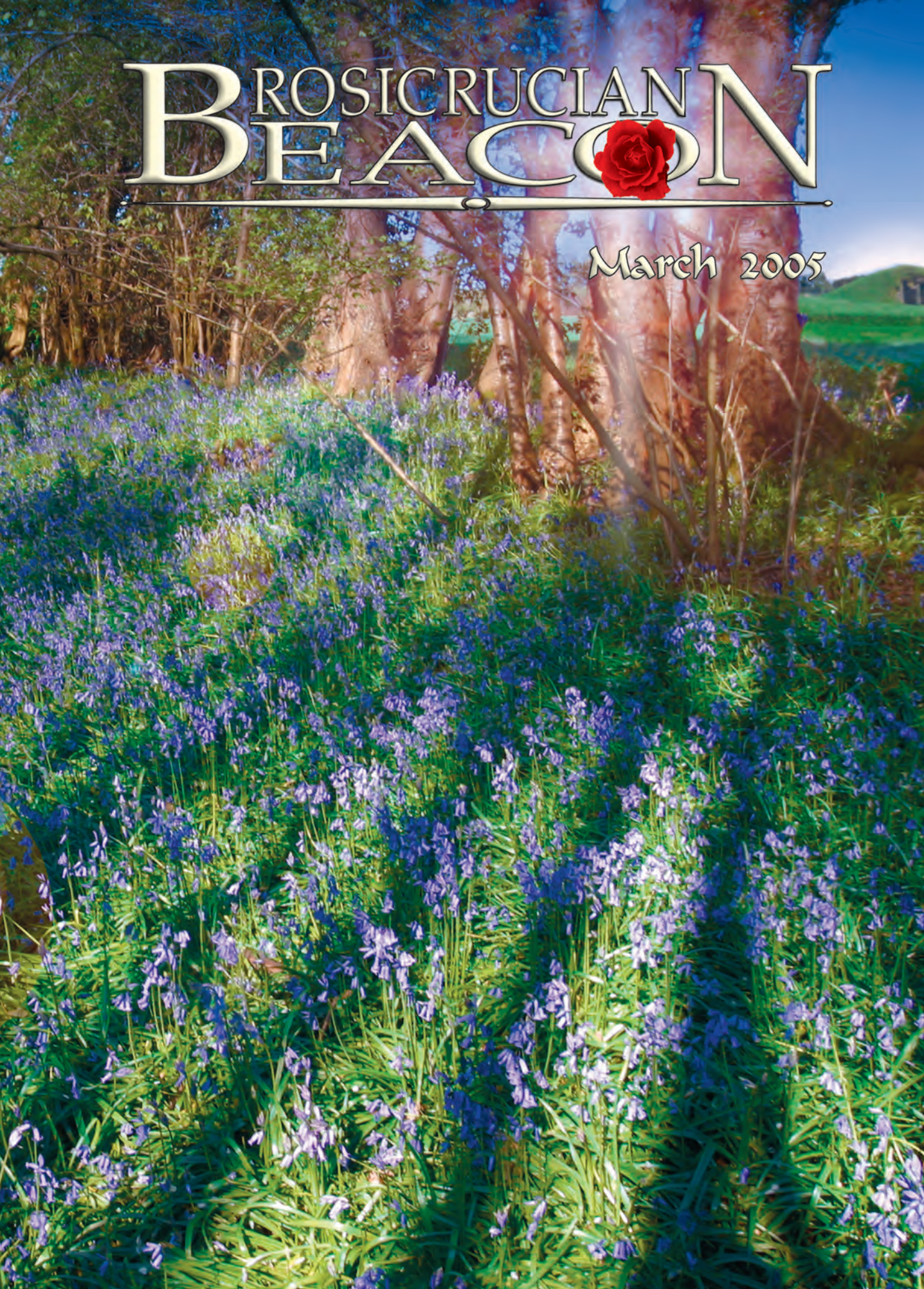
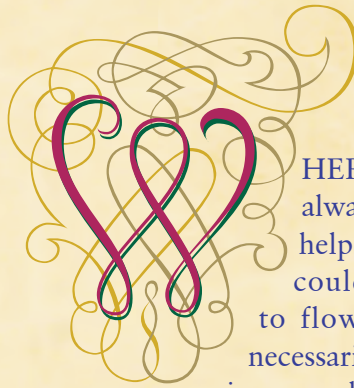


# BROSICRUCIAN BEACON



March 2005





HEREAS LIFE ADMITTEDLY IS NOT always a perfumed rose garden, one can't help but notice how for some, it almost could be. For them, everything seems to flow so harmoniously, and whilst not necessarily materially wealthy, they radiate an inner wealth of happiness and peace which is the envy of us all. So how do they do it?

Well, one thing they all seem to have in common is that they long ago dared to take charge of their destiny! Examining *needs* rather than *wants*, and *true values* rather than *passing fads*, such people realised that more than anything else, what they needed to learn was to rely upon their *own insights* rather than those of others, come to their *own conclusions* rather than accept the conclusions of others, and above all, to take their *own decisions* in life and for better or worse, *live with the consequences*.

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# ROSICRUCIAN BEACON

March 2005, Vol 14, No. 2

## CONTENTS

- 2 The Sacred Gift of Listening - by Louise Lane, SRC
- 4 Two Sides to Every Window - by Benefactrix
- 5 Scientific Mysticism Part 3 - by William Hand, FRC
- 8 The Orchard - by A. L. Rowse
- 9 The Emir's Promissory Note - by Amelia
- 10 Angel Child - by Marion Brown
- 11 The Laughing Philosopher - by Affectator
- 12 Queen Hatshepsut - by Bill Anderson, FRC
- 19 The Changing Face of the Seasons - by Paul Goodall, FRC
- 21 Rosicrucian History from Its Origins to the Present - Part 15  
- by Christian Rebisse, FRC
- 27 Broken Pledges - by John Fix, FRC
- 28 A Useful Life - by Georgina Williams, SRC
- 29 Is Peace on Earth Possible? - by Ralph M. Lewis, FRC
- 32 A Moral Tale - by J. N. Ramsahai
- 32 Invocation on Achill Island - by Mark O'Doherty
- 33 The Temple of Edfu - by Mary Jones, SRC
- 35 The Oldest Thing in the World - by E. F. Saunders, SRC
- 36 What is Your Philosophy? - by Amorifer, FRC
- 37 On Sunlight
- 38 Around The Jurisdiction

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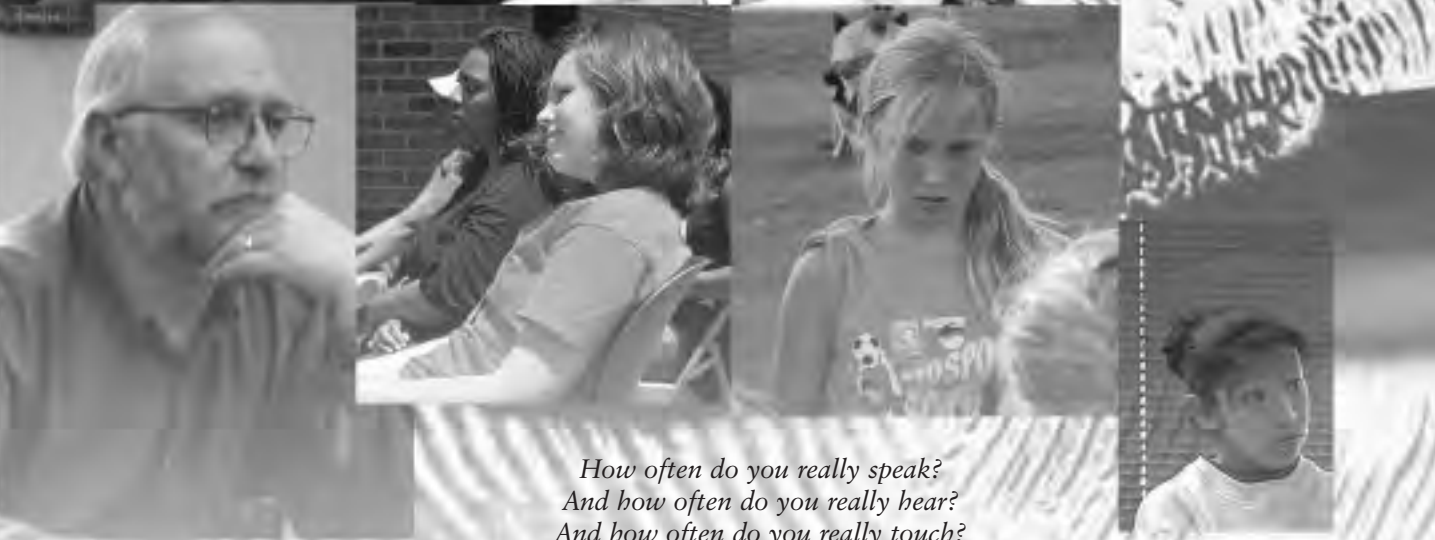
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COVER SPREAD  
"Spring Serenade"



# The Sacred Gift of Listening

by Louise Lane, SRC



*How often do you really speak?  
And how often do you really hear?  
And how often do you really touch?  
And how often do you really move yourself and others?  
-- Meditation & Dreams by Paul Desmond*



ONE OF THE MOST INSPIRING AND powerful gifts we can bestow upon another person is to really listen to them, and this means listening with our whole being in an attentive, focused way. In essence, this may sound simple enough; but

if we were honest with ourselves, we would soon admit that we seldom, if ever, manage to listen to each other properly.

Listening is a creative force, and when we are listened to fully, our creative urge is encouraged to expand, come to life and grow. We remember



who we are and confidence blooms as we are increasingly able to express ourselves. This “force” has been called by many names: *inner spirit, divine intelligence, true self*, etc. But whatever we call it doesn’t really matter. What does matter though is that it shrivels up when we are not listened to and it thrives when we are.

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

How often are we in company or at a lecture where people are constantly interrupted before they have had a chance to express themselves fully?

*Listening well takes time, patience, skill and a readiness to slow down.*

One will always meet up with characters who are not in the least bit interested in what is actually being said. They are only interested in giving their opinions and enjoying the sound of their own voices. In retrospect, some of the most interesting people are the so-called “quiet” ones.

### Effective Listening

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

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

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

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

### Humility

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

A truly humble person is one who is grounded, centred, someone who knows the power of the “Master Within” and the interconnectedness of all beings. A humble person is one who considers all people as equals, who is confident and courageous, finding it unnecessary to try and impress others. A truly humble person is one who is working on being true to Self.

Isn’t humility about full self-expression and service to the Cosmic? Surely as mystics we should



endeavour to listen with humility, love and caring, and in so doing reach out beyond any pre-set parameters and really connect with other human beings? Let us obey one of the cardinal rules of listening, and learn to listen with understanding.

### Mystical Silence

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

The most sacred part of listening is the time spent in solitude with oneself. This is quality time that gives one a sense of quietness and peace, a feeling of stillness and joy in our hearts. No radio, television, music or computer, simply the silence of being. Listening begins here in the stillness of our heart. The solitude offers us relief, giving us the chance to simply be ourselves, to enjoy what and where we are, to savour *just being!* Alone with the

God of our hearts, this quiet time of meditation restores our sense of balance and focus in the world around us. It also gives us the opportunity to draw on our intuitive faculties to assist us in our everyday activities.

### Epilogue

So, give yourself the opportunity of experiencing silence by trying to develop your ability to listen in

*The most sacred part of listening is the time spent in solitude with oneself.*

order to hear deep within, the music of your deeper self. Finally, spend a few moments in reflecting on the opening questions of this article and how they relate to us as mystics endeavouring to practise the sacred art of listening.

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



## TWO SIDES TO EVERY WINDOW

*by Benefactrix*

**C**LEANING WINDOWS IS NOT A task I'd choose. I would far rather sit beneath them reading, letting the light filter through onto the provocative words of a printed page.

Yet, every time I'm forced to clean them, I come face to face with a plain and symbolic truth: It is never enough to wash only one side of a window. It isn't even enough to wash both sides without checking back and forth to be sure all spots and streaks are gone. When I'm certain every smear is banished and the glass is perfect and shiny on one side, I find blemishes, even superimposed swipes of cleaning fluid, on the other, overlooked due simply to a lack of perspective.

No, cleaning windows is not a task I choose; but when I have to, I find the job rewarding. Windows demonstrate to me that matters such as arguments, questions, the vital problems of individuals and the politics of nations, must be viewed from both sides repeatedly. Only then can the picture be cleaned up. Only then can solutions have a chance of being seen.



# Scientific Mysticism



## Part 3

by William Hand, FRC

*In this article we continue our exploration of aspects of mysticism from a scientific perspective by taking a look at String Theory and its awesome implications for both science and mysticism.*

**I**N PARTS 1 AND 2 OF THIS SERIES I explained that science was concerned with observing the world around us and then developing ideas and theories that would explain how things worked. The theories would then be tested experimentally to see if they provided valid and robust explanations. However, String Theory cannot be tested experimentally yet,

and probably won't be for a long time to come. The theory belongs to a branch of science called "Theoretical Physics." It is highly mathematical but also elegant and beautiful with underlying principles that are both simple and profound in their implications.

Although String Theory cannot be verified directly by observation and experiment, the



predictions of the theory can and are being verified, and there has been no finding to date that invalidates the theory. This is extremely encouraging and very good science too. My aim in writing this article is to introduce the theory in a non-mathematical way and then later to go on to see how it fits in with common experiences in mysticism.

### The Incredible Shrinking Man

This is the title of a film that I first saw in my youth. It is a science fiction story about a man who takes a substance that enables him to shrink down to increasingly smaller sizes. The film shows him doing battle with spiders, which of course were very large compared to him, and then he shrinks even more into the world of microbes and bacteria. This really set my imagination going and I began to think of the meaning of infinity.

At university I studied pure mathematics and was formally introduced to the idea of infinity. Mathematically there are many different kinds of infinities, but mostly, when we ponder over infinity we often think of the vastness of outer space and how it goes on and on, seemingly forever. However, the film inspired me to think the other way; what would happen if I kept on getting smaller and smaller and when would it end? Mathematically the very “small” infinity and the very “large” infinity (I use these terms loosely) are identical. So can we conceive a model of the world where we can look at smaller and smaller pieces of it ad infinitum? I found this much harder to imagine and comprehend than thinking of the infinite vastness of outer space. String Theory though, offers a surprising answer.

### String Theory

The thinking behind String Theory was born in 1970 but it wasn't until 1984 that it was accepted into mainstream physics. The main reason for its acceptance was that, after certain refinements, it offered the exciting possibility of uniting Quantum Physics, Particle Physics and Gravity in one grand unified “theory of everything.” The possibility is still there, but as yet unrealised. However, the intricate and complicated mathematics provide us with powerful tools for exploring the sub-atomic material universe and beyond, and it is this aspect that I will discuss here.

The basic tenet of String Theory is that

everything that exists comes about due to the vibrations of one-dimensional “things” and their interactions with each other. These “things” are called “strings” and theoretically, they are either open-ended or closed loops. If you can think of a piece of cotton as a “string” then that is a good analogy. However, the strings are meant to be one-dimensional, i.e. they have no width just length. That is admittedly very hard for us to visualise living in a three dimensional world. Another point is that the strings cannot be divided, there is nothing smaller, that is it, the end of the line.

So you cannot reach the realm of the infinitely small by shrinking smaller and smaller. What will happen according to String Theory is that at some stage you will become pure vibration in a one-dimensional world! The theory says that all that “is” owes its existence to the energies generated by the vibrating strings at all frequencies. The simplest combinations of vibrations yield electrons and quarks, while more complex ones are responsible for our thought patterns and emotions. Some physicists use a musical analogy to explain that essentially all that exists is really vibration “singing in harmony.” What a wonderful concurrence with centuries-old mystical thought!

### Other Dimensions

Strings are theoretically extremely small in size, so small as to be totally unobservable; even photons of light are much larger. Trying to see the strings would be analogous to attempting to feel individual atoms with the tips of your fingers. However, the actions of the strings, i.e. their vibrations and interactions, do produce physical particles and forces that we can detect, thereby

*Mathematics provides us with powerful tools for exploring the sub-atomic material universe and beyond.*

lending weight to the theory. But strings also have another amazing property. It was discovered that in order for the mathematical theory to hang together, the strings had to vibrate in other dimensions as well as in our everyday three-dimensional world. Physicists are not yet agreed on how many other dimensions are necessary, but it is at least seven. Before we consider the implications of this, let us first gain a common understanding of what we mean by dimensions.





First I would like to recommend that the interested reader spend some time in reading *Flatland*, a novel by Edwin Abbot, and the modern sequel *Flatterland* by Ian Stewart which both explain the meaning of dimension in an amusing, yet thought provoking, way. But to continue: let us try to imagine ourselves in a one-dimensional world, the world of strings. What would it be like? We would have length but no width or height. If we were alive we might have two eyes, one at each end of the line. But what would our life be like?

*But what is it like in the other dimensions in which the strings vibrate?*

Other inhabitants of the one-dimensional universe would be strung out in a line with every one staring into the same eye of their adjacent living colleague forever. Nobody would be able to move from that position, since to change position would mean moving into another dimension that does not exist (or at least the inhabitants of the one-dimensional world might perceive that no other dimensions exist).

If we add another dimension for our imaginary creatures to live in, then they can have length and width but no depth. They can move around each other and change position but not jump over each other. Another rather amusing consequence is that their digestive and waste disposal system would be totally different from ours in that they could only have unconnected openings to their bodies. If they had two or more openings connected to each other like we do, mouth, anus, ears and nostrils, then they would be split into two or more pieces. So it is having a third dimension that has allowed our bodies to develop as they have.

But what is it like in the other dimensions in which the strings vibrate? Nobody actually knows, though scientists are now quite certain they are there. It is not surprising that we know so little about them, for as far as our relatively large bodies are concerned, we exist in three dimensions and that is it. At present there are two theories of what the hidden dimensions may be like. One theory is that the dimensions are extremely small and all curled up around each other into mathematical shapes called *Calabi-Yau* shapes that look like small balls. The mathematical properties of these spheres

help to explain many predictions of String Theory.

The other theoretical concept is that the dimensions are very large and that our three-dimensional universe is a subset of the other dimensions that are called *branes*. This is perhaps easier to visualise. For example, let's return to our imaginary two-dimensional universe called Flatland and imagine a balloon existing in our three-dimensional world. Of course we all know what a balloon looks like, but how would it appear to our Flatland creatures? Well, it would look like a flat disc; if the balloon was moving down towards them the disc would merely appear to get bigger and then smaller as the balloon moves up and away. Naturally the concepts of "down towards" and "up and away" would be unfamiliar to Flatland creatures since all they would perceive would be a disc getting larger or smaller. Furthermore, they would only be able to view this disc edge on and would probably use difference in reflected light intensity to infer its shape.

This illustration makes it easier to consider that everyday objects so familiar to us could in actuality be very different since we are not aware of the other dimensions in which they exist. I introduced this concept of "actuality" and "reality" in Part 1 when we discussed Quantum Physics and so you can at least gain now an intuitive idea of some of the relationships between String Theory and Quantum Physics without resorting to very complicated mathematics.

### Implications of String Theory

Now that we have a better understanding of dimension let us return to the strings of String Theory. We know that they are so small as to be unobservable and are one-dimensional. Remember also that they are vibrating at all conceivable frequencies. These vibrations make up all the primary constituents of our three-dimensional world

*If we consider all of the strings in the universe, we can see that they behave in the same way that System Theory predicts.*

through their many and varied interactions. However, they also vibrate in other unseen dimensions, whether very large or very small. If we consider all of the strings in the universe, we can see that they behave in the same way that System



Theory predicts, which I introduced in Part 2 of this series. This means that the vibrations of the strings provide the energy and their interactions provide the information. The strings are therefore a system comprising information and energy.

We also learned in Part 2 that information is never lost but is stored in the system. We can therefore postulate that the storehouse of information lies in the unseen dimensions. How can we come to this startling conclusion? Let us try a thought experiment. Suppose we take a “real world” object like a pebble and suppose that we smash this pebble into its component parts of electrons, quarks and other tiny particles. What would happen? Clearly they would disassociate due to the physical bonds being broken and the pebble would be no more. However, the strings would still be vibrating and in the unseen dimensions they could conceivably still be vibrating together in the form of a pebble in those dimensions. In other words the

information to make a “real world” pebble could still be there, but in the unseen dimensions. Is this a psychic pebble? If this is true then the implication is that the hidden dimensions have a major role to play in our lives. With that somewhat controversial thought I would like to conclude this article.

In Part 4 we will begin to look at specific mystical topics and explore how the findings of modern science, particularly Quantum Physics, Systems Theory and String Theory, can enhance our understanding and inner experiences.

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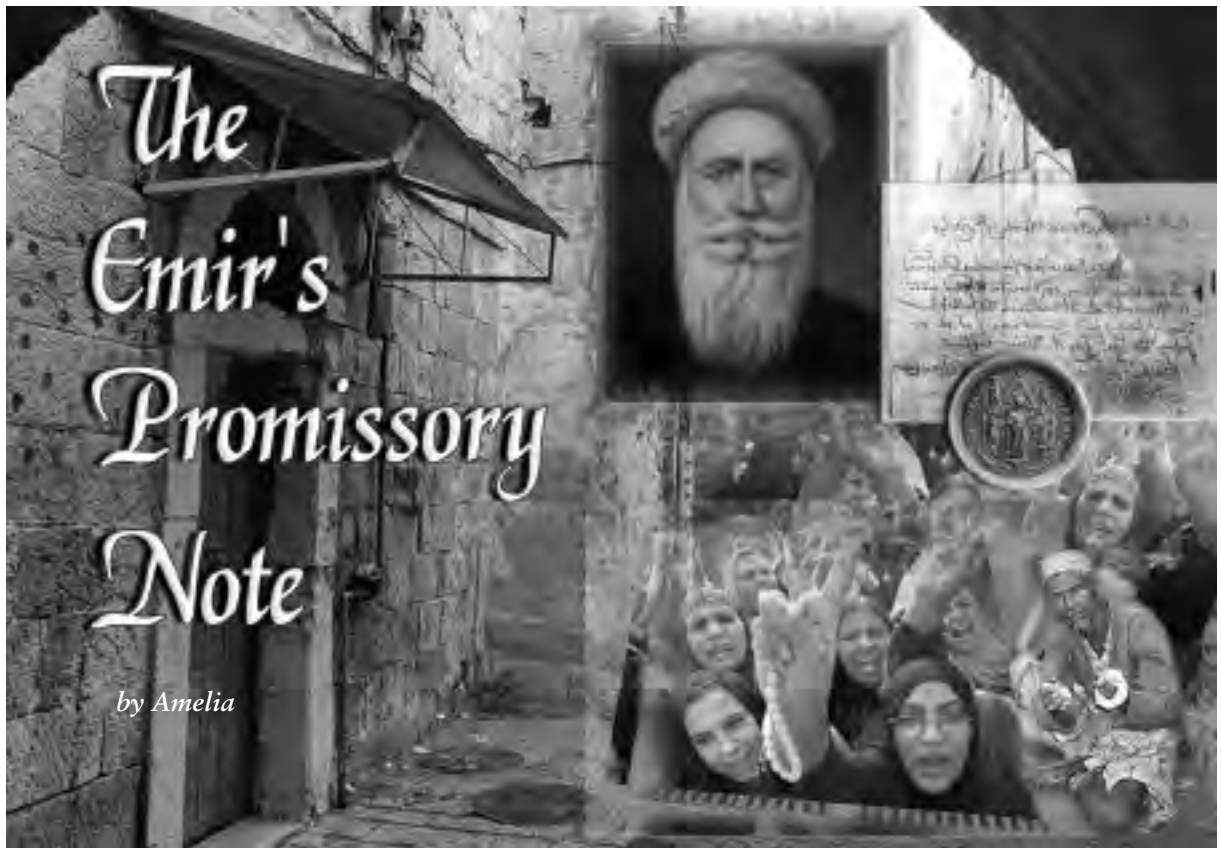
A little group of thatched cottages in the middle of the village had an orchard attached; and I remember well the peculiar purity of the blue sky seen through the white clusters of apple blossom in spring.

I remember being moonstruck looking at it one morning early on my way to school. It meant something for me; what, I couldn't say. It gave me such an unease at heart, some reaching out towards perfection such as impels men into religion, some sense of the transcendence of things, of the fragility of our hold on life.

A. L. Rowse

(English historian and writer, 1903-1997)





A MAN STOOD ON A CORNER IN A bazaar next to a busy intersection. Shoppers and traders were coming and going, pursuing their lives without the slightest interest in him or the blind beggar sitting against a wall a few feet from him. Suddenly he pulled out a high value promissory note with the Emir's seal upon it, and waving it in the air shouted loudly to the passers-by: "Does anyone want this?"

People stopped and eagerly pressed around him. "What did he say?" some murmured, so he said it again: "Does anyone want this?" People in the crowd shouted and squeezed forward, for they immediately knew what a fortune this piece of paper was worth: "I'll take it my friend;" "me, me, me;" "let me help you sir..." for everyone was suddenly eager to be his friend.

Pushing and shoving they reached for his hand which was held high above them and would probably have taken the promissory note from him by force had he not shouted loudly and forcefully "stop!" There was immediate silence and as he looked around at the crowd; he slowly crumpled the note in his hands held above his head so everyone could see. There was an audible sigh and

then a loud groan of disgust from the crowd. But when he said "who still wants it?" they were all as eager as before, shouting, pressing forward and trying to attract his attention.

Fortunately he was a big man and could easily hold everyone at bay, and clearing the crowd away a bit, he placed the crumpled note on the ground and started stamping on it, tearing and crushing it with his foot. Finally he held up the tattered though intact note, still with the Emir's promise and seal clearly visible, and said again "who still wants it?" to which the crowd again responded with enthusiasm.

"My friends," he said as he stooped and placed the note in the blind beggar's hand, "let us take a lesson from this. You wanted the Emir's note of promise of fortune when it was crisp and new. You wanted it just as much when it was crumpled. And you want it still, now that it is tattered and torn. For you knew that our noble Emir would honour his promise no matter how tattered and torn his note had become." There was complete silence, for everyone by now were wondering who this man could be who spoke with such authority and treated one of the Emir's highly valued



promissory notes with such disrespect.

"No matter what I did to the note," he went on in a kind voice, "you wanted it just as much because it did not decrease in value. My dear brothers, there are some people who many times in their lives have been dropped, crumpled and ground into the dirt by wrong decisions they made and by circumstances that Allah alone can fully know." The bazaar was now at a complete standstill as everyone stood silently and listened in awe.

"And at such times," he went on, "these cousins of ours feel as though they are worthless and indeed are treated as worthless by all who would judge them, just as this blind beggar at your feet, has been ignored and left to starve for years before your eyes which were all blessed with sight.

Yet, dear cousins, no matter what has happened in the past or what will happen to each of you in the future, by the will of Allah, you will never lose your value to Him. Dirty or clean,

*crumpled or finely creased, you are still priceless to the One who loves you most. The worth of your lives comes not from what you do or whom you know, but by who you are. You are all special in the eyes of Allah, just as this blind beggar should be special to you today and every day."*

Tears welled up in the eyes of even the strongest of men in the crowd as he went on. "Don't ever forget this lesson and pass it on to whoever has a willing ear to hear. For you may never know the lives it touches, the hurting hearts it will heal, or the hope it will bring to the downtrodden. Count your blessings, not your troubles, and give praise alone to Allah."

Some people stood and stared a while longer while others shuffled away in silence. Incredibly though, no one noticed as the teacher of hearts, the legendary Mustafa the wise of Córdoba, slipped silently through a doorway never again to be seen.



**W**ITH ALL THE DEVOTION OF AN eight-year-old, I loved my cousin Myrtle, who lived about a quarter of a mile away, and who was critically ill. My mother went to stay there two or three nights a week. I missed her when she was away and many times I would tiptoe into the hallway, cup my hands against the glass door and watch for her return.

One night, I woke to the sound of soft sweet music coming nearer and I became conscious of the room lighting up. Running to the door and pressing my face tightly to its glass, I looked out on a mystic valley lighted by many colours. I watched and listened as music and light came over the house, completely enveloping it. Then two angel children appeared.

They moved like a summer's breeze, not

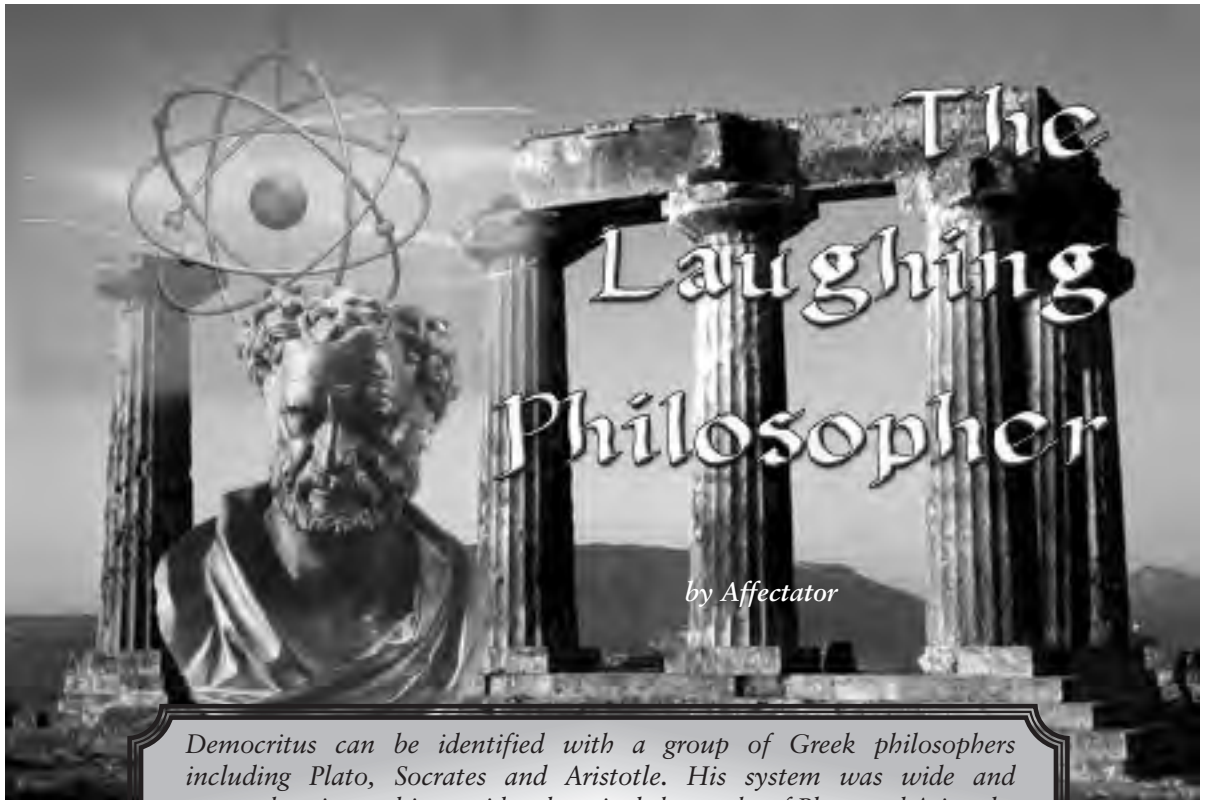
hurriedly nor slowly but without hesitation, straight to my cousin's house. There they seemed to hover like a bright cloud before sunrise. At last, they turned back towards me and I could see between them was my cousin Myrtle.

To describe anything so lovely is not possible; shimmering wings, sheer soft robes of mingled colours, all in an oval of transparent light. They passed above me and slowly ascended. When the music and light disappeared, I crept back into bed and went quickly to sleep.

In the morning, I was tactfully told that Myrtle had died in the night, but I knew she was not dead. She was surely an angel now, for I had seen her in their company.

*I behold the distant mountains, their snow-capped grandeur towering over the plain. The road leads to the high passes; there shall we meet again and ascend together, hand in hand, joyfully facing the Light.*





*Democritus can be identified with a group of Greek philosophers including Plato, Socrates and Aristotle. His system was wide and comprehensive and is considered to rival the works of Plato and Aristotle. His disposition was so cheerful that he became known as “the laughing philosopher” and had a reputation of high moral values.*

**D**EMOCRITUS WAS ONE OF THE earliest masters to expound the atomic or monistic conception of the universe. Leucippus probably gave the first clear statement of this philosophical materialism when he taught that atoms (“uncuttable” or indivisible particles of matter) were always in motion. In the 4th century BCE, Democritus, who was familiar with the works of Leucippus, went further by expanding this conception with great clarity and we are grateful to him for this addition to our common fund of knowledge. It is said that he received this information in moments of intuitive reflection with little or no demonstration or experimentation.

“Nothing happens at random, but occurs according to law and is determined by necessity,” said Democritus the physical philosopher, who has been called the most learned thinker of his age. His system of philosophy is referred to as *Atomism* and was the precursor (by more than 2,000 years) of modern atomic theory.

Since Democritus believed he had received his monistic conception of the universe from the gods

themselves, he explained the soul as being a combination of atoms. One can identify it with the Heraclitean soul fire. Atoms, making the energy of the soul by means of their high rate of vibrations, generate intense heat in the soul. The particular atoms forming the soul go back at death into a great reservoir, never to be destroyed or lost. The soul essence, according to Democritus, always returns to its source, the Cosmic.

Democritus’ monistic conception probably led him to explain the mind and the growth of knowledge in the same terms. Life, consciousness and thought too, were derived from the finest atoms, and he boldly declared that the gods themselves were aggregates of atoms expressed more powerfully than in men.

According to Diogenes Laertius, although Democritus had written 72 works on subjects such as physics, mathematics, ethics and grammar, only a few fragments remain. Democritus’ system of ethics was aimed at happiness, reflecting serenity of mind, undisturbed by fear or passions. Temperance, uprightness and noble actions, he believed, should be cultivated by all.





# Queen Hatshepsut

## United With Eternity

*by Bill Anderson, FRC*

*There is, and always has been, something special about Egypt. Travellers throughout the ages have been fascinated by it. From the waves of the Mediterranean that break along the shores of the Delta, through the tangible presence of something ancient yet timeless in the Nile valley itself, to the yellow sands of the cataracts at Aswan, this is an amazing country. And one of the most amazing of its children was a woman called Hatshepsut.*



TO SOME, THE FIVE THOUSAND years of recorded ancient Egyptian history appear to be no more than a succession of names and numbered dynasties. You can be assured though that there are

some pharaohs whose reigns shine down through the ages like beacons in the night. This article is the story of one of the great paradoxes of Egyptian history, that of Hatshepsut (c.1498-1483 BCE)<sup>1</sup>, a woman who became a pharaoh in an age when



pharaohs were exclusively male. The result of her temerity was the obliteration of her name from scribal lists of pharaohs and a concerted effort to destroy her monuments and statues throughout the land. Hatshepsut was a queen who appropriated to herself the titulary traditionally reserved for pharaohs, and were it not for the sheer scale of her achievements, she would not be known to us today.

For over a century, historians and Egyptologists have maintained that Queen Hatshepsut usurped the throne that rightfully belonged to the young and legitimate prince Thutmose III, who after the death of Hatshepsut, set about destroying her memory by defacing all her images and cartouches throughout Egypt. However, in the last thirty years or so, this whole period has been re-examined, and thanks to the light shed by these new researches, we can now

*Hatshepsut stands way ahead of the other female pharaohs.*

examine this particularly singular woman who made a lasting impression on this spectacular period of Egyptian history known as the 18<sup>th</sup> dynasty.

At her birth she was given the name Hatshepsut, meaning *Foremost of the Noble Ladies*. She was not the first queen of Egypt to reign as pharaoh, nor would she be the last, but she was undoubtedly the most prominent. It is believed that around the beginning of the 3<sup>rd</sup> millennium BCE a law was promulgated allowing women to ascend the throne. One of those who did so was Queen Nitiqret of the 6<sup>th</sup> dynasty. According to the annals, she succeeded her husband the pharaoh Merenre II around 2184 BCE but reigned for only two years, one month and a day. Around 1785 BCE during the 12<sup>th</sup> dynasty, there was a Queen Neferusobek, the wife of Amenemhat IV, and there was another who took the throne name of Ankhetkheperure, whose ephemeral reign was around 1347 BCE. All we know of this queen is her name. The last known Egyptian queen before the Ptolemaic Greek period was Tausert, the wife of Seti II of the 19<sup>th</sup> dynasty. She too used full pharaonic titles, and reigned around 1186 BCE for somewhere between three and eight years.

The presence on the throne of these queens at the end of a dynasty often denoted a lack of male heirs. In time however, their images and even their names were defaced by their successors and their

temples were usurped by others. In the sheer scale of her achievements and the length of her reign, Hatshepsut stands way ahead of the other female pharaohs.

### Hatshepsut, Female Pharaoh

As far as 18<sup>th</sup> dynasty pharaohs go, Hatshepsut undoubtedly deserves great admiration. Her reign is an enigma as we really know so little about it. There are certainly far more questions than answers and a lot of speculation persists over the few hard facts that remain. We cannot help but admire the works of art and architecture created in Thebes in her name. And it is all the more amazing because this pharaoh was a woman, the widow of Thutmose II (c.1518-1504 BCE), who exercised royal and divine power during the formative years of her stepson and nephew Thutmose III, the future empire builder. This woman pharaoh was omitted from future king lists and her cartouches and images were defaced wherever they were found.

It was Champollion, the great French pioneer of hieroglyph decipherment, who found the first indications of a female pharaoh when he was examining some disfigured royal cartouches from the mortuary temple of Hatshepsut at Deir el-Bahri. To his surprise, he noticed that the name of the pharaoh had a feminine suffix. This female ruler only materialised into history when Auguste



*The Temple of Hatshepsut at Deir el-Bahri.*

Mariette cleared a colonnade at Deir el-Bahri in the mid 19<sup>th</sup> century (1858 CE) and found reliefs describing an expedition to the land of Punt, which is thought to refer to Ethiopia or Somalia.

No contemporary or later king lists mention her name. Nevertheless, her name and the details



of her reign had been recorded in the *House of Life* of every temple in Egypt, where the scribes engraved meticulous notes for the archives of each dynasty. It was these documents that the Ptolemaic historian Manetho was able to consult nearly 1,500 years later, when he allocated her a reign of 21 years, nine months. As far as one can tell from the excavations, this figure seems about right.

Some historians still portray her as a usurper, maintaining that a woman could not sit on the *Throne of Horus* nor take care of Egypt's needs. Others say that she always had a man at her side. They meant Senenmut, who was her closest adviser and Chief Architect, Overseer of Works, Chief Steward of Amun, Overseer of the granaries, fields, cattle, gardens and weavers of Amun: in other words, a force to be reckoned with in Egypt. His only rival was the Vizier and High Priest of Amun, Hapuseneb.

It is said that Hatshepsut tried to dominate the young Thutmose III as he was only four or five years old when she came to power. Other historians see her as a remarkable woman, recognising her political astuteness and artistic qualities, her peaceful activities and enterprises, surrounding herself with a court of enlightened people. One cannot help but see in her a talented ruler, gifted with all the feminine charms, but also possessing intelligence and a powerful will. Her reign ushered in an era of prosperity for Egypt.

### Hatshepsut's Family

Hatshepsut was the daughter of the warrior pharaoh Thutmose I (c.1524-1518 BCE). The origins of this pharaoh are still obscure. His mother was not of "royal" lineage and his father's name is still unknown. With his wife Ahmose, the sister of his predecessor Amunhotep I, he married into the royal family. They had a daughter, Hatshepsut, who was born before he ascended the throne. There does not appear to have been a son from this marriage, though through a secondary wife, Princess Mutnefert (Queen Ahmose's sister), Thutmose I produced a son and heir, Thutmose II, who was still young when he succeeded his father on the throne.

Thutmose II married his half-sister Hatshepsut, as well as another lady called Iset (Isis). After a reign of some 14 years, he "*went forth to heaven in the beautiful West*" leaving two children: a daughter Nefrure by Hatshepsut and a son by Iset, Thutmose III, who became his heir.

In the North Colonnade of the second level of her mortuary temple at Deir el-Bahri, Hatshepsut has left to posterity the story of her birth, suggesting that she was the product of a union between her mother and the god Amun who



*The Queen in the form of Maat-ka-re.*

entered her father at the moment of her conception. This sacred act is referred to as *theogamy*, divine marriage. The text goes on to say how Amun transformed himself into the appearance of "His Majesty, the Pharaoh Aakheperkare" (Thutmose I), and ensured that the queen could see his divine form and contemplate him. Amun then declared solemnly that the name of this daughter that he had placed in her womb was Khnemet-Amun Hatshepsut. He declared that his life-force and crown would be hers and that she

*Her title as pharaoh showed her new qualities.*

would reign over the *Two Lands on the Throne of Horus*. Thus the name of the future ruler, Hatshepsut, was chosen by Amun himself.

On her father's death, Hatshepsut related that she was the sole survivor of the royal family, her two brothers and her sister having already died. In the palace was her half-brother Thutmose II. When he ascended the throne, she was married to him and became his *Great Royal Wife*, thereby legitimising him in power. This happened in the second month of the inundation. Invested with all the power and honours of her rank as *First Lady of*







*The granite face of the Pharaoh, King of Upper and Lower Egypt.*

*the Two Lands*, she adopted the title “God’s Wife of Amun,” a prestigious office handed down from mother to daughter in the royal family of the 18<sup>th</sup> dynasty. This involved her in the growing power of the god Amun, who was rapidly becoming the state god, and gave her an endowment of lands and goods with a staff of administrators, all of which served to enhance her position.

Following the death of Thutmose II, the succession should have gone to his son by Iset, Thutmose III. While still a child, Thutmose III was married to Hatshepsut’s daughter Nefrure, though because of his youth, Hatshepsut had herself appointed regent. This was apparently not too much of a problem as there were precedents. However, a little before the seventh year of Thutmose III, Hatshepsut was elevated from regent to co-regent. Her coronation took place during the New Year in July, as she related on one of the walls of her temple at Deir el-Bahri. The oracle of Amun was said to have confirmed that she was his choice as co-regent.

Her title as pharaoh showed her new qualities: her Horus name was feminised to *Usret Kau*, meaning “Powerful of Souls” and her throne name was *Maat Ka Re* meaning “Truth [or] Cosmic Order is the Soul of Re.” After her coronation, Hatshepsut was acknowledged as “King of Upper and Lower Egypt” and she had herself portrayed with a beard. The coronation scenes in the mortuary temple, although defaced, are still visible. On some blocks of the Chapelle Rouge, currently in the Open-Air Museum at Karnak, there is a scene showing the queen coming to the broad hall of the Luxor temple to meet the oracle of Amun that predicted her coronation, which took place later in the Karnak temple.

## Pharaoh Maatkare

She now conducted herself on all state occasions as *the* pharaoh, but the title “God’s Wife of Amun” was transferred to her daughter Nefrure who, we recall, was married to Thutmose III. To sanctify her elevation, Hatshepsut erected the first pair of obelisks at the extreme eastern end of the temple of Karnak. These carried her names and titles. On the walls of her temple at Deir el-Bahri we can still see the story of their transport along the Nile by boat from Aswan. She also built a large *naos* or ante-chamber of alabaster at Karnak to the east of which Thutmose III later built his mysterious *Akh Menu* complex. This *naos* contained statues of Hatshepsut and the god Amun, which were positioned to watch the rising sun. The eastern end of the Karnak complex was used in later centuries as a place where supplicants could come and talk directly to Amun “Of the Listening Ear” in this open place behind the sanctuary.



*The Red Chapel, called by Hatshepsut the Palace of Maat.*

Hatshepsut was a prolific builder at Karnak, where she also added the afore-mentioned Chapelle Rouge or Red Chapel, built at the apogee of her reign. It was constructed of red quartzite and was originally the sanctuary for the repose of the Divine Barque *Userhat-Amun*, and the cult statue of Amun. She called it the “Palace of Maat” and it lay at the mysterious heart of the Karnak complex. It was some fifteen metres long, six and a half metres wide and just over seven metres high.

After her death, the Chapelle Rouge was defaced and then torn down by her successors. It was only during the restoration of other parts of the Karnak complex that more than three hundred of the blocks from the chapel were





*Maatkare Hatshepsut-khenmetamun: The two most common names of the pharaoh are contained within cartouches.*

found. Today, they have been reconstructed and the complete chapel is on show in the Open-Air Museum. This chapel is a document essential for the understanding of certain great events of the reign of Hatshepsut, and also of the greatest and most important of the Theban festivals, the *Festival of Opet*, which took place from the 15<sup>th</sup> to the 26<sup>th</sup> of the second month of the inundation, namely, during September. This famous festival was initiated by Hatshepsut.

In addition she built six chapels along the processional way that led from Karnak to Luxor where the porter-priests of *Userhat Amun*, the Divine Barque containing the statue of Amun, could rest. We know that Hatshepsut also built extensively at the Luxor temple. It was to this temple that Amun, in his barque, went annually to reconstitute his creative power and divine energy in the *Temple of Southern Opet*. During this time, the god caused the Ka or soul of the reigning pharaoh to become renewed and regenerated, symbolising the legitimacy of his reign on the *Throne of Horus*.

Hatshepsut ordered two further obelisks to be placed in front of the 4<sup>th</sup> and 5<sup>th</sup> pylon gateways built by her father Thutmose I at Karnak. These obelisks were erected as royal offerings to Amun-Re, now known as the “King of the Gods,” who

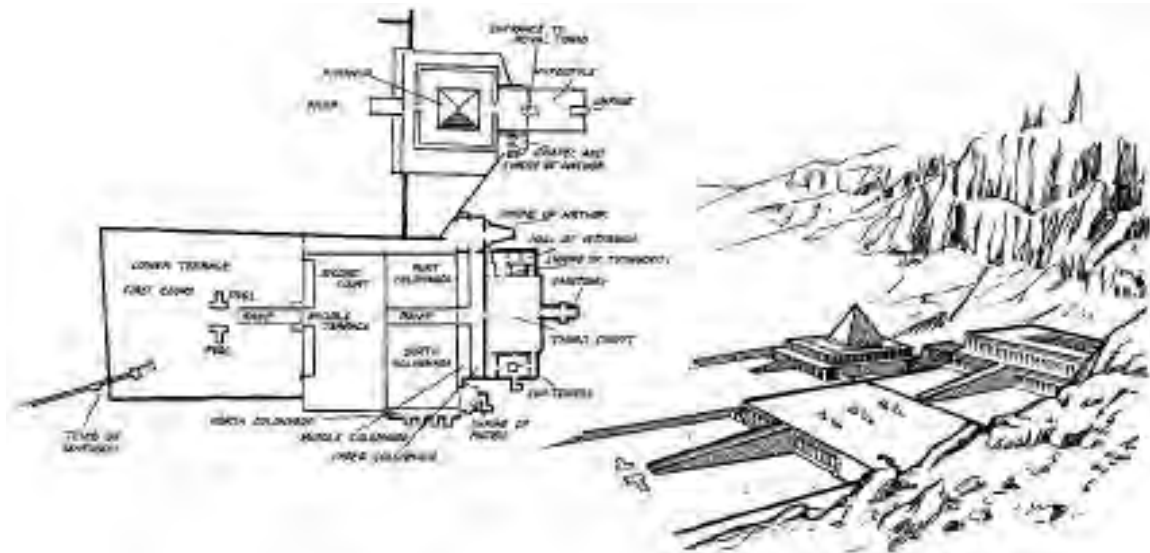
had become the irrefutable state god of Egypt. Hatshepsut afterwards affirmed: “*I built this out of love for my father Amun, after having known his sacred image since my first jubilee.*” Of this pair of obelisks only one remains standing; the other lies on its side beside the Sacred Lake. If you take a close look at the image on the capstone of this obelisk, which was originally sheathed in electrum (an amalgam of gold and silver) you will see something that appears in the Rosicrucian teachings.

During her co-regency Hatshepsut also built the eighth pylon in the south of the temple of Amun, on the sacred way to the Luxor temple. The queen’s architectural activities are also to be found at Beni Hassan in Middle Egypt, where she built the so-called *Speos Artemidos* and at Elephantine (Aswan), a town that was under the protection of the ram-headed god Khnum and Satis, a goddess with a high crown surmounted by antelope horns. These were her most important monuments outside of the Theban area. Hatshepsut constructed here a temple to Khnum, the creator god of the upper Nile valley. Another temple at Esna was also dedicated to him.

### Djeser-Djeseru

However, the architectural legacy of Hatshepsut was unsurpassed at her *Mansion of Millions of Years* (mortuary temple), one of the greatest monuments of Egypt. Here Senenmut created a masterpiece of elegance and harmony. Hatshepsut recorded that she built her temple as a garden for her father Amun.

For centuries, in an amphitheatre of the



cliffs of the pyramid-shaped Theban mountain on the west bank of the Nile, at a place called *Djeseret* (the sublime place), there had been a shrine to the goddess Hathor as *Mistress of the Westerners* (the dead). Hatshepsut's Chief Architect, Senenmut, constructed between Year 7 and Year 11 of her reign, in the finest white limestone, a jubilee temple that was the glory of the queen's reign. Within the temple she built a shrine for the god Amun and others for the goddess Hathor and the god Anubis. It was to this place that the Divine Triad of Thebes: Amun, his wife Mut and their son Khonsu would travel in their divine barques during the *Beautiful Festival of the Valley* in the second month of summer. They would visit each of the mortuary temples and finally Hatshepsut's temple called *Djeser-Djeseru*, "The Most Sublime of the Sublime."

This event was one of the great Theban religious festivals where the living would join their gods in visiting the tombs of their ancestors on the west bank. Many of the scenes of feasting from the tombs, which are heavy in symbolism, probably represent this festival. The temple was built in terraces and at the highest part of the complex on the north side, she placed an open-air solar altar. To the south she built a chapel for her cult and that of her father Thutmose I and even one for Thutmose III. An avenue of dozens of human-headed sphinxes, each with the face of Hatshepsut, lined a large causeway from the Nile to the interior of the temple. It is believed that each of the two courts leading to the temple were planted with flowers and frankincense or myrrh trees, which



*Senenmut, her close advisor, held many titles and was a force to be reckoned with.*



*The capstone of this obelisk erected by Hatshepsut contains a familiar gesture to Rosicrucians.*

would have provided a sweet-scented welcome for the Holy Procession as it neared the end of its journey.

Intriguingly, this special place was built in a direct line of sight from the main axis of the *Temple of Amun* at Karnak, so it would have been possible, each morning when the doors of his sanctuary were opened, for Amun to gaze across the Nile at Hatshepsut's finest creation. Also, there were times when the sun would rise directly behind the sanctuary of Amun at Karnak, through the two obelisks she positioned at the eastern end of the complex, and whose rays would caress this white limestone marvel at dawn, which would then shine in the sunlight, as the light dispelled the darkness. Under the porticoes of the temple, the annals of her reign roll out in long coloured bas-reliefs. There you can see the divine birth, the queen's coronation, the transportation of the first two obelisks and the famous expedition to the country of Punt, as well as scenes relating to the resurrection of the queen.

Senenmut, her Chief Architect, also sculpted the Osiride statues of the queen on the outside of the upper colonnade. The question of how intimate he actually was with the queen always surfaces. By the sheer number of his titles and his proximity to princess Neferure as her official tutor, it is obvious that he and the queen worked closely together; beyond that, nothing can be proved. We assume that it was with Hatshepsut's permission that he was allowed to carve his own name and image in several niches within the queen's mortuary temple. In his own tomb, adjacent to the temple, Senenmut wrote: "*Having penetrated all the writings of the Divine Prophets, I was ignorant of nothing that has happened since the beginning of time.*" Could this





*Tomb of Hatshepsut.*

be evidence of an esoteric and initiatic tradition? I will let you be the judge of that.

In the cliffs behind the temple, Hatshepsut excavated a first tomb when she became *Great Royal Wife*. But when she became pharaoh, she ordered her high priest Hapuseneb to begin the construction of her new tomb. It was excavated in the cliff in the *Valley of the Kings* behind her *Temple of Millions of Years*. This tomb was unusual in that it contained no texts or paintings. It consists of a 230 metre long corridor, and the architect had tried unsuccessfully to excavate it so that it would end just behind the rear of the sanctuary at Deir el-Bahri. The funerary chamber is rectangular in form and measures 96 metres long. Two sarcophagi were found here, one prepared for the queen and the other for her father Thutmose I. We have no idea when Hatshepsut journeyed to the realm of Osiris in the “Beautiful West” and her mummy has not been recovered. But so much remains to be discovered in Egypt, even more than we now have, that it is quite possible that one day we shall discover more about this remarkable woman.

### United With Eternity

During her reign, Egypt experienced a veritable renaissance. There was little trouble threatening from beyond Egypt’s borders either, save for one recorded intervention in Nubia, recorded on the rocks at the first cataract of the Nile.

The works of Hatshepsut were grandiose, and she clearly intended to leave her imprint on most aspects of life. In later times it seems that others believed she had been too ambitious for a

female. One must assume this through the deliberate and wanton destruction or defacement of her monuments and figures by her successors, among whom the Ramesside pharaohs of the 19<sup>th</sup> dynasty were the most prominent.

As for the princess Nefrure, who inherited her mother’s title of *God’s Wife of Amun*, some historians think that she married her half-brother Thutmose III. She seems to have died between 11 and 14 yrs and was interred not far from the first tomb of her mother, in a tomb behind the *Valley of the Queens*.

### Afterword

Thutmose III, stepson and nephew of Hatshepsut, went on to become one of the most prestigious rulers ever to have sat on the throne of Egypt. He reigned for 53 years, and during this long period, Egypt became a military and cultural superpower. As a sign of gratitude to Amun-Re, Thutmose added to some temples and completely rebuilt others, including the mysterious *Akh Menu* building in the Karnak complex. Historians maintain

*In later times it seems that others believed that she had been too ambitious for a female.*

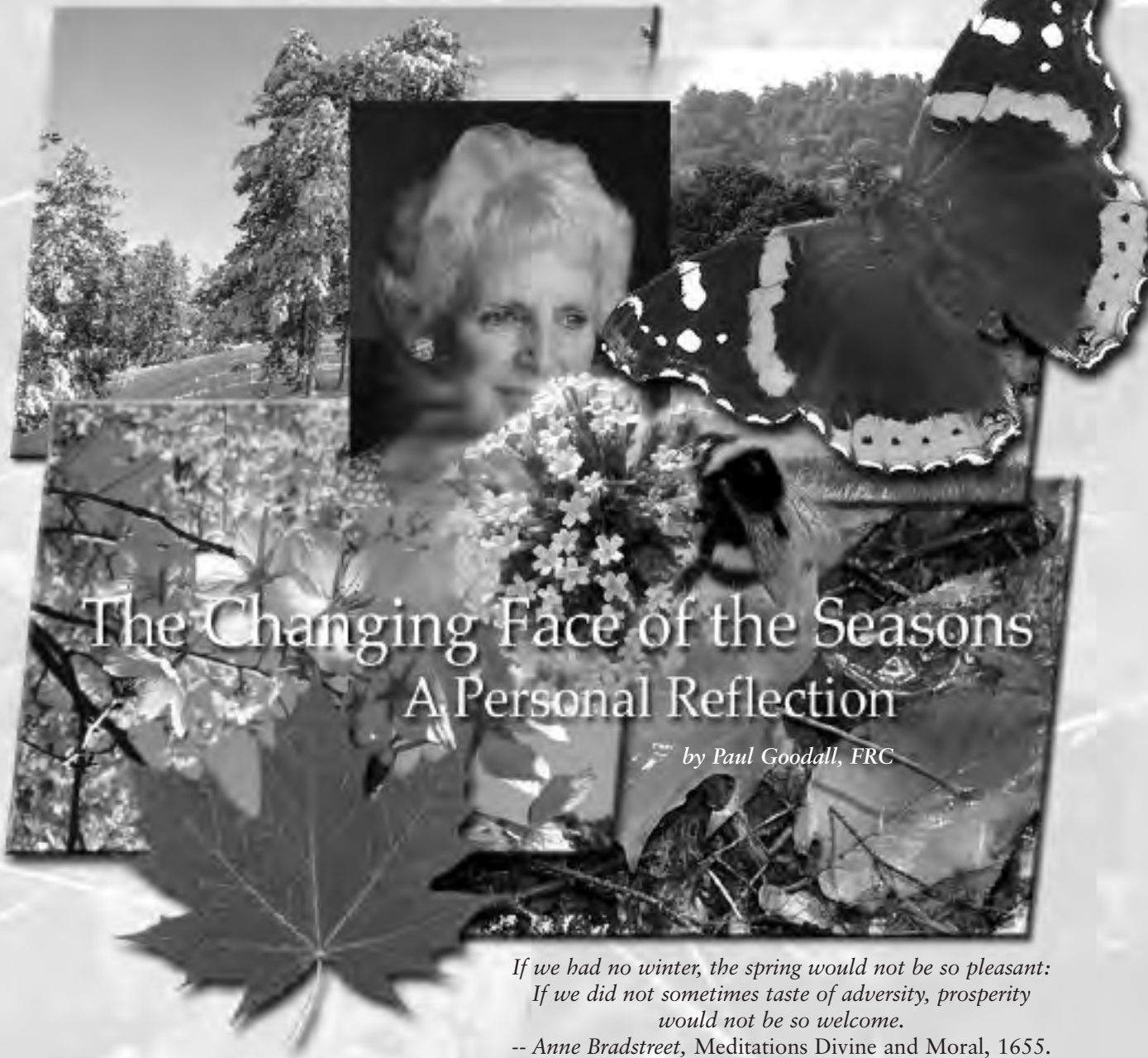
that this was a temple for his jubilee, but I wonder if this was so; it will be the subject of a future article in the Beacon. He also built the sacred lake at Karnak.

He married several times and one of these wives, Merytre gave him a son, the future Amenhotep II. At his coronation, Thutmose took the throne name *Men-kheper-re*, “Enduring is the Manifestation of Re.” It is this cartouche that the Rosicrucian Order used for many years as its official seal. This great Pharaoh, sometimes called the “Napoleon” of Egypt, died and was buried in his tomb in the pyramid-shaped *Mountain of Silence* that towers over the *Valley of the Kings*. His is still one of the better preserved of the tombs in the valley.

### Footnotes

1 Dates following rulers are the length of their reigns.





# The Changing Face of the Seasons A Personal Reflection

by Paul Goodall, FRC

*If we had no winter, the spring would not be so pleasant:  
If we did not sometimes taste of adversity, prosperity  
would not be so welcome.*

-- Anne Bradstreet, Meditations Divine and Moral, 1655.

**A**S I STAND AT MY KITCHEN WINDOW and look out toward the back garden I can see the bare branches of trees; brooding, silent witnesses of the year past. Yet I know that in a short time a hint of green in its varied hues will appear on those branches before gathering momentum and escalating into full foliage, often being accompanied by colourful blossoms. It makes my heart glad and I look forward in expectation of the full glory that is to come. The emerging spring season has always had an emotional effect on me, even from the days of my youth.

As a boy during the fifties and sixties I was fortunate to live in the country and to observe

closely the splendour of the seasonal change. I would often pick up acorns in late summer and plant them at the bottom of our garden and wait expectantly for their germination in the spring, wondering by what mechanism they achieved the power of growth. The feelings that were evoked in those days have never left me. But back then of course, the divisions between the seasons were much sharper, more defined. Now the phenomenon of global warming has blurred the edges over the last decade or so although the inherent feelings and affinity I have for each season still remain with me.

As a Rosicrucian I have come to appreciate the natural laws operating behind the scenes. And



as I reflect upon this, I realise that Rosicrucian or not, man has always been attuned to these changes, particularly in ancient times when his survival was intimately connected to the annual cycle of the seasons. Consequently, the ancient mystery schools and their doctrines were bound up within the aegis of yearly cycles and they enacted in drama the birth, life, death and resurrection of the soul personality on its spiritual path.

Of course, rebirth naturally occurs at springtime since it is self evident in nature. I feel particularly conscious of the cycle of regeneration at this time; my feelings as the year progresses being full of expectation from then on. This is made more meaningful at the beginning of the Rosicrucian year in the conducting of the New Year ritual performed by all affiliated bodies of AMORC around the spring equinox occurring around 21<sup>st</sup> March.

But my favourite month is May, when everything seems to culminate into a glorious climax. Every natural thing is bursting with energy and fullness mirroring one's youth. All the associated sounds such as birdsong and the steady hum of winged insects move me to reflect on the sheer scale of God's creation and make my heart race on occasion. The poet, Percy Bysshe Shelley rather morbidly describes the changes thus:

*January is here,  
Like a sexton by her grave;  
February bears the brier,  
March with grief doth howl and rave,  
And April weeps – but, O ye hours!  
Follow with May's fairest flowers.  
(Dirge for the Year, stanza 4)*

Once summer gets under way however, there is a gradual maturing and eventual mellowing of colour in reflection of the human condition. Distances appear hazy and it always seems to me that time stands still. Life seems endless and there is a sense of deliberate slowness. But ultimately those long summer days give way as the first signs of deterioration of colour sets in. It is with an element of sadness for me but tinged with anticipation of change when this occurs and I am reminded then of one's advancement into later life. I find myself watching carefully out of the window to notice how far the winding-down into the autumn has progressed.

In nature this can often be delayed somewhat by the arrival of so called freak weather,

slowing down the process of change so much of late that I wonder sometimes whether winter is going to put in an appearance at all. Albert Camus,

*Rebirth naturally occurs at springtime since it is self evident in nature.*

the 20<sup>th</sup> century French novelist and essayist, said that “*autumn is a second spring where every leaf is a flower.*” When I see all the different shades that nature reveals in her leafy foliage during autumn, my pulse quickens at the sight of these seasonal colours interacting with each other.

Of course, inexorably the winter solstice draws closer and I find myself becoming accustomed to the rain and wind of the season. As in life, at this point one has a sense of tiredness. But as with old age, there comes maturity and wisdom as defined by one's experiences throughout the year or one's life. Charles Stater, an American poet, I believe, once wrote:

*Of winter's lifeless world each tree  
Now seems a perfect part;  
Yet each one holds summer's secret  
Deep down within its heart.*

Yes, as we age, the physical body may become weary for sure, and problems with memory may present themselves; but this does not concern the soul personality. The above quotation reminds me that, as in nature, our more elderly citizens, having arrived at the twilight of their present incarnation, secrete within themselves certain knowledge to carry the soul personality forward and on to even greater evolvement.

But as much as I might personally reflect on what has happened during the last twelve months, I look forward to the prospect of the following year. It seems quite natural for the general population to make their New Year resolutions and see January as a fresh start, particularly since it was the Roman custom to name this month after Janus, the god of beginnings and endings. But as a Rosicrucian I look to the spring as the appropriate time for this.

As the quotation at the head of this article indicates, we come out of the trials of winter chill and darkness to find the embrace of spring that much more pleasurable. By taking the “rough with the smooth” and facing up to our adversities and difficulties in the Rosicrucian manner, we can live in the sure knowledge that we are preparing our inner being for the next incarnation.



# Rosicrucian History

## From its Origins to the Present



### Part 15

## Harvey Spencer Lewis

*by Christian Rebisse, FRC.*

**H**ARVEY SPENCER LEWIS WAS BORN on 25<sup>th</sup> November 1883. A remarkable personality, he was to give Rosicrucianism the kind of dimension it had never known before. His family were of Welsh origin and his ancestors settled in Virginia before the American Revolution (1776). Harvey's grandfather, Samuel Lewis, born on 7<sup>th</sup> November 1816, in Buckingham, Pennsylvania, was a descendant of farmers who cleared the land in that area. He married Eliza Hudnut, a cultured young woman of French

origins and the couple settled in Kingwood, New Jersey. Their son Aaron Rittenhouse Lewis was born there on 3<sup>rd</sup> February 1857.

His mother introduced him to French literature at a young age and imparted to him a certain feeling for spirituality. The rhythm of family life was marked by work on the farm and activities at the Methodist Church. Religion played a large part in Aaron's life. He showed a particular devoutness and conducted meetings at the Kingwood church. On 14<sup>th</sup> January 1851, he married Catherine Hoffman, a dynamic young



woman born in Germany where she had trained to become a teacher, and it was from this union that Harvey Spencer Lewis was born in Frenchtown in western New Jersey.

Aaron Lewis gave his son the middle name Spencer because of his admiration for the Spencer brothers who invented a system of calligraphy then used in public schools. Aaron himself was an excellent calligrapher and his talent allowed him to abandon the family farm for a career as a teacher in the neighbouring town. His talent as an illustrator enabled him to increase his income by completing small assignments during his leisure hours. The family left Frenchtown to settle in New York where Aaron became associated with Daniel T. Ames, a chemist specialising in the analysis of inks and paper. Together they developed a technique of determining the authenticity of documents. In effect, they created a new profession as document and writing experts and for thirty years their firm was regarded as an authority in the field.

When Harvey Spencer Lewis discussed his youth, he wrote: *“My very first childhood memories were those of a house in which my father devoted many evening hours to research and study. My mother had finished giving lessons in schools and assisted my two brothers and myself with the work our teachers had given us to do at home.”*<sup>1</sup> As a young man, he had an insatiable curiosity and read every kind of scientific work he could get his hands on, particularly physics, electricity and chemistry. His interest in photography soon led him to construct his own camera. From a young age he also revealed an artistic talent whether in painting, drawing or music. He played the piano and at college he organised New York’s second school orchestra. This training culminated in a concert for the graduation ceremony in June 1899, marking the end of Harvey’s studies.

### Mystical Awakening

His family environment contributed significantly to his mystical sensibility. His father made it a point of pride for the family to dedicate Sundays to religious activities, not only by attending the Methodist church but also reading and discussing the Bible. Until his sixteenth year Harvey loved singing in the choir and enthusiastically participated in activities at the New York metropolitan church, an important meeting place for young people in the city.

He listened attentively to the sermons of the minister, Dr. S. Parkes, and often spent his free moments in meditation in the church that became his spiritual home. This practice did not escape the attention of the church porter and Parkes with whom he had frequent discussions on mystical subjects. In silence, Harvey frequently gazed upon the altar, reflecting on the Divine Mysteries. In reference to his moments of prayer in his biography, he states: *“I did not know what I had to do and consequently I simply prayed for love and peace.”* However, he had his first mystical experiences there, leading him to question mankind’s profound nature and speculating on the possibility of communicating with the subtlest aspect of being, the soul. In 1900, he completed his education and found employment as an office boy with the publishers Baker & Taylor. This job gained him access to many books that his insatiable curiosity demanded.

### New Thought

Harvey Spencer Lewis was probably attracted to an article published in the *New York Herald* on 20<sup>th</sup> October 1901, regarding the case of Leonora Piper, a medium from Boston without parallel in the history of the psychic sciences.<sup>2</sup> Experiments



*New York Metropolitan Church*





with mediums were common during this period in New York, a city with many spiritualists. As we saw in a previous article, spiritualism flourished in the United States following the introduction of magnetism into the country in 1836 by Charles Poyan, a disciple of Puységur.<sup>3</sup> The ensuing events led scientists to take an interest in these phenomena and their work resulted in the creation of institutes of research dealing with the paranormal. The most prestigious of these was the *American Society for Psychical Research* created in Boston in 1884 following the *Society for Psychical Research* established in Britain in 1882. Before long, Lewis was participating in a similar group.

The growing importance of magnetism also led to the birth of *New Thought*, a movement that became very extensive and in some respects foreshadowed the New Age movement. It was a philosophical approach with a Judaeo-Christian basis that purported to teach the laws of the creative power of thought. Its followers aimed for a balanced, harmonious life and a realisation of self. In addition, and this is an essential point, it had therapeutic applications. The movement's beginnings came from a Portland healer, Phileas Parkhurst Quimby (1802-1866), a clockmaker originally from New Hampshire who had attended sessions given by Charles Poyan. He then began healing with magnetism, finally dedicating all of his time to this practice in Portland, Maine. By linking the psychic sciences, philosophy and Christian mysticism together in order to lead the student to health and happiness, he created what he called a *Mental Science*, or *Christian Science*, or the *Science of Health*. Towards 1840 his experiments were reported in Maine newspapers. Although popular, he did not publish his practices or philosophy in books or treatises. Annetta Gertrude Dresser's *The Philosophy of P. P. Quimby*, with selections from his manuscripts and a sketch of his life (1895), is the only recorded source of knowledge of his ideas.

After Quimby's death, *New Thought* began to take shape with three of his former patients and followers. The first was the Reverend Warren Felt Evans (1817-1889), a minister in the Swedenborg church. Having been healed by Quimby, he was attracted to his theories and wrote a book dedicated to mental healing, *The Mental Cure* (1869), followed by numerous other titles including *Esoteric Christianity* and *Mental Therapeutics* (1881). The second follower, Julius A. Dresser, also healed by Quimby in 1860,



Phineas Parkhurst Quimby  
(1802 - 1866)

dedicated his life to his master's work and, in some ways he was the first modern psychic healer and could be considered the founder of *New Thought*, whose history he talks about in *The True History of Mental Science* (1887). His wife, Annetta Gertrude and his son Horatio Willis were similarly authoritative authors on the subject.

The third of Quimby's followers, cured in 1862 of an illness that appeared incurable, is probably the best known: Mary Baker Glover Patterson (1821-1910). She relapsed however, into serious illness after Quimby's death but succeeded in healing herself by applying his principles. She then began to develop her own philosophy of Christian Science. She married Dr. Asa Gilbert Eddy and wrote *Science and Health with a Key to Scriptures* (1875), a book in which she developed the idea that all illnesses are first and foremost psychic in origin, and that a "cure of the spirit" based on prayer and positive thinking invariably leads to a return of harmony. The book was a great success and in 1898 its 140<sup>th</sup> edition was published. With the assistance of her husband, Mrs. Eddy established the *Metaphysical College of Massachusetts* in 1881 to promote Christian Science. It flourished under her direction until



1889, a period in which she taught more than four thousand students. She closed the institution temporarily to write *Science of Health* (1891) but reopened its doors again in 1899 after which the movement gradually became a Church comprised of thousands of followers.

### The Kybalion

The *New Thought* movement in the United States produced a whole range of literature, with its most highly regarded authors being Ralph Waldo Trine, Henry Wood, Ella Adelia Fletcher, Oliver Sabin, Victor Turnbull, Emma Curtis Hopkins, Prentice Mulford and William Walker Atkinson, as well as those previously mentioned. Atkinson (1862-1932), a freemason, theosophist, a member of the bar in Pennsylvania and teacher of magnetism, warrants special attention. Between 1902 and 1915, he published about twenty works under his own name or under his pseudonym Yogi Ramacharaka, including *The Law of New Thought* (1902) and *The Hindu-Yogi Science of Breath, a complete manual of breathing philosophy of physical, mental, psychic and spiritual development* (1909).

The originality of this author, in comparison with those who preceded him, is demonstrated by the inclusion in his theories and practices of the relevant elements of Hinduism and Yoga. No doubt, this innovation came from his association with the *Theosophical Society* and in particular with Swami Vivekananda who had come to Chicago in 1893 to participate in the Parliament of Religions. He gave seminars in several cities before establishing the *Vedanta Society* in New York in 1894. In his books, William Atkinson discussed health through magnetism, mystical breathing, karma, vibrations, polarity and projection of thought or visualisation. He was probably the author of the famous *Kybalion*, a study of the hermetic philosophy of Ancient Egypt and Greece.<sup>4</sup> The cover showed that the text was the work of “three initiates,” a scarcely veiled allusion to Hermes Trismegistus. The author claimed that the book revealed the royal art of the Egyptians, a synthesis of all the sciences, with sources from India, Persia and China. It revealed the “seven hermetic laws,” allegedly coming from Hermes. Among these laws are those of correspondences, the vibrations of life, polarity, rhythm and causality (karma), subjects that do not really have much to do with the written contents of the *Corpus*

*Hermeticum*, but rather specifically promote *New Thought* ideas.<sup>5</sup> The *Kybalion*, which attempted to link the principles of *New Thought* with Hermeticism, therefore represented a very good synthesis of all current ideas.

We will end this long digression on the *New Thought* authors by highlighting one of the leading books of the movement: *The Heart of New Thought*, published in 1902 by Ella Wheeler Wilcox. The work was an immediate success and republished fourteen times within the space of three years. It is of interest to us because its author was soon to participate in the development of AMORC alongside Harvey Spencer Lewis.

Between 1860 and 1910, *New Thought* had expanded quickly, and the reason for its success was no doubt due to its pragmatic character, so much so that it tended to reduce the influence of the *Theosophical Society*. As Count Hermann Keyserling, a hereditary Count from Estonia indicated, unlike the Theosophists, *New Thought* rejected pure occultism, believing it to be of secondary importance. Rather, it offered a path of personal development, oriented towards the realisation of self. Its applications were concrete and could be used to solve daily problems. Contrary to the Theosophical movement embedded in Oriental culture, *New Thought* was rooted in Christianity.<sup>6</sup> For his part, the American psychologist William James saw striking analogies, from a psychological point of view, between the mind cure advocated by *New Thought* and Luther’s Protestantism and Wesley’s Methodism. He observed the same liberating words and total confidence in goodness.<sup>7</sup>

In spite of Albert Louis Caillet’s many accounts,<sup>8</sup> *New Thought* scarcely made any impact in France apart from Hector Durville (1849-1923).<sup>9</sup> Having left the *Theosophical Society* and the initiatic movements led by Papus (*The Martinist Order* and the *Kabalistic Order of the Rose-Croix*), he established his *Practical School of Magnetism and Massage* in 1893 to spread studies on the psychic and magnetism, and to train therapists.<sup>10</sup> Even if placed within the wake of French magnetism, let us not forget that Durville is the continuator from Baron du Potet, who was influenced by *New Thought*, and in particular the works of Prentice Mumford.<sup>11</sup> His magazine *Journal du Magnétisme* had a large distribution throughout the world and in 1909 the *College of Magnetism* in New York collaborated with him.



## The New York Institute of Psychic Research

Between 1902 and 1909 Harvey Spencer Lewis showed interest in the spiritualist movement and his personal investigations led him to put its theories to the test. He quickly realised that the supposed messages from spirits through the intermediary of a medium were of no interest. In 1902, in his desire to research more deeply into the matter, he became a member of a society of psychic investigations in New York, a group of men and women from all walks of life who organised experiments with mediums in an attempt to understand these mysterious phenomena. After two years and although only aged twenty, Lewis was named president of this association. He owed this honour to the fact that he was himself endowed with rare psychic abilities.

In 1904, with the help of the *New York Evening Herald*, when he presided over a committee investigating mediums, he created the *New York Institute of Psychic Research*, a group made up of scientists and doctors, and for which he was elected president. Among the Institute's members were personalities such as the writer and poet Ella Wheeler Wilcox (1839-1919) and Dr. Isaac Kaufmann Funk (1839-1919),<sup>12</sup> well-known for his works on the psychic sciences: *The Widow's Mite and Other Psychic Phenomena* (1904) and *The Psychic Riddle* (1907).

During this period in America, the *Boston Society for Psychic Research* was predominant. In 1904 however, it started losing momentum and by 1905 it ceased its activities following the death of its director, Dr. Richard Hodgson. A year later, with Dr. James H. Hyslop, this old institution reorganised in New York under the name of *The American Institute for Scientific Research*.<sup>13</sup> It was no doubt because of the void left by the flagging research group in Boston that the *New York Institute of Psychic Research* came into being. Under Harvey Spencer Lewis' direction, it proceeded with investigations aiming to control the real abilities of mediums that led him to expose more than fifty fake mediums. The Institute also



January 1907 edition of the *New York Sunday World*.

worked in parallel with the New York Police department and the newspaper the *New York Herald*. Lewis published several articles concerning his research during this time in the *New York Herald* and the *New York World*. One such article entitled "Greatest Psychic Wonder of 1906" and published in January 1907 in the *New York Sunday World* with a picture of the author, dealt with the experiments conducted by the Institute with a young Indian medium.

The research did not satisfy Harvey Spencer Lewis because he found it hard to believe that the phenomena produced came from spirits; he was convinced that they came from as yet unknown faculties of the mind. During this time, he discovered the works of Thomson Jay Hudson (1834-1903) among others. This author and doctor of philosophy enjoyed an international reputation since his publication in 1893 of his first book: *Laws of Psychic Phenomena, a Working Hypothesis for the Systematic Study of Hypnotism, Spiritism and Mental Therapeutics*. Lewis read this text with interest since it discussed magnetism, spiritualism, duality of the mind, the conscious and the unconscious, and was all the more interesting because it scientifically explored telepathy and offered the suggestion of a link between the conscious and the subconscious, the means the mind could use to influence matter. He also read the works of the British physicist Sir Oliver Lodge (1851-1940) such as *Survival of Man*, which



explored as yet unrecognised faculties, and *Man and the Universe*, more oriented towards the interaction of science and religion.

In the years 1906-1907, Lewis abandoned psychical research, which he judged futile. It was for him rather a period of reflection, entering meditation daily and realising through exercises of introspection that he found answers to the questions regarding the mysteries of being. In his autobiography, he pointed out that at the time of these experiences, he felt a great peace, and upon return to an awakened consciousness, he had the

*Harvey Spencer Lewis was astonished by this response linking the Rose-Croix with Egypt!*

impression of having inwardly received teachings on the laws and principles relating to God and nature. Intrigued, he confided in an elderly lady he had come to know through the *Institute of Psychical Research in New York*. She was called May Banks-Stacey, and she revealed to him that during these experiences, he had probably rediscovered knowledge acquired during past lives and even suggested that during one or more previous incarnations, he no doubt belonged to a mystical fraternity like the “Rosicrucians of Egypt.” Harvey Spencer Lewis was astonished by this response linking the Rose-Croix with Egypt!

In the days that followed, he researched for himself information about Rosicrucianism, but found no reference indicating this Order existed anywhere but in Germany. Until then, he had never read anything or even encountered the smallest hint about the secrets of the Rosicrucians. From 1908 onwards however, all his thoughts were directed towards the one goal: discover what the ancient mystics taught and compare it with what he himself had been able to gather through his own spiritual experiences.

### Footnotes:

- 1 Ralph Maxwell Lewis, *Cosmic Mission Fulfilled*. The biographical material relating to the Lewis family were taken from this work. Others come from Harvey Spencer Lewis’ autobiography stored in AMORC’s archives.
- 2 The astonishing abilities of this medium were studied by the *Society for Psychical Research* in London. This woman, discovered by William James in 1885, is discussed by one of its members Sir Oliver Lodge in *Human Survival*. On Leonora Piper, see also Bertrand Meheust’s *Somnambulism and Mediumship*, volume 2,

- 3 “*The Shock of Psychic Sciences*”, Le Plessis-Robinson, Institut Synthélabo, coll. “*Les empêcheurs de penser en rond*”, 1999, pp. 63-68.
- 4 See *The Rosicrucian Beacon*, June 2004, the paragraph “*Psychical Researches*”.
- 5 It has been noted that Atkinson discussed similar themes in his books to the *Kybalion*, and that it was published by the same company and in the same collection as his own works.
- 6 We should add that William Atkinson published a book entitled *The Secret Doctrine of the Rosicrucians*, Advanced Thought Publishing, 1918, under the pseudonym Magus Incognito. The author presented seven series of so-called Rosicrucian aphorisms with long commentaries. It was a kind of blend of Eastern and Western esoteric doctrine, most of which came from Blavatsky’s *The Secret Doctrine*.
- 7 “*I see in New Thought the only truly religious movement of our time founded on mysticism that can bring good for the majority of people*” Count Hermann Keyserling points out in *Journal de voyage d’un philosophe* (Travel Diary of a Philosopher), Paris, Bartillat, 1996, p.187.
- 8 William Jones: *Religious Experience*, prefaced by Emilie Boutroux, ch.4, “*Religious Optimism.*” Paris, Alcan, 1906.
- 9 See Caillet’s books such as *Mental Healing and Spiritual Culture* (1912) or *The Science of Life* (1913) in which he presents and analyses the points of view of different New Thought writers, as well as his *Bibliographical Manual of the Psychic or Occult Sciences* (1912), which devotes considerable space to books relating to this subject.
- 10 Unfortunately, there is no detailed biography of Hector Durville. However, his son, Henri Durville, wrote *Hector Durville, His Life and Work*, which appeared in the introduction of his *Bréviaire de la santé*, Paris, Durville, 1923, pp. 5-33.
- 11 His sons André, Jacques, Gaston and Henri pursued his work. Henri succeeded him and is the author of several bestsellers such as *The Secret Science* and *A Course in Personal Magnetism*. After the 1914-1918 War, the school became an Egyptian-style initiatic movement, the Eudaic Order, under the direction of his son Henri. The Durvilles were also publishers and published French translations of New Thought titles, like the famous *Kybalion* and the works of Prentice Mulford and William Walker Atkinson.
- 12 Prentice Mulford (1834-1891) published a series of pamphlets through the famous White Cross Library in Philadelphia. His book *Your Forces and How to Use Them* (1888) was published by Caillet as a true treatise on practical magic, and is very clear on psychic matters. He proposed a method adaptable to everyday use, able to bring its users happiness and wealth.
- 13 Head of Funk and Wagnalls publishers, Dr. Isaac Funk embarked on psychic research and spiritualism after having an experience with Leonora Piper, a medium who received a message from Dr. Richard Hodgson a week after his death in 1905. Dr. James Hyslop of the American Society for Psychical Research in Boston relates Funk’s experiences in *Contact with the Other World* (1919).
- 14 The society consisted of two sections: one that was interested in abnormal psychological phenomena and the other in psychic research. Only the latter was in effect active.





**I**N TODAY'S COMPLEX WORLD IT IS easy for us to become tense and irritable from time to time. We find that we lose patience easily and no longer have any real zest for doing or being. What is it that lies behind this almost universal condition?

It seems reasonable to suggest that if we can discover the underlying cause of a psychological disorder, we have gone a long way toward affecting its cure. Is the present state of our nervous system due solely to modern-day pressures or must we look within each of us for a clue? Sigmund Freud defined the neurotic as a person suffering from an exaggerated feeling of guilt. *"Does that apply to me?"* You quiz yourself. *"Exaggerated feelings of guilt; how could that apply to me?"*

The answer is that it could apply in any case. *"Well, not in mine,"* you reply. *"True, I haven't led a particularly exemplary life; but on the other hand, I haven't done any real harm to others. I haven't stolen, I haven't committed any infidelity and I certainly haven't murdered anyone!"*

But wait, if what you say is true, what makes you so certain Freud was referring to your relationship with others? Could not the guilt feeling concern your relationship with yourself? Yes it could, and what is more, the odds are that it does. Our deepest feelings of guilt stem from behaviour with which only we are concerned. Think back to the many promises you made to yourself over the years; for example, the rules of healthy living you set up so long ago that you scarcely remember them.

Your subconscious remembers. Those rules were good; they conformed to natural laws. The vast storehouse of the memory accepted them without

question. Every time you broke one, you were subjected to a twinge of conscience, a feeling of guilt, often without your being aware of the cause. And what about the financial success you were going to share with your friends and family? How proud of you they were going to be. What happened? Only you know how many times you lacked the courage to persevere in what was necessary for that success, until it finally eluded you altogether. But your subconscious knows, remembers and unceasingly chides you for your neglect.

There is the multitude of petty things so inconsequential as to be no more than vaguely

*We can start now and determine exactly where we failed in our responsibility to ourselves.*

remembered; the little half-lies, the cheatings and evasions, the feeble and foolish excuses offered for laxity and omission. "Rationalisations" Freud would have termed them.

Are these possibly what is meant by the feelings of guilt at the bottom of our nervous states? Not a feeling of guilt toward others or society in general, but a latent and deeply-rooted feeling of guilt toward yourself. If so, what can we do about it now? Is it too late?

No, it is never too late. There is still much we can do. We can start now and determine exactly where we failed in our responsibility to ourselves. We can pick up those lost threads and redeem those broken pledges. We can face each situation squarely and honestly, resorting to no evasions and making no excuses. We can begin to live our lives the way we were meant to.



# A Useful Life

by Georgina Williams, SRC

**F**OUR TIMES I HAD UNDERGONE surgery in the attempt to walk normally without pain and crutches, and each time, the operation had failed. Body casts, painful injections, long post-operative periods in that no-man's land when you wait to see what is going to happen. In my case, the long sought-after improvement never came, just a constant downgrade, more pain and back to the crutches.

During the spring, my days were so filled with ever-increasing pain, I knew I must arrange for a fifth surgery attempt. I kept hearing the doctor's words: "*We could remove the hardware and once and for all put an end to surgery. Unfortunately that would leave you with a short, floppy leg.*" How I cringed at those words! "*But it should eliminate the pain. We can't be certain, but it should. You would always need crutches, but you could live a useful life.*"

With such a pronouncement, my life completely lost its focus. I was still young, too proud to know how to compromise with life and, worst of all, I was filled with feelings of anguish and despair. For the first time, I lost courage, hope and the will to go on.

That spring season I could scarcely move, even with crutches, so I simply sat watching the opening of the daffodil blooms and the graceful leafing of the hawthorn. I gazed at the hills stretching away mysteriously into the blue distance, and the clouds tracing their myriad forms, ever changing against the sky in a constantly transforming world.

Then a strange new insight came, perhaps because of the healing quality of spending time in nature, a therapy that doesn't come in bottles. Or perhaps it was because I had reached a certain rock-bottom solidity in knowing that I had to face worst.

Don't ask me how it happened. I only know that it did. I had no flashing thoughts, no visions; but in a sort of culmination of a ripening process, I had a glimpse of whatever it is that poets and maybe an occasional saint get so excited about. Daniel Webster once said that the greatest thought that ever entered his mind was his "*personal accountability to God for His gifts.*"

I tore off a layer of pride and asked myself: what is it that really matters? We can't all be graceful. We can't all be beautiful. A "short, floppy leg" and everlasting crutches suddenly seemed a small price to pay for the privilege of walking and, as the doctor said, being "useful." The situation was a challenge to be accepted and from then on I would build rather than brood.

In gratitude, I made arrangements for the surgery. It was a complete success and amazed even

*The situation was a challenge to be accepted and from then on I would build rather than brood.*

the surgeons. Then, I read Albert Schweitzer's words: "*He who has been saved by an operation from death or torturing pain, must do his part to make it possible for the kindly anaesthetic and the helpful knife to begin their work where death and torturing pain still rule unhindered. You must pay a price for it. You must render in return an unusually great sacrifice of your life for other life.*" Personal accountability was something I could at last fully appreciate.

Spring is a gift. Music is a gift. A rose is a gift. Surely, then, cessation of pain, the reality of a short, floppy leg and a useful life to boot, are gifts almost too precious to mention?





# Is Peace on Earth Possible?

by Ralph M Lewis, FRC

*Peace on earth has been an appeal that has rung down through the centuries. Generally it has referred to a state or condition in which all of humanity participates. But just what is peace to us? What is its substance or nature? Is peace a physical entity or a mental state? Do we personally see or feel this thing called peace? Simply, how do we experience peace?*

**I**F WE APPROACH THE SUBJECT psychologically, we find that peace has more of a negative quality than a positive one. In other words, we arrive at a better understanding of peace by knowing what it is not. Emotional stress, anxiety and aggravation are immediately accepted as being

states counter to peace. Therefore, one word can sum up the personal experience of peace, namely, *imperturbability*. Peace then, is the negation of that which perturbs us.

If this is so, then peace is something that cannot be sought in itself. Peace is entirely abstract and subjective, being the absence of the undesired.



Consequently, peace is but an *effect* of something else, and that something must be active. We can only experience peace by the effects that follow the removal of whatever it is that perturbs us, and the action here lies in the act of removing that perturbation.

### Ancient Philosophies

In ancient Greece several schools of philosophy advocated Hedonism. To them the *summum bonum*, the highest good in life, was pleasure.

*We can only experience peace by the effects that follow the removal of whatever it is that perturbs us.*

Aristippus (c. 435-356 BCE), the founder of the Cyrenaic school of philosophy, one of the Hedonist schools, said that: *nothing in itself is disgraceful*. He taught that there are no higher or lower pleasures. All pleasure exacts a personal satisfaction. The ideal in life then, according to the Hedonists, was to fill each moment with pleasure.

Some pleasures, however, are evanescent: they pass away. We eventually become satiated with them, and when that happens, they are no longer pleasures. Furthermore, some pleasures are first preceded by an irritation before being realised. For example, we must itch before we can enjoy scratching. Religion, the first to emphasise the importance of the need for peace, laid down specific rules for the attainment of this state. But in most instances religion was only concerned with the individual, not with society as a whole. Let us consider briefly some of these concepts and doctrines for peace that have been expounded.

Buddha, in the 5<sup>th</sup> century BCE, taught that Nirvana is the ultimate attainment of humanity. In the Sanskrit language the word Nirvana means "*extinguished*." At Bodh Gaya in the present-day Indian state of Bihar, Buddha delivered his first sermon to his disciples. He said that our whole sentient existence is a burning. Life is but a burning energy; it goes through combustion and a perfect change. Buddha further said that if man extinguishes or at least controls his burning desires, he will experience Nirvana. Man will then



Plato

have risen above the tormenting flames and will abide in the eternal peace of Nirvana.

The Stoics of ancient Greece and Rome also conceived peace as being a negative effect. To them, personal peace was the absence of disturbing desires and passions. The Stoic philosophy taught that the soul has to be emptied of desires and passions. They exhorted that "*an emotion is a disturbance of the mind*." Seneca (3 BCE-35 CE), the Roman statesman and Stoic philosopher, said: "*I am seeking to find what is good for man, not for his belly. Why, cattle and whales have larger bellies than he*."

In Judaism and Christianity we find that the blessings of peace are related in terms of negating the adversities that we experience. They are said to be principally freedom from anxiety and from care, and a foreboding about the future. Once again peace has no positive quality of its own as it derives its identity from the absence of unwanted particulars.

When humanity began thinking of society and of social order, peace acquired a new meaning. A specific quality was given to it. In the 5<sup>th</sup> century BCE, during the Warring States period, Mozi, a Chinese philosopher, assigned a positive substance to peace. He said all strife among mankind is due to a lack of mutual love. What is needed is love as a universal mutual virtue.

*What is needed is love as a universal mutual virtue.*

In this sense, love was being declared the principal element of peace. However, the weakness of this idealism must be apparent.

First, love is but one of the human emotions. Furthermore, not all people are capable of loving the same object or with the same intensity. Plato, in his dialogue, *The Republic*, set forth a code of human behaviour for the members of society. It challenged human instincts and well-established customs, but it lacked the imperturbability that is necessary for a peaceful society.

### A Spiritual Society

In his famous book, *The City of God*, St. Augustine (354-430 CE) proclaimed "*a spiritual*





*society of the predestined faithful.*" In other words, those who were faithful to the Christian creed would thereafter live in a theocratic society; a city divinely organised and ruled. Here was a positive quality, yet also a dogmatic moral code. This could not provide any universal peace on earth, simply because not all people would submit their intellect or faith to a single moral interpretation. It is needless to mention other examples of the utopias that have been presented. The utopias of Sir Thomas More in the 16<sup>th</sup> century and Karl Marx in the 19<sup>th</sup> century are representative. Their doctrines of peace on earth failed the necessary universal acceptance by all.



Thomas More

Peace on earth therefore, is something that cannot be sought. Peace is an abstract thing. It has an existence only when its opposites are removed. What are these principal obstructions to universal peace? They arise out of our misunderstanding of both ourselves and of our cosmic relationship. Man is not a chosen being. He is no closer to a god than any other self-conscious being that may exist elsewhere in the greater universe. No man is more divinely endowed than any other. The flame of cosmic enlightenment burns within every human breast. In some it is fanned into a personal illumination. In others, it never penetrates the shadows of the mind. Moreover, the insistence by some people on the supremacy of their race or their religious precepts, are definite obstacles to peace.

The Cosmos, nature, is neither good nor bad as humans think of it. If it were good, then it would have to be separate and apart from that called evil. Such would then imply that the Absolute, the Cosmos, is divided against itself. These terms, good and evil, are only concepts arising out of human values. What man experiences as stress in nature is not something that has been imposed upon him. Rather, it is a function of the necessary evolutionary and devolutionary processes of nature. Death, for example, is not a disorder; it is a change in the phenomenon of the living organism.

Satisfaction of the bodily appetites and passions is not sufficient for the self. It does not

confer any prominence upon the self. To attain a sense of prominence, the self resorts to its basic roots of aggression; that is possession, power and fame. In the quantity of things or possessions that self accumulates, it acquires distinction. In resisting and suppressing the ego thrust of others, the self asserts power. Power compels recognition of the self. Fame is the insatiable urge of self for distinction and recognition.

It is by these drives that man has slowly altered his environment. But these fundamental instincts and aggressions of self are ruthless. Their principal motivation is for the prominence of the person, the ego, the self. Gradually, there is another impulse of self awakened in humanity, more subtle than the aggressions and drives mentioned. This was a sense of affinity, a bond with the self of others. It was a sympathetic

*There can be no peace on earth where the possessions, power and fame of the individual remain as unlimited rights.*

extension of our emotions to others. It was a mental comparison of our own feelings under similar circumstances.

This was the dawn of *conscience*. Pragmatically, conscience is a sense of guilt. We consider certain acts and thoughts as being harmful to the self, and therefore we have a sense of guilt if we cause them. Guilt demeans the status of the self; it lessens its sense of personal esteem. The conscience, therefore, slowly began to have a restrictive influence on our aggressions and drives, though unfortunately this moral sense in most humans still has far less efficacy than the primitive urges of self.

Peace on earth then, revolves about a basic conflict between two key aspects of self. On the one hand is the personal compulsion of the ego. On the other hand is a sense of righteousness that includes the well-being of others. There can be no peace on earth where the possessions, power and fame of the individual remain as unlimited rights. Peace begins with acts of elimination, not just the acquisition and expounding of poetic idealism.



# A Moral Tale

by J. N. Ramsabai

**B**ANNERJI SAITH, A MERCHANT, WAS travelling by train from Calcutta to Bombay on business. Gopal Dass, of the same town, knew he was carrying a good sum of money and planned to rob him. Dass bought a ticket for the same train and arranged accommodation in the same cabin. He won Saith's confidence by buying the first drink and paying for the first meal.

He decided to make his haul the first night and clear out. Just before retiring, he offered the merchant a glass of milk which he had doped. Saith and Dass drank together and went to bed. His plans set, just before midnight, Dass started operations; but he could not find the money. Next morning he saw Bannerji Saith carefully counting

his five thousand rupees. Dass was puzzled.

That night he again doped the merchant's drink and began a more thorough search among Saith's belongings; his portmanteau, pockets, mattress, pillow. The five thousand rupees could not be found. When morning came, Dass awoke to see Bannerji Saith again checking his money. Unable to stand it any longer he told Saith what he had intended to do.

"*But where did you hide the money?*" he asked. "*Under your pillow,*" replied the merchant. "*I knew you would not look there.*" And the moral of the story? The thing we so often search for and are ready to take by force from another is all the time under our own pillow.

# Invocation on Achill Island

by Mark O'Doherty

*O soft velvet Darkness  
Take me tonight  
Into a World of Wisdom  
On this divine Winter Night.  
O Celestial Sea, Bringer of Life  
Infuse me with thy Breath  
As on this sacred Ground  
I stand tonight.  
O great Starlight, Mistress of Magic  
Take me across the Meridian  
On this stormy stellar Night  
Into a World of Permanence and Light.  
And as I speak your name  
O holy Mother Earth  
My Soul is ignited by your Light  
And I yearn for this coming Night.*



# The Temple of Edfu

by Mary Jones, SRC



**F**OR THOSE WHO WILL BE JOINING the *Rosicrucian Tour of Egypt* from 1<sup>st</sup> to 15<sup>th</sup> September this year, or perhaps going alone on a trip to Egypt, there is one book you should read before you leave: Dieter Kurth's *The Temple of Edfu - A Guide by an Ancient Egyptian Priest*. The basis of this pocket-sized guide is the story of the Temple of Horus at Edfu and a translation of its inscriptions, with a map of the temple. The Rosicrucian tour is scheduled to have an exclusive night-time visit to

the temple, the most complete of all the ancient Egyptian temples, where, in addition, a special ceremony will take place solely for Rosicrucian members of the group.

Edfu lies halfway between Luxor and Aswan. The temple is special not just because it is the most complete, but because it was dedicated to *Horus, Lord of Behdet*. Behdet is the sacred precinct of Edfu itself, some 12 miles southwest of the temple proper, where the Primeval Gods of Behdet have their tombs. These were also referred



to as the “Divine Ennead” or “Souls of the Ancestor Gods” and the rituals carried out there were linked to the regeneration of nature and mankind.

Horus of Behdet is familiar to all Rosicrucians as the winged solar disk. In ancient Egyptian belief, he led the forces of Light against the forces of Darkness. He is one of the greatest and most important of all the forms of Horus. As the god of light, Horus had a glorious victory over darkness here at Edfu. On the temple walls are inscribed texts saying: “... *he dispels darkness and night, and drives away clouds, rain and storms, and fills all heaven and the world with his brilliance and light.*”

Horus of Behdet flew up into the heavens as a winged disk. From these lofty heights he was able to observe his father’s enemies and after giving chase, attacked and defeated them. Thereafter, the winged solar disk was included in the sanctuary of every other god as a sign to drive away evil.

### Entering the Temple

The original temple, which lies on the eastern side of the town, was oriented east to west, although the present one lies north to south. It was built on the mythical site of the battle between Horus and Set, his uncle and arch-enemy.

The introduction to Kurth’s book relates that what we see today, though built on a monumental scale, is only a small part of the holy precinct, known as Mesen. Another of the epithets

assigned to Horus was *Lord of Mesen*. Although what is visible above ground is impressive and substantial, most of the temple precinct has yet to be uncovered. The exposed part of the temple is covered with thousands of inscriptions on the walls, columns and ceilings and one of the inscriptions contains the text translated in this book.

Temple ceremonies are customarily divided into two groups: daily and festival. The daily rituals carried out inside the temple comprised three main services, performed at dawn, midday and sunset. At dawn the ritual emphasised the appearance of Light brought down into the world at his appearance. The acts of the morning ritual consisted of hymns, presentation of myrrh and clothing, anointings, libations and censings. This took place in the sanctuary known as the *Great Seat*, which represented the first mound of earth that arose out of the waters of chaos, and on which the creator began his creation of the world by dispelling darkness. It lies at the heart of the temple

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and can still be visited today.

The temple towers above the houses of modern Edfu, but as you pass through the pylon or double-towered gate, you enter another world. The great open courtyard you encounter immediately gives one a feeling of peace and harmony. This is the *Offering Court*, surrounded by a colonnade with thirty-two columns. Leaving the courtyard you next come to a columned hall, the *Pronaos* or *Outer Hypostyle Hall*, containing the House of Morning and the Library. Continuing further into the *Great Hall*, you come to the *Inner Hypostyle Hall* originally known as “Place of Pleasure” or “Place of Joy.” This was a sacred place, a memory of *Chemmis*, where Horus was born. You then process through a further two small halls until you reach the sanctuary in the centre.

Gates and doorways were important in Egyptian temples. As they swung open, they allowed light to enter. The opening of the doors was accompanied by adorations and hymns. It was only when the main doors were opened that the *Great Seat* received its illumination through daylight.



*Detail of some of the hieroglyphics on one of the walls of the "laboratory" within Edfu Temple.*





*The innermost part of Edfu Temple - the Sanctuary of Horus. In the centre of the room is a low altar of dark syenite, upon which a model of a barque originally stood, and on the north wall is the upright shrine of Aswan granite, upon which a statue of Horus originally stood.*

There were many festivals celebrated in honour of Horus of Behdet each year, but two were far more important than the others. The *Festival of Victory*, was celebrated each year as a religious drama; it told the story as a kind of passion play of how Horus contested with his uncle Set over his rightful position on the throne of

Egypt. More important was the *Feast of the Beautiful Meeting*, when the goddess Hathor of Dendera visited her husband Horus. She sailed upriver, southwards, the 95 miles to Edfu in her barque "Great of Love" attended by a flotilla of pilgrims. There she would spend the next three weeks. During this time, prayers were offered to the divine souls inhabiting the place. There was general feasting and everyone set about having a good time.

Every temple of some size had a *House of Life* attached to it and this temple was no different. The *House of Life* accommodated an organisation where sacred knowledge was taught and where texts were studied, copied and collected in the Library or *House of Books*. Instruction was also given here. Lector priests, known as *Khery-Hebs*, were high-ranking priests who read the texts of the ritual and were leading figures in the performance of festivals. In the *House of Life* they not only copied old texts, but also engaged in lively discussions of philosophical and religious problems. They wrote many original texts and theological expositions upon their reflections. Some of the most beautiful spiritual and moral texts have sprung from these contemplations.

The temple of Edfu is the best preserved monument in Egypt and will give all Rosicrucians an excellent insight into their traditional beginnings.



**A** YOUNG MAN ONCE TALKED WITH people of many races and creeds, each one telling him of the oldest thing in the world. He determined to find it for himself.

He walked many miles and was often rewarded by beautiful vistas, but always when he heard of a very ancient thing and went to see it, someone told him of something much older. He travelled far and saw many things; rivers, mountains and pyramids of stone so ancient that the date of their building had long been forgotten.

He saw buildings towering to the sky, bridges spanning swift waters, and hovels of brick and thatch.

After many years, he returned home, an old man, still not having found that for which he was in search. One day as he sat in his garden, a little girl passed, nursing a rather bedraggled looking doll tenderly in her arms. He watched her smooth it's rough, tangled hair and speak to it as a mother would to her baby. "At last," he sighed, "*here is the oldest thing in the world; love!*"





# What is Your Philosophy?

*by Amorifer, FRC*

**M**Y OWN PHILOSOPHY HAS ALWAYS been “*Man know yourself by yourself,*” and this knowledge is always changing and evolving. It is never definite, but is always becoming better and grander. I am thus contented, always enjoying life. I feel that every conscious moment of it is for giving birth to something better, greater and more wonderful in

thought, word or action. I am not very much concerned with the past: my past incarnations, and my so-called past failures and imperfections and limitations. I realise that these are only steppingstones for the present moment. I am always looking at the present moment for its wonderful attributes of light, life and love which are present in my own consciousness. Thus, I



always find myself aspiring for more knowledge, understanding and attunement with the great cosmic scheme of things and my place and purpose in this grand universe.

I choose to live in a world of my own making. I realise fully my weaknesses as well as my virtues. I know and feel the impelling influence of my emotions and their subtle effect upon my reason, and I know that as I think in my heart, so am I, as is quoted in Sacred Scripture.

I inquire into the physical universe in which I live, so that I may know it better and may employ it for the betterment of myself and my fellow men. I inquire about the inner or psychic nature of myself realising the grandeur and beauty of that which exists within. I also inquire about the nature of knowledge itself and how to attain true and perfect knowledge. I am a walking question mark and always shall be. I know that experience and experiment are important avenues for receiving knowledge but I also fully realise intuitive knowledge and knowledge through revelation.

I know that I am growing from day to day and moment to moment; evolving in understanding of my self, of the universe and of the God of my comprehension who created me and the whole that exists. I am greatly thankful and full of gratitude for having life, consciousness and all its attributes showered upon me. I know that I am here for a purpose, a grand purpose and have the wonderful privilege of serving and of being of some help to anybody and everybody whom I may happen to meet, or who may cross my path. The ability to so feel is a wonderful and a great privilege.

I realise that the God of all is impersonal and has created me and all other manifestations for reasons which perhaps I only very dimly understand. I know too that I am but a symbol trying to manifest part of His great purpose, His great wisdom, love, and power. I shall always try to be conscious as best I can of what He wishes me to do, hoping that He will reveal to me fully whatever is desired and whatever experiences He wants me to go through for His glory and for the service of mankind.

I know that to know is to remember, that there is nothing entirely new under the sun and that all that really matters is the state of my awareness and consciousness of the ever-present, yet fleeting, moment in which I live and have my being. I thus must seize these wonderful fleeting moments and make the best of them according to what I know and understand, realising fully that I have always within me the God-given ability to cope, to benefit and to profit from this. I am confident that my Creator will reveal to me what, in its proper place and time, would best be thought, spoken or done under certain circumstances. Trials or difficulties I realise are a challenge for me to climb to higher levels for my evolution and perfection. This is easy because I have been given many attributes by the Creator for overcoming them.

I realise fully that the whole is in one and the one is in the whole and that by setting aside daily a period for contemplation, meditation and concentration, I will gain in understanding and in the unfoldment of my Soul to Illumination. This is my philosophy of life.



**L**IGHT IN ITSELF IS SOMETHING AKIN to the soul. . . and so it is consonant that the solar body, wherein the light is present as in its source, is endowed with a soul which is the originator, the preserver, and the continuator. And the function of the sun in the world seems to persuade us of nothing else except that just as it has illuminated all things, so it is possessed of light in its body; and as it has to make all things warm, it is possessed of heat; as it has to make all things live, of a bodily life; and as it has to move all things, it itself is the beginning of the movement; and so it has a soul.


*Johannes Kepler*

*(German astronomer Johannes Kepler, b. Dec. 27, 1571, d. Nov. 15, 1630)*



# Around The Jurisdiction Rosierucian Activities

*Cape Town Conclave*  
Saturday, 29<sup>th</sup> - 31<sup>st</sup> October 2004.

 TANDING ON TABLE MOUNTAIN GIVES you a fantastic view of the whole Cape Town area and the peninsula. In spite of the large number of tourists, it has a very peaceful atmosphere. Table Mountain on earth is mirrored by its counterpart in the heavens, where it has been immortalised as the constellation Mensa (Latin: table); *as above, so below*. What a truly magical place!

From Friday 29<sup>th</sup> to Sunday 31<sup>st</sup> October there was a hugely successful conclave held in Cape Town. The “Mother City,” as it is known, welcomed members not only from all over South Africa but also the UK, to the venues in the leafy Cape Town suburb of Newlands.

The Sufi Temple in Newlands is situated in a tranquil clearing surrounded by trees. A path leads through the trees to a garden, in the middle of which is a temple and auditorium with cream brickwork surmounted by several large geodesic domes. The many windows around the dome and walls let in an incredible amount of sunlight and the combined effect of the sunlight, the blue sky and the trees swaying gently in the wind, was enchanting. Inside were grey woollen drapes around the walls and over the doorways; such a peaceful

and beautiful setting for the exoteric work of the Conclave while providing a shield for the esoteric work taking place in the Pronaos building.

The guests of honour included Grand Master Sven Johansson, Grand Secretary Margaret Hewens; Regional Monitor for Johannesburg Gail Jamieson and Regional Monitor for Scotland and the North East of England, Bill Anderson.

The opening and closing ceremonies were based on “The Fool” from the tarot, symbolising the Neophyte’s first attempts to find the inner light of spiritual illumination. During the closing ceremony, having learned about Rosicrucianism through the items presented during the Conclave, the Neophyte found the “Rose of the Soul” and placed it on a bare cross.





Other items presented during the Conclave were: *The Absolute*, a court session, complete with judge, prosecution and defence, with the audience acting as jury; *Nous and its Effect on Man*; *The Art of Concentration*; *Visualisation and the Thinking Process*; and a superb presentation by the Grand Master, *Facing the Master Within – a Meditation on the Creed of Peace* held on the Sunday morning.

On Sunday afternoon there was a presentation by Grand Councillor Charles Dumont on the *Finer Aspects of Meditation* followed by Kahlil Gibran's "The Prophet," adapted as a play, and finally a moving closing ceremony in the Pronaos.

An event that everyone enjoyed was the dinner aboard the floating restaurant "The Seahorse" at the V&A Waterfront on Saturday evening. Throughout the Conclave there was a wonderful atmosphere of friendship and love amongst the participants, many of whom had met only for the first time, although it felt as if they had known each other for many years; such is the true spirit of the Rosicrucian.

Thanks go to Grand Councillor Charles Dumont, Dini Jacobs his Secretary and Louise Lane, the Regional Monitor for Cape Town for their hard work in bringing this memorable event to us.

## *Open Meeting at Byron Chapter, Nottingham*

31<sup>st</sup> October 2004.

**R**OSICRUCIANS AROUND THE COUNTRY have been focussing their thoughts on shining the light of AMORC where it can be seen by as many people as possible and, thereby, hopefully attract like minded seekers into membership of the Order.

The task has been given the greatest priority not only because of its importance in the physical, psychic and spiritual lives of potential members but also to protect and enhance the vitality and effectiveness of AMORC in an age when so many distractions beckon. Byron Chapter, Nottingham, entered into the spirit of the mission with its latest open meeting on 31st October 2004.

Chapter Master Jennifer Williams introduced the event by relating to the audience what she had personally gained from the Order since she first came across it in 1983. She told how this applied particularly to her inner development and the numerous experiences associated with it; not just to her but also to her husband, Glyn, with whom she shared a Rosicrucian wedding on their "home ground" in 1989.

The Open Day was one of the first

opportunities to try out a new Powerpoint presentation designed by Grand Councillor Steve Tanham which is to be shown at public events around the country. Officers in all Affiliated Bodies are being encouraged to familiarise themselves with the contents of this public talk, entitled *A Gentle Flame*, and to work with it. The presentation takes non-members through some of the first stages of recognising deep seated needs within themselves and then finding fully satisfying answers to those needs in the Rosicrucian teachings. One of the main purposes of the Powerpoint lecture, together with the newly designed website at [www.amorc.org.uk](http://www.amorc.org.uk), is to modernise the image of the Order and level the playing field on which it competes for attention.

Despite the Powerpoint system being used with some trepidation for the first time by Regional Monitor Shirley Elsby, it was well received and drew many nods of agreement from the audience. Grand Councillor Steve Tanham provided the keynote lecture of this event, fascinating both members and non-members in the audience with his journey into the world of numbers and science.

## *Grand Master's Visit to Byron Chapter, Nottingham*

5<sup>th</sup> December 2004.

**W**HEN EVERYONE ARRIVED AT THE Theosophical Hall, Nottingham on Sunday, 5<sup>th</sup> December, the lovely smell of Rose incense reached them immediately. The guardians had already erected the temple and everything looked so beautiful.

A sense of anticipation was very evident as the members assembled to await the arrival of the guests, and all were delighted to welcome the Grand Master before going into Convocation.

Everyone agreed that the Grand Master's presentation was full of power and beauty. During



his presentation he indicated the importance of regular study of the monographs and especially performance of the experiments and exercises. He encouraged everyone to be patient and to persevere with these experiments and exercises and told them that, in time, they would have success. The “Overall Exercise” was performed several times under his guidance with the beautiful music of Vangelis in the background.

After Convocation everyone gathered for refreshments. The catering team had performed their usual fine work and a feast was spread before everyone. All enjoyed the food and good company



and took some photographs as a reminder of an uplifting occasion.

### *The Festival of Light Celebration at Red Rose Atrium Group, Padiham 11<sup>th</sup> December 2004.*

**G**ON SATURDAY 11<sup>TH</sup> DECEMBER, RED ROSE Atrium Group hosted their celebration of the Winter Solstice with a *Festival of Light*.

The event took place at their regular venue, the Padiham Unitarian Chapel near Burnley, in Lancashire. It was well attended with members from as far afield as Nottingham, Sheffield, Manchester and Liverpool making the journey to be there with them.

The day’s events started with a presentation by Grand Councillor Steve Tanham entitled *Life’s*

*Journey and the Mystical Symbol*, after which a break was taken for the Festive Buffet! Regional Monitor Mary Sheriff then conducted the *Festival of Light* which was followed by a meditation directed by Regional Monitor Shirley Elsby on the theme of “Peace.”

After the closing ceremony and further refreshments, everyone made their way home adjudging the day a great success and one of peace and much companionship.

### *Visit of Grand Master to the Cornish Pronaos 19<sup>th</sup> December 2004.*

**M**EMBERS OF THE CORNISH PRONAOs were honoured by an official visit by Grand Master Sven Johansson and Grand Secretary Margaret Hewens, at their *Festival of Light Ceremony* on Sunday, 19<sup>th</sup> December. It was a very uplifting event.

Although the Grand Master has attended several Mystical Weekends run by the Pronaos, this was his first ever visit to the Pronaos itself. His visit to their new premises, only their second meeting since they moved to the Kia Community Hall just outside Truro, is a very welcome portent of the revitalisation their small group is currently undergoing. Membership has grown by some twenty percent in the last year.

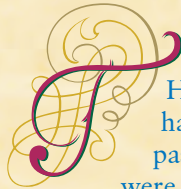
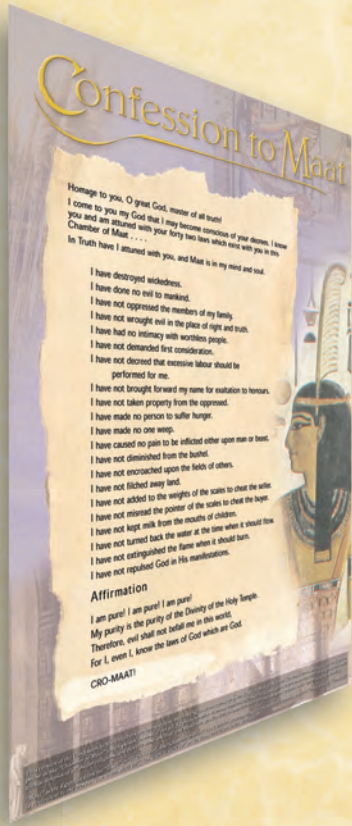
All fifteen members of the Pronaos were in attendance, along with three visitors. Because of the *Festival of Light Ceremony* there was no Grand

Master’s “Message from the East”, but plenty of opportunity for the members to chat to the Grand Master, both before the ceremony and at teatime, which, with so many members bringing in food, was more like a banquet.



## *“Confession to Maat”*

*Poster in A4 or SRA3 sizes*



HIS VERSION OF THE “CONFESSION TO MAAT” has been paraphrased into modern English from a passage in the *Egyptian Book of the Dead*. The words were spoken aloud by an Egyptian priest in the “Chamber of Maat” which existed in most Egyptian temples.

In many ways this affirmation is analogous to prayers recited daily throughout the world within temples of all major religions, and has the same spiritual and devotional quality that we associate with our own personal prayers to the God of our Understanding.

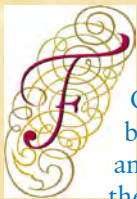
“Maat” is the ancient Egyptian word for “Truth” or “Right Order”. The “Chamber of Maat” was a special sanctum within the main temple complex, a special Temple of Truth.

“Cro-Maat!” is equivalent to the words: “*The Truth shall be!*”, “*In Truth it shall be!*” or “*In Truth and Right Order shall it be!*”

This beautiful poster is available in two sizes suitable for framing:  
 A4 (297 x 210 mm) - Order Code: 284 - Price: £4.95  
 SRA3 (450 x 320 mm) - Order Code: 283 - Price: £6.95

## *“The Rosicrucian Creed”*

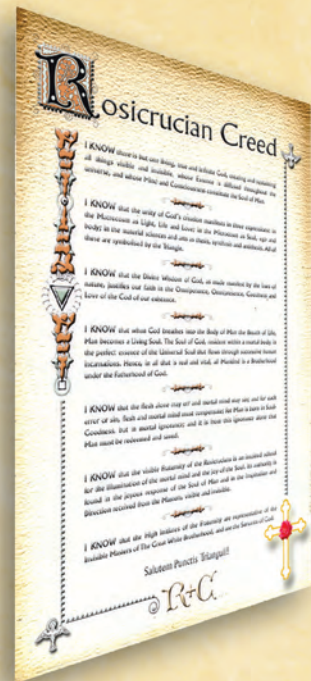
*Poster in A4 or SRA3 sizes*



FOR DECADES, THE ROSICRUCIAN CREED HAS been used by Rosicrucians in their Home Sanctums as an affirmation of some of the key mystical principles they have incorporated into their lives during their association with the Order.

Each affirmation begins with the words “*I know...*” rather than “*I believe...*”; for being a Rosicrucian truly means intimately *knowing* the timeless truths being affirmed rather than having to rely on blind faith or belief.

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 SRA3 (450 x 320 mm) - Order Code: 285 - Price: £6.95



To order either of these posters, contact us on [sales@amorc.org.uk](mailto:sales@amorc.org.uk), call us in the UK on 01892-653197, or fax us on 01892-667432. Alternatively use a UK members monthly bulletin order form.



