

# Rosicrucian Heritage



No:1-2007



# Rosicrucian Order



*It is one, certain, and without measure,  
 what is above is below, and what is below  
 is above, and that which is above is that which is below,  
 to accomplish the one wonderful work.  
 As all things are derived from the One Only Thing,  
 so the will and by the word of the One Only One were  
 created it in His Mind, so all things owe their existence  
 to His Unity by the order of Nature, and can be  
 improved by Adaptation to that Mind.  
 His Father is the Sun; its Mother is the Moon.  
 The Wind carries it in its womb; and its nurse is the Earth.  
 This thing is the Father of all perfect things on the earth.  
 Its center is most perfect when it has again been  
 changed into Earth. Separate the Earth from the Earth,  
 the subtle from the gross, but carefully and  
 with great judgement and skill.  
 It ascends from earth to heaven, and descends again  
 new born to earth, taking unto itself thereby the power  
 of the Above and the Below. Thus splendor of the whole  
 world will be thine, and all darkness shall flee from thee.  
 This is the strongest of all powers, the Force of all forces,  
 for it overpowers all subtle things and can penetrate the hardest.  
 For thus was the world created, and various kingdoms,  
 and wonders of many kind were wrought.  
 Hence, I am called HERMES TRISMEGISTUS,  
 having mastered the three parts of the world.  
 What I have to say about the mystery of the  
 the Solar Work, is now ended.*



*Ancient Wisdom  
 for a  
 Modern World*

**S**INCE THE DAWN OF CIVILISATION humanity has sought answers to the great mystery of existence. *What is life? Where does it originate? What is its true nature? Is there a transcendent purpose to life? Is there a conscious state of existence after death? Have we lived before and will we live again? And why is there still such gross inequality in the world, even in this age of rapid technological advancement?*

These substantive questions have occupied the minds of the world's greatest spiritual and moral thinkers for millennia and in various ways they were able to answer *some* of these questions. Few, however, reached the ultimate goal of complete and satisfying answers to *all* questions of life; but those who did, attained a state of **mastery** over their lives and achieved happiness and fulfilment which few have even dreamed of. They were ordinary men and women though with the difference that they had "inner vision", a profound understanding of life in all its forms and ultimately complete mastery over their personal destinies.

You may be surprised to know that accurate answers to all questions you can formulate are already within your reach, for they are a part of your greater being which in turn is part of the universal stream of life. The **Rosicrucian Order AMORC** teaches how to tap into an infinite source of inspiration and wisdom to reach those elusive answers and to solve the most vexing of problems. If you wish to know more about how you can receive and one day master this knowledge, please write or call us at the address below, specifically requesting our free introductory book entitled "**The Mastery of Life**".

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**"Mystical Landscape"**



# RIGHT *Attitude*

## An Inner Posture for Mystical Development

### GRAND MASTER'S MESSAGE

by *Sven Johansson, FRC*

Under the Auspices of the Rose-Croix  
Salutem Punctis Trianguli

**W**HILE THERE ARE TIMES OF SEEMINGLY rapid progress, offset by frustrating periods of apparent stagnation, these are merely indications of our somewhat disjointed realisation of an underlying process that proves to be rather steady and cumulative. Progress is only ever made step-by-step, hour-by-hour and day-by-day. Steps on the path are personal thoughts, feelings and actions, and these in turn bring us to experiences that contribute to the unfolding of the *rose of the soul*. The path that we as mystics

have chosen is in fact a path headed towards an initiation, an initiation into the rose, the very heart of our being, the soul personality itself.

Sincere travellers following one of the myriad mystical paths leading to illumination and intimate union with the soul, soon learn the futility of seeking shortcuts in an attempt to avoid necessary experiences. However, it is quite reasonable and even admirable for us to ensure that we are taking the most direct route, not to avoid effort, but rather to focus and concentrate our energies. Nature is



supremely efficient in its pristine operation, and so too should we do our best to follow the most direct and most efficient route to our goal.

## Attitudes

This most efficient and most direct route to illumination is built upon a specific set of "inner postures" that the mystic adopts. Just as practitioners of hatha yoga adopt outer, physical postures with the intention of honing the health of the body, so do we adopt specific inner postures to achieve inner ends. This set of inner postures are commonly known as *attitudes*. Attitudes largely determine how we think, feel or act. In short, it can truthfully be said that attitudes *permit* awareness, *permit* realisations and *permit* the appropriate utilisation of the mystical techniques we are using. The inner posture of maintaining correct attitudes at all times, directly governs how we as students of the mystical life approach and master the tasks needed for the soul personality's development. First we decide what to do..., then how to do it..., and finally, we adopt the appropriate attitudes that will enable our beings to reach our coveted goal. That is the mystic way.

Certain attitudes are fundamental, even essential, to the mystical outlook needed to reach self-mastery. But if we were to try to catalogue them all in detail before actually *starting* on our mystical journey, we would soon be totally overwhelmed by a jumbled and disjointed list far beyond our ability to comprehend, let alone act upon. Yet there are a few very simple attitudes we can adopt, most of them so obvious they hardly need mentioning. Compassion, fairness, justice, responsibility for our own actions, etc., the list is not long, but a good start, and in the absence of any greater understanding than this, we must begin here. But even if we do not have a clear appreciation of the need for even these most obvious of inner attitudes, they quickly emerge through insights that we gain once we have deliberately taken the first steps along the path towards our inner liberation. The decision to take the path comes first; the rest follows.

Of course, most insights are specific realisations meant just for us. The great *Law of Karma* ensures that we get precisely the lessons we need most at any given time. They are very personal, sometimes painful, and often apply only to specific aspects of our and no one else's life. There are however a

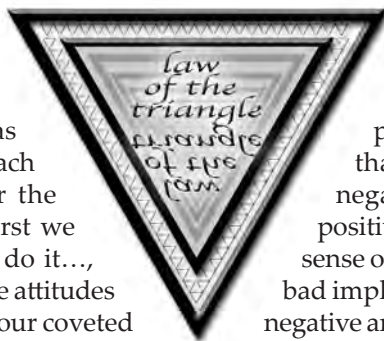
number of essential attitudes that are common to all travellers on the path, ones that are gained by everyone at some point on the journey and that can be shared with and understood by everyone. In this sense they are universal and fundamental, so let us consider just six of these fundamental attitudes.

## 1: The Law of the Triangle

Rosicrucians have one fundamental law close to their hearts. It is called the *Law of the Triangle* and forms not only the basis of all mystical endeavour, but is also recognised by science as the basis of all physical manifestations. It is essential that we deeply and indelibly impress upon our consciousness the concept that there are always two causes to every thing that happens. Every phenomenon necessarily results from an active and a receptive cause, being a product of the union of two qualities that we arbitrarily call positive and negative. Of course, using words like positive and negative is done in a mystical sense only and there is no inherent good or bad implied in either word. The positive and negative are merely two points of a triangle, the third point being the manifestation of the union of these two points. There are two causes to every manifestation which in turn occurs at the precise place and time of the union of these two causes. As the saying goes, it takes two to tango, and it takes two causes for every effect. The plug fits into its socket, the key fits into its lock; not just any socket or lock; only the correct ones will do.

## 2: Causation

It is important to realise that any situation is a product of some phenomenon and the perception placed upon it by our consciousness. Whether we realise it or not, we are constantly applying meaning to the causation we see about us. We do the interpretation, we apply the meaning. Without a clear understanding of the duality of causation however, we are apt to concentrate upon only one cause, usually the most obvious one. By doing so we fail to discern the deeper levels of causation, the full range of causal force behind an occurrence. Furthermore, every cause has a history, and that history too must be fully analysed and understood. By neglecting to consider the fullness of causation and applying meaning and reality to one cause only, and then again, only to the most recent of



a whole stream of pairs of causes leading to the current state of affairs, we attach far too much importance to a single cause, and the result is a loss of perspective.

When we understand that there are always two causes to everything we can think of, we have a better understanding of self. Usually we will be analysing something which has occurred in our own life, and will therefore be alert to recognise the

*“Those of us who are serious about personal development do not fail to examine our private philosophy each day in the light of new experiences.”*

part we personally played in the event's causation; in other words, *how we share responsibility for the event.*

### 3: Change

Another essential attitude also related to the first, involves change. We must understand and accept change not only with the head but with the heart too. Few things are so stifling to individual or collective human creativity, as deadly to personal or social development, as that misplaced zeal for a “once and for all” situation, a “final solution”. Dictators and tyrants love such solutions even when they cannot exist in the real world of complex situations. Some people work their entire lives towards the goal of retirement, hoping for something special about being able to relax, but instead find life very empty and devoid of meaning when they finally get there. Others toil incessantly to create something, find their creation to be all that they envisioned, yet remain dissatisfied. Too many feel that once they get things as they wish them to be, it will be time to sit back and enjoy themselves. Not so: *Change is the law*, and about the only thing we really can rely upon is the fact that change will be with us for as long as we live.

As positive and negative continuously combine and recombine to produce new manifestations, so too must we continually explore and seek to understand an ever changing world about us. Incidental to the hectic pace of modern civilisation is the realisation of the impermanence and instability of material and social creations. Advanced students already know this, and moreover, they fully realise that not only does the outer world constantly change, but their inner world changes too.

Aspirations, goals and desires all undergo modification in accordance with development and growth in awareness. A new being looks upon a new world every morning. Consequently, those of us who are serious about personal development do not fail to examine our private philosophy each day in the light of new experiences; for we know that the philosophy of yesterday is inadequate for today's living. Each of us tries to create perfection whilst

at the same time not forgetting that the very concept of perfection is itself evolving. Of all people, mystics hold no expectation of a world where things stay as they are. They are sufficiently self-assured to live comfortably and well adapted in an ever-changing world

with a constructive attitude toward each new day's problems and opportunities.

Experienced travellers on the path welcome change as a vehicle for growth. In fact, understanding change, they transcend mere acceptance and actively seek to share in the process, guiding change for the benefit of self and others. We won't find the adept longing for the past; nor will we find him fighting change in defence of a static present. We will find that person fully immersed in the active present while carefully and confidently working for the future. The mystic is a willing, understanding and cooperative *agent of change*.

### 4: Self-Reliance

An ingredient of character known as self-reliance is a third essential attitude and it flows directly from our concept of self. Of course self-reliance does not mean that we should be egocentric, nor that we should be uncooperative with our fellow human beings. Nor does it mean that we should fail in any way to fulfil those social obligations that are incidental to good citizenship, however we define it.

Self-reliance is more akin to things like courage, inner resolve and a deep sense of responsibility. True mystics know that no answer can come from anywhere or anyone except from within, from the self. They will carefully listen to others, enjoy exploration and study with others, and share experiences with others. To the extent that they make the experience of others their own, valuable lessons may be learned. But the answers they seek always and ultimately must be sought within.

Asking no one else for the realisations that must be earned, and not leaning upon any one



else, we look squarely into the face of the person with the proper answers each time when seated before the Home Sanctum mirror. Self is known as an extension of the Divine Self. It is neither the body, nor any possessions, nor any accumulation of knowledge, nor any personal attainments. We are Self, an extension of the God-consciousness, and it is to this Self that we look for all reality. A courageous philosophy it may be, but it is not for everyone. Far too many of us seek someone to lean upon when we really should be looking to our own deeper self for answers instead. As a corollary of this attitude, we do not endeavour to impose personal beliefs on others or attempt to convert others to our ways of thinking. It is incumbent upon us to be ready at all times to help those who seek assistance, and it is up to them to come to us when they are ready, just as we came to the portals of the Rosicrucian Order when we were ready.

## 5: Impersonality

Impersonality is a fourth essential attitude, one that is critically important and often one of the most difficult to attain. The term "impersonal" has come to connote "cold", "aloof" or "uncaring". This is unfortunate, for to the mystic it means something quite different. Impersonality is a source of perspective and power.

When acting in a personal way, people are often prone to playing god. Even when sincerely trying to help others, they take it upon themselves to control the recipients of their help by selecting the objects and means of assistance according to narrow, personal value judgments. In other words, they select who should receive what help from them. There is a tendency to decide what another *should* do, or suggest how they might live *better*. In the individual's "great wisdom", it becomes too easy to attempt to force the evolution of the understanding of others, meaning of course, to make it more like their own. In all these things, is the helper not presuming too much?

It is far better to be impersonal. To illustrate this, take another analogy, one often used in the training of the mystic. I refer to that of the humble candle. How unfortunate some of us would be if

candles gave of their radiance only to those judged deserving; or decided which of us needed light, which needed heat; or advised us on how to use their flame and light. But no, the candle asks not who we are, nor how we live, nor even our purposes in using its light. The candle simply radiates impersonally with no sermons, no advice and no judgments. It gives to us all and we may take of its vibrations as we will, and use them as we may. It gives because that is its nature.

Acting in a personal way, we are limited to assisting those who are known to be in need, and we are also limited by our emotions. Of course there are times when personal efforts are proper and even required, both in material and non-material ways, but our primary task is to respond to an appeal only when asked for assistance. And remember that asking is not always done with words. In fact asking is most often done purely with a glance, a longing look or an expression of pain and suffering. We should all in some measure treat the ill, comfort the unhappy and protect those who are trampled upon and cannot help themselves. However, most

of our labours should be devoted to impersonal service, an offering of our all to the Cosmic, to be utilised wherever required and in whatever way is needed, without demands that total control be retained or even for objective knowledge of the success of individual effort.

Impersonally, we serve all, known and unknown, who need what can be given. Best of all, while serving impersonally, we are not held back by worries about success, nor given over to pride by what help we might have given. Yes, students on the path simply give, not only because it is in their nature to give to all as the radiation of a light in a darkened room, but because it makes admirable good sense to give freely, unconditionally and without hope or wish for recompense. True mystics give first and foremost because this

is part of their innermost nature, but they also give because it is a crucial part of their deliberate strategy to evolve inwardly.

## 6: Determined Aspiration

The sixth and last essential attitude which will be considered, is simply put but requires great effort



*How unfortunate some of us would be if candles gave of their radiance only to those judged deserving...*



to accomplish. This attitude is determination to operate at all times upon the highest level of which we are capable. It means to keep the consciousness elevated at all times and to work at the highest level of awareness that can comfortably be sustained.

Far too many students bemoan the fact that they cannot become adepts overnight. They compare their puny achievements with the spectacular achievements of the masters and of course they consequentially feel hopelessly useless next to such radiant luminaries. And while preoccupied with such silly comparisons, they fail to use the very gifts they already have and are meant to use. Feeling unable and not powerful enough to operate on a greatly elevated vibrational plane with ease and

***“If you find good in these attitudes, why not adopt them as your own and add them to your daily life?”***

finesse, they do nothing. They feel so hopelessly overwhelmed by it all that they feel the need to retire and rest. What poor excuses for students of the mystical life!

None of us can at all times be completely attuned and harmonious. We are human and we do have certain limitations associated with our humanity, not least of all the biological needs of the physical body. Better for us to forget comparisons with the masters, and with anyone else for that matter, and firmly resolve to operate upon the highest plane of consciousness open to us *at this moment*. In this way we will ever be at the upper limits of the *personal* range of mystical Work that we can engage in. At this level, glimpses will be received of what lies even higher, but we will not squander those glimpses with an over-eagerness to get there before we are ready. We will aspire to these higher planes to be sure; and this aspiration will lead us on powerfully to their eventual attainment.

But it doesn't matter that the highest planes can't be reached today. More important is that we are ever at the highest possible level within our present range of possibilities. There is an old adage, a truism: *“Prove that you can be trusted with a match and you will be permitted to hold a candle.”* In other words, do your best now, and higher development is sure to come.

Those then are the five essential attitudes of the mystic. Although we can separate and discuss them individually, they are in fact tightly interwoven and form a mutually reinforcing lattice upon which our futures are built. Attitudes have no direct power in themselves but their implications are tremendous. Attitudes exert their power through their effects on thoughts, feelings and actions. Attitudes are the kick-start that we need to get going in any endeavour in life, whether it be a new business venture, a new relationship, a new job or the start of a new inner path. Start with the right attitudes and you *may* succeed. Start with the wrong attitudes and you *will* fail.

To summarise, if human beings were suitably grounded philosophically by the society in which they live, there would be no need to even speak of these essential attitudes. Their function is to psychologically orient students of mysticism so they can more quickly get on with the work that lies within their personal capabilities. Rightly understood, these five essentials permit personal powers to grow more quickly and to be utilised in the work of the Rosicrucian Order throughout the world. If you find good in these attitudes, why not adopt them as your own. Add them to your daily life and then evolve the details on your own, in your own specific, beautiful way. Perhaps they will be useful to you in your journey on the Path in the months and years to come. I certainly hope they will.

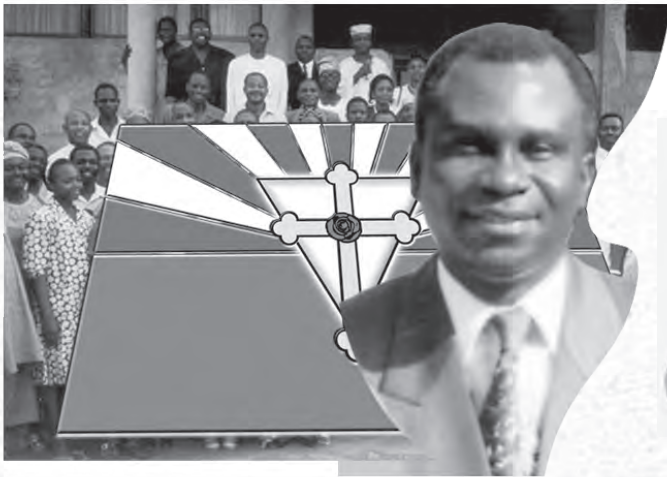
## Discovering *Fire*

Pierre Teilhard de Chardin (1881-1955)

***Some day, after we have mastered  
the winds, the waves, the tides and gravity,  
we shall harness the energies of love.  
Then, for the second time  
in the history of the world,  
man will have discovered fire.***







# Jealousy and Love

by Kenneth U. Idiodi, FRC

**A**S WE GROW OLDER AND PERHAPS a little wiser, we find ourselves deriving much more from moments deliberately set-aside for sober reflection. At such moments, we pause and ponder over the myriad experiences that we have had in life, individually or in concert with others. We also observe the impact which certain human emotions have had upon individuals or even groups who exhibited them without much evidence of self-mastery. In this regard, it is interesting to observe that many forms of ill health are attributed to long or intense expressions of jealousy.

Let us analyse jealousy itself as an emotion or passion. First, it is not something we can attribute exclusively to human beings, for jealousy, like love, will be found among animals and sometimes leads to treacherous actions, breaking down highly developed attributes which the animal has acquired through years of training. In fact, animal trainers have little fear of the most ferocious of animals as long as they have no jealousy.

There seems to be something destructive and uncontrollable in jealousy that knows no law, listens to no reason, and will not be restrained even when the effects are self-destructive. It is, therefore, one

of the most powerful of the destructive emotions in animals who have the ability to reason or think. Jealousy is born of desire and, therefore, is dependent on some degree of analytical reasoning, but the reason is always erroneous for it is based on a false premise and is obsessional in its effect.

This desire is the desire to possess! The highest emotion is love, and the greatest good done by man is through the impulses of love: yet love itself can create expressions of opposite passions: to give and to share what one loves, and to own, possess, and control that which one loves. One is wholly unselfish, finding its pleasure and happiness in the joy of others. The other is purely selfish, even miserly. It seeks no happiness from the desire but is willing to see others suffer and even to bring suffering on oneself in order to satisfy the desire to possess.

One form of love is harmonious with Cosmic law. Undoubtedly the highest and most sublime emotion of the Divine Consciousness of God is that of love, which has resulted in the establishment of laws and the action and reaction of these laws in a manner beneficial to man. When this divine emotion reflects itself in man, it makes him



unselfish, sympathetic, and joyful, for he too finds the greatest happiness in life through loving and sharing that love. This is manifested in the tendency to want to have others love what we love and enjoy that which brings us happiness and love. Most of the beautiful things created by man have been produced under the impulse of love and man's desire to share with others that which he loves.

Jealousy, on the other hand, is a reversal of all of this. It is born of a selfish desire to possess and to keep to oneself that which is loved. The fire of jealousy is fanned into greater heat by the very thought that the thing which is loved is likely to be shared by others. Therefore, jealousy is not a part of love or the true opposite of love. Hatred is the opposite of love, but even hatred will not react upon the individual physically and mentally as does jealousy.

A person who is affected by jealousy is constantly throwing the entire psychic and physical system of the human body out of harmony with Cosmic rhythm. This alone would be sufficient to produce ill health. But the continuation of this emotion leads to many forms of mental reactions which tend to break down mental stability and integrity. In addition to the effect on the physical body, the mind is weakened in its integrity and

resistance. To feel jealousy and express it in any form is sure to start the progress of destruction in the physical and mental body of man. It is an insult to the object of desire and to the love that is supposed to be the foundation of the jealousy.

When jealousy begins to manifest in destructive ways, the mind begins to weaken in its rationalism and in its ability to comprehend things in their true

*"A person who is affected by jealousy is constantly throwing the entire psychic and physical system of the human body out of harmony with Cosmic rhythm."*

light. From this moment on the jealous person is "possessed of evil spirits" and is in truth controlled by one of the darkest forces of the world of evil. Real love is gracious and kind, seeking to be harmonious with the universal love of God. It seeks not to possess the object of its love nor to limit and restrict being loved by others, but finds happiness and peace in the knowledge that all enjoy that which is worthy of being loved.

Undoubtedly there is some degree of sincerity back of every expression of jealousy. When a man loves a woman deeply enough there can be no jealousy, for love is kind, harmonious and unselfish. If the man seeks to own and control the object of his love and becomes jealous because he cannot do this, he is transmuting the goodness of his life into the evil of his selfish desires. Any attempt to restrict love by dominating and limiting it will be sure to destroy it, for love is extensive and ever-increasing. It must be unselfish to remain free of the destructive elements. These great emotions are of two classifications: those which are harmonious with the Cosmic laws, and those which are contrary to them. Until man rises above the one and attains glorification in the other, he cannot be truly happy and approach a spiritual kingdom.

The daily efforts we make individually on the Rosicrucian Path of self-mastery should equip us with what it takes to rise above the emotional limitations of jealousy, envy, hatred and greed to a level where our concept of love will permit the universal love of God to fill our beings with impersonal or divine love which empowers us to love our neighbours as ourselves and do unto others as we would expect them to do unto us in practical fulfilment of the Golden Rule.



*The fire of jealousy is fanned into greater heat by the very thought that the thing which is loved is likely to be shared by others.*



# THE EMERGENCE AND ASCENT OF LIFE



by Fidelis, FRC

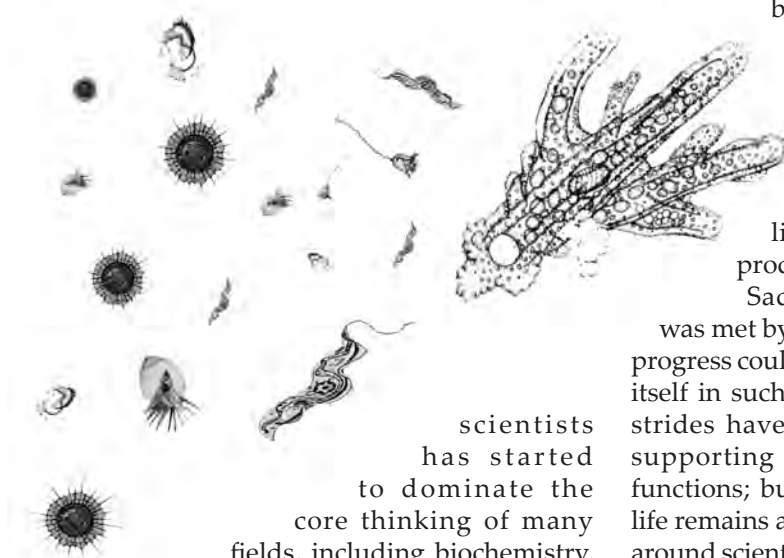


**D**R JACOB BRONOWSKI, IN HIS FAMOUS work, *The Ascent Of Man*, makes the following startling observation: that if a hunter, a more primitive ancestor of mankind, from two million years ago, could suddenly be transported to the Africa of today, he would find the animals around him comfortably familiar, but would find his human descendents frighteningly strange and complex. He would recognise the animals but modern man would appear as a completely alien life form.

This startling perspective brings home to us how much we take for granted the miracle of living matter that we are; and how fast it has evolved. Such a pace of change surely indicates a quickening purpose and that purpose can only be connected with our very fundamentals, the force of Life itself.

How do we, as Rosicrucians, view life, and how does our view accord with the latest scientific perspectives? This is particularly relevant at this time because a new generation of science and





scientists has started to dominate the core thinking of many fields, including biochemistry, zoology and the life sciences. The new science, common to many different disciplines (itself a first in man's refinement of knowledge), is called *Emergence*. We will explore its principles here and relate them to both exoteric and esoteric fundamentals.

Emergence deals with how apparently simple systems interact to create more complex and sophisticated behaviour. Examples include how bees and ants co-operate using very simple rules of interaction to form complex and successful colonies of living form, protecting the whole much more effectively than individual existence could. Bees and ants might seem remote but if we consider that the cells of the human heart interact in just the same way, you will glimpse the importance of this new science.

### Creating Life?

Before we consider the tenets of Emergence, we should review what we think we know about life itself. Science has been searching for a formula for the creation of life for centuries. Mary Shelley's book, *Frankenstein*, published at the end of the 19<sup>th</sup> century, portrayed not only a vivid horror story, albeit with sentimental undertones, but also reflects the spirit of that age, when it was considered that deterministic science would be all-conquering and that creating life was simply a case of mixing the right chemicals and passing some mysterious high-energy source through the mixture. The Frankenstein monster was animated

by lightning, a principle that was replicated in the 1950's when scientists passed a scaled-down lightning bolt through a glass flask containing simple gases and fluids, and were delighted to see that many of the chemical building blocks of life, such as amino acids, had been produced in the chamber.

Sadly for science, such early success was met by later disappointment; for no further progress could be made towards the creation of life itself in such experiments. Since then, enormous strides have been made in understanding the supporting mechanisms of life and how life functions; but the creation of so-called artificial life remains as elusive as ever. Life seems to dance around scientists and our best and brightest minds; tantalisingly familiar, yet hopelessly far.

### Intelligence

As Rosicrucian mystics, are we any better equipped to probe this mystery? Perhaps it will help our explorations if we ask what life is and how we are, apparently, able to recognise it so easily. Here, intelligence plays its part. We seem to have the capacity to recognise intelligence in some innate way. There was a famous experiment in the 1950s in which it was postulated that a computer, placed behind a screen so that a person could have a written dialogue with it, would be considered intelligent if the human could not differentiate the computer's responses from those of another human being. Such a test challenges us to re-define our view of both intelligence and life. If something appears to be intelligent, no matter how small the



intelligence, we view it as being alive; and the human mind seems adept at spotting programmed attempts to simulate intelligence – we would say “*it just doesn’t feel right.*” This too is a glimpse into the depth and spectrum of the principles of life built into the human.

High intelligence is however not necessarily the only mark of life. Consider an animal such as

*“We might say that we possess attributes of all these kingdoms, animal, vegetable and mineral, each one layered on the other in harmonic resonance.”*

a squirrel, perhaps spotted on an autumn country walk. Its movements, alertness and survival-based instincts certainly indicate intelligence, but of a form very different from our own levels of consciousness and awareness. It would be hard to imagine an animal planning to do something; rather, it reacts intelligently to an opportunity or a need. Having defined an apparently lower level of life, we should also observe that such creatures seem to live in perfect harmony with their surroundings and their brothers and sisters, a task which we have yet to perfect.

So far we have assembled such faculties as awareness and the ability to act in an efficient way to achieve a goal, as defining marks of life. Let us move to the plant kingdom and consider the attributes here. In general, plants cannot move their location, but they can adjust their positions to face the giver of life, the Sun. They also possess, as do the two higher forms of life, the ability to reproduce. They have a rhythm of breathing, alternating between night and day to complement the flow of carbon dioxide and oxygen in the world. Truly integrated with the whole of life, they provide the bedrock of our sustenance. Would we consider plants to be intelligent? It would depend on our definition. Since they respond to outside factors, they must be aware. But they do not have a brain and therefore cannot think; or rather, they follow some pattern of purpose and reach the fullness of their being in a way which has far less consciousness of itself than animals or mankind. We shall return to this notion of *pattern of purpose* in a little while.

Below animals, we have the mineral kingdom.



Commonly thought of as inanimate, or *just matter*. Yet here too we find evidence of greater purpose at work. Matter forms itself into levels of potential. The simple hydrogen and helium atoms which were present at the birth of the universe have been cast and re-cast into elements higher in the periodic table and it is only these atoms, forged, not in empty space, but in the nuclear furnace of nature’s alchemy via exploding suns over unimaginable periods of time, that are fit to be the basis of the chemistry of life. Crystals too exhibit exact form as they emerge from their natural creative stage; and crystals, under the right circumstances, are capable of self-replication.

### A New Science

We might say that we possess attributes of all these kingdoms, each one layered on the other in harmonic resonance so that something wonderful, something truly awesome, might eventually emerge. And here we have our central theme, that a process of emergence of something higher takes place whenever the right set of lower functions is assembled or assembles itself into a fitting vehicle. The new science of emergence concerns itself with such concepts. In so doing, it mounts a head-on challenge to the bastion of reductionism that has kept science so cold, intolerant and headstrong over the last two hundred years. In that time, science has achieved a wonderful amount of good, but in the process it has served evil as well; and has exhibited a near religious intolerance that easily matches the more intolerant actions of the church-controlled society that preceded it. It is fitting that science has finally come up against its own boundaries from within, and that those boundaries are to do with the fundamental properties of *wholeness*, as we shall see as we explore the new frontiers of this science of emergence.

Over the last century, science became increasingly obsessed with the smaller and smaller. Vast amounts of money were spent on particle physics and nuclear fission, the breaking apart of the whole atom into ever-smaller particles. Today, these funds have all but dried up and there have been no truly significant discoveries in particle physics for over two decades. The principles of emergence are a direct result of this dead end, combined with the dramatic discoveries of Chaos



Theory made between the 1960s and the end of the millennium.

## The Chemistry of Life

Scientists working in biochemistry such as the Nobel prize winning chemist Ilya Prigogine, discovered that life is sustained by chemical reactions that are “far from equilibrium”. This is a key concept and requires a little explanation. If I throw a child’s marble into a soup bowl, it will run around and then settle in the depression at the bottom of the bowl. It has reached a state of lowest energy *in that landscape*. This action corresponds to the physics concept of the second law of thermodynamics which states that, left to itself, the universe will tend inevitably towards a state of lowest energy and highest *entropy* or randomness. Life itself however, has been shown to *reverse* this process of entropy, creating small pools of chaotic *but not random*, energy. The chemical reactions that make up the basis of life are not only self-sustaining, that is, they catalyse and reproduce themselves, they also sustain themselves in a high-energy state which is *far from equilibrium*. This is the equivalent of the child’s marble running continuously around the lip of the bowl and, presumably, singing to itself as it does so!

This ability to sustain form or as it is called *persistence*, seems to be the molecular equivalent of life’s cellular division and reproduction, a principle echoed up the entire chain of life as more and more sophisticated forms of reproduction emerge. This glimpse of the forces of life at work should give us a warm reminder of our Rosicrucian philosophy which states that the very force of life, the Vital Life Force, is one of two primary branches following the emanation of Nous from the Godhead. That the positive force of life should be able to counteract or at least balance, the negative forces of spirit-derived matter should come as no surprise.

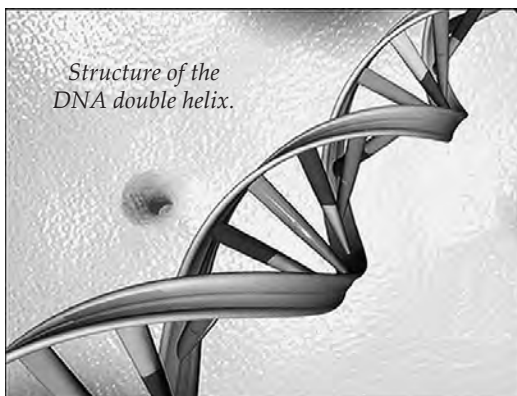
## Molecules

So the new science paints a picture of life-sustaining force at the molecular level. This picture is mysterious and remarkable since the equations seem to suggest that such molecular interaction is

being carried out under the control of a hierarchical guiding force, yet none exists at the physical level. Molecules capable of sustaining life interact with each other in these high-energy conditions as though guided by an unseen hand. I do not mean to suggest here that there is some unseen architect guiding each interaction; creation is far more subtle than that, as we shall see. Let us simply say that the molecules, coming together in the right balance, appear to have a knowledge of how to behave in order to form more complex substances to support the vital life force, which may only emerge as life much farther down the chain.

## Cells

There comes a point however, when these interacting chemical systems need to be isolated from their neighbours. Then the cell is born; the cell which has the positive nucleus and negative, protective outer membrane, the cell which



is the mirror of the eye of creation, the cell that is the basis of all living form and the very mechanism whereby evolution may now carry out its arrow of progress. By the time the complex of chemical interactions have made the cell, there exists within it, now raised from the chemical to the biological level, the blueprint that enables the cell to evolve as part of a species,

interacting, dividing and mutating to ensure a better chance of survival for its descendants. This emergent entity is the combination of DNA and RNA resulting in mankind in the chemical double helix which passes a complete blueprint of every facet of our physical being onto the next generation of itself.

Two startling perspectives emerge at this level: firstly, cells only interact with each other as neighbours, they do not operate under the overall control of the physical nervous system; secondly, each cell in the human body is the descendant of that which was once an individual species, living singly in a primordial world over six hundred million years ago. The cells of whose descendants we are composed *chose to live together* to give the extended vehicle a better chance of survival. A biologist might coldly say that such action was a chance mutation, seized on by the “tooth and claw”



forces of evolution to make a fitter creature. Such a claim would be absolutely true, but what created the upward reach in the first place?

Cells are common to all life and the emergent principles we have seen extend up the chain of life. Each stage of evolution seems to have produced a life form that builds not only on cellular excellence, but also on the best whole and emergent vehicles of consciousness that have characterised the preceding form. It is no surprise to the Rosicrucian that our magnificent bodies contain all the attributes of the mineral, plant and animal kingdoms. At each stage, what emerges is greater than the sum of its parts and contains the seed for the next leap in form and consciousness. But it has always contained that seed, and the emergence is simply the next stage in the long climb of matter to full consciousness.


### Eternal Life

Science has never created life, yet now stands face to face with its founding and guiding principles. It is beginning to understand that *living systems* are *whole systems* and *cannot be subdivided*. In this principle lies

the secret of the force behind *Emergence*. Emergence is the principle that readies the previous plateau of creation for what is to follow. But what follows is not dependent on the plateau. It is the next unfolding of the seed that has always existed since the beginning of creation, the unfolding of the Rose of Life on the Cross of Matter.

Rise tomorrow and stand on top of your personal mountain, facing the sunrise. Nothing in this universe ever dies and therefore your personal mountain is still linked to the six hundred million years' worth of atoms that have revolved in your being, whirling their primordial dance and giving chemical life to the seventy-five trillion cells that make up the vegetable and animal bodies that supports the *human you*, your mind and soul expression.

Feel within you the millions of years that these stages of life in matter have patiently waited, focused on the moment when your evolution as a human being will be complete and your true being will Emerge from its human cocoon, borne on the wings of the first and *eternally indivisible* principle.



# What Do You See?

by Jenny Butler, SRC

What do you see when you look at a flower? I see a living thing, I see form, colour and beauty. I see the essence of the Cosmic manifest on Earth and the light of Cosmic love that radiates from its heart.

A pretty thing, simple, yet profoundly moving in its gentle, unassuming light of being. Taking only what it needs for life and perfect manifestation, depriving none and wasting nothing. It creates beauty but does not lay waste its surroundings in so doing. It has a part to play in the Universal Plan and fulfils its mission in accordance with Cosmic Law.

In perfect manifestation it seems to say "I came, I am and I will go, but others will follow after me and it is for their sake that I am now what I am. For a purpose I was called forth from the Cosmic, here to fulfil my mission, and to the Cosmic I will return when my work here is done - until the next time."



# BARDO THÖDOL

## THE TIBETAN BOOK OF THE DEAD



by Burnam Schaa, FRC

*Although we assume that the dead know they are no longer living on this plane, Mahâyâna Buddhism illustrates that this is not necessarily true. In order that his rebirth may be more advantageous, the departed must be able to hear the words of his Teacher, the voice of the Inner Master.*

**A**N ADHERENT OF ORIENTAL MYSTICISM places great emphasis on the divine art of dying because for him death is not a termination of life, but merely a spot where he pauses in order to receive a clear idea of his continued future existence. Death for such a personality is not the opposite side of life, but merely an experience in his travel on the greater path of life.

Bardo Thödol, the so-called *Tibetan Book of the Dead*, seeks to instruct the disembodied person in the proper guidance of the dynamic or vital life energy which he experiences as flowing through three recognizable stages covering the intermediate period of forty-nine days between physical death and physical rebirth. The first stage, the primary clear light, describes psychic happenings at the moment of death, and brings the supreme insight,





illumination, and the greatest possibility of attaining liberation from the eternal round of birth and death. This is called Chikhai Bardo. The second stage is one of peaceful and wrathful apparitions, which constitute a “karmic illusion” or dream-state, which supervenes immediately after death. This is called Chönyid Bardo. The third stage is one of intense Reality or judgment, which concerns the onset of the birth instinct and other prenatal events. This is called Sidpa Bardo.

The Bardo Thödol teaches us that we must accept with equanimity the world as it really is in itself and not as we perceive it to be or as we react to it. This means that we must have the courage not to lose ourselves in thought-forms, all of which are products of our own minds. In Eastern philosophy these impermanent, separative thought-forms are called *maya*.

Heinrich Zimmer illustrates *maya* when he says: “the constant projection and externalisation of our specific shakti (vital energy) is our little universe, our restricted sphere and immediate environment, whatever concerns and affects us. We people and colour the indifferent neutral screen with the movie-figures and dramas of the inward dream of our soul, and fall prey then to its dramatic events, delights, and calamities.”<sup>1</sup>



Symbolising the sweetness of the Yonder Shore, the goddess Prajñā-pāramitā represents the fulfillment and bliss of the transcendental sphere. Schist, circa 14th-15th century A.D., Nepal. From the Asian Art Museum of San Francisco, The Avery Brundage Collection.

However, in order not to be captivated by our own *maya*-energy and the “motion picture that it incessantly produces”, we need to be the lord and master of *maya*. To aid us in this noble goal are the instructions of the Bardo Thödol, which is popularly known as the Tibetan Book of the Dead because its purpose is similar to that which is called the Egyptian Book of the Dead. The latter is not a book; rather, it is a series of papyri and scrolls written over centuries of time and constituting a compendium of funeral liturgies, magical rites, prayers and ceremonies preparing one for death. The Book of the Dead contains a prospectus of what

***“The Tibetan Book of the Dead, is a funerary text that describes the experiences of the consciousness after death during the interval known as bardo between death and rebirth.”***

one may expect immediately following transition from this lifetime.

The Bardo Thödol consists of “tantric” works. Tantra in Sanskrit means discourse or treatise. Tantra in Sanskrit means discourse or treatise. The tantras are usually of a religious nature and belong to a school of yoga called the Yogā-cārya Mahāyāna. There are two chief groups of tantras, one Hindu and the other Buddhist. The Hindu tantra is generally in the form of a dialogue between the god Shiva, the Divine Guru, and his shakti, Parvati. Together they represent the dual appearance of creative psychic energy. The philosophy of Mahāyāna, the Greater Path, is said to have made its formal appearance in the early centuries CE. and is the major source behind the Tibetan Book of the Dead. The principal characteristic of both classes of tantra is that they are usually based upon the yoga philosophy. The word yoga implies a yoking or joining of the part to the whole, and a disciplining of the mind itself by means of mental concentration. “If the mind be disciplined, transformed, extended, sharpened, illuminated, so also is one’s vital energy.”<sup>2</sup>

Perhaps one of the more important lessons behind the Bardo Thödol is learning how to channel properly our creative energies so that, once united, such might manifest to us as pure vital life energy. Similar to the Divine Sophia of the West, this vital force is depicted in Mahāyāna Buddhism as the supreme Goddess, Prajñā-Pāramitā, the transcendental enlightening wisdom, which leads beyond worldly phenomena to the Other Shore.





Tibetan monk and prayer book.

With further contemplation we can see certain religious correlations between West and East. Are there also scientific correlations? A study of the Bardo Thödol and "*Tibetan Yoga and Secret Doctrines*" indicates that there are fourteen principal "*nadi*" or *psychic nerve channels*, and hundreds of thousands of minor nerve channels in the human body.<sup>3</sup> These nerve channels are said to be the *psychic counterparts* to the physical nervous system. In yoga, these nerves are conceived of as *invisible channels "for the flow of psychic forces"*. Actually, the conducting agents in the organism are said to be the *vital-airs* (*prāna-vāyu*). In the Bardo Thödol and in Tibetan Yoga it is explained that there is a "*great highway*" called *Sushumanā-nādī*. This *great highway*, we are taught, is the median channel, which extends through the centre of the spinal column. A right channel (*Pingalā-nādi*) and left channel (*Idā-nādi*) coil around the median channel to the right and the left.<sup>4</sup>

In all this we can see a certain amazing parallel with the *caduceus*, which identifies the Western god Hermes or Mercury who, in one role, guides the dead to the Other World. For a physical analogy we can imagine the central rod as being the human central nervous system with the winged ball as the brain. The two intertwined serpents can depict the autonomic nervous system. Alternatively, the diagram can also depict the spinal cord with its ascending and descending sensory and motor columns and the central balancing associative column.

We are told in Mahāyāna Buddhism that the vital force upon which all psycho-physical processes ultimately depend, is stored in *chakras* or energy centres. These centres, similar to what we would call

dynamos, are stationed along the "*great highway*" and are interconnected. Seven of them are designated as being of fundamental importance. What is of particular significance to us is the first "*root-support*". This chakra is situated in the perineum, the region included in the outlet of the pelvis. We are informed that in this first root-support is the secret fountain of vital force, presided over by the symbolic image of the goddess Kundalini. This extraordinarily powerful force can be quite destructive as well as elevating and must be approached with great balance of heart and motive. Kundalini is given the symbolic form of the serpent because it is said to be "*a mighty occult power that lies coiled like a serpent asleep.*" In Western alchemical tradition, the serpent is represented as a dragon that guards and sits upon the golden treasure.

After many lifetimes dedicated to intellectual discipline and emotional refinement, a chela or student who is carefully guided by his own personal guru and Master Within, is ready to arouse into activity this dormant, coiled power. The Bardo Thödol further explains that certain "*mantras*" or secret words, when uttered, set up vibrations which stimulate the inner vital airs or psychic energy in the invisible channels. However, when through right or *balanced* action the Kundalini force is released and undeterred in its ascension to each centre, it uncoils like a serpent, penetrating and stimulating all the psychic centres with wisdom, one by one, until eventually it reaches the principal centre in the brain. The whole body, physical as well as psychic, is then revitalised and brought into harmony, resulting in the great illumination of the yogi.



The vital airs or vital forces serve as a “psycho-physical link” so to speak, which joins the individualised aspect of consciousness with the cosmic or universal aspect of Consciousness, the microcosmic with the macrocosmic, the part to the whole.

Putting aside Sanskrit terms and archaic occult symbolism in favour of modern metaphysics and mysticism, one can understand what is being related in the Bardo Thödol concerning the Kundalini force. There is a great source of semi-dormant power lying within each human. There are vital channels for the release and use of this power, which are associated with the central and autonomic nervous systems and the psychic centres. To an extent, a portion of this energy is constantly being emanated, directing the functioning of the so-called “psychic self”. However, by the judicious use of sound this great reserve of psychic power can be stimulated to pour forth an even greater amount of energy into the various channels and into the brain, resulting in creative imagination and a noble and virtuous life. When this is done gradually and properly, the physical and psychic centres are so harmoniously interrelated that man finds realisation of the higher self and of Cosmic Consciousness a glorious and



*Brahmāni denotes the female embodied, pure energy or active power of Brahma, first in the Supreme Triad with Siva and Vishnu. Granite, Chola period, 9<sup>th</sup> century A.D., Kānchipuram, South India. From the Asian Art Museum of San Francisco, The Avery Brundage Collection.*

beneficial experience. He is therefore able to *hear inwardly* those things that bring illumination and inspiration to an earthly existence in service to mankind.

The orderly process leading to the harmonious arousal of this semi-dormant force within us will always remain an inward odyssey, whether a modern Eastern or Western type of mysticism is followed. The oriental, or inward turning method is the same as the Western alchemical process taking place within the individual. By means of this spiralling process we are gradually familiarised with the three planes of “intermediate” or Bardo type experience, the so called karmic lessons, the many tests, trials and eventual triumphs peculiar to each stage of our phenomenal existence through many births, deaths and rebirths.

If we can learn to recognise and master our own thought forms, whether manifesting to us as dreams or outer phenomena, we are told in the Bardo Thödol that a transcendental avenue of pure birth will miraculously be obtained inside a lotus (or rose) blossom in the presence of *Maitreya*,<sup>5</sup>. Mahāyāna Buddhists consider Maitreya as the next great World Teacher. He now awaits, reigning as King in the Tushita Heavens<sup>6</sup> or the *Happy Western Realm*, the paradise of the Holy Trinity, wherein dwell those special entities who await the final incarnation to become Buddhas.

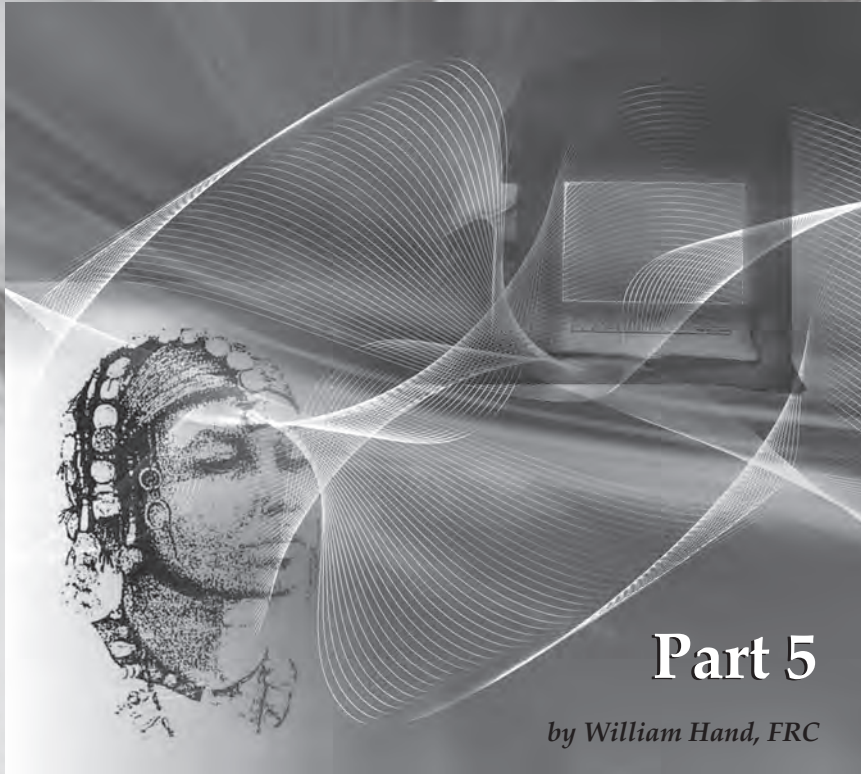
The Eastern concept of the Happy Western Realm might be thought of as the “holy scintilla”, the spark of being where one can achieve divine rebirth into pure Objective Reality of the Cosmic, “to merge the dew drop of the individualised mind with the Shining Sea, of the One mind.”<sup>7</sup> To aid us in achieving this noble, enlightening state is the goal of all genuine mystery schools, East and West.

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# SCIENTIFIC MYSTICISM



## Part 5

by William Hand, FRC

*In Part 5 of this series we will start to look at the extremely difficult topic of consciousness. What it is? Are there different types of consciousness? Is there a link between them and why is it that some scientists say consciousness alone is the primary force behind all reality?*

CONSCIOUSNESS IS UNDOUBTEDLY ONE of the deepest mysteries for science today. However, it is my opinion that during this century a science of consciousness will emerge. Consciousness is something each one of us reading this article possesses and yet none of us can truly explain precisely what it is; this thing that seems very real and is part of us.

What I would like to do in this article is to explore the topic of consciousness from both a mystical and scientific perspective. We will approach the questions logically and see where they lead us. Hopefully this exercise will open up

new avenues of thought that one day will lead to a fuller explanation.

### What is Consciousness?

This is the ultimate question but there are at least some attributes that most people can agree upon.

First of all consciousness is about *awareness*; if you are conscious, you are aware; if you are aware of something, you are conscious. We will come back to what we mean by awareness later.

Secondly, consciousness is partly about *thought* (at least in humans). We become aware of something and know we are aware of it. We think



about it and either act or do not act upon it, but at least we think and *decide*.

Thirdly, consciousness is almost always associated with *life*, the two being intertwined. If you are conscious, you are deemed to be alive.

But already we have a problem of definition.

Can't you be alive but

unconscious, for example?

The answer is, of course,

yes in the everyday use

of the word *conscious* or

*unconscious*. But the state of being alive means

that your sub-consciousness (which is a form of consciousness) is also active and your brain and organs are also aware or conscious of each other.

So, what we mean by consciousness in this article will include all possible forms of consciousness or in other words, Consciousness with a capital "C." From now on therefore, we will use the word *Consciousness* to include all examples of consciousness in the commonly accepted sense.

I would now like to take a step forward and split Consciousness into two forms: *Active Consciousness* and *Passive Consciousness*. Rosicrucian readers will understand the deeper significance of this.

## Active and Passive Consciousness

There are many definitions of consciousness. For example, the nineteenth century author Richard Maurice Bucke [see bibliography] refers to "simple," "self" and "cosmic" forms of consciousness. *Simple consciousness* he defines as the consciousness that organisms like plants and some animals possess, that is, a kind of instinctive or reactive awareness. For example plants will react to sunlight and we can say that this awareness of or sensitivity to sunlight by the plant is a form of simple consciousness.

Moving up the ladder of consciousness, he postulates that humans, and possibly some animals, are accepted as having "*self consciousness*." Not only are we aware of our surroundings, we also know that we are aware of our surroundings and know that we are alive and can exercise our willpower.

But the highest form of consciousness is "*Cosmic consciousness*." This refers not only to self-awareness but also to a complete awareness of one's place in the whole of creation as well as an awareness of the whole of creation itself.

These definitions have stood the test of time but they are restricting if one wishes to understand what Consciousness actually is. So let's see how these and other commonly accepted types of

consciousness fit into our partitions of *Active* and *Passive* forms of Consciousness.

By *Passive Consciousness* we mean that the quality of *awareness* exists and that the systems involved in this have a job to do but nothing more. For example, the cells in plants know how

to react to sunlight and

go through the process of

photosynthesis. Our own

subconscious mind keeps

our organs ticking over and

react to emergencies such as a virus attacks. The Gaia-like matter or earth consciousness is another reactionary form with the aim of maintaining balance. And "intelligent" modern computer systems can take decisions depending on inputs to a pre-defined algorithm.

*Active Consciousness* however, is a process that can be causal, in other words it can *create*. In mysticism *Passive Consciousness* would be a negative finite attribute whereas *Active Consciousness* would be the positive, infinite attribute of the one thing we call Consciousness. Let us examine these two aspects a bit more closely to see what is going on.

## The Beginnings of Consciousness

To do this I would like to ponder on the origins of Consciousness using logic. So let us go back to the basics, the building blocks of creation as we know them, namely *strings* (see Part 3 in this series).

Imagine a time when the strings started to vibrate with different frequencies and amplitude. (We will ignore the multi-dimensional aspect until Part 6 of these articles). With these vibrations came the basic stuff of matter, namely, electrons, quarks, photons, etc. This variety provided the potential for interaction and with this interaction came an exchange of information and energy as new structures began to emerge such as the molecules of carbon, oxygen and hydrogen.

With the exchange of information and energy there would arise a kind of fundamental awareness of each other or in other words, a kind of passive "*string consciousness*." This would be occurring at a phenomenal rate in a framework of ordered chaos. Eventually matter would form from combinations of particles and then more complicated structures such as single cell life-forms and plants would emerge.

Each of these would ultimately be composed of vibrating strings and each would require

**"The highest form of consciousness is Cosmic Consciousness."**



different things to maintain balance and harmony. For example, plants would require sunlight and carbon dioxide, and the awareness of this through information and energy exchanges would force the structures to evolve in certain ways. This would then be the dawn of "simple consciousness." By this time Passive Consciousness would have expanded into multitudinous forms all capable of further interactions to form monumental conscious systems. One such system would be the human race.

we can "choose" what to become conscious of.

The act of choosing is the active part of Consciousness. For example, we can choose to enter a state of meditation and lose awareness of where and who we are and become aware of

Active Consciousness	Passive Consciousness
Self consciousness	Simple consciousness
Group consciousness	Sub-consciousness
Cosmic consciousness	Matter / Earth consciousness
	Present day "intelligent" computers

### Consciousness Expands

Some time in human history mankind achieved self-consciousness. In order to explore how this may have come about I would like to look at a *quantum* model of Consciousness. If one imagines a human being as being comprised of billions of cells, each with a form of passive consciousness with a particular *function* to perform, and all these cells are working together as one unit, a complete system, the particle or "R" aspect of this system is the physical passively conscious structure that we perceive, say when looking in a mirror. But, as humans, we *know* we can see ourselves in the mirror

***"Our self-consciousness arises from complexity, a complexity so vast that even the largest computer today cannot approach."***

and this arises from the quantum wave or "Q" aspect of Consciousness.<sup>1</sup> The wave arises out of the vibrations of the strings. The act of looking into the mirror causes parts of our passively conscious brain to register images.

What follows then is an exchange of energy and information and coherence between the *vibrations* of the mirror and the "thing" seated before it. The quantum wave collapses and we have a reality ("R") of us looking into a mirror. For an infinitesimal period of time this coherence or "order" is perceived by parts of ourselves which react to it and the human system *as a whole* then notices the interaction and we become aware of us looking into the mirror. We *know* we are there seated before the mirror because we can make up our individual cell or string minds and *act as one mind* able to see the whole picture. In other words,

other things. It is a matter of focussing attention, making up our string minds as one mind. Humans can do this wonderfully well since we have very complicated cellular structures. The complexity, particularly in the brain, allows us to interpret the Passive Consciousness inputs in a holistic way and make sense of them. Plants and probably most animals cannot do this; in other words they cannot understand or even become aware of the broader picture as their structures are relatively simple compared to humans.

As humans developed and formed societies, a group consciousness would emerge. Through the "Q" aspect of Consciousness humans would not only become aware of themselves but also aware of others in a way that *linked* everyone together. A few humans were then

able to go a stage further and achieve what is commonly known as Cosmic Consciousness, where individuals become consciously aware of the unity of creation and their place in it. At the moment of cosmic consciousness, the quantum wave collapses within the person, time ceases to exist, and the particle aspect or *experience* of oneness is realised. With the dawn of active consciousness, Consciousness became complete and aware of itself; one became two and two became one. The active part of Consciousness became a force for change, and as quantum physicists postulated in the 20<sup>th</sup> Century, it became the primary force behind all reality.

### Creative Consciousness

So what is it that distinguishes us from computers? After all computers can nowadays exhibit



intelligence; they can make decisions and often do things better and more accurately than we can. The short answer is physically, not a lot really! But we do have one advantage, we have self-consciousness and this arises from complexity, a complexity so vast and to which even the largest computer today cannot approach. But one day a computer will be built with the same or even greater complexity of structure than the human brain and body. Could that computer become alive like us? Maybe! We do not know because there is another thing that we humans possess in common with other living things on this planet: *vital life force*.

What is this force? Where does it come from? Could it make a computer become *alive*? The surprising thing is that it is an attribute of Consciousness and this is what we will explore in Parts 6 and 7 of this series. To do this we will enter the "hidden dimensions" of String Theory and look at Consciousness from a more complete and

more mystical perspective. Before you read Part 6 it will be useful if you could meditate on whether you think Consciousness is complete or whether it is evolving; if it is evolving, then to what purpose? At the end of this series I promise that you will each have an answer to those questions.

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### Footnotes

1. "R" is used to denote reality arising from an act of consciousness and "Q" is used to denote the quantum wave of all possibilities. See Part 1 of this series in the *Rosicrucian Heritage*, No.1, 2005, p.21.

# The Three Loves

by Martin Luther King



THERE ARE THREE WORDS FOR "LOVE" in the Greek New Testament. One of them is the word *éros*. *Éros* is a sort of aesthetic, romantic love. Plato used to talk about it a great deal in his dialogues: the yearning of the soul for the realm of the divine. And there is and can always be, something beautiful about *éros*, even in its expressions of romance. Some of the most beautiful love in the world has been expressed in this way.

Then, the Greek language talks about *phílos*, which is another word for love. *Phílos* is a kind of intimate love between personal friends. This is the kind of love you have for those people that you get

along with well; and those whom you like on this level, you love, because you are loved.

Finally, the Greek language has a third word for love, and that is the word *agápe*. *Agápe* is more than romantic love, more than friendship. *Agápe* is understanding, creative, redemptive goodwill toward all men. *Agápe* is an overflowing love that seeks nothing in return. Theologians would say that it is the love of God operating in the human heart. When you rise to love on this level, you love all men, not because you like them, not because their ways appeal to you, but you love them because God loves them.



# Human Vowels

## Gateway to the Living World

by Stephen Tanham, FRC

A

E

I

O

U

Oom

Calm

Hoot

Eat

Mea

### Part 1

### Energy and Form

### in the Spoken Word

*This is a story, a journey and an adventure. It began as a presentation on the mystical correspondences of vowels in human speech and developed into a personal journey of discovery as increasingly deep and powerful vistas were opened up before my outer and inner sight. I hope you will enjoy its sweeping progress as we move from the principles of speech and their underlying harmonic forces to the archetypes of spoken power which are the foundations of our very communication. Ahead also lies a union of ancient and modern mystical secrets involving Pythagorean geometry and the theories of the Cycles of Life as presented to us by that marvellous mystic who presided over the rebirth of the Rosicrucian Order in its present form – Dr Harvey Spencer Lewis.*

*The story is told in three parts:*

*Part 1: Energy and Form in the spoken word.*

*Part 2: The Harmonic Atoms of Communication.*

*Part 3: The Seven Archetypes of Spoken Power.*

**W**HEN WE SPEAK WE CREATE. ALONE amongst the advanced life forms on this planet, we can express our thoughts through a stream of formed sound, or speech as we know it in our everyday world. This ability comes with us at birth and we seize swiftly on the gift, combining conscious will and subconscious method to enable us to communicate with our





physical world at a very young age. But from that time on, as language becomes just one more of the living miracles of our human toolkit, how many of us stop to think about the wonder that is our speech?

Language seems to be as old as mankind, and though each language evolves over time, the complexity and hence flexibility of all languages seems rooted in the ancient past; almost as though such linguistic abilities were designed into the human at an early stage of evolution. We may think that our modern societies have uniquely sophisticated languages, but tribes have been discovered in the most remote parts of the globe that have not had contact with the outside world for thousands of years. Their languages are every bit as complex and capable as our own. Language is therefore an intrinsic part of what we are and hence what we can be. A quote from Loreto Todd's book, *An Introduction to Linguistics*, serves to highlight how special language is: "Language seems to be as old as our species; it is not so much that we have missing links in a chain from primitive to complex communication, rather the whole chain is missing." Language is made from sounds which are joined together in patterns that map in the mind to what we know as words. Words are made up of consonants and vowels. We all know what our English vowels are: the sounds of A, E, I, O and U. We learned it in school and we've probably not thought too much about it since. There are actually many more vowel sounds than just the above, and various historical civilisations have increased or reduced the defined number of vowels in their languages over time. The ancient Greeks, for example, had five vowels in their early language, but this was increased to seven at the time of Pythagoras when a long O and a long E sound were added. We shall return to this later and see why it was so important to the Greeks to have seven vowels in their language.

Regardless of which language we choose, we can create a *vowel triangle* to illustrate all the major variations of sound. We will look at this later; for now let us consider the basics of the vowel.

We use vowels all the time, and if we stop and think about how we are using them, we immediately become aware of their essential nature as the *fluid* part of our words and sentences. We should also not lose sight of the fact that all

words are made by expelling air, the secondary use of the carrier of vital life force within the body. Let us delve deeper into this fluidity: a little exercise will highlight the essential differences in the two basic components of words in speech.

Say to yourself any simple word such as, *Dog* or *Cat* or *Man* or *Woman*. Notice that there are two very different characteristics present. The consonants have the effect of framing or shaping the word. They are almost like bats or racquets whose role are to control the motion of the "ball," where the ball is the vowel. There are many types of both and we will explore the nature of the vowels in particular because they have a very special property.

To approach this special quality, try this simple exercise: sing a vowel to yourself. Take the sound of an A or an O and make a chant of it. Vary the note and make it climb or drop in pitch. Notice how easy it is to do this. Now try to sing a consonant. Take a T or a D or any other, and attempt to sing them. Don't pronounce them Deee or D-uh or T or T-uh, just keep the pure sound of the consonant and try to sing it! You will immediately discover the essential difference between the vowel and the consonant: the vowel is a continuous sound and can be sung; the consonant is generally a stop/start sound and cannot. Linguistics defines many types of human sounds and further subdivides both vowels and consonants beyond our simple classification above. But deeper analysis is not necessary here, for the above analogy will suffice as the basis for



Figure 1 - Vowels can be mapped to three extremes of mouth cavity and lip shape, giving the vowel sounds found in the keywords: CALM, HOOT and EAT.



our continued exploration of the mighty vowel.

Figure 1 illustrates how we can classify the sounds of vowels using a triangle which has at the corners the sounds of A as in CALM; OO as in HOOT; and EA as in HOOT. Say these to yourself and you will notice how the mouth takes on various extremes of shape and internal form. For the A in CALM there is maximum cavity and maximum lip aperture. For the OO in HOOT, there is maximum cavity and minimum lip aperture. For the EA in EAT, there is the smallest mouth cavity and the most narrow lip aperture. What the head is doing is creating conditions for *special sounds* within the cavities of the mouth, throat and nasal chambers. We shall see later just how special these sounds are.

If you want to finish the above vowel triangle and watch the power of the subconscious at work, you can follow the transition of the interim sounds as follows:

So how does this relate to our mystical experiences? With the above exercises, we have identified that the vowel provides the expanding and therefore mystically *positive* part of the word whilst the consonant provides the shaping and forming part of the word and is therefore mystically *negative*. Moreover, vowels seem to be expressing a variety of different characteristics which have their essential natures deep within our beings.

Does this correspondence remind you of anything? The Kabalistic *Tree of Life*, the *Cross*

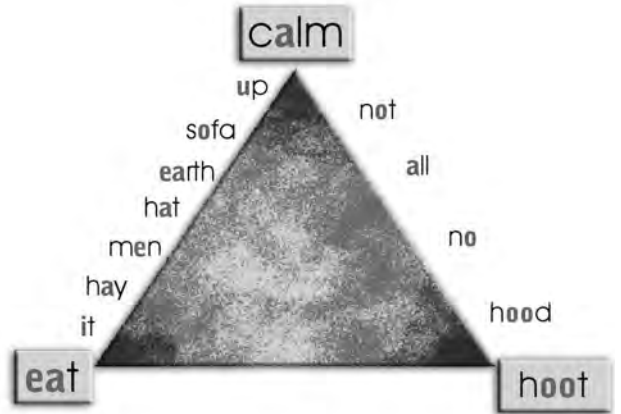


Figure 2 - Two-thirds of the vowel triangle in place. To complete the diagram we need to use sounds not present in English. Using French we would fill in the baseline with the sounds found in the words: Si, Fille, Tu, Deux, Oeuf, Mot and Mou.

and the *Triangle* all exhibit qualities related to this manifestation. With the *Tree of Life*, the positive pillar represents the expanding force and the opposite, negative pillar represents the containing, shaping force. The *Cross* represents the union of two opposites and the *Mystical Triangle* brings together the acting force with that which is acted upon, to create a new manifestation. In each of the above, we can see a mirror of the nature of the human word, with the vowel as the active force being shaped and formed by the consonant. These references to primary forces of creation are not merely speculation. We shall see in the sections that follow just how deep these mystical correspondences are.

The special quality of vowels is *how* their sound is made and *recognised*. Consonants register as definite, sharp pressure patterns against our ears, vowels do not. The sound of an O, for example, registers in the consciousness because the mind recognises a very special pattern in its formation, and that pattern is the form of an harmonic. In simple terms, a vowel is a musical sound and that is why it is so easy to sing. The song of the vowel is carefully constructed in the resonance chambers of the mouth, nose and throat and does not vary as a pattern no matter what pitch the vowel is intoned on.

*In Part 2 we shall go deeper into the physical and mystical principles behind this wonderful act of creation and come face to face with our ancient brethren as we share the wonders of living harmonics.*



We can express our thoughts through a stream of formed sound, as in singing or speech. This ability comes with us at birth and we seize swiftly on the opportunities that this gift affords us.

A

B

C

D

E

F

Z

# Alphabetical Aphorisms

G

Y

Z

*A*ttend carefully to the smallest details.

*B*e prompt in all things.

*C*onsider well, then decide positively.

*D*are to do right, fear to do no wrong.

*E*ndure trials patiently.

*F*ight life's battles manfully.

*G*o not into the society of the vicious.

*H*old integrity sacred.

X

X

*I*njure not another's reputation.

*J*oin hands only with the virtuous.

*K*eept your mind from evil thoughts.

*L*ie not for any consideration.

*M*ake few acquaintances.

*N*ever try to appear what you are not.

*O*bserve good manners.

*P*ay your debts promptly.

*Q*uestion not the veracity of a friend.

*R*espect your parents and their counsels.

*S*acrifice money rather than principles.

*T*ouch not intoxicating drinks.

*U*se leisure time for improvement.

*V*enture not upon the threshold of wrong.

*W*atch carefully over your passions.

*X*tend a kindly salutation to all.

*Y*ield not to discouragement.

*Z*ealously labour for the right.

W

W

V

V

U

U

T

T

S

S

R

Q

P

O

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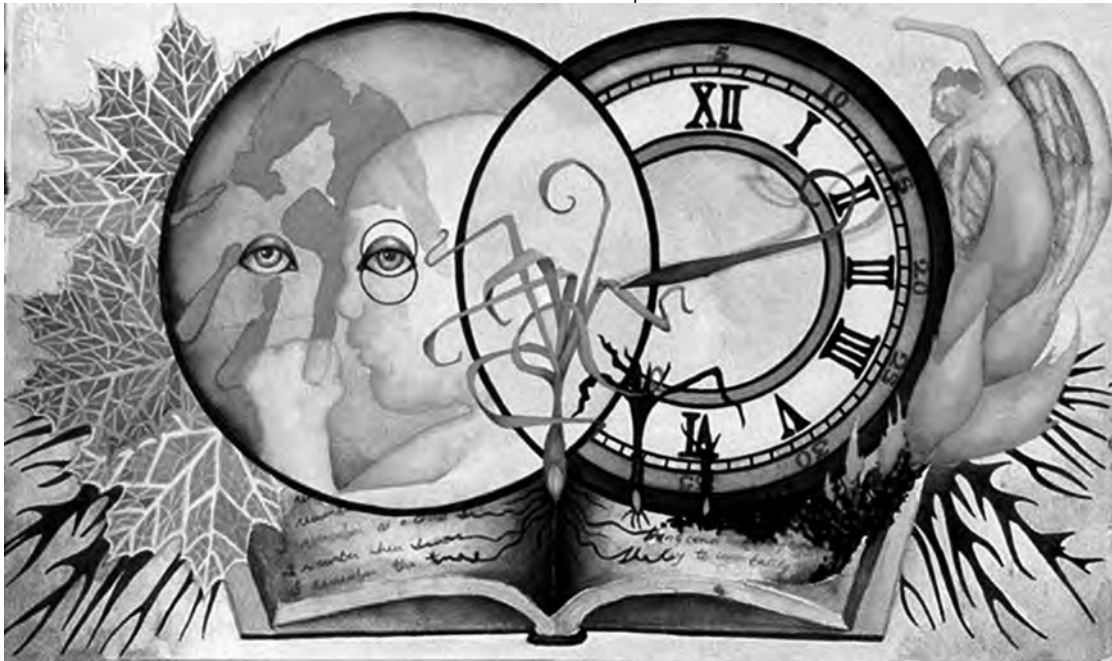
by Dr. H. Spencer Lewis, FRC



# IMMORTALITY AND THE

# AFTERLIFE

Immortality ©2002 Ingrid Sundberg



**I**F THERE IS ONE QUESTION THAT dominates our thinking over all others, it is that of our own mortality. It always seems to be there at the back of our minds ready to announce itself at any time. Although the self awareness of our physical being is so deep-seated that it allows us much of the time to ignore the eventual demise of the physical body, it is only when we are reminded of it through a life threatening physical experience, the transition of a loved one or through the media of television and books, that it asserts itself once more. We simply cannot escape its insistence that we ponder the mystery of life and death whether for a fleeting moment or by prolonged study through reading or contemplation.

The first written record of man's discovery of death was contained within the Gilgamesh Epic, the earliest known literary work from Babylon (c.2500 BCE) where its general themes are the same as now, following the notion that we must somehow continue to exist after we die. Indeed, so strong are we attached to living that the idea of a continuation of life after death is an agreeable proposition and has been so for millennia. Given the particularly difficult day to day living of those in the past and the fear that such suffering might continue after

*by Paul Goodall, FRC*

death, the speculations of ancient philosophers concerning the soul's ultimate blissful immortality would have been very comforting.

## **Fear of Death**

A pessimistic outlook on life can be seen as one remedy to conquer the fear of death although Seneca (c.4-65 CE), the Roman philosopher and statesman, advocated taking one's place, wherever it is assigned by nature or God, and exiting quietly and gracefully. Seneca's demise was not particularly graceful however; he was ordered by Nero to take his own life after being implicated in a plot to assassinate the emperor and it appears that his suicide was a rather botched affair and resulted in a painful end according to the historian Tacitus in his *Annals of Imperial Rome*.

The French essayist Michel de Montaigne in his *Essays* (1580) says that "if we have known how to live properly and calmly, we will know how to die in the same manner," which reflects the attitude of those who were in a position to appreciate the Renaissance spirit and the world of which they were a part. The idea that life could be enjoyed





Michel de Montaigne

was a far cry from the Christian custom of living in the fear of death.

### Immortality and the Soul

An effective defence against the fear of death was the idea of some kind of immortality after one's life was over. Having the belief that we are reunited with our loved ones who have died already adds a personal dimension to an afterlife, and one that is also pleasant. Given this, it becomes important to find arguments that will support the notion of immortality, and this has been one of the most discussed subjects in philosophy. It is quite naturally centred on the nature and function of the soul since the physical body cannot survive once the vital life force has left it. Past Imperator of the Rosicrucian Order AMORC, Ralph M. Lewis describes it thus:

*"The decay and dissolution of the material body were evident even to the people of early cultures. Consequently, survival was attributed to the intangible realities of our being. That which was thought to keep on living was the spirit or energy that animates the body.*

*It was reasonable to believe that that which appeared to enter the body and to depart from it at will was not destroyed with it. The spirit then, was conceived to be as indestructible as the air breathed by the living. Thus the continuity of life after death was assumed. That which cannot be destroyed is manifestly assumed to have a continuation of existence."*<sup>1</sup>

Plato (c.428-348 BCE) advanced a number of arguments to support the possibility of an immortal soul such as:

- Our intuitive knowledge of *a priori* truths; implying that the soul exists before the body.
- The soul is the principle of life, bearing within it the life essence and as such is eternal.
- The soul is self-moving, and being always in motion and being the source of that movement and of life, it can have no beginning or end and must therefore be immortal.
- Since the soul is of an incorporeal substance, it must be incorruptible and incapable of dissolution.<sup>2</sup>

Aristotle on the other hand, proposed that the "active intellect" or mind, which he considered of divine origin, was the eternal part of man's nature, denying that the whole soul was indestructible with certain parts of it being inseparable from its body.<sup>3</sup> Since the foundation of Western learning (scholasticism) relied on Aristotelian principles, the universally accepted Platonic ideas of immortality were undermined and it wasn't until the Renaissance and the resurrection of hermetic texts that the idea of an immortal soul was extant again.

The French philosopher René Descartes (1596-1650) writes in his *Discourse on Method*, Part V (1637):

*"Next to the error of those who deny God... there is none which is more effectual in leading feeble minds from the straight path of virtue than to imagine that... after this life we have nothing to fear or to hope for, any more than the flies or the ants."*

Descartes further asserted that our soul is quite naturally independent of our body and therefore



Plato with his finger pointing upwards and Aristotle holding his palm downward, depicting the differences in thought of these two philosophers. (Detail of **The School of Athens** by Raphael, 1509)



not liable to die with it. The very fact that man can think sets us apart from machines and the rest of the animal kingdom. He concludes from his argument *cogito ergo sum* (I think, therefore I exist), that it is the soul that by nature thinks and that this essence of ourselves actually requires no physical body in which to exist since the soul is incorporeal and entirely distinct from the body.

## Resurrection

Arguments and religious doctrines abound that define or explore the possibility of immortality, and one that is professed by Christianity is that of resurrection. This follows the idea that there will be a universal reappearance of the dead (both the *just* and *unjust*, so called) in physical form at the end of time. This does not follow the Platonic view on the immortality of the soul which, as we have discussed, sees it as leaving the physical body behind.

But the idea of resurrection is not unique to Christianity. It is also an inherent part of the Zoroastrian philosophy, and Muslims and Jews also share similar beliefs. The Jewish belief in bodily resurrection is enshrined in the last of the thirteen principles of faith proposed by Maimonides (1135-1204), the Jewish rabbi, physician and philosopher: *"I believe with perfect faith that there will be a revival of the dead at the time when it shall please the Creator..."* It has to be said though, that there is division concerning the nature of resurrection between Orthodox and Conservative Judaism.

## Reincarnation

Acceptance of the idea of reincarnation, particularly as opposed to resurrection, has in modern society been gaining ground over the last one hundred years or so. This has been mainly due to closer contact with other cultures around the world as horizons have expanded. But perhaps in today's world it has been more because of the modern media of television and the internet. The appeal of reincarnation (in theory at least) to a modern, hedonistic and largely atheistic society, can probably be linked to the fact that most would prefer to keep coming back to this earthly existence rather than spending an eternity waiting

for a final resurrection.

The Greeks gained their ideas about reincarnation from the Egyptians according to the Greek historian Herodotus (c.484-425 BCE). It appears that Pythagoras (c.570-490 BCE) was the first to teach the doctrine of reincarnation to the West although his ideas were further refined by later Greek philosophers. A famous fragment of the contemporary philosopher and poet Xenophanes (c.570-475 BCE) provides some insight into what Pythagoras thought happened to the soul after death: *"once when he [Pythagoras] was present at the beating of a puppy, he pitied it and said 'Stop! Don't keep hitting him, since it is the soul of a man who is dear to me, which I recognised when I heard it yelping'"*

If one thing was consistent in his thinking however, it was the idea of the immortality of the soul.

Popular ideas about reincarnation in the West however, stem from Hinduism as a result of our being frequently exposed to this religion. The Hindus believe that at the heart of every person is the divine soul which they call *atman* and which also experiences multiple incarnations. The contemporary Indian philosopher S. Radhakrishnan gives the following argument in support of it: *since souls are eternal, and since their normal condition is to be associated with a body which is perishable, it is plausible to assume that in order for the soul to remain in its normal condition, it must inhabit an unending succession of bodies.*<sup>4</sup>



Renés Descartes (1596-1650)

## Immortality: The Mystical Viewpoint

As a mystical organisation with a long lineage and a legacy of knowledge from the past the Rosicrucian Order, AMORC, has its own teachings regarding immortality and the nature of the soul. With the increasing public interest in subjects such as this and the proliferation of media material advertising the same, it can be difficult for the earnest seeker to arrive at a satisfactory philosophical outlook without being swayed this way and that.

To the Rosicrucian, life is a manifestation of *energy*. Although we can't define in objective terms the origin of this energy or its eventual culmination, we do receive intimations in other areas that this energy is infinite. Even in the field of



the physical sciences, the law of the conservation of matter and energy has long been an accepted premise. The Law of Conservation of Energy states that energy can neither be created nor destroyed. In a chemical process it may change its appearance but the total will be constant. In the Law of Conservation of Mass-Energy the sum total of mass and energy in the whole universe remains constant. Mass can be converted into energy and energy can be converted into mass. However, the loss of one will be exactly balanced by the creation of the other.

In other words, matter, regardless of how it may be changed or modified by heat or some other force exerted upon it, still exists in gaseous or other forms. It might be reasonable to accept that this attribute of permanency of matter and energy must also exist in the non-physical world with different non-physical characteristics.<sup>5</sup>

So, immortality then is the concept of the continuance of the manifestation of a force of which we are now consciously aware. This force pulsates

*“Immortality is the concept of the continuance of the manifestation of a force of which we are now consciously aware.”*

through us in the form of life and expresses itself in physical existence, mental activity and a degree of adaptation to the environment. That these forces will continue, is difficult to doubt. But in order to support and perhaps illustrate the foregoing, here is an analogy of that permanency:

We know that life can be contained in a very small area. Imagine a tiny seed waiting for the right conditions to prevail in order to begin its growth. It is known that seeds have often lain under conditions that are not favourable for growth for years and even centuries. When exposed to soil and moisture however, they have successfully germinated and life in the form of a plant began again. Surely then we can make the assumption that if a seed having lain for long dormant periods can preserve the essence of life, then the life or soul that is within the human body will also survive and manifest in some form when our physical bodies can no longer serve life’s purpose.

Immortality is no more than the state of total existence. We are immortal in that we live. Immortality is not ahead; it is here and now. Life is an energy that sweeps on through all time and



*Pythagoras  
(Detail of The  
School of  
Athens by  
Raphael, 1509)*

space. As matter and energy are modified in their use, so life may be modified in its cosmic use. But that it will continue to endure, that is an obvious conclusion from the fact of its existence.

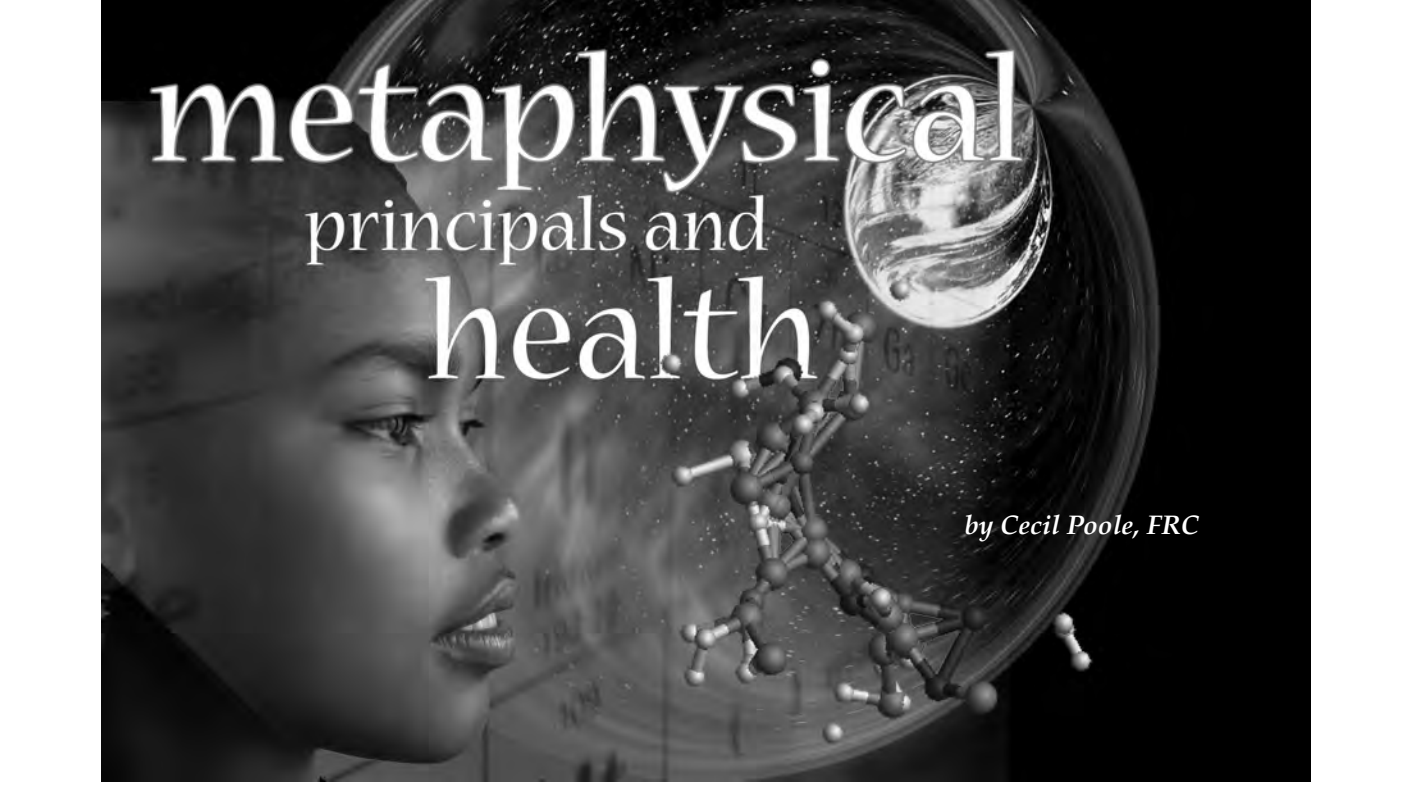
With this in mind it is appropriate that we end with the words of Ralph M.

Lewis: *“The word **transition** as used by Rosicrucians alludes to death not as a cessation of the human self but rather as a **change** to another transcendent existence.”*<sup>6</sup>

### Footnotes

1. Ralph M. Lewis, *The Conscious Interlude*, AMORC, 1982, pp.228-229.
2. Plato, *Phaedrus*, c.370 BCE. This work was set as a dialogue between the characters of Socrates and Phaedrus through which Plato presents his philosophy.
3. *On the Soul* I 1, II 1. A treatise outlining Aristotle’s philosophical views on the nature of living things.
4. Quote from Jacques Choron, “Death and Immortality,” in *The Dictionary of the History of Ideas: Studies of Selected Pivotal Ideas*, edited by Philip P. Wiener, Charles Scribner’s Sons, New York, 1973-74, Vol.1, p.646. (Online edition)
5. See also William Hand, “Scientific Mysticism,” the series of articles that have appeared in the *Rosicrucian Heritage*.
6. Ralph M. Lewis, *Mental Alchemy*, AMORC, 1979, p.258.





# metaphysical principals and health

by Cecil Poole, FRC

**F**OR SOME INDIVIDUALS THE WORD metaphysics conveys only a vague meaning, despite the fact that it has been defined many times. These people seem to have the idea that metaphysics is simply a name for miracles; others believe that it is an uninteresting, speculative part of philosophy. Neither idea is correct. To understand and use metaphysical principles it is first necessary to have definitions and meanings clearly in mind.

As the study of being, that is fundamental causes and processes, metaphysics is based on the belief that regardless of the apparent multiplicity of expression which we see in the universe about us, there is somewhere and in some condition one thing which underlies all others, which has value above all other things, and which is the fundamental expression of the force that causes the universe to exist. This final or ultimate reality is the concern of metaphysics.

There is an underlying relationship between the ultimate purpose of the universe, the ultimate values of creation, and the health or well-being of each individual who makes up a part of that universe and creation. To understand this, we must determine the position of the individual in relation to the universe.

The individual is sometimes described in occult literature, and, as far as that is concerned, in orthodox and scientific literature, as being a microcosm as compared with the macrocosm, which is the universe as a whole. In certain ways, depending upon the point of view, he is a minute

copy or representation of the entire universe of which he is a part. The individual duplicates on a much smaller scale the forces, elements and energy that pervade the entire universe. Therefore, it would seem logical to conclude, if we accept these statements as facts, that what affects the universe as a whole would affect the individual; and logically, the reverse would also be true.

There are some who claim to be able to demonstrate the truth of this statement through their own experiences. Some people seem to be much more closely in attunement with conditions external to their bodies. For example, there are those who seem to be able to anticipate changes in the weather; others are able to anticipate manifestations of other forms of material phenomena.

This attunement between us and the rest of the universe is capable of improvement. We should all be able to adjust ourselves better to the factors around us. If a complete and satisfactory adjustment could be made, the result would be a state of harmony between ourselves and the rest of the universe. It would include the physical world and the creative mind of God in all forces manifested by Him. Should this condition be brought into existence, we would have, as referred to in the Rosicrucian teachings, absolute harmony; and if such a state prevailed in, through and about us, surely well-being, health and happiness would be a part of our thinking and actions.

In view of these considerations regarding the universe and our place in it, we are able to





understand more clearly the connection between metaphysical principles and the health or well-being of the individual. The connection is the manifestation of a relationship between the forces that exist in us and throughout the universe.

These forces, which from the standpoint of Rosicrucian philosophy are considered idealistic and therefore of a nonmaterial nature, are manifestations of the ultimate reality sought by those who study metaphysical principles. The life force and the forces in the universe related to it, if not manifestations of the ultimate reality itself, are at least results of it and pervade all things whether living or not.

Mere knowledge of the existence of these forces does not produce well-being or change a person who is ill into a healthy individual. Many factors enter into the question of why an unhealthy condition or state of illness should come to be; so many factors that we cannot here attempt to consider them all. It is obvious, however, that the physical condition of an individual deteriorates when harmony no longer exists. This can be as a result of wrong thinking, wrong living, or, to sum it up, lack of conformance to the law and order of nature.

### Three Basic Classifications

Knowledge alone cannot save us, not even the knowledge that re-establishing a condition of harmony will do away with ill-health. Man must cope with these conditions through the various methods of healing that have been devised and discovered. Today, therapeutical systems fall into three basic classifications: Some concern the chemistry of the body, others the structure of the body, and finally, the systems concerned with the content of the mind. All have some bearing upon the re-establishment of harmony with its resultant individual well-being.

Whether we resort to healing by manipulation, that is by changing the position of the body or parts of the body by pressure, movement or surgery, or whether we resort to chemical treatment by introducing certain chemicals into the blood stream for the purpose of varying the chemical content of the body, or whether mental healing is the process followed, each can do its part. No particular one is the final or absolute method of adjusting all human ills.

All are important, and mental healing is certainly not the least, but rather, should be

considered the most fundamental because once the proper mental attitude is formulated by the individual seeking well-being, he is in a better position to avail himself of the advantages of other systems.

In skilled hands, each system has its place, and once a condition of imbalance has come into existence, the most useful of these processes, as may be determined by a competent physician, will aid in re-establishing the desired harmonious state. It is important to realise that in certain cases any or all of these therapeutical processes have value and that one alone may not be sufficient. Therefore, to apply mental or metaphysical principles, although they are of value, to a condition or disease, is not always sufficient, especially in cases of long standing. If man maintained a proper balance between the psychic and physical parts of his being, metaphysics and mental forms of therapeutics would be enough. Unfortunately, in our lifetimes, we have deviated from that plan, and must now return to it step by step through the same means by which we lost a state of harmony and balance.

The part that metaphysical principles can play in the lives of each of us is to learn, through teachings such as the Rosicrucians offer, the proper ways to direct the physical and mental forces of our bodies so that they may be the most conducive to health and well-being. The knowledge and practical application of these laws are important even if their success is only slight.

Such success is a small miracle in itself because it causes us to return to our natural position in relation to the rest of the universe. The proper study of metaphysical principles gives an individual a comprehension not only of the ultimate reality in the universe but also of an ultimate value and purpose in his own life, which, if in accord with the universal purpose, establishes a closer tie with the creative force of the universe as a whole.

Such a concept will contribute to the totality of individual health and well-being. A philosophy of life which gives a value to stand on and a purpose to work toward is sometimes far more important than the immediate physical condition in which we find ourselves.

The understanding of self, of the peace of self, and the relationship of self to the rest of creation is the foundation upon which not only health is established, but it is also the foundation for all activities of the individual, social and otherwise.





# Our Star

# The Sun

by Dini Jacobs, SRC

The principal god in the Egyptian pantheon was Ra, god of the Sun, the giver of light and warmth. The Egyptians had several gods who represented various aspects of the Sun, such as Kheper, the scarab, (in the morning) and Atum (in the evening). The figure of Ra often formed hybrids with other gods, such as Amun, the great god of Thebes, and the falcon-headed sky god Horus, one of whose eyes was said to be the sun, the other the moon. Sometimes Horus is depicted with the solar disc above his head, and at other times as a winged solar disc (Horus of Behdet, symbol of the fight of good against evil). Pharaohs claimed to be the embodiment of Horus and the sons of Ra.

The sun was also known as the Aten, represented as a disc with rays ending in hands. It was Pharaoh Amenhotep IV who established the first widely known monotheistic religion in the world. Due to his devotion to the Aten and subsequently changed his name to Akhenaten, meaning: "Servant of Aten" or "Soul of Aten."

Today we can still appreciate the stirring opening words of the well-known Hymn to the Aten:

*"Beautiful is your shining forth on the Horizon,  
O living Aten, beginning of life!  
When you arise on the Eastern Horizon  
You fill every land with your beauty."*

The sky occupied a central role in the Egyptian religion. At death, Pharaohs were believed to take their places among the fixed stars in the

**H**ERMES TRISMEGISTUS IS THE GREEK name for the ancient Egyptian god of wisdom, Thoth. His name means "thrice great Hermes" and he is credited with writing a collection of metaphysical dialogues called the *Hermetica*, dating from the middle of the first to the 4<sup>th</sup> century CE. These writings were claimed to be the revelations of Thoth.

Much of the collection, written in Greek and Latin, concerns alchemy, astrology and magic and represents beliefs and ideas common in the early Roman Empire. The 17 tracts of the *Corpus Hermeticum* deal with theological and philosophical questions, their central theme being "the regeneration and deification of humankind through knowledge of the one transcendent God." Although the setting of the *Corpus Hermeticum* is Egyptian, its philosophy is Platonic. This body of writings gives further details about the mystical philosophy of Hermeticism, in which the sun is regarded as the visible manifestation of God. No living creature or plant can live without the light and warmth of the Sun. So it is no wonder that the sun has been revered by many cultures as the life-giving god of the Earth.



heavens, especially in the constellation of Orion which represented the god Osiris, with the star Sirius being the symbol of his wife Isis. In recent years it has been controversially claimed that the construction of the three main pyramids of Giza was influenced by the arrangement of certain stars in the constellation of Orion, with the Nile representing the Milky Way.

The structures of the huge, ancient city of Teotihuacan just northeast of Mexico City in central Mexico show that they too may have been built according to some celestial plan. The Aztecs, who ruled several centuries after the city's demise, believed that it was the place where their deities and the spirits of the dead dwelt. Mayan temple ruins clearly show that the Maya practiced forms of solar worship and that the sun occupied a central part of their pantheon of gods. The planet Venus however, also comes much to the fore in both the Maya and Aztec religions. Venus, which appears only shortly after sunset or shortly before sunrise, and is therefore closely allied to the sun, was their god of wisdom. In Mayan times he was called Kukulcan and by the time of the Aztec, he was called Quetzalcoatl who, according to their myths "put on his insignia of feathers, set fire to himself and burned. His ashes immediately were raised up, and in eight days there appeared the great star called Quetzalcoatl." This of course was not a star, but the planet Venus.

Solar worship has been found in ancient as well as more recent cultures all over the world. The evolution of the human mind, running in parallel in many separate parts of the world, has almost mandated that at one point or another, solar worship would be a central feature of society. To give but a few examples: the Greeks had *Helios*; the Babylonians and Assyrians called their sun god *Shamash*; the Sumerians called him *Utu*; the Aztecs called theirs *Tonatiuh*; the Incas called theirs *Inti*; in central Turkey, Phrygia of ancient times, *Cybele*, the goddess of nature, was represented as the sun; and finally, in Indian lore, *Surya* rode his sun chariot through the heavens. A painting reproduced in the *Ramayana* shows a lady paying homage to the rising sun and was accompanied by a poem starting



*Carving found in Teotihuacan of the symbol of Venus sending its rays of influence towards the Earth.*

with the lines:

*Adore the Sun, Rising with all his rays,  
Receiving the obeisance of gods and demons;  
The shining maker of light.*

In Tantric Buddhism a painting representing the sun, acknowledged as a symbol of the primal, spiritual light that pervades one's being when in a state of enlightenment, was used during meditation, as an aid to becoming filled with the light of all-unifying love. Even in our recent history, many artworks have centred on the sun. Vincent Van Gogh painted one of the most famous (and expensive) representations of the sun.

But how do we view the sun today? Certainly we don't worship it and certainly, we have no greater reverence for it than we have for any part of Creation. Yet, we see in it an ever-present source of life-giving warmth and radiation crucial to the maintenance of life on earth. The lifespan of a star is roughly proportional to the inverse of its mass squared, and that means that a star ten times the size of our sun lives only one-hundredth as long as the estimated 10 billion years that our Sun will last for. Since the sun is approximately 5 billion years old, it has only reached mid life and should be safe for another 5 billion years. What a relief!

Like every star, the sun consists of a sphere of hot gas, some of it compressed to a liquid and deeper inside it is solid. Our sun is in fact a lot simpler than one would at first imagine and amounts to little more than a very large nuclear fusion reactor. It is made up mainly of hydrogen and helium with minute traces of all the other elements, and it is held together by its enormous gravity. Since gravity increases with mass, the larger the mass of a star, the greater the gravitational



*Horus was often depicted as a falcon with the solar disc above the head.*



force trying to collapse the star. And the greater this force, the greater the internal pressure and temperature. In the central core of the sun, temperatures and pressures are so great that the force of repulsion between atomic nuclei, known as the "strong nuclear force" is overcome and pairs of these nuclei are fused together, thereby forming new elements. In the process, huge amounts of energy are released which migrates via convection currents to the outer surface of the sun, there to be released into space and eventually to bless our planet with life-giving light and warmth.

*"Our sun and every other star in the universe is a perfect example of the interdependency of the microcosm with the macrocosm."*

So, at first, the central part of the sun converts hydrogen into helium, releasing enormous amounts of energy as it does so. The part of the sun at which this process occurs forms a thin spherical crust or boundary which slowly migrates outwards, all the time converting the hydrogen in its path into helium at precisely this boundary. Inside the boundary is helium, outside it is hydrogen. Temperatures and pressures in the centre continue rising until helium nuclei themselves begin fusing, most of the time three helium nuclei merging into a single carbon nucleus, but also two helium nuclei merging into a beryllium nucleus too, though this process occurs in far smaller proportions. This new fusion process forms another spherical crust or boundary within which lies carbon and beryllium and outside of which lies helium. And so the process continues, with one shell or boundary of fusion following the other, and ever heavier elements being formed towards the centre of the star. The details of this process are perhaps not accurate enough for the purist, but in broad outline, this is how the star evolves. At any given time, it will have several boundaries at which fusion reactions are taking place and lighter elements are being converted into heavier elements, and the pressures and temperatures in the centre are incredibly high. In a way a star is like an onion with matter becoming progressively denser and denser as each onion peel is removed. The outermost layers are the lightest and the

innermost are the heaviest and hottest (around 40 million degrees Kelvin).

If the star is about the size of our sun, it will slowly expand over billions of years into what is known as a "red giant," so big that its surface would almost reach out to earth's present orbit or even greater. But eventually the star collapses, suddenly and catastrophically, and rebounds out in what is known as a supernova explosion. All

that is left after this is what is known as a "white dwarf." For stars heavier than our sun, there is a

possibility of it becoming a very dense "neutron star" instead, and for even heavier stars, the result is the most dramatic of all celestial objects, a "Black Hole."

This then is the very brief layman's biography of our sun. This enormous macrocosmic object is entirely dependent for its existence on the microcosm within itself, making up its huge mass.

Our sun and every other star in the universe is a perfect example of the interdependency of the microcosm with the macrocosm. The process of transforming hydrogen into helium through nuclear fusion, is transmutation pure and simple, for it changes the physical elements themselves, not just their chemical properties. Transmutation on the physical level means a change of the number of protons and neutron within the atomic nucleus. How alchemists of old achieved such "cold fusion" is a mystery for now, but may not be so forever. On the

spiritual level, transmutation means exactly the same thing, namely, achieving a higher and more refined end product, in this case of our spiritual selves and our Cosmic connections.

As a well-known Rosicrucian once said: *"The ancient Rosicrucians claim that the highest demonstrations of transmutation, and the more ideal, profitable and noble demonstration is that which occupies our greatest attention in the world today as mystics; namely, the transmutation of the baser elements of our physical natures into the highest ideal expressions, and to transmute our desires and thoughts into living, spiritual ideals."*



*The Indian solar deity Surya riding his chariot through the heavens.*





ON THE 28TH OF FEBRUARY 2006, a group of thirty Nigerian fratres and sorores led by our indefatigable Regional Administrator Kenneth Idiodi, flew out of the country on board EgyptAir for a two-week initiatic tour of Egypt, arriving Cairo airport the next day, 1st March at 05.45 Egyptian Time (one hour ahead of Nigerian Time).

Before the trip, Frater Idiodi had prepared the contingent for this special kind of tour that goes beyond the physical exploration of ancient sites that have continued to amaze even modern minds. Each pilgrim was advised to be prepared on all levels, physical, mental and spiritual, in order to derive the utmost from the pilgrimage.

Every now and then, people from different parts of the world flood Egypt to see things for themselves. "Enough of historical literature about ancient Egypt and its wonderful heritage," they seem to say, "Let's see it for ourselves." Truly speaking, the story of Egypt is better experienced than described in words. Is it in the area of Architecture, Engineering or Mathematics? What about Medicine, Astronomy, Philosophy and the Arts? Indeed, the ancient Egyptians left no stone unturned in their quest to unravel the mysteries

*by Kingsley Akele, FRC*

of life. To the ordinary tourist therefore, a travel to Egypt is fascinating and worth more than the resources set aside for this experience. How much more so a tour put together with clockwork efficiency by our beloved Order, blessed as it is with the esoteric wisdom of ancient Egypt.

The pilgrims were taken through the length and breadth of Egypt to sites where special exercises and mystical ceremonies were performed. From the Temple of Ramses II (also known as the Temple of Man) in Abu Simbel, through The Temple of Isis at Philae island in the Nile, The Temple of Osiris in Abydos, Tel El Amarna, the city built by Pharaoh Akhnaton, otherwise known as "the first individual in history," Lake Fayoum and the Great Pyramid of Khufu, to mention but a few sites, the pilgrims had a sweet experience that will last a long time to come.

Egypt is generally tourist friendly and this is probably why tourism contributes so much to its national income. Wherever you go, the common greeting is "Welcome Home!" The security network is formidable and wide. Quest Travel, the tourism organisation that has been handling Rosicrucian



Egypt tours for many years, provides the pilgrims with excellent services including hotel accommodation, food and transportation.

The pilgrims even had time for leisure and shopping. The Egyptians were greatly endeared to the Nigerian pilgrims whom they regarded as good customers, and relations of those Nigerian professional footballers who performed brilliantly at the last African Cup Of Nations competition that was hosted and won by their country a few weeks earlier.

Within the ruins of the Temple of Pharaoh Akhnaton, there was a period of meditation and the great hymn to Aton that proclaimed monotheism was recited. There was also a rendition of the Peace Song that echoed through the desert sand and beyond, carrying a message of unity in diversity to all humanity.

Under Divine guidance and the inspired assistance of Emperor Christian Bernard and Regional Administrator Kenneth Idiodi, the tour was indeed an outstandingly successful event. From the feedback we received afterwards, all the pilgrims had interesting psychic experiences, most of which they could only whisper to one another. The return journey on 15th March was equally very smooth but with nostalgia resulting from leaving "home" and all it had to offer.



*Pilgrims posing before the great Sphinx. Behind the group and between the paws sits the so called Dream Stele of Tuthmosis IV.*

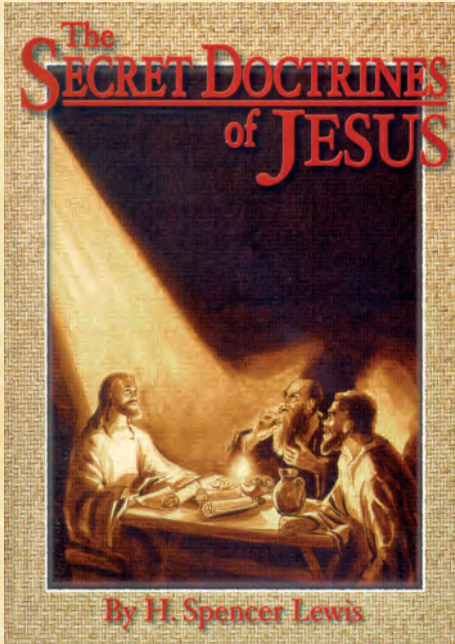


*Throughout the period, the pilgrims were well hosted and taken through the length and breadth of Egypt, exploring various sites, including The Temple of Man, The Island of Philae that is consecrated to Isis, The Valley of Kings, Tel El Amarna , Lake Fayoum, The Great Pyramid of Khufu, to mention but a few.*



by H S Lewis

## The Secret Doctrines of Jesus



WRITTEN AFTER YEARS OF TRAVEL AND research during the 1920's and 1930's by a past Emperor of AMORC, this book fearlessly discloses what the author believes to be the true esoteric teachings of the master Jesus.

With a wealth of information provided by decades of analysis of the Dead Sea Scrolls writings, it is clear that the teachings of Jesus were not *fully* portrayed in the gospels. There is for example, very little evidence of where this great master obtained his teachings during his formative years, but it is almost certain that they were based on a corpus of esoteric wisdom which existed well before his time. The gospels indeed relate some of his "sayings", but that is all they are, namely, a few scattered sayings, from a much wider body of wisdom that Jesus must have passed on to select individuals amongst his disciples.

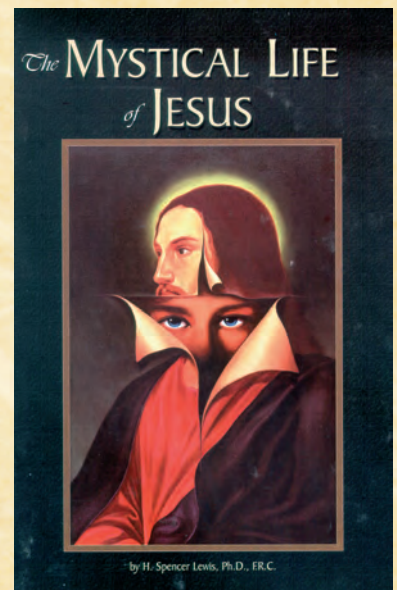
This absorbing book speaks of Jesus' teachings in the form of a centuries-old tradition which greatly augments what we already know of his teachings through the gospels. Whatever your views and whatever your religious beliefs, with an open mind, this book truly is a worthwhile read.

## The Mystical Life of Jesus

by H S Lewis

HERE IS A FASCINATING REVELATION OF THE unknown life of Jesus, based upon traditions passed down through the centuries in monasteries and esoteric Orders. Over nearly two millennia, numerous stories have arisen about the birth, early life and education of the young master Jesus, and there are several stories too about his later life and death. Admittedly, most of these stories are probably wrong, but a few carry the ring of truth, and it is these stories that Dr Lewis recounts after many years of intensive research into their authenticity.

In this book you will find an account of the birth, youth, early manhood and later periods of Jesus' life, revealing the story of his activities in the time not mentioned in the Gospel accounts. Although controversial, this subject matter was published seventeen years before the discovery of the Dead Sea scrolls. Yet in many respects it echoes the full flavour of the mystery tradition which existed during the period of their creation.



To order either of these books, contact us at:  
Rosicrucian Supply Bureau Rosicrucian Park, State Housing Estate,  
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*I am the dust in the sunlight, I am the ball of the sun . . .  
I am the mist of morning, the breath of evening . . . .  
I am the spark in the stone, the gleam of gold in the metal . . . .  
The rose and the nightingale drunk with its fragrance.*

*I am the chain of being, the circle of the spheres,  
The scale of creation, the rise and the fall.  
I am what is and is not . . .  
I am the soul in all.*

-- Rumi -- Sufi poet (1207-1273 CE)