BITTER	MARS choleric, the destructive source of life;
2	OUR WORLD realm of Christ and of Satan.	4. FIRE	SUN/MOON day/night; good/evil; virtue/sin;
		5. LOVE	VENUS spiritual rebirth; love of life;
3	LIGHT WORLD realm of the Holy Spirit.	6. SOUND	MERCURY illumination, keen spirit, expression;
		7. CORPUS	EARTH sum of forces awaiting rebirth.

## A Dynamic State of Creative Tension

Everywhere about him Böhme saw this clash of opposites, of light and darkness, driving the universe on. But in eternal nature he saw the strife raised to a higher plane in which all opposing energies were held in a dynamic state of creative tension or equilibrium. He called it a *“triumphing joyfulness”*, the universal mind rejoicing in itself in a *“coincidentia oppositorum”* of breathtaking power and majesty.

This inspired vision of a dynamic harmony of fire and light at the very heart of existence is one of Böhme’s most profound contributions to the history of ideas. It dominated his mind and he wrote of it again and again, at length and with compelling force. He was absolutely certain that he had penetrated to the creative centre of life itself. Christian mysticism had never seen anything like it before, though there is no doubt that Böhme was influenced by the Kabalistic Sephirothic tree.

One of Böhme’s major contributions was to take the ‘dark’ energies in creation and rehabilitate them. They became the burning fire from which the light of life emerges and without which there would be no existence. In eternal nature, these dark energies are not evil. In Böhme’s universe nothing in itself is evil,



*Boehme was influenced by the Kabbalistic Sephirothic tree. The version above is based on a depiction of it by Robert Fludd presently residing in the “Deutsche Fotothek.”*

everything takes its character from the position it occupies in relation to everything else. He therefore had no need for the Christian dualism so fundamental to religious thought of his day. Nothing was to be excluded but simply transformed, realigned, put back into harmony. He sought to unify existence without destroying its essential polarity, and this was a brilliant achievement.

Böhme was a practical man, interested in metaphysical knowledge only as a way of waking humanity to an understanding of its true status as a ‘child of eternity.’ He thought that eternal nature was of vital importance in this respect,

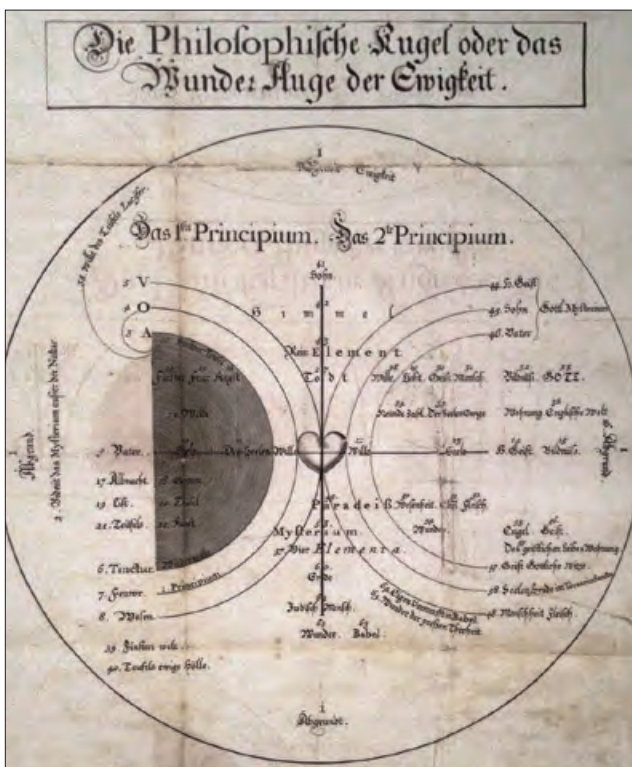
because it made up the superior part of the human constitution. Before the biblical fall of Adam, he says, the primeval first man had known his origins, and his life had embodied the bliss of eternal nature. He had enjoyed perfect health and happiness and would have continued to do so had his vision not become so clouded by ignorance. Sickness and death arose only when he chose to focus his mind on the fragmentary nature of the material world, rather than the wholeness of eternity. This upset the balance of the qualities in his own constitution, and his fall was a consequence of this loss of internal equilibrium resulting in a narrowing of his perceptual abilities.

## Microcosm and Macrocosm

Yet Adam, the first man of Creation, and ancestor of all humans, retained the ability to become once more the master of his circumstances. His knowledge, passed on to us, now lies dormant, but is not lost. This can be further understood by looking at Böhme’s distinctive treatment of the ancient idea, strongly emphasised in Hermeticism, of the correspondence between *microcosm* and *macrocosm* - ‘As above, so below.’

Although a commonplace of Renaissance thought, Böhme gives the statement the vibrant life and





*Böhme's Cosmogony or the Philosophical Sphere  
or the Wonder Eye of Eternity (1620).*

immediate significance of a philosopher possessing deep intuitive insight into the laws of nature. It rests first on what he calls the 'signature', meaning that in the outpouring of creative energy which gives rise to the material world, eternal nature 'signs' itself in every aspect and detail of creation. To understand the 'signature' of an object is to penetrate its essential qualities, to see it as a manifestation of its source in eternal nature. To connect all the signatures in one enlightened perception is to see everything taking its place in an ordered pattern of influences and relationships which make up the subtle texture of creation.

Related to this is Böhme's Hermetic idea that *"all is in all"*; every part of creation contains the totality. It is this vision which enables him to see, like the English poet Blake: *"...a world in a grain of sand."* For Böhme, it is an especially important concept, for all people contain the universe within themselves. The human mind always remains linked to its transcendent source in which the totality of knowledge is contained. By knowing ourselves, we can know everything in the universe, and Böhme means this quite literally. He envisages a mode of knowing through direct cognition, something he calls *Verstand* (understanding). *Verstand* grasps the totality of existence and can intuit both the fundamental laws and specific details which structure the physical world. This is in contrast to *Vernunft* (reason) which sees only in part and cannot penetrate the deeper layers of creation.

Such, in brief, is a small part of the contribution of the shoemaker of Görlitz to human enlightenment.

Böhme was a deep thinker and a majestic seer. It was not always easy for him though and he often suffered abuse from the defenders of religious orthodoxy; but he bore it patiently always. When he was forced to leave town for example, he said quietly: *"Seeing it cannot be otherwise, I am content."* Sometimes he gave a more spirited response. When one of his opponents sneered: *"What ails the fool, when will he be done with his dreaming?"* Böhme replied defiantly: *"Well, well, we shall see what kind of a dream this turns out to be!"* He thought that his writings would fall into neglect after his death, but said that they would blossom again in *"the time of the lily"*, the lily being his often used symbol of spiritual purity.

## Impact of Böhme's Philosophy Today

Today, Jacob Böhme's time may finally have arrived, for there are so many signs about that we are moving away from what the Irish poet Yeats described as the *"three provincial centuries"* of scientific rationalism, towards a rediscovery of a holistic philosophy emphasising the infinite potential of human consciousness. Böhme is an inspiring guide and model for this transition.

Perhaps the trend can most clearly be seen in physics, in which previously absolute distinctions between subject and object, knower and known, have broken down, and human consciousness is understood to be intimately involved in shaping the way we see the world. Particularly interesting is the inexorable drive towards the fulfilment of Einstein's dream of a unified field theory. The discovery of a state called supersymmetry, in which opposing elements in creation such as force and matter fields coexist in a 'superfield' of unimaginable energy and dynamism, represents a major step forward in this quest.

Some physicists suggest that this unified superfield is the field of human consciousness itself, in its most simple and powerful state, which would make it an extraordinary parallel to Böhme's description of the coexistence of all opposites in 'eternal nature.' Both perspectives give to human consciousness an awe-inspiring creative power. Böhme insists that we create our own reality according to our impulses, thoughts and desires. And what we have power to create, we have power to change.

Perhaps the next evolutionary step for humanity is to shift the focus of human consciousness from 'temporal nature', made up as it is of irreconcilable contradictions and limitations, to the perfection of 'eternal nature', in which the world is experienced in its full value as a myriad of 'signatures', a true *"triumphing joyfulness."* Such a leap, in which millions throughout the world would attain their full stature and power, would represent the fulfilment of Böhme's inspired vision.



# Spiritual Ecology

by Lucy Crawford-Sandison



**W**HEN WE set out on a journey to attain 'Mastery of Life', it soon becomes evident that there are many different conceptions as to what the 'life' that is being mastered actually means. It could be the idea of bringing the direction of one's outer life under the guidance of a greater wisdom. It may be learning to guard the precious spark of life within oneself from being used up in functional living without a deeper sense of purpose. The betterment of life is both individual and collective. One collective topic that is very focal in the 21<sup>st</sup> Century is about humanity's relationship with life on earth as a whole, including all other life forms.

This relationship between all living organisms is generally referred to as 'Ecology.' In the 2014 Rosicrucian manifesto "*Appellatio Fraternitatis Rosae Crucis*", *ecology* is named as one of a trinity of important vessels we can work with to further the betterment of all life. The other two of the trinity are *humanism* and *spirituality*. What could be a mystical viewpoint when approaching the subject of ecology?

Ecology comes from a Greek word *Oikos*, meaning dwelling or house; in other words, the study of 'dwelling.' And close to this meaning is the word *Oikonomikos* meaning "*practised in the management of a household.*" This gives a hint of what could be of particular interest in a mystical sense, because a place of dwelling is a focal point for something to indwell, to inhabit. This indwelling can be viewed on both a material and spiritual level. Symbolically a house is a place to find shelter within. It is a place of care and nourishment to both body and soul. A harmonious household works as a team, ensuring that all members, whether people, animals or gardens are cared for equally. Just so, our inner self knows that we need to care for our physical, emotional, mental and psychic natures equally in order for them to work harmoniously as one.

Planet Earth, or *Gaia* as it was known to the ancient Greeks, can be viewed as a dwelling place, a household on both a material and spiritual level. Consider to what extent you view the earth as a conscious living being. How is it imbued with both spirit vibrations and soul energies? Certainly, it is a shelter for all forms of life to



manifest divine laws in all their magnificence. It is also a place for the universal soul to be expressed in diverse, unique ways through different life forms. As a 'house of life', the earth is also a sanctuary of learning which we visit in our incarnations.

**Gaia, our planet earth, can be viewed as a dwelling place, a household on both a material and spiritual level.**

Here, the beneficent 'household rules', the universal cosmic laws, can be learned for the good of all inhabitants. Furthermore, like any other dwelling, when some members of the household are not contributing harmoniously, others have to compensate to keep the life of the household in balance. This balance has its limits for earth if nature becomes exhausted by humanity's materialistic dominance. However, we can do something about this by helping others to discover and contribute their soul qualities in the ways in which they approach life.

To use a geomythical picture, there are four major kingdoms of expression on earth – the mineral, plant, animal and human kingdoms. These four great kingdoms, reflective of hierarchies of cosmic law, are not separate. There are no borders between them, they are global and form a circle of life. In terms of matter, they merge with each other through the elemental mediums of water, air, fire and earth. Furthermore, they are joined in a continuity of consciousness between all beings. Every person has a special responsibility to contribute constructively to this stream of consciousness in the most refined ways possible by adding qualities of his or her soul. Reverence for all life is a good starting point for seeking entry into the mysteries of the natural world. Striving earnestly to understand the unity of our inner nature with the Cosmic and outer natures, helps to open the doorway to nature's household.

Reflect for a moment on the roundness of the earth's form. It is a place of 'learning in the round.' All creatures great and small evolve in the circle of life. Do they do so independently of each other? Can we not inwardly hear a perpetual symphony of life? Shakespeare said, "*The earth has music for those who listen.*" For in the blink of an eye, this jewel turning in the Cosmos, has witnessed countless millions of exchanges between living beings, all participating in the evolution of consciousness. Humanity however, has a special contribution of consciousness: the gift of a highly refined expression of life. This is the gift of universal love.

Today, broadcast to all corners of the globe, is the debate of how and why humanity has strayed so forgetfully from its ancient reverence and responsibilities towards the natural world. In fact, environmentalists state that it has strayed so far as to produce a permanent imbalance in the global ecology, and an environmental crisis on a scale that threatens its own existence. This leaves many in dismay, feeling helpless because the task to gain the rebalance can seem so overwhelming to the individual.

In taking a mystical approach to life, we can broaden ecological concerns well beyond the technical equation of environmental sustainability; well beyond the materialist, scientific debate on the use of resources, well beyond green politics or the way we design buildings. Although these fields provide important information as to how we can, and must live less wastefully, a mystical approach can bring to the round table of the environmental debate a far more expansive viewpoint. This can include a deeper knowledge of the vibrations of spirit in matter, and the wisdom of the life of soul.

A 'Spiritual ecology' which includes soul consciousness, has the potential to expand the circle of life to include universal love, and be experienced as a deep reverence for all living beings; reverence for the indwelling divine essence in all, reverence for the life sheltered in conscious beings, reverence for the unique expressions of universal soul all around us. The spiritual nourishment, the grail of peace and greater happiness is gained through a spiritual approach to life and will mean a gradual shift for humanity away from excessive functionalism and materialism. Instead, it will lead to a greater global confidence in humanity's creative and altruistic abilities.

**In taking a mystical approach to life, we can broaden ecological concerns well beyond the technical equation of environmental sustainability.**

If qualities of soul become increasingly expressed, people will naturally strive to work towards the betterment of all relationships to life on earth. This has the potential to lead humanity out of the problematic dualities towards a universal spiritual ecology that promotes the care of the earth for future incarnations and promotes the earth as a revered house of life for the evolution of all forms of consciousness.





by Ella Wheeler Wilcox

# Progress

Let there be many windows to your soul, that all the glory  
of the universe may beautify it.

Not the narrow pane of one poor creed can catch the  
radiant rays that shine from countless sources.

Tear away the blinds of superstition; let the light pour through  
fair windows broad as truth itself, and high as God.

Why should the spirit peer through some priest-curtained  
orifice, and grope along dim corridors of doubt, when  
all the splendour from unfathomed seas of space might  
bathe it with the golden waves of Love?

Sweep up the debris of decaying faiths; sweep down the  
cobwebs of worn-out beliefs, and throw your soul wide  
open to the light of Reason and of knowledge.

Tune your ear to all the wordless music of the stars, and to the  
voice of Nature; and your heart shall turn to truth and  
goodness as the plant turns to the sun.

A thousand unseen hands reach down to help you to their  
peace-crowned heights; and all the forces of the  
firmament shall fortify your strength.

Be not afraid to thrust aside half-truths and grasp the whole.



# Alone?

by Bob Hudson



**M**YSTICS know the state of *aloneness* quite intimately. Most Rosicrucians I've met are devoted mystics, and nearly everyone was very individual and self-sufficient, and did anything but 'run with the pack.' But are we ever completely alone, even when there's no-one in sight? No, I don't believe we are. We can visualise people we love, friends or relatives who are either on the earth plane or have gone beyond it, and yet have long intimate conversations with them.

Yet, we may still feel alone! But could this feeling not simply be the result of a real or perceived rejection or perhaps just another mood swing? There are times when we crave to be alone, or just to be by ourselves, even though we don't feel any actual loneliness. So,


what's the difference between *loneliness* and *being alone*? It's possible to feel a great sense of loneliness in a crowd, or even when we're just with a couple of people. You've heard the saying "*two's company, three's a crowd.*" Well, being the odd one out in this kind of situation for example, can be the hardest loneliness of all.

The way I've dealt with being *alone* is to mentally change the word to "*all one.*" For me this means a state of self-containment and being at peace, safe in the knowledge that somewhere, whether past, present or future, I am loved and have real worth. It is at such a moment when I am '*alone*', I am '*all one*' in being..., full, self-contained and at peace..., and project such love and light as is needed when I next encounter my fellow human beings.



# The Mystic Gardener

by Affectator



*As seekers of greater spiritual realisation, we are seeking union with an inner form of perfection known to Rosicrucians as the “Master Within”, a template of perfection which already exists, fully formed, within every human being.*

**T**HE TAOISTS, those sages of traditional China, loved saying over and over again that those whose occupation was nearest to the Truth were the farmers. Each of us, in one sense at least, is a gardener, a mystical gardener, cultivating and nurturing our sense of a spiritual presence in all things. This is not a play on words but a very profound truth, for the development of that better part of ourselves is truly a close analogy to the ancient art of gardening.

First of all, the ground must be prepared. This is analogous to the willingness of people to learn and be amenable to instruction. Secondly, the seed must be suitable for the soil in which it is placed. In other words, the seed that enters the soil and sprouts, represents those people who are karmically ready to understand, rather than those who are doomed to fail even before germination begins.

Of great importance is to remember that nothing good or of lasting value is ever achieved without patience

and perseverance. This is a central tenet of all true paths of spiritual unfoldment, and those who feel they are not advancing fast enough, are like novice gardeners who, having sown their seeds, grow impatient after only a few days when they see no signs of shoots appearing. It would be well for such people to heed the old Latin saying, *“festina lente”* ..., *“make haste slowly.”*

When you have chosen the right inner soil, and right inner seeds of spiritual achievement have been planted, the only fail-safe way of delivering experience and understanding of genuine quality, is to use in moderation, a ‘fertiliser’ of just the right grade and composition. The fertiliser of your life is to nurture your inner seedlings of wisdom and experience with deliberate acts of good thoughts, words and deeds, little by little, doing a bit every day. In this way you will neither burn your plants nor destroy the soil in which they grow.

You will, in other words, absorb and assimilate increasingly complex and profound mystical principles





*Every seed conforms to the inviolate laws of nature. There is always a best time for seeds to germinate, grow and reproduce; and the manner in which they do this is contained in a subset of natural law, spelled out in their DNA. All things evolve to the greatest expression possible of harmonious interaction with all other expressions of life within reasonable proximity.*

of living, not only with your mind, but with your whole being. The living, spiritual awareness you seek, will germinate inside you at a time of its own choosing, just as a carefully chosen seed will sprout only when it is ready, only in its own good time. To go any faster would be to risk spoiling everything, and a plant that grows too fast is spindly and lacks strength.

If you're seeking a fast route to spiritual growth, remember that the price for entering such a path is great hardship and suffering. Accomplishment can of course eventually come even to the impatient, but at what an extravagant price! Certainly not a price worth paying. Our lives can be led comfortably, happily and peacefully, if we will but allow nature to germinate and grow our inner

seeds of spiritual realisation at the pace nature meant them to; no faster, no slower.

There is seldom anything to be gained by forcing the pace of your inner development; nor for that matter, delaying it. There is such a thing as intellectual attainment of course, and it is not hard to gain, but we must never confuse this with true psychic and spiritual development. For these demand real inner labour, long and exacting personal labour over many years of tests and trials. Being a member of a group of spiritual aspirants will not by itself open the portals of wisdom very wide, for that requires hard, private inner labour, independent of what others around us may be doing.

Returning to our analogy of an inner garden, we see that every seed conforms wholly to the inviolable laws of nature, and it does not attempt to deviate from those laws even in the slightest bit. There is always a best time for seeds to germinate, a best time for seedlings to pierce the soil and face the sun, a best time for plants to reach maturity, a best time for them to flower, and a best time for the flowers to drop their seeds.

As seekers of greater spiritual realisation, we are seeking union with an inner form of perfection known to Rosicrucians as the *Master Within*, a template of perfection which already exists, fully formed, within every person. The great achievement is learning how to attract that spiritual perfection out into the open, into the small and great events of our ordinary, daily lives.

It is only through this all-powerful inner guidance that we can be led onto a path of genuine spiritual attainment. And only through our association with this inner master can we hope eventually to come to a right relationship with the universal force that guides our lives and grants us a view, albeit faint, of God.

*Flower in the crannied wall*

*I pluck you out of the crannies*

*I hold you here, root and all, in my hand.*

*Little flower, but if I could understand,*

*What you are, root and all, and all in all,*

*I should know what God and man is.*

Alfred Lord Tennyson,

*"Flower in the Crannied Wall"*



# Of Master Kelpius

# and Mozart

by Lucy E Carroll



**J**OHANNES KELPIUS was the acknowledged leader or 'Master' of the first group of Rosicrucians to go to America. The community he founded along the Wissahickon Creek in what is today Philadelphia's Fairmount Park was founded on principles and practices set forth in the *Fama Fraternitatis*, an incredible 16<sup>th</sup> Century Rosicrucian document. The community founded by Kelpius had a herbal garden and a telescope for astronomical study, and its communicants established a school, practiced healing and held meetings open to the public as well as secret mystical rites.

One of the most remarkable aspects of their legacy is a book containing original text and music entitled: *The Lamenting Voice of the Hidden Love at the Time When She Lay in Misery and Forsaken and Oprest [sic] by the Multitude of her Enemies*. It was erroneously labelled a 'hymn book' by early scholars. It does not contain hymns though, but poems. While some of the poems concern sacred texts, most of them are philosophical and mystical studies. They are most probably a poetic form of Kelpius' teachings, written by a woman, *Christiana Warmer*, whose

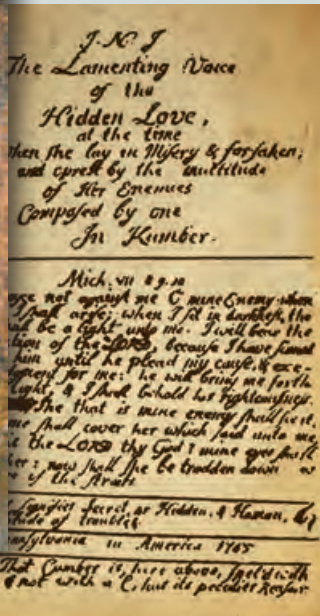
signature is on the title page. The original German text, accompanied by English translation on facing pages, is probably by *Christopher Witt*, another member of the community.<sup>1</sup>

These marvellous works are full of allegory, symbolism and mystical truths. The most remarkable is entry No. 8, with the title given as: *The Power of Love Which Conquers the World, Sin and Death, in a Pensive Poem Composed in 1705*.<sup>2</sup> There are 136 verses, with an involved story line, separate characters, different tunes and some sections where it is indicated that the lines are "to be spoken." This is no hymn!

After 15 years of intense research and study I have reached the conclusion that *The Power of Love* was a mystical music drama. Once this is accepted, a remarkable fact becomes clear: the story bears striking similarities to the story used by Wolfgang Amadeus Mozart in his opera *The Magic Flute* (*Die Zauberflöte*) composed 86 years later in 1791.

It is an allegorical epic, complete with a princess (a Soul, a feminine character) who undergoes trials,





On the left is represented one of the few artifacts of Johannes Kelpius that has survived. It is a hymn book approx 5 x 7 inches, and likely bound by Kelpius' close friend, J.G. Seelig in 1705. About this unusual piece, Julius Sachse the historian wrote:

This unique volume of seventy pages contains twelve hymns and melodies. It is evidently a duplicate of a similar manuscript collection, or else it is a compilation from loose sheets upon which were originally written such hymns as were in common use in the services at the Tabernacle. The hymns are written in German on the left hand pages, while on the opposite pages is an attempt at a metrical translation in English. The musical score as well as the hymns are all in the peculiar handwriting of Kelpius, and, like his diary, the book affords us an insight into his religious fervour.

[www.middletonbooks.com/html/witw/witw\\_hymn.html](http://www.middletonbooks.com/html/witw/witw_hymn.html)

Master Johannes Kelpius, from the original canvas by Dr Christopher Witt.

imprisonments, kidnapping, and finally meets and is united with her Lord. In the Kelpius story, religious symbolism intertwines with the mystical. The Lord is eventually revealed to be Christ on the Cross and in both the Mozart opera and Kelpius' Rosicrucian music drama, the powers of light and darkness loom large. In both we read of trial, or purification by fire. In both there is a Princess (the Soul) who is taken from her Beloved. In both there is an evil character that kidnaps the princess. And as with Mozart's opera, the Rosicrucian drama mentions an 'inner temple' and ritual robes.

There is no coincidence in the similarity of the stories. Rosicrucian tradition predates the establishment of Freemasonry, and while the *The Magic Flute* has always been labelled Masonic, it is in fact a more polished retelling of this much older Rosicrucian drama.

The music in *The Power of Love* is indeed hymn-like but cannot begin to approach the musical genius of Mozart's popular opera. Yet the story in the early version bears closer scrutiny. *The Power of Love* can be read on many levels. There are themes of Light and Darkness, Good and Evil, Christ and Satan, Wisdom and Ignorance. A recurring theme in the story is that of the duality of nature, a concept that hearkens back to Gnosticism, with such unusual references as the "...left side weakness."

Another theme is that of cross preceding crown, or of suffering preceding reward. From verses 7 and 8...

Her Lord did tell her there that in His Kingdom,  
she in Hon'r and glory like unto Him should  
be. And tho He told her too of Crosses near

attending, she took no notice on it, but of her joys  
was mending. She hoped hourly the outbreaking  
of His might, and for the chiefest seat of Honor  
asked quite.<sup>3</sup>

In the Mozart opera, much is made of the trials the young lovers must undergo. In the Kelpius document there is a trial by separation and also by fire. The reward however, is not earthly love, but eternity. The Soul finds herself in prison, alone, where she has with her a lantern (symbol of wisdom) and a hammer (symbol of strength). Using the hammer to break her chains, she then strikes a spark to light the lantern. From the manuscript, verses 84 and 85...

Then straight way she did take and hammer with  
hands double confident. God saw her misery and  
trouble. She smote a hardy rock till flame came  
with a stroke; then lighted she her lamp until  
daylight broke.

The fetters on her feet she smote them quite  
asunder; this indeed well strove, and rightly to a  
wonder.

And then yet after this, with lamp in hand, she  
came and set her jail on fire and sped her through  
the flame.<sup>4</sup>

Notice that the text says "through" the flame. The fire is a purification ritual that the Soul must undergo as an initiatic rite. For us, the fire is symbolic. Throughout





Mozart and a poster advertising the first performance of *The Magic Flute* on 30th September 1791 at the Theater auf der Wieden in Vienna.

the story, the Princess or Soul is found to be at fault through her lack of preparedness and weakness. Yet verse 122 warns us:

Judge not before the time, nor too soon the offender! O deal in mercy with and censure her but tender. O let but judge in you the love that's true and right. Or else your dear light will Be turned to darkness quite.<sup>5</sup>

The beautiful concluding verses, full of imagery and wisdom offer an admonition and hope:

Oh fear yourselves much more, while yet you soundly venture, stand in the holy fear that you may safely enter.

Like as a black night does the brightest day devour, so may your night also in darkness hide its power.

And since we have the weight of the working days been bearing, so can we only be such exchange comparing.

But when Love in death stands on the end of the earth, then will first of all in us the Lord's Sabbath day begin!<sup>6</sup>

In the summer of 1986 a reconstruction of this magnificent work was performed in Philadelphia

under the sponsorship of the Kelpius Society (now defunct) and the Benjamin Franklin Lodge of AMORC, with the author directing. It is hoped that this work will one day again be performed as an inspirational work. Meanwhile, the next time you hear the magnificent music of Mozart's *The Magic Flute*, remember that it may be an evolved form of a much earlier work, a version which evolved along the Wissahickon near Philadelphia in 1705 under the guidance of Master Johannes Kelpius and the Rosy Cross.

### Endnotes

1. See "Christopher Witt: Rosicrucian Wonder Worker of the Wissahickon", Rosicrucian Digest, Feb. 1986.
2. See "The Lamenting Voice", manuscript, pp. 34-56. Ms. Ac 189, Historical Society of Pennsylvania.
3. From translation and edition copyright L E Carroll, 1986.
4. Ibid.
5. Ibid.
6. Ibid., verses 135 – 136.

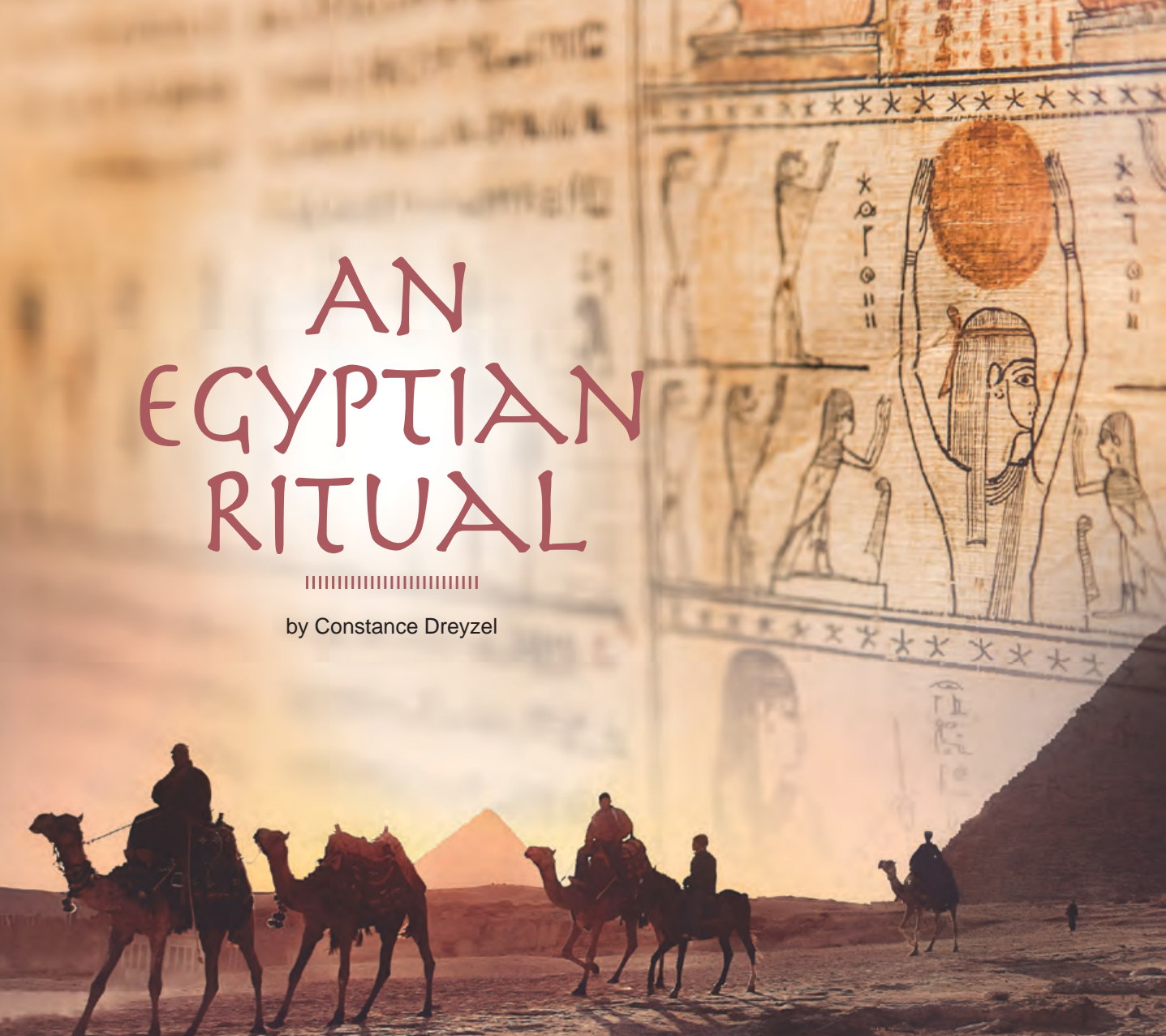
### Other Sources

Sachse, Julius Friedrich -- "German Pietists of Provincial Pennsylvania", Philadelphia: 1895.



# AN EGYPTIAN RITUAL

by Constance Dreyzel



**T**HE FOLLOWING appeared in an issue of an old magazine devoted to archaeology over a century ago in 1893. It is an observational account by the Rev. J Hunt Cooke referring to the sarcophagus of the 19<sup>th</sup> Dynasty pharaoh, Seti I.

It is covered with inscriptions. These have recently been deciphered. They give a highly imaginative account of the supposed journey of the sun through the nether world, from its setting in the west to its rising in the east. This appears to be a medium for religious ideas and teachings in regard to the unseen. There are extant other copies of the same work, which was in all probability a sacred classic of that age.

Could we apprehend fully the meaning of the figurative language, it would doubtless be a storehouse of the spiritual thinking of ancient Egypt. Its significance may be gathered from the fact that the grand idea of celestial glory in those days was, or was figured by, a voyage across the sky in the glorious sun, which, like a ship, sailed through the heavens scattering light and blessings, in which the wicked were not permitted to take part. This honour was reserved for the elect.<sup>1</sup>

I found the article very thought provoking, not least because I had already witnessed a presentation of an Egyptian ritual drama called the *Book of the Gates* which resonated with Rev. Cooke's words. Many of us in the







*Hieroglyphs from the tomb of Pharaoh Seti I*



*The four races of the world: Libyans ("Tjehenu"), a Nubian ("Nehesu"), an Asiatic ("Aamu"), and an Egyptian ("Rekhyt"). An artistic rendering, based on a mural from the tomb of Seti I.*

audience fell under its spell, feeling a cleansing renewal from its pageantry. Yet most of us I believe were less able to follow it with our heads as we could with our hearts. It is almost always so when we deal with Egypt; the "dead" past suddenly springs to life and sweeps us into its stately pattern where we move trancelike in a reality that is more like a dream than anything we experience today. And we can never quite say why.

At a deep subliminal level we seem to know, even though consciously we remain puzzled, that we are partaking of something of deep relevance. Somewhere in the deepest recesses of our being something stirs to life, wakes from its slumber and whispers secrets only the heart can comprehend. If only we could recall what happened completely and clearly, and then translate it into words and mental images, everything would be plain. Our rational faculties struggle to arrange the symbols of this ancient form of mystical life into meaningful patterns, and we know, despite our failure to make intellectual head or tail of it all, that this was and still is important.

Our 21<sup>st</sup> Century approach to life is so completely foreign to that held by the ancients that we can't accept it as they did, as a unified whole, a finished work. We have lost that ancient collective approach that once prevailed in humankind..., and our efforts to marry the subconscious and conscious impressions together acceptably are seldom successful. We know the subconscious and conscious elements should blend seamlessly by themselves as they did when the objective and subjective faculties of humans once functioned as a unit. Now there is a partition wall between them, something that separates them utterly..., but also something that can be taken down without much difficulty as soon as we are serious about doing so.

The Mystery Schools reach backward into the abyss of time to draw from the primordial shadow the truths still pertinent to daily life. In many mystery schools,

including the Rosicrucian Order, this corpus of wisdom is known as the "*Primordial Tradition*" and forms the primaeval core of all spiritual beliefs. Through ceremony and ritual, countless mystical schools of knowledge have for thousands of years kept before their initiates' eyes imperishable symbols which sometimes add relevance to the kaleidoscopic figures in the so-called "*dance of life.*"

The memories that Egypt awakens in us are for the most part so deeply hidden as to make their explanation impossible on an intellectual level, without thorough mystical instruction. Exoterically, Egypt is familiar enough to us, for archaeology has presented an overabundance of artefacts. But without something more, something deeper, archaeology cannot explain Egypt to us any more than on a very rudimentary level.

Referring to the article extract above, undoubtedly there are many whose knowledge of Egyptian thought penetrates much more deeply the meaning of this story from the tomb of Seti I than does that of the author quoted. Briefly, he is not too sure of the intent of the account, which he calls "*highly imaginative*", of the sun's supposed journey to the netherworld. He naturally presumes it to have held significance for the Egyptians, to have been in fact a variant version of a classic tale, and to have served as a kind of medium for the expression of religious ideas. Indeed he suggests that if it could be understood correctly, it might furnish a key to the entire belief system of the ancient Egyptians.

## A Book of Life

We now know that this story which he called an Egyptian classic is a variant of the *Book of the Dead*, hundreds of copies of which were scattered throughout Egypt at one time, and some of which have survived in Egyptian collections. The fact that this title has impressed itself upon our thought no doubt is responsible for our judging





*Detail from one of the many versions of the "Egyptian Book of the Dead" (1070 BC), Thebes - Egypt*

it to be altogether funereal in character. Found in mummy wrappings, on sarcophagi, and on the walls of tombs, the *Book of the Dead* is in fact a book of life rather than of death. Although in variant form it tells the story of the sun as the predominant god of ancient Egypt, in broad terms it also had a unique, individual meaning for every Egyptian. For Egyptians, Ra, the supreme solar deity was the most dependable guide they could have for their respective journeys through life, for their journeys out of this life, and for their journeys back into it again.

That is to say that out of a representation of the daily departure of the sun in the west and its process through the measured hours of darkness to its reappearance as a new sun on the eastern horizon, there grew the belief that as with the solar deity, so it was with humans too. The Egyptians imagined that as the individual passes from life through the door of death, and thereafter through the dark regions of the western *Amenti* (the place of testing), there was a subsequent resurrection into life on the eastern horizon. A representation of a natural fact of life, namely sunset, the dark hours of the night, sunrise and the light hours of day..., was therefore given a spiritual or eschatological relevance.

Familiarity with the sun's experience in the netherworld and the means by which it triumphed over the powers of darkness, gave humanity the supreme assurance it needed to succeed in its own journey through birth, life, death and the afterlife. Gerald Massey in his old treatise *Ancient Egypt: The Light of the World* (1907) has painstakingly pointed this out:

The so-called Book of the Dead, is the Egyptian book of life: life now, life hereafter, life everlasting. It was indeed the book of life and salvation, because it contained the things to be done in this life and hereafter to ensure eternal continuity. The

departing soul, when passing away in death..., or as the truer phrase is, when setting forth into the land of life, clasps and clings to his scroll for very life. As the book of life, or word of salvation, it was buried in the coffin with the dead when done with on earth. It showed the way to heaven objectively as well as subjectively, as heaven was mapped out in the astral myths.<sup>2</sup>

The departing soul then, was depicted with a scroll similar to the one placed within the folds of the mummy windings. This scroll had clear directions for the deceased; how to move forward into the underworld with confidence, what words of truth were needed to break the spells of various hindering powers, and what power the individual had at his or her disposal from a life lived according to Maat (truth). When the deceased arrived at the judgment hall in *Amenti*, the scrolls, the material one from the mummy windings and the immaterial one written into the character of the real self, would be brought together for comparison, so the judge might decide how far the word of Maat had been fulfilled in the life of the deceased, and whether the gift of life had been sufficiently earned.

As in the material world, so in the nether regions the Egyptians argued, no one can travel without knowing the way. According to Gerald Massey:

The way in Amenta [sic] was indicated [...] topographically very much in keeping with the ways in Egypt, chief of which was the waterway of the great river [Nile]. Directions, names and passwords were furnished in writing, to be placed with the mummy of the deceased. Better still, if these instructions and divine teachings were learned by heart, had been enacted and made into



a living truth in life, then the Book of the Dead in life became the book of life in death. The word was given that it might be made truth by doing it as the means of learning the way by knowing the word. The way of life in three worlds, those of earth, Amenta and heaven was by knowing the word of God and making it true in defiance of all the powers of evil.<sup>3</sup>

## The Living Memorial

The beauty of the ritual is now manifest..., a living classic, not a dead memorial. It serves humanity in the light of life as well as in the darkness of death. It gives humanity knowledge of universal laws always in operation, and assurance that knowledge gained from it is our safeguard at all times, a key to accomplishment, a pass to power.

The sun is after all but a prototype of the saviour of each individual person. It is used to illustrate the operation of beneficent, universal laws. The sun's daily progress through the heavens is to be read as symbolic of our daily progress through the circle of life. It expresses the continuity of life and the inevitability of final triumph.

In the Ritual, the sun, entering the cleft in the Western Hills, is the mummified Osiris. It is symbolised by the scarab beetle enclosed in a disk of light. The solar deity's companions in the "Sektet" boat (the evening solar barque)<sup>4</sup> are *Sa* and *Heka*. *Sa* represents *foreknowledge or intelligence*, while *Heka* represents the *power of the Word*. Who could ever be fearful with such powerful companions? The conflicts in life and in Amenti are a reflection of the eternal conflict of daylight and darkness, a divine warfare in which the god Horus represents light and his uncle Set represents darkness.

Shorn of all elaboration then, the ritual called the *Book of the Dead*, *Book of Hades* or *Book of the Gates* is a Cosmic drama. Universal forces and operations are given personalities and names, and made the actors. We witness it as a moving show in which we are both spectator and participant. Eternal lessons are set out for our instruction and use; eternal truths unfold as we act them out. We know the beginning and the end, for knowledge of one begets knowledge of the other. *Death and Life...*, *Darkness and Light...*, what are they but changing aspects of the same thing, pictures in a Cosmic kaleidoscope? To die is to live, and for those dying within the law, the "second death" has no power.

## Final Triumph

In a word, the theme is a universally familiar one; that of the final triumph of light over darkness, and finally,



*Head of the God Osiris, ca. 595-525 BCE.*

resurrection and reincarnation. Its elements, the book of life whose perfect precepts must be transformed into living character, are those which have gone into parables since time immemorial. Its pattern and phraseology are such as have been repeated by teachers, seers and sages from Egyptian times to our own.

We cannot fail to respond, for these lessons have been before us for at least five thousand years, and are a part of the unconscious heritage of humanity. They may appeal first to our emotional, subjective side, but later they capture our rational, objective selves too. In time, every sincere mystic penetrates the meaning of the symbols which surround them, and they encounter the unity of all, as it rests serenely in its centre. When that attunement with the universe is perfect, union with the Divine will have been accomplished.

## Endnotes

1. Cooke, Rev. J. Hunt, "The Book of Hades" in *Biblia*, Vol.VI, No.8, 1893
2. Massey, Vol.1, p.195
3. *Ibid.*, p.196
4. The *Matet* boat was the morning barque used by Ra to travel across the sky from the eastern horizon by day in comparison to the *Sektet* boat for his descent to the west or Amenti. "May he set out with thee in the *Matet* Boat, may he come into port in the *Sektet* Boat, and may he cleave his path among the stars of heaven which never rest." Extract from "A Hymn of Praise to Ra" in the Book of the Dead.

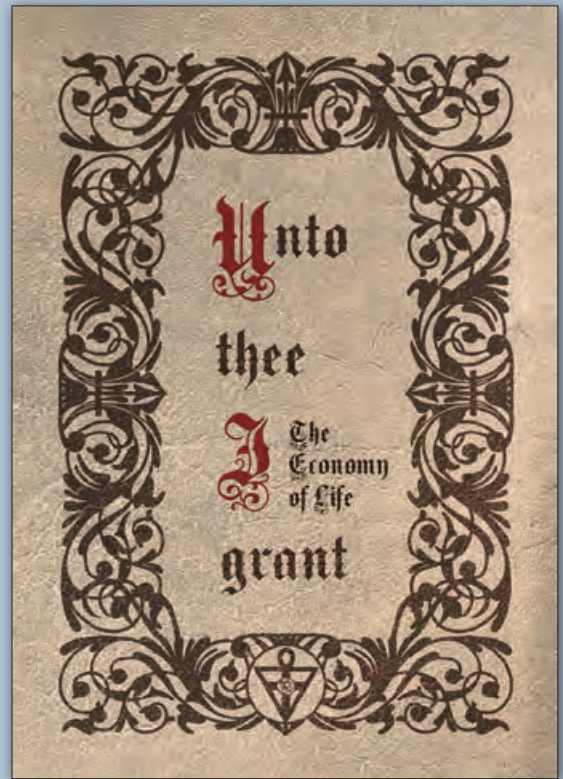


# Unto Thee I Grant the Economy of Life



“Wherever the sun shines,  
wherever the wind blows,  
wherever there is an ear to hear  
and a mind to conceive...,”

There let the precepts of life  
be made known, and the  
maxims of truth be  
honoured and obeyed.”



available from  
<https://www.amorc.org.uk/collection>

**T**HE TITLE *Unto Thee I Grant The Economy of Life* was first published in July 1925 by *The Oriental Literature Syndicate* of San Francisco.

Shortly afterwards the rights to the book were taken over by the Rosicrucian Order and a further 32 editions appeared up until 1992. It is often commented that the chapters of this work are difficult to read in their original mid-18<sup>th</sup> Century English. To make the book more appealing and to facilitate the modern reader, this new edition is divided into two parts, Part 1 being the original English revised in 1925 by Sri Ramatherio, while Part 2 has been adapted to modern English. Also an index has been created for both parts which further assists the modern reader.

The Foreword refers to the book as a ‘work of spiritual and moral guidance’, and certainly the aphorisms or short instructive sayings contained in it are timeless, with virtually every page containing something that can be used as an inspiration for the day. The words are as valid today as when they were created by their author or authors, and it is this timelessness that makes it such a valuable work. We can be assured that several centuries from now it will still be a source of inspiration for the aspiring mystic.

## The Strange Story of the Discovery of this Book

The story of the book’s discovery goes back to the early years of the Qīng or Manchu dynasty (1644-1912), in the

reign of the Qiánlóng Emperor This particular emperor was a major patron of the arts with an insatiable appetite for collecting. He saw himself as an important preserver and restorer of Chinese culture. One of the emperor’s greatest projects was to “...assemble a team of China’s finest scholars for the purpose of gathering, editing and printing the largest collection ever made of Chinese philosophy, history and literature.”<sup>1</sup> The result of this task, known as *The Four Treasuries* project, was the publishing of all the collated texts into 36,000 volumes containing around 3,450 complete works.

Meanwhile, an English gentleman and scholar, commissioned by the Earl of Derby it seems, was sent to China between the years 1740 and 1750 to gather special data and information of historical and geographical importance. The gentleman evidently made the acquaintance of a number of high officials at the Imperial Court and regularly reported back to his sponsor in England on what he had discovered. In a particular letter to the Earl of Derby, dated 12 May 1749, the Englishman reported that a certain manuscript from Tibet had come to his knowledge, one which the emperor had acquired and ordered to be translated into Chinese. With the permission of the emperor, the English gentleman acquired a copy and had it translated into English, after which he forwarded it to the Earl.

He believed it contained a complete system of mystical instruction written originally in ancient times by those he



surmised were either Gymnosophists<sup>2</sup> or Brahmins. Some attributed it to Confucius, the Chinese philosopher (551-479 BCE). Whatever its origins, the Earl had it reproduced in a limited number and it rapidly caught the attention of several mystical organisations then active in Europe. Within a few years it had been translated into Spanish, French, Dutch and German.

## Contents

*Unto Thee I Grant* is divided into 12 books. Each book differs in size, consisting of from one to eight chapters each.

**Book 1** deals with *“Our Duties as Individuals.”* This first part includes in chapter 3 the famous maxim: *“Defer not till the evening what the morning may accomplish.”* Book 1 brings to mind the ancient Egyptian *“Negative Confession of the Book of the Dead”* known to Rosicrucians as the *“Confession to Maat”*, though expounded in a different way.

**Book 2** is called *“The Passions.”* It warns of the dangers of self-indulgence and of giving in to anger. However it ends on a positive note about love.

**Book 3** is entitled *“Woman”*, and appropriately deals with what the author considers to be the spiritual and moral duties of women. They are deep in places, but also perhaps a bit outdated for the 21<sup>st</sup> Century.

**Book 4** is entitled *“Husband.”* This includes advice for fathers, sons, brothers and sisters.

**Book 5** is *“Providence or The Accidental Differences of People.”* It discusses wisdom and the way people should behave towards one another. Having said that, it reflects the ordered nature of society at the time of its writing, and therefore deals with masters and their servants, and rulers and their subjects. The important point of this book is that it governs relationships between people and how to establish harmony.

**Book 6** is about *“Social Duties.”* This book is more concerned with you as a person and how you should act towards others. But beware of common human negative aspects.

**Book 7** is called *“Religion.”* This short book consists only of 1 chapter. It is less about religion than the attributes of God in particular, and brings to mind the holy books of the western traditions: the Bible, Koran and Torah.

**Book 8** is about *“Humanity Considered in the General.”* Here we have four chapters dealing with life, the soul and the human body. *“Learn to esteem life as you should; then you are near the pinnacle of wisdom.”*

**Book 9** has a long title: *“Humanity Considered In Regard To Its Infirmities, And Their Effects.”* This book looks at some of the negative aspects of humans, but not in an Old Testament or fundamentalist way, where we are all doomed. The book discusses these negative aspects, but also shows the way to overcome them.

**Book 10** has another long title: *“Of Human Inclinations Which Are Hurtful To Oneself And Others.”* This book continues in the same vein as the previous one.

**The first words of Book 11** set the tone: *“Fine nobility resides only in the Soul; there is no true honour except in goodness.”* It has another long title: *“Of The Advantages Humans May Acquire Over Their Fellow-Creatures”*, and consists of two chapters describing the nobler side of human nature.

**Book 12** is entitled *“Manifestations of Karma.”* This is less of a discussion about Karma, than a continuation of the previous part.

Each chapter has so much to say, and says it with a unique measure of both subtlety and ‘straight talking.’ I freely admit that in its previous incarnation I paid little attention to it due to the archaic form of English it was written in. It belonged to an age of greater leisure, when one had the time to sit down and study every word for the depth of its meaning. I know that many Rosicrucians will still cherish this aspect of the book, for Part 1 is a complete reproduction of the original text. But that is why this modern edition is so good, for it has both versions and is bound to appeal to everyone. If your mind is troubled or if you are just seeking inspiration, then this is the book for you. A page a day to inspire and encourage is enough for most.

## Endnotes

1. Jonathon Spence, *“Portrait of an Emperor”* in *ICON Magazine*/WMF (World Monuments Fund), Winter 2003/2004, p. 26
2. Members of an ancient Hindu sect who wore very little clothing and were given to asceticism and contemplation. (OED 2010).



by Roshan Ushah

# Symbol of Light



**T**HE FARVAHAR is the name given to one of the best-known symbols of Zoroastrianism. It consists of a winged disc with a man's upper body that has been commonly used as a symbol of the Zoroastrian religion since the 19<sup>th</sup> Century. But it has a much longer history in the art and culture of the ancient Middle East.

Its symbolism and philosophical meaning is an ancient heritage extending through at least three millennia to modern times. It is a symbol reminding us of the purpose of life on earth, which is to live in such a way that the soul progresses spiritually and attains union with *Ahura Mazda* (the Wise Lord), a state called *Frashokereti* in the *Avesta*, the holy book of the Zoroastrians.

The symbolism of the figure is disputed, and while it is currently thought to represent a *Fravashi*, a person's guardian angel, what it represented in the minds of

those who adapted it from ancient Mesopotamian and Egyptian reliefs is unclear. In the *Arda Viraz Namag* text, written during the later Sassanid period (226-651 CE), the term Fravashi is used to mean a *guardian angel* or the *immortal soul* of an earthly being. Since the symbol primarily appears on royal inscriptions, it is also thought to represent the "*Divine Royal Glory*", the Fravashi of the king...; or it represents the *divine mandate* that was the foundation of a king's authority.

## How it is Depicted

In the centre of the figure is a circle representing the soul of the individual. To enable the soul to evolve and progress, it has two wings. Each wing has three layers of feathers. These are a reminder of the *Jzhirums* with which the soul is linked. Jzhirum is a Persian word meaning the *source*



of celestial light, the fountain source of the creation of different vibrational and spiritual energies.

According to Zoroastrianism, in nature there exist two opposing forces: *Spenta-Mainyu* (the good mind) and *Angra-Mainyu* (the wicked [angry] mind). A continuous conflict is maintained between these two. The individual's soul is caught between them and is pulled by each from side to side. The two long curved legs flanking left and right of the circle represent these two forces.

To help the soul balance itself between the two forces, it is given a rudder in the form of a tail. This tail also has three layers of feathers, reminding us of the path of *Asha* or truth, reminiscent of Maat to the ancient Egyptians. The three are: *Humata* (Good Thoughts), *Hukhta* (Good Words), and *Hvarasta* (Good Deeds), by which the soul is able to make its own spiritual progress.

The head of the figure prompts us to recall that Ahura Mazda has given every soul a free will to choose either to obey or disobey divine laws. The figure also has a pair of hands that hold a circular ring. The ring symbolises the cycles of rebirths on this earth and other planes that the soul has to undergo to make progress on the path of Asha. If these divine laws are obeyed through good thoughts, words and deeds, the soul will attain union with Ahura

Mazda. This far-off event, towards which the whole of creation moves, is called *Frasho-kereti*.

## The Modern View

According to the philosopher and professor of Islamic studies Henry Corbin in his "*Spiritual Body & Celestial Earth: From Mazdean Iran to Shi'ite Iran*" (1977), the name Fravashi means "*those who have chosen*", namely, those who have chosen to fight in order to come to the aid of Ahura Mazda. This demonstrates a similarity in meaning to the ancient Egyptian winged disk of *Horus of Behdet*.

In modern Zoroastrian doctrine a Fravashi is the guardian spirit of an individual who sends out the *urvan* (often translated as *soul*) into the material world to fight the battle of good versus evil. On the morning of the fourth day after death, the urvan returns to its Fravashi, where its experiences in the material world are collected.

The Farvahar is used as a reminder of our purpose in life, which is to live in such a way that the soul progresses towards Frasho-kereti, or union with Ahura Mazda. Although there are a number of interpretations of the individual elements of the symbol, it should be noted that none of them are earlier than the 20<sup>th</sup> Century.

From whence came the I,  
that into my new-formed body flew?

From glorious halls of light  
into the restraining arms of mother earth,  
faced with lessons to be learnt.

To feel again pain's twisted fingers  
and the transports of human love.

How many times has my body  
been consumed unto dust,  
and my soul set free to fly?

What know I, that cannot be recalled,  
what ancient, eternal truths  
lie hidden in my soul?

## Reflections in Silence

by Judith Wolverston-Rumball  
(1954-2006)



# The Basis of SPIRITUALITY



by Ralph M Lewis  
Imperator of AMORC (1939 to 1987)

**I**N APPROACHING the subject of spirituality, we come to realise that this subject seems to lack a singleness of nature. Some individuals think of spirituality as a phenomenon unique to humankind. Others consider it to be of supernatural origin, a divine efficacy. Then there is the rationale that spirituality is psychological, a state of mind which is engendered by both objective and subjective experiences.

There is, however, the strong suggestion that each of these differing ideas regarding spirituality can be integrated into a single idea. In other words, spirituality embraces, in part at least, some quality of each of these different concepts. An eminent philosopher once said:

You are never an isolated individual cast off from the rest of the universe; you are always in relation to the world about you. The whole of man is greater than its parts. The reality in which man finds his own realisation is always above and beyond him.

This realisation that we do not stand alone in existence, that in some way we have an affinity with all else, can well form the basis of what is termed spirituality. But while we exist to ourselves, what we experience has reality too. These other things of the external world which we perceive can in various ways affect us..., sometimes beneficially, at other times causing fear and distress.





At this point we may assume that primitive people, long ago, began evaluating the particulars of the external world. This evaluation was based on an innate sensitivity which has but two qualities to measure the value of all sensations: pain and pleasure.

Everything we experience has its final value determined in terms of the pain or pleasure accompanying it. But such sensations are varied in their cause and intensity. While some of our pleasure arises from the physical gratification of the appetites, we also have the more abstract pleasure of the intellect. There is also that mysterious and exotic pleasure which is experienced as the harmony of the whole self. It is a state of euphoria, a freedom from all irritability, and yet its sensations cannot be related to any of our peripheral senses; it seems to transcend them all. Achievements in aesthetic and cultural pursuit can often produce a state approaching that rapture of the whole self.

### What Is Good?

Humans have however, arbitrarily and collectively assigned the quality of good to all the pleasures which have been and still are experienced. Whatever satisfactorily fulfils the expectation of pleasure, whether from a physical or mental pursuit, is said to be good. For example, a good craftsman is one whose work is well performed; a good citizen is one who conscientiously abides by the requirements of good citizenship.

...the finer perceptions of life  
were immersed in the infinite ocean  
of the cosmic realm.

What impression did the phenomena of nature have upon the mind of early humans? Among our early ancestors the concept of *hylozoism* prevailed, namely the notion that all celestial phenomena were imbued with life. Heavenly bodies, such as the planets, were said to be animate, thinking, superior beings. Some were assigned imagined characteristics that were perceived as good and beneficial to humanity, while others were their opposite, evil. It was reasoned that the idea of good naturally suggested an opposite that was not good. So that which was adverse and distressing in some manner, and was associated with pain, was thought to be harmful and evil.

It would appear that at some point in our intellectual and emotional evolution it was thought best to emulate the behaviour of the gods and goddesses that, it was



believed, possessed the quality of goodness. The question was asked, what benefit did these beings representing immanent goodness derive from their benign acts? Since humans experienced this goodness as varying kinds of pleasure, by comparison then, what was the pleasure of goodness experienced by these heavenly entities? Was it through the acquisition of a material substance, or the successful completion of some act or other?

It was thought that heavenly entities performed good deeds for mortals, and humanity benefited from such acts. But did these celestial beings also experience a personal gratification from what they did? Let's for a moment follow the reasoning process of early humans in that stage of their inquiry into the nature of goodness. Quite clearly the goodness that was experienced when one person aided another in distress would be retained in the collective memory. The responsive display of gratitude from the person being aided was strongly felt by the recipient of that gratitude. This sensation of pleasure was one of emotion and unlike any that satisfied the physical cravings of the body.

### The Heart-Centre of Goodness

This sensation, experienced after committing an act of goodness, seemed to permeate the person's whole being. The anger, fear and other forms of emotional response seemed to be centred in the heart. We only have to reflect on how our own heart speeds up or palpitates in times of



stress as well as pleasure. Was the pleasing sensation of goodness also centred in the heart? Since the heart was at one time considered to be a source of life, could not the impulsive act of goodness and its sensation of pleasure be similarly centred in the heart, the centre of life?

The conclusion, over aeons of time, was that the finer perceptions of life were immersed in the infinite ocean of the cosmic realm. There was an invisible power, a 'something' that flowed from this supernatural realm to humanity itself. The experience was one of goodness and it was pondered upon what thoughts and human behaviour would represent it. This impulse and motivation, of which humans became conscious of, was the spiritual.

Yet this divine power infusing humankind had to be given an identity, a form that the human mind could realise. It was thought to be conveyed by the breath with which life enters and leaves the body. Thus, the word "spiritual", in one of its original meanings, denoted the act of breathing air.

## The Concept of Soul

Yet it came to be thought that *air itself* was not the essence of this spiritual quality; it was only the *medium* for transporting this 'essence' to humans from the Cosmic. This gave rise to what theology and related subjects designate as *soul*, an idea that went through a raft of changes as to its nature and function in humans. The most prominent and persistent concept was that the *individual soul* was a sort of ethereal substance implanted at birth in a person by the Spiritual or Divine Source which itself has been subject to many interpretations.

The '*incorporeal substance concept*' of the soul however, has associated with it the belief that we can manipulate the nature of our soul at will, either corrupting it by our behaviour, or regenerating it, returning it to its original spiritual state. Consequently, according to this notion, the quality of our soul can vary.

There is also the '*mystical concept*' of the soul, a belief held by mystics from the East and the West alike, that what is traditionally termed '*the soul*' is a super or highly developed and elevated state of consciousness of the Cosmic itself; in other words a supremely high manifestation of the stream of possible states of human consciousness. In general, this attribute of consciousness pervades the very Life Force itself and exists as a unique subset in each living cell, and is an attribute of Vital quality of Life Force and is therefore present in every person. There is no distinction in its quality in humans, other than how it expresses itself. To the extent that we become aware of this exalted state of consciousness, we exhibit that goodness which is known as '*spirituality*.'

## Individual Spirituality

But what should represent this spirituality, this oneness which is experienced as the Absolute, or the God that we conceive of? Human reason has struggled immensely to reduce to common and comprehensible terms those rules of self-discipline by which we might become aware of our indwelling spirituality. Simply, it has been an attempt to establish a mortal goodness corresponding to what true spirituality is.

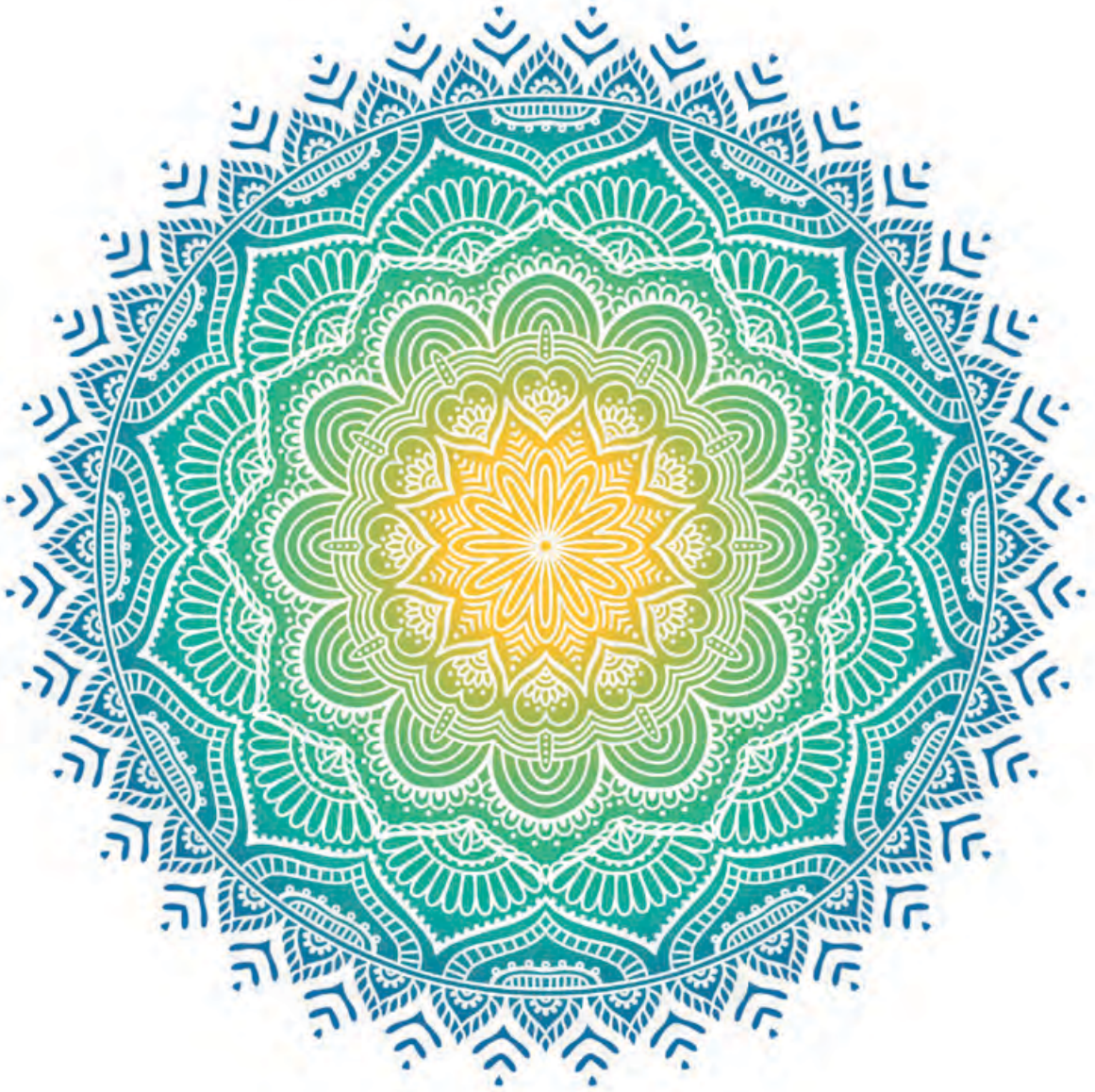
**There is no single road which leads directly to spirituality by its material aspect and its interpretation of the spiritual good.**

However, the conclusions of human reasoning are not universally alike. Those who had this revelation and attained a personal enlightenment felt an obligation on their part to assist others to experience it too. They attempted to reduce a state of ecstasy to common words and actions, which formed the nucleus of their religious beliefs and practices. Although carried out in good faith, this process often engendered dogma and practices which were not truly spiritual and resulted in intolerance, bigotry and a false sense of devotion.

There is no single road which leads directly to spirituality by its material aspect and its interpretation of the spiritual good. There are indeed many such roads whose guidelines to spirituality deviate from what spirituality really is. Goodness, which is true spirituality, cannot be realised by argument or the compulsory acceptance of a dogma. The realisation of the goodness of spirituality must be a subjective attainment. If, for analogy, beauty is in the eye of the beholder, then certainly spirituality is similarly wholly individualistic.

If we have the benevolent wish to assist others to attain the ultimate experience of spirituality, we may introduce them to the mystical procedure by which this self-realisation can be attained, either through a religion that teaches the fundamentals of mysticism, or through an organisation which traditionally perpetuates those teachings, such as the Rosicrucian Order. We should allow ourselves to learn the meaning of true spirituality through the sphere of our own understanding, whether it is in alignment with that of others or not. After all, no particular description of a sunset can ever equal our personal perception of it.





# Mandalas

by Loretta Williams

**S**OME YEARS ago I came across a word that was unfamiliar to me, so I promptly looked up its meaning. I am referring to the Sanskrit word *Mandala* meaning disk or circle. Characterised by a centre, symmetry and cardinal points, mandalas are circular images that are drawn, painted, modelled or danced, and occasionally dreamed. The simplest mandala is a circle with a dot in the centre, which to the ancient Egyptians was the symbol of the life-giving sun, the universal source of the 'breath of life', the god *Ra*.

The majority of drawn and painted mandalas are characterised by a circle and a cross in one form or another, but you can also find circles within circles, triangles or squares. Beautiful colours are harmoniously used. Describing material and non-material realities, the mandala appears in all aspects of life: the celestial circles we call earth, sun and moon for example, as well as conceptual circles of friends, family and community.

Mandala drawings have existed in all lands and among all peoples. They appear as a universal and essential





*Tibetan monks constructing mandala from colored sand.*

symbol of integration, harmony and transformation. The integration of worship, knowledge and beauty is a significant feature of the mandala, enabling it to convey a teaching to the person who is receptive.

Mandalas are used extensively in Hinduism and

### **Mandalas can be used as a powerful meditation object.**

Buddhism as spiritual symbols that represent the universe or aspects of it. They can be paintings or made of coloured sand on a board or table. Each element of the mandala has a symbolic significance that might relate to wisdom teachings, or help a meditator with the fundamental principles of meditation.

Mandalas can be used as objects of contemplation to aid *“entering into the silence.”* Similar to being conscious of one’s breathing during a state of mindfulness, where one focuses on one’s breath and when distracted, gently bring one’s thoughts back to the breath, one does the same with a mandala. First, familiarise yourself with the symbolism of the mandala before you, so you have an objective understanding of what it symbolises. Begin by focusing on the mandala as a whole, and then branch off to concentrate on all the intricate little details, colours and patterns.

When your mind wanders, bring your attention back to the mandala, a process you will need to repeat time and time again. After a while you will start to become absorbed in the mandala. Your thoughts will die away, and you

will be at one with the symbolic beauty of what is before you. During this time, you might get intuitive thoughts about the mandala and what it represents, or indeed about other aspects of your spiritual life. For more advanced meditators, they will learn to visualise the mandala in its entirety without having to look at the physical object.

### **Sand Mandalas**

In Tibetan Buddhism, one of the key types of mandalas is the sand mandala (illustrated above). Buddhist tradition holds that around 3,500 years ago, Gautama the Buddha made the very first mandala, but it may be even more ancient than that. The purpose of mandalas, apart from the meditative aspect, is to transmit positive energy to the surrounding environment and to all people who view them.

The creation of a sand mandala often begins with a ceremony in which the site is ritualistically consecrated. The design of the mandala is then marked out on a board with chalk, and this process itself can take many hours. Once the design is complete, the monks will start filling in the design with coloured sands, starting at the centre and moving out. This is done using a *chak-pur*, which is a small metal funnel 30-45 cms in length which tapers to a fine point. There are different sizes available with different diameter holes at the end to allow various quantities of sand to be dispersed in a controlled way. A *chak-pur* will often have ridges along the side, and once filled with sand, a piece of wood will be slid over the ridges, creating a vibration that causes the sand to emerge at the end of the funnel, flowing almost like a liquid.





*Mandalas in everyday life.*

It can take many days or even weeks to complete a sand mandala, and once completed, these multi-coloured, intricate designs are quite an incredible sight. In line with Buddhist teachings on impermanence, not long after the mandala has been created, it will be destroyed. This is done by sweeping the sand into the centre, and the sand is then given away to those watching the process, or it is dispersed into flowing water to extend the mandala's healing properties to the world.

### Law of the Centre

In its most generic form, the principle of the mandala lies in the centre from which the form-creating energy flows. The esoteric centre is eternal and the energy flowing from it maintains itself through transformation. The centre is supreme and occupies the innermost place within the concentric arrangement, radiating outward. What can be called the *'Law of the Centre'* is a basic principle of nature. It is a source of power and energy, wisdom and life, continually pouring forth its energy and continually self-renewing. The mandala's only truly constant quality is this Law of the Centre, the centre being the beginning of the mandala just as it is the origin and beginning of all form and processes.

Everything has a central point, with all life and diversity emanating from it. Whatever path is taken, it always leads back to this eternal point. The centre of each person's being, and the centre of the mandala are the same, having only one centre from which all life is vitalised, no matter what varieties of outward manifestation may exist. It represents wholeness and can be seen as a model for the organisational structure of life itself, a cosmic diagramme reminding us of our relation to the infinite, the world that extends both beyond and within our bodies and minds.

Mandalas can be seen everywhere in nature..., in every cell, in every eye, in every snowflake, rock crystal, crystals of various metals, in the cross-section of a tree, in

a spider's web, in the diffraction pattern of beryl, in the human body and in the universe itself.

### Circles

Many human-made things represent mandalas. All around the world sacred structures are evidence of this principle including pyramids, temples, mosques, pagodas, kivas and stupas. Native American tipis are circular, and the tipis in a village are arranged in a circle.

Other good examples are fractals, the sand paintings of the American Southwest tribes, astrological charts and the stained-glass rose windows found in Gothic cathedrals. The circles of all life are held together in concentric patterns. Men and women can be viewed as microcosms with the flow of energy through the inherent *'mind'* of each psychic centre.

### Visualising Mandalas

When thinking about mandalas, allow your subconscious mind free rein; allow it to suggest to you deeper, more subtle meanings to the various shapes and forms you see. Draw your own mandala, depicting your self, your life story, using symbolism, colours and circles within circles, representing the stages of development of your mind. Think of the myriad possibilities, and for all intents and purposes, the mandala could be infinite.

Let me finish by telling you of a dream I once had. I heard a man's voice say: *"An atom has exploded."* I looked into the sky and saw a beautiful golden mandala, its beauty and presence filling my heart with intense joy. When I awoke, I made a drawing of this vision: as within, so without. The one energy, ever pouring forth from the centre, is reflected in our outer creative life. This power will fill our creative being as abundantly as we will permit. We grant our permission consciously and deliberately when we attune with the centre and ask the Light to flood our being, and bring us closer to the Source of All.



# Believing in Life

by John Owen



**H**AVE YOU ever watched the blank faces of some people on their morning commuter trains, or as they stand in queues for their take-away morning coffee? It can be a really depressing sight, with individuals here and there showing for all to see, stressed faces, dull eyes and barely hidden anger and unhappiness with life. So many people today live in a semi-permanent state of mental apathy, indifference, cynicism and great unhappiness. For them, life is not the privilege it is for so many others; it is an unwelcome chore and means little to them as they walk zombie-like in a land of failed dreams, seeing their future in blank, bleak terms.

For far too many people, a motto that accurately sums up their attitude towards life is “*What’s the use?*” For them, life has become devoid of meaning and

purpose, an endless treadmill of working, eating and sleeping with little to stimulate or inspire, little of any meaningful interest to them. Because they’ve never had much out of life, perhaps experienced great hardship even, or found themselves in unhappy relationships or dead-end jobs, they expect very little for their future.

Of course it isn’t how life is for everyone, certainly not the majority, but you’ve probably met at least one unfortunate person like this. They don’t expect much from life, and that’s the key, not only to their present state of mind, but also to the way out of their deep unhappiness. Probably without realising it, they’ve closed their minds to the possibility of anything interesting ever happening to them, of ever accomplishing something special, of seeing new places or having a few new and rewarding experiences.





“The world is so full of exciting places and different people that there is something almost tragic in never leaving our comfort zone of pre-arranged travel.”

## Being Positive

Fortunately, because only the minority are like this, most others understand that all things are possible, within reason, if one believes they can be, if one keeps one's mind open to the tremendous possibilities in life and in oneself. Some people have broad horizons, a keen sensitivity to what life can mean, not because they have more money or more education, but because they believe in life and its possibilities. And no doubt you've met many refreshing people like this too. They aren't afraid to try new things, use new methods or think differently. They're receptive to fresh ideas and go out of their way to meet others, make new friends, see the far vistas and experience a sense of the possible.

If they've travelled the world, it's not necessarily because they're wealthy and have lots of free time, but because they believed that the benefits of travel were possible for them, and worked hard to explore the world and understand different cultures. They've gone beyond the usual 7-day package holiday and explored independently, experiencing cultures as close as possible as the locals do. They've dared to set foot outside the pre-planned itinerary and spontaneously explored their new surroundings. They've acted on their belief that all things are possible if one really wants it and is prepared to pay the price. The world is so full of exciting places and different people that there's something almost tragic in never leaving our comfort zone of pre-arranged travel.

One can't help feeling sorry for people who've never had the urge to see the magnificent Lake District of England, or the great inland desert of Australia, or the thousands of migrating animals of East Africa, the view of Paris from the top of the Eiffel Tower, or any number of magnificent places with beautiful people and

creatures. But you feel really sorry for those who never expect to see these and many other equally wonderful places, people who subconsciously assume that such things are not for them because it might mean stepping away from the crowd and doing things independently.

How do they know they can't see these places? If we really believe in the possibilities of life and act on that belief, then nothing is impossible. That is a fact which many people demonstrate and prove every day of their lives..., and travel is just one example!

## Being Negative

Some people long for education and believe they have the innate ability to expand their mental faculties. Somewhere, somehow, they find what they want, and their outlook and world of ideas grows and expands. Often, they lacked the opportunity in youth for the 'royal road to learning.' But despite the internet having such wide possibilities for learning and expanding one's life experience, there are still far too many people who merely accept themselves as they are and never take further education into consideration, never take advantage of the opportunities for growth and learning that are all around them.

Others long for friendship but never seem to believe in their own power to draw friends. And because they don't believe, they never make any creative effort to be friendly. One person forges ahead towards his or her ambitions while others look on, never for a moment daring to believe that similar success could be theirs. Or they try to pretend to themselves that those who have achieved success aren't really happy inside. And their own excuse for lack of success is that they're not cut out for it, or circumstances are against them.



How do people come to the conclusion that some things they inherently would like, are after all not for them? If there's something one wants to do, the urge to get up and do it is in itself a potential sign of one's ability to get it done. It's a plain fact that we all go after what we really want. If we don't achieve what we thought we wanted, it's usually because we didn't want it badly enough. What we actually wanted was to take the line of least resistance, which has brought us exactly to where we are now. If we really believed in the possibility of achieving the thing of which we dreamed, we would do more in a positive way to get it. But of course for some people, realising their dreams is a scary prospect. It's far easier to dream and find excuses for not achieving your dream, than to step into the unknown and make your dreams come true.

### Expectation

We get only what we expect from life, no more. The psychological troubles of some people, their pessimism, feelings of inferiority and doubt, stem from the fact that they don't expect much of life and as a consequence, don't exert themselves sufficiently or in the right ways to accomplish much. Paradoxically, this can go hand-in-hand with a feeling of entitlement, that the world should just give us what we want and desire without us having to do anything to earn it! This sense of entitlement can lead to apathy and resentment when the things we want are not given to us on a platter.

To keep one's mind open to the future, to be awake to the possibilities in oneself, to be willing to pay the price in experience and effort..., this is more than some people are willing to do. And then they blame 'circumstances' for their failure to achieve what they vaguely wanted, instead of seeing that their own lack of confidence in themselves and their innate abilities was largely responsible.

For those who believe the future has nothing for them, they are right, but only to the point that they're the makers of their own destiny. If they can't plan, visualise or even just imagine good things like better health, better financial circumstances, deeper understanding, wider experience of other places, people, cultures and beliefs, and more love and friendship ahead..., then they're not likely to get there unless they change their inner attitudes. But if they believe good things are actually possible and then work for them tirelessly and according to a discipline and plan, such things, and undoubtedly much more, will come to pass eventually. The most crucial point is to accept the possibility of these things happening. Simply knowing that such wonderful things are possible is a crucial change and already amounts to half the journey.

This is not philosophy or theory. It is life as you must have seen it lived. Have you ever known a happy or successful person who did not in large measure embody their confidence and belief in the larger potentialities of life and did not act on their convictions? Behind every successful, happy, constructive life lies a plan of optimism and hope. That is where it all starts.

### Visualising

It sounds very simple, but if there's something you want, you must have confidence in its possibility; not necessarily the *probability* of it happening but at least the *possibility* that it could happen. Being possible is not a guarantee that it will happen in your life, but it is the crucial first step. And that possibility you see can be hugely strengthened by regularly visualising its outcome, regularly seeing yourself as you would like to become. And if you act in this manner and use every opportunity as it arises, that brings your goal steadily, step-by-step closer and closer.

But following a fundamental law of life, you must also consider carefully whether or not what you are seeking is fair and just. Will it hurt someone? Will it be to the detriment of others? If the answer is yes, forget it; for the karmic compensation that will arise from pursuing and perhaps succeeding with your goal, is many times greater than the pleasure you will derive from having attained what you set out to reach.

At the very least, what you seek, should in some measure benefit others too. If it benefits you and your interests alone, think twice, three times, 10 times before you proceed. For great danger lurks where selfish interests dominate. But assuming there's something in it for others, and assuming your endeavour will not harm others, even if you don't get precisely what you set your heart on, you may come to see in the experience of striving after it, that fundamentally, you wanted something else all the time. And such insight would be invaluable for future attempts at getting what you want. For it would make you more clear-sighted and realistic about your ultimate aims and purposes. In any case though, if you don't believe, if you don't have confidence in your dreams, nothing worthwhile will happen.

So, try to have your mind open to all the new and exciting things that life has to offer. Keep a sense of the possible, knowing that what you want can be yours if you really have the faith to believe in yourself, and of course know in your heart that it is a just cause. Of course you must plan, work and act on your belief in the possible, but that is all a part of believing, isn't it?





# One Day at a Time



by Chris R Warnken

**I**T HAS BEEN said that the majority of people waste half a lifetime in regret over past mistakes or anxiety about the future. In retrospect, we realise the absurdity of this as well as the tremendous waste, for we can't go back and change the past. Sooner or later we must realise that life is experienced always and only in the 'eternal now.' Philosophers and poets have taught this great principle for centuries, but few people have truly taken it on board.

Pythagoras, an early master of the mystery schools some 2,500 years ago, taught his disciples the futility of

worrying over past mistakes. "*Remove the mark of the pot from the ashes!*" he said. In other words, wipe out the past and forget it. The past is history, while today is yet unmade. It's like clay in the hands of a sculptor. Each of us has the privilege of beginning every day with a fresh start, to make of it whatever we will. Whether our past errors bring harm to ourselves or others is now unimportant, to the extent that worry or regret can have no effect at all upon the past. It can cause us to have mental anguish or even mental illness that will prevent us from making the most of every present moment.



## Life is a School

We all make mistakes, for we're here to learn. Life is a school of experience. No matter to what degree others inspire us, however much they may seem exemplary and faultless, rest assured that they make mistakes and are learning too; otherwise they would not be here. At best, they have learned to conceal their errors and to keep silent about them. The oft-quoted biblical phrase of Jesus, "*He that is without sin among you, let him cast the first stone...*" reminds us that no one is perfect.

**Each of us has the privilege of beginning every day with a fresh start, to make of it whatever we will.**

Learning is a process of evolution and there's nothing instantaneous about it. Through a system of practice, trial and error, we're taught how to reason better and to make more effective decisions. We should strive for perfection even if it seems we may never reach it. We learn to build and accomplish any human endeavour through the process of trial and error. Observing the causes of failure and striving to avoid those negative causes in the future is part of the learning process. The most important lesson is to avoid regret or worry over our past imperfection while making every effort to correct and compensate for our mistakes.

## The Future

An equally important lesson for us is to reject anxiety over the future. Our future is as yet unmade, and we have still to create it. We don't want to mar with our anxieties, doubts and fears, our most beautiful plans for the future before they even manifest. We are creators! We must model our sculptures with confidence, boldness, beauty and perfection. Even if our dreams and plans are imperfect, we can never hope their manifestation will be absolutely perfect. If we allow ourselves to be inspired from the perfection inherent in the Cosmic, and confidently strive to duplicate that perfect vision, then perhaps one day our manifestation may be acceptably near to our ideal. Those who have done so are true creators.

Let us not allow ourselves to be shackled by 'fate' either. Why should we accept the theological doctrine of

predestination, as if some supreme deity has foreordained every event throughout eternity. The potential for any and all things exists, but as individuals and by our own free will, we must create our own future.

James Russell Lowe, a 19<sup>th</sup> Century American essayist wrote, "*Let us be of good cheer, remembering that the misfortunes hardest to bear are those which never happen.*" Good words of advice, so let's do away with fears of the future and live positively in the present, for we honestly know so little what awaits us later in life. As long as we approach the future with sincerity and good intent, and in line with our spiritual development, we will feel comfortable and safe in whatever surroundings and environments we happen to be in.

This is the moment to realise equally that death, or 'transition' as Rosicrucians call it, is a bridge to the future, not a final end. Whenever it comes upon those close to us, it is comforting to confidently know that this moment is a 'passing through' only, and that the essence of those we love are moving on in their inner development toward their next state of existence.

## The Present

Just as the past is done and the future is beyond our immediate control, so too the present moment, the now, is not only in our control, it is our responsibility to control. As we turn each page in our book of life, the next one before us is blank, the next moment is ours to be used to our best advantage, ours to create.

There are, and always will be, alternatives and

**We should strive for perfection even if it seems we may never reach it. We learn to build and accomplish any human endeavour through the process of trial and error.**

choices to make. Admittedly, our choices are at times more advantageous and more attractive, but at least there are almost always several alternatives to choose from. As the Hindu poet Kalidasa once said: "*Look to this day! For it is life, the very life of life. In its brief course lie all the verities and realities of your existence!*" So, let's clear away the debris and barriers of both past and future, and confidently grasp in our hands our dream for today. For our most basic freedom is to live..., one day at a time.



# Turn the Page

by Fraser Lawson



**Y**OU MAY not actually write the story of your life unless you keep a daily diary. But you do live an episode each day, even if you remain isolated and alone. Your daily episode may be a tragedy, a farce, an adventure or a comedy. Whatever it is, it's still your personal experience of life, whether it's a fortunate one or not quite so. But then you are after all the author, so life is what you make of it.

And because you're primarily responsible for your story, make it what you want it to be. But there's the thing, don't just record the episode as dictated by circumstances or other people. If you always do what others want and never do what you want to do, it will make you a really miserable person. You're not being as creative as the Cosmic intended you to be, but rather like some puppet being manipulated by other people who are not happy just to control their own lives but must extend their control to others too.

The strong will always come in and exert their

strength and power where there's a vacuum. That is after all the way of Nature. But every person is a part of the Creator and is given the same opportunity to be creative. Given enough time and effort, success or failure is ultimately a human decision.

## New Day

Regardless of the past, each new day is the same for everyone. It's unmade, uncreated, a blank page on which to write your story as you want it to turn out. No matter if you're young or old, healthy or sick, rich or poor, each new day is yours to create as you want. You can and should reject all negative, limiting thoughts. Forget about whatever advantages others may have had over you yesterday; that was then, now you have the same blank page they do. So, take lessons from the past but then leave it where it is. It's finished and can't be changed. Think instead about today; it's before you, it's unshaped.



So, what are you going to make of today? Within you slumbers the creative spark of Life, so let it inspire you to manifest itself in increasingly more creative ways through you for the benefit of all beings. The first step is to control and order your thinking. Too many of your past failures were self-created by your own negative thinking. Sooner or later you're going to have to realise and accept this. The unhappy consequences of some of your negative thoughts are going to be presented in your life repeatedly until you realise you're caught in a cycle of unnecessary self-harm. Then you'll begin to think positively, and your life will start to change. That is Nature's way of teaching.

It's a matter of willpower to control your thoughts. It's just as easy to think you'll succeed as to think you'll fail. It's no more difficult to think you'll soon feel better than to think you'll soon feel worse. Just decide whether you want happiness and good things to happen, or unhappiness and disappointing experiences. Remember, you create, whether you like it or not!

### Attraction

The second step is to study and master the law of attraction. You attract to yourself what you mentally create around you. A good experiment is to watch people, say in a nightclub. Even if they don't know each other, after a short time you'll see the outgoing, jovial, fun-loving people gravitating toward one another, while the sour-faced, complaining ones will attract each other. This experiment is a great experience, so try it!

The fact remains that attraction is a basic and inviolable law of nature. You'll attract whatever dominates your thinking because you have created it that way. If you think negative thoughts, you'll attract negative circumstances. All dreams and desires you have that are compatible with the underlying harmony of nature, are possible. This is why you can and must create.

### Attunement

The third step is attunement. Within yourself is the wisdom and power of the Universe. It's that creative spark spoken of by sages of all eras. Learn to subdue the arrogant ego inside you, and let the unlimited, imprisoned power of universal creativity, *already within you*, take over your life. Discover that it thinks only positively and works only for the greater good of all. It can do everything that is good and constructive and refuses to do anything that's destructive or contrary to the harmony and symmetry of



*Outgoing, jovial, fun-loving people gravitating toward one another.*

Nature. This is the greater you.

Realise that you're a certain unique expression of the universal Life Force and have a special mission to accomplish something good for the world. But how will you attune with this power? Who are you to be so honoured? Watch it, that's a negative thought! It's not difficult to practise attunement. Nothing positive is ever placed beyond your reach. Simply find a quiet place and dismiss that dominating ego. Then, "*Be still and know that I am God.*" No further instructions are necessary.

### Decision

The fourth and final step is decision. Having been introduced to a greater life, decide to change. Decide to accept the privilege and responsibility. Decide to ignore or eliminate the failures and limitations of the past. Decide that today and tomorrow will be better because you'll help make it better.

Let it be known that you'll not allow any negative thoughts to come into your mind; that you'll not be party to any harmful or destructive plans or activities; that you'll see only the good in every person you come into contact with. You'll be surprised then to discover how many will be attracted to you and will want to join you in your determination. The law of attraction will not and cannot fail.

Maybe the previous pages in your book of life are less than satisfactory; you may even be ashamed of them. You don't need to be, because you lived those pages as you then understood life. They are experience, but they're finished and you can't change them now. Move on, the future is before you..., unmade. You'll create it on the remaining blank pages. So, just turn the page with strength and optimism for only good to manifest.



# The Gift of Listening

by Louise Lane



**O**NE OF the most inspiring and powerful gifts we can bestow upon another person is to really listen to them, and this means listening with our whole being in an attentive, focused way. In essence, it sounds simple enough, but if we're honest with ourselves, we soon admit that we seldom, if ever, manage to listen to others properly.

Listening is a creative force, and when we're listened to fully, our creative urge is encouraged to expand, come to life and grow. We remember who we are and confidence blooms as we are increasingly able to express ourselves. This 'force' has been called by many names: inner spirit, divine intelligence, true self, etc. But whatever we call it doesn't really matter. What does matter though is that it shrivels up when we are not listened to and it thrives when we are.

There are times when we come across people who need to talk. They go on and on in a nervous and very superficial manner. So often these people have never been truly listened to and great patience is required to listen long enough for them to reach a point of tranquillity and peace. The results of such listening are extraordinary and sometimes not far short of miraculous. Listening well takes time, patience, skill and a readiness to slow down. We need to let go of expectations, judgements and boredom, and very often it takes great sacrifice. But the rewards can be phenomenal!

How often are we in company or at a lecture where people are constantly interrupted before they have had a chance to express themselves fully? One will always meet up with characters who are not in the least bit interested in what is actually being said. They are only interested in giving their opinions and enjoying the sound of their own voices. In retrospect, some of the most interesting people are the so-called 'quiet' ones.

## Effective Listening

Effective listening is often conceived in technical terms, with little or no grounding in the spiritual sense. There are wonderful tools and techniques to assist us in active, responsible and empathic listening. There is body language, eye contact and methods of identifying different styles of listening and speaking. All these provide us with useful skills and information. However, there is something beyond technique when two or more people are deeply listening to each other. We are aware that not only are we totally focused but that there is a deeper, almost spiritual connection. Listening is a sacred art! In order to develop and nurture listening as a sacred art, there are three qualities that are essential to this deep listening context, and they are: silence, reflection and attentiveness.



Silence creates the space for attunement with the God of our hearts. It provides the time to explore our relationship with the Cosmic and nurtures our capacity to listen to others. As Rosicrucians we are always reminded to listen and access our still-point. We know that the power of silence is pure magic and within it is the promise of deep, revealing wisdom. It can also give clarity in the midst of chaos. The power of silence slows things down, offering us the opportunity to reflect on what is happening around us and to listen to the *“Master Within”*, the *“still small voice within.”*

Reflection gives us access to our own inner voice. The practice of taking a few breaths before responding to a situation or question or comment gives time for our true wisdom to reveal itself. Again, it is a slowing down, waiting and practising patience. I remember reading somewhere about someone who was asked why he took so long to answer a question. His answer was that he liked to *“taste his words”* before he uttered them.

Attentiveness or presence is the awareness of connecting at the heart level. There is a very important distinction between listening and hearing. Sometimes we listen to things, but we never hear them. True listening brings us in touch even with that which is unsaid and unsayable. Mathieu, a Sufi musician, came up with the inventive phrase of *“making an altar out of our ears”*, and St. Benedict, founder of the Benedictine Order, advised his monks to *“listen with the ear of your heart.”*

## Humility

We are often hear the words ‘humility’ and ‘humble.’ What does it mean to be humble? Very often it is used to describe someone who lives a quiet simple life, devoid of all but the essential material assets; for example a monk or nun, or even a peasant farmer. The word can also change in the negative sense, as in to humble someone or to humiliate them.

A truly humble person is one who is grounded, centred, someone who knows the power of the ‘Master Within’ and the interconnectedness of all beings. A humble person is one who considers all people as equals, who is confident and courageous, finding it unnecessary to try and impress others. A truly humble person is one who is working on being true to Self. Isn’t humility about full self-expression and service to the Cosmic? Surely as mystics we should endeavour to listen with humility, love and caring, and in so doing reach out beyond any pre-set parameters and really connect with other human beings? Let us obey one of the cardinal rules of listening and learn to listen with understanding.

## Mystical Silence

Sometimes the most important thresholds of mystery are places of silence and solitude. To be genuinely spiritual is to have great respect for the possibilities of silence and solitude. The German philosopher Martin Heidegger is quoted as saying that *“...true listening is worship. When you listen with your soul, you enter the rhythm and unity of the music of the universe.”*

The most sacred part of listening is the time spent in solitude with oneself. This is quality time that gives one a sense of quietness and peace, a feeling of stillness and joy in our hearts. No mobile phone, television, music or computer, simply the silence of being. Listening begins here in the stillness of our heart. The solitude offers us relief, giving us the chance to simply be ourselves, to enjoy what and where we are, to savour just being! Alone with the God of our hearts, this quiet time of meditation restores our sense of balance and focus in the world around us. It also gives us the opportunity to draw on our intuitive faculties to assist us in our everyday activities.

## Epilogue

So, give yourself the opportunity of experiencing silence by trying to develop your ability to listen in order to hear deep within, the music of your deeper self. Finally, spend a few moments reflecting on the following questions and how they relate to us as mystics endeavouring to practise the sacred art of listening.

How often do you really speak? And how often do you really hear? And how often do you really touch? And how often do you really Move yourself, and others?



*Monks are often described as humble.*



# Music and Civilisation

by Flora Rogers



**T**HERE'S AN intangible law of nature which embraces the constant warring between the forces of good and bad, the positive and the negative, the spiritual and the material. And it's applicable in the sphere of music just as much as in every other department of life. Indeed throughout the universe, constructive forces are on the whole balanced out by destructive forces, though what is 'constructive' and what is 'destructive' is not that clear to us always (or even often), and we as a result have our personal biases which cause us to see either too much of one or too much of the other, depending on our innate character.

During the Second World War while Poland, a nation rich in its heritage of literature, music and art, was being devastated by heavy bombing from the air, the radio station in Warsaw kept up a constant connection with the outside world by playing the music of their national composer, Chopin. The same thing happened in Finland: Sibelius stood out in those awful days as the one vital link with the nation's past and no one could listen to the moving strains of Finlandia without a sense of deep conviction that Finland would always live while the music of Sibelius remained hidden in the hearts of the people. The same was true of Norway where Grieg is held



in deepest reverence because he not only gave the world great music, he gathered up all the colourful folklore of his time, including the drama of Ibsen and immortalised it in his wonderful Peer Gynt suite.

These particular composers captured the heart and character of their nations and cemented the community together in a way that was good. No less so than in France where the spirit of the nation lives on in French art and culture; the music of Debussy and Ravel as well as that of many other earlier composers that typifies the essence of the French national persona. Somewhere someone said, *“Let me make the songs of a nation and I care not who makes its laws.”*

## The Ancients

Present-day music derives most of its systems and terms from the Greeks, and we find Plato, that greatest of classical philosophers, having much to say on the subject of music. He writes in his Republic...

Musical training is a more potential force than any other because rhythm and harmony find their way into the innermost recesses of the soul..., imparting grace and making persons who are rightly educated, graceful [themselves].

Later he said...

The introduction of a new kind of music must be shunned as imperilling the whole state, since styles in music are never disturbed without affecting the most important political institutions.

Aristotle held similar views when he said: *“Music has the power to form character.”* Others, including Pythagoras and Euclid, both famed for their mastery in the field of mathematics, held similar views. Indeed, the very word ‘music’ embraced the whole circle of the sciences, especially astronomy, mathematics and the Pythagorean concept of the *“Music of the Spheres.”* The Romans borrowed much of their culture from the Greeks and the following quotation gives us an idea of the hidden processes at work in cultural history:

The Power that rules human affairs seems to have made provision for the elevation of the whole [human] race by diffusing at intervals of centuries the treasures of art, science and thought accumulated by a nation of unusual power and energy. Egypt yielded to the Greeks but left behind much that had enduring value; and what was once



Composers clockwise from top left: Chopin, Sibelius, Grieg and Wagner

centred in one nation and under the control of the priestly caste was spread through much of the known world. In Greece, free art, and especially music, played a great part; and wherever the Greeks went as colonists and merchants, they carried with them the principles of art including music. (Author unknown)

So we find Rome supplanting Greece in becoming the political, social and artistic centre of the world. Music, oratory, architecture and sculpture, all borrowed from the Greeks, modified and dignified Roman society. Music was the favourite distraction of Roman high society and to many a famous Roman has been attributed great musical skill, whether actual or fictional.

As early Christianity evolved into the Roman Church, its music became its outward form of praise, and developed into a recognisable style: hymns for common praise on the one hand, but sublime masses for collective worship in cathedrals on the other. Church music was immediately identified with the Christian religion and Christians themselves were characterised, moulded and formed by its style.

Outside the church another form of music, but much older, was fostered by common people and disseminated





throughout lands by bards and minstrels. This was folk music, and its secular subject matter aligned itself to the characteristics of ordinary people. In its way, music was and still is an expression of the human duality mirroring that of material atheism as opposed to religious belief. From medieval Europe through to the Renaissance, the great composers whose works we listen to today appeared at various intervals in all countries, and we find from the earliest times that music is intermingled inextricably with the historical development of nations, but also with their spiritual progress.

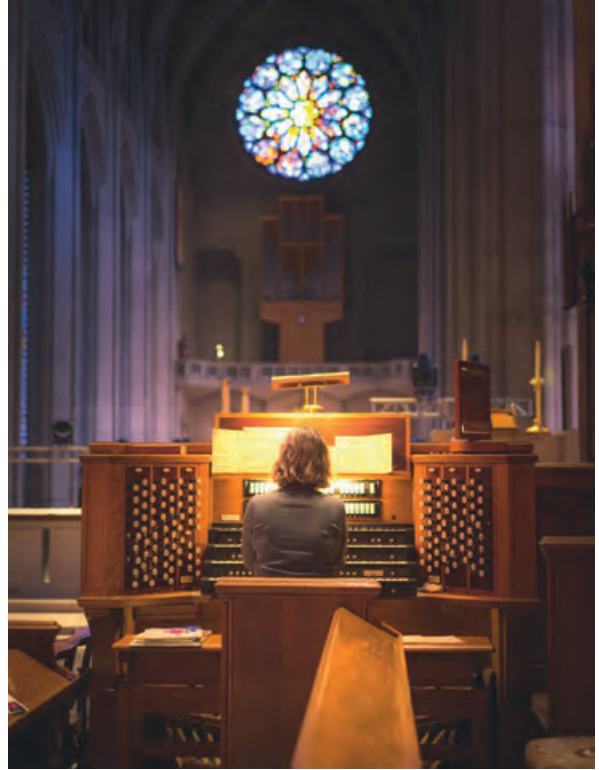
## The Moderns

Cyril Scott, a modern British composer, sets forth an interesting viewpoint. In effect it is this: that music not only mirrors the times in which it is written but the times are definitely and irrevocably affected by the music of every period. This resonates closely with Plato's philosophical discussions on the nature of music.

We might immediately think of the intensely nationalistic music of Richard Wagner for example, with its expression of Nordic legendary hero-worship. This is by no means a disparagement of the music of Wagner, because there is much that is noble and sublime in the Wagnerian operas. But even the sublime in music can be perverted to serve ignoble purposes. As we know, Wagner was a consummate artist and brought into his operas a great deal that was intended to act as contrast. Unfortunately, there can be no 'good' without its corresponding 'evil' just as there can be no daylight were it not for night. This law of opposites seems to run throughout all of humanity's existence.

Those of us who are decidedly unmusical cannot fail to appreciate its effect on the emotions. We read that when Handel's Messiah was first performed in London, the huge audience was so moved that they rose to their feet as one when the elevating strains of the *Hallelujah Chorus* fell upon their ears. During the era of Bach in Germany, the period was marked by a religious fervour and enthusiasm. No one who has been privileged to listen to this great master's musical setting of the Saint Matthew Passion can wonder at its power, on an emotional, cultural and religious level. It is so sublime in its conception, and its grandeur is unsurpassed in the whole realm of musical literature.

When we contrast this period of musical flowering when Bach in Germany and Handel in England composed some of the greatest musical works of all time, with our modern age, it is not hard for us to agree in part at least, with the premise of Cyril Scott that music not just mirrors the age but has the power to influence the age in which it is produced.



*Church music was immediately identified with the Christian religion and Christians themselves were characterised, moulded and formed by its style.*

Shakespeare mentions music many times throughout his plays. We all know that very famous quotation from the Merchant of Venice: *"The man who hath not music in himself, and is not moved with concord of sweet sounds, is fit for treasons, stratagems and spoils."* Shakespeare repeatedly ascribes to music the highest and most elevated place. Some words from Hans Zinzer (1878–1940), a prolific author and scientist, might seem particularly relevant in closing; he has this to say about music.

Now there were times for a while in Athens, later in the Renaissance and possibly among the Elizabethans, when art was a living influence in the lives of people. But these were simpler days without [our modern media]. Then, the taste of the average person was formed by the sincere artists of the time. The artist was a hero, was close to earth, was close to the mundane affairs of humanity, and was easily comprehensible in this common experience.

We all have a duty to our nation and local community to live up to the very best, the highest and the noblest ideals to which, as individuals, it is possible for us to aspire to. In so doing lies our hope of contributing something of lasting and worthwhile value to our day and generation. One way of helping us to attain this ideal is through active cultivation of spiritual values, one of which is the listening to and mentally participating in good music. *"In times of peace, music is the joy of nations; in times of war, it is their safety valve."*



# Friendship



by Cheryl Rose

ONE OF THE greatest assets we can have is true friendship..., friendship we've earned with a few precious individuals we trust implicitly with everything, including life itself. The dictionary definition of friendship is: "*Showing kindly interest and goodwill; the state of being friends.*" For those fortunate enough to have true friendships, this description seems quite inadequate. Be they husband and wife, or people brought together through school, employment or clubs, real friends are those loving souls to whom you can tell all and share everything without shame. They come to your aid without question or hesitation, always ready to lend an ear, and in whose presence all masks are discarded.

The lifestyle of a friend need not be in full harmony with our own, for in a true friendship, there is always an intangible 'something,' an attraction, a sense of caring that transcends physical, outer circumstances of the individuals concerned. Take magnetism as an example. Slowly move a magnet and a piece of iron together; at a certain point, the magnet is close enough to the piece of iron that the force of attraction between the two overcomes the friction of the iron on the table, and it comes flying straight to the magnet. The magnet seems to be doing all the work.

Now take two magnets and align them so the north pole of the one faces the south pole of the other. There is an attraction from both magnets. Both are doing 'work' as they pull each other together. Polarity attraction manifests in what Rosicrucians call the "*law of the triangle*", for as two opposing conditions come together, a third condition is created. The two opposing conditions have united into a third condition which may be completely different from either of the two initial conditions. And this in a way is the way it is with every true friendship.

When two people with opposing though complementary auras meet, a state of harmony is created

between them, their auras link up with each other, and a new unit of life emerges. Although still two separate individuals, their combined thoughts and intentions create an *égrégoire* which is tantamount to a new living creature. The union manifests in a great and lifelong friendship. Before they met and their vibrations blended together, their vibrations did no great service. One is reminded of the Zen Buddhist Koan: "*What is the sound of one hand clapping?*"

Once established, the friendship grows as the years go by, much as a child grows up to adulthood. With each side of the 'friendship *égrégoire*' contributing his or her love, ideas, caring and harmony, the bond strengthens further and forms a bond that is the envy of all who see it. It is an example for others to follow, and many yearn for such completion. Think of what a better place the world would be, if more such friendships could be created.

Taken at a deeper level, is it possible that our very best friend is already bonded with us, just not that visible at the moment? Yes it is, and focusing our thoughts, words and deeds on things that we perceive as being constructive, harmonious, good and wholesome, and giving back with a sense of justice delivered to everyone and everything what life has given to us, and then even a bit more, we are sure to find our truest friend one day.

Of course, that friend will not be a being of flesh and blood, but will be the deepest aspect of your own being, the most accomplished and refined aspect of your own soul, what Rosicrucians for ages have known simply as the *Master Within*. So, try to be your own best friend and see what happens next, for the deepest friend you can ever have is already with you. Just think of the power for good that would exist in you if you could unite the two friends of your own self. They may merely be acquaintances today, but aim to make them friends..., soon!



# Vision

*by Erwin Schrödinger*



*Austrian physicist Erwin Schrödinger (1887-1961) was one of the giants of theoretical physics of the first half of the 20<sup>th</sup> Century. A close friend of Albert Einstein, he received the 1933 Nobel Prize in Physics for his now well-known Schrödinger Equation. He was strongly influenced by the German philosopher Arthur Schopenhauer (1788-1860). As a result of this, he became deeply interested throughout his life in colour theory, philosophy, perception and eastern religion, especially the Hindu Vedanta; the goal of which is Cosmic Consciousness.*

*This article is extracted from his 1925 essay “Seek for the Road.”*



**S**UPPOSE YOU are sitting on a bench beside a path in high mountain country. There are grassy slopes all around, with rocks thrusting through them; on the opposite slope of the valley there is a stretch of scree with a low growth of alder bushes. Woods climb steeply on both sides of the valley, up to the line of treeless pasture; facing you, soaring up from the depths of the valley, is the mighty, glacier-tipped peak, its smooth snowfields and hard-edged rock faces touched at this moment with soft rose colour by the last rays of the departing sun, all marvellously sharp against the clear, pale, transparent blue of the sky.

According to our usual way of looking at it, everything that you are seeing has, apart from small changes, been there for thousands of years before you. After a while, not long, you will no longer exist, and the woods and rocks and sky will continue, unchanged, for thousands of years after you. What is it that has called you so suddenly out of nothingness to enjoy for a brief while a spectacle which remains quite indifferent to you? The conditions for your existence are almost as old as the rocks.

For thousands of years men have striven and suffered and begotten and women have brought forth in pain. A hundred years ago perhaps, another man sat on this spot; like you, he gazed in awe and yearning in his heart at the dying light on the glaciers. Like you, he was begotten of man and born of woman. He felt pain and brief joy as you do. Was he someone else? Was it not you yourself? What is this Self of yours? What was the necessary condition for making the thing conceived this time into you, just you, and not someone else?

What clearly intelligible scientific meaning can this 'someone else' really have? If she who is now your mother had cohabited with someone else and had a son by him, and your father had done likewise, would you have come to be? Or were you living in them, and in your father's father, thousands of years ago? And even if this is so, why are you not your brother? Why is your brother not you? Why are you not one of your distant cousins? What

justifies you in obstinately discovering this difference, the difference between you and someone else, when objectively what is there is the same?

Looking and thinking in that manner you may suddenly come to see, in a flash, the profound rightness of the basic conviction in Vedanta: it is not possible that this unity of knowledge, feeling and choice which you call your own should have sprung into being from nothingness at a given moment not so long ago; rather this knowledge, feeling and choice are essentially eternal and unchangeable and numerically one in all humans, indeed in all sensitive beings. But not in this sense, that you are a part, a piece, of an eternal, infinite being, an aspect or modification of it, as in Spinoza's pantheism. For we should then have the same baffling question: which part, which aspect are you? What, objectively, differentiates it from the others?

No, but inconceivable as it seems to ordinarily reason, you, and all other conscious beings as such, are all in all. Hence this life of yours which you are living is not merely a piece of the entire existence, but there is in a certain sense the whole; only this whole is not so constituted that it can be surveyed in one single glance. This, as we know, is what the Brahmins express in that sacred, mystic formula which is yet really so simple and so clear: *Tat tvam asi*, "this is you." Or, again, in such words as: *"I am in the east and in the west, I am below and above, I am this whole world."*

Thus, you can throw yourself flat on the ground, stretched out upon Mother Earth, with a certain conviction that you are one with her and she with you. You are as firmly established, as invulnerable as she, indeed a thousand times firmer and more invulnerable. As surely as she will engulf you tomorrow, so surely will she bring you forth anew to new striving and suffering. And not merely 'some day:' now, today, every day she is bringing you forth, not once, but thousands upon thousands of times, just as every day she engulfs you a thousand times over. For eternally and always there is only now, one and the same now; the present is the only thing that has no end.

"I am in the east and  
in the west, I am  
below and above, I  
am this whole world."





# The Three Gunas

by Jesus Bonilla

**E**SOTERIC traditions the world over, including the Kabala, Tarot and Yijing (I-Ching), have their own elementary principles or archetypes which function on every level. The sages of ancient India also sensed this subtle natural order and left us with a corpus of great knowledge about its operation, a knowledge which has brought depth and meaning to many of the very principles which Rosicrucians cherish most. These ancient sages incorporated their knowledge and experience into a yogic philosophy under the name of *“The Three Gunas”*, depending on the context meaning *“string, thread or strand”*, or *“virtue, merit, excellence”*, the subject of this article. According to the Bhagavad-Gītā or *“Song of God”* these are the three basic characteristics or attributes that exist in all things, including your body and mind

Nature, in its constant struggle to achieve balance, manifests three archetypes or Gunas called Sattva, Rayas and Tamas. These three archetypes are held responsible for moving the so-called *“Wheel of Life”* in its continual and gradual evolution. At the end of each great cycle, the Universe returns to a state of non-manifestation, known as *“The Night of Brahma”*, where nature appears without its illusory planes. The Law of Compensation or Karma then disrupts this balance, thus starting a new operational cycle of the Gunas, resulting in the return to manifestation of the material Universe, known as the *“Day of Brahma.”* Tamas represents destruction in humanity; Rayas represents our mundane ties, attachments and habits; and Sattva represents the transcendent path towards liberation. In the whole Universe nothing can escape



the influence of these three powers of nature; only illumination allows us to rise above them.

### The Gunas in humanity

The Gunas in humanity manifest in the following three aspects. Sattva is purity and wisdom, movement towards the light. Rayas is activity and continuous change, while Tamas is inertia, laziness, emptiness and darkness. Rayas and Tamas are two opposites points of a triangle searching for the third point, Sattva. Every human being manifests one of these three forces in his or her character, one predominating while the other two act only as secondary elements. Sattva ties us to happiness, Rayas to activity and Tamas to despair. Only Brahma is able to rise above them and Maya, the ancient Vedic word for Illusion.

### The Gunas in Mysticism

Sattvic students live in such a state of purity, that contemplation of the "*Path of Discipleship*" ignites them like fire to gunpowder. Rayasic students resemble dried wood, needing the tutelage of an initiatic Order, discipline or tradition to arouse their inner fire. Tamasic students are those who have not yet attained that degree of inner evolution to feel attracted towards the transcendent. Like green wood which when alight produces only smoke, they need time to dry out in order to release the heat that manifests light. These three states co-exist in every man and woman to differing degrees, though one always predominates over the other two.

We may regard Sattvic teachings as those taught by initiatic Orders such as AMORC or the Traditional Martinist Order. The Rayasic teachings are those with deep and devout religious overtones, but void of true depth and mystical unfoldment. The Tamasic teachings are distinguished by superstition, deceit, negative habits, darkness, and all that contributes to the degradation of humanity due to the absence of light.

### The Gunas in the Diet

The Sattvic diet consists of fruits, vegetables, beans, cereals, dairy-products, seeds, nuts and unrefined oils. Eating slowly and chewing well is Sattvic. The Rayasic diet consists of stimulants such as coffee, hot spices, eggs, chocolate, soft drinks and salt. Eating fast is Rayasic. The Tamasic diet is the most harmful to the body and mind. It stimulates the lower passions, and consists of rancid and fermented foods, vinegar, alcohol, drugs, and tobacco. Tamasic eaters are compulsive eaters and also over-eat.

## The Three Gunas and the Bhagavad Gita

The Bhagavad-Gītā refers to the three Gunas as the three forces of nature: Light, Fire and Darkness. Their power is that which encloses in finite bodies, the inextinguishable freedom of the infinite spirit. Sattva, being purity, is the intelligence which leads humanity towards a pure life via material welfare, and to intellectual knowledge and philosophy in order to obtain happiness on the material plane. Rayas, with its passionate nature, creates anxiety in humanity in order to pursue goals and attachments. It drives us to action, uniting us with the outcome. Tamas, born of ignorance, weakens the soul, submerging it in darkness and confusion. In humanity it induces a feeling of apathy, lack of willpower and lack of initiative.

**The Bhagavad-Gītā refers to the three Gunas as the three forces of nature: Light, Fire and Darkness. Their power is that which encloses in finite bodies, the inextinguishable freedom of the infinite spirit.**

In Yogic systems, Krishna taught the way to channel and transcend these three powers of nature. Those who detach themselves from the intellect, searching for the Light, detach themselves from ignorance. Those who remain calm before the constant upheavals of the world, maintaining their stance as the perfect observer, while thinking for themselves, show the activity of the three powers of nature. They submerge their consciousness in the inner peace that lives in their spirit, being unmoved either by pleasure or sorrow, their sense of peace remaining unchanged when faced with either the pleasant or the unpleasant.

They are unaffected by flattery or suffering, and their minds are firm in their purpose, always remaining calm and fixed on their goal. They accept honour and misfortune with equanimity, bestowing upon their foes the same love as they have for their friends. This is those who have transcended the influence of the three Gunas. They are Illumined and life in this world is no longer painful and subject to constant changes, anxieties and tendencies. They have risen above the Gunas and reached full and final Mastery of Life on Earth.



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With dawn come the first golden rays of hope for a better world. Wait for it, hope for it, pray for the turning point where all will know their privileged status as wards of this precious "blue dot."

Waste not a moment, leave not a stone unturned until our ailing planet has been transformed into the earthly paradise it was always meant to be for creatures great and small.