

# BROSICRUCIAN BEACON



March 2006







## Hugo Casas

The new  
Grand Master of the  
Spanish Grand Lodge  
for Europe, Africa, and  
Australasia

Hugo Casas was born on 8<sup>th</sup> July 1962 in Barcelona, Spain. He is married and the father of a 16 year-old daughter called Tania. He and his wife Isabel have been interested in mysticism and esotericism since youth, and were eventually led to the Rosicrucian Order in 1992.

Since then they have worked closely with the Spanish Grand Lodge for Europe, Africa, and Australasia. Hugo, who is an IT professional, voluntarily created the computer systems which are currently used by the Spanish Grand Lodge.

Aside from his normal busy schedule in IT and assisting with the administration of the Grand Lodge, he has also served as Pronaos and Lodge Master as well as Grand Councillor for the Catalonia and Aragon regions and was currently serving as Grand Treasurer when he was elected to the office of Grand Master of the Spanish Grand Lodge for Europe, Africa, and Australasia at a full meeting of the Supreme Grand Lodge in LaChute, Canada in October 2005.



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“Courtyard Blossom”



# The Kingdom of Heaven is Within

by Irene Beusekamp-Fabert, SRC

Grand Master of the Dutch Grand Lodge



*This article consists of the highlights of a speech given to members of the Supreme Board of AMORC in Lachute, Canada, in October 2005 by the Dutch Grand Master Irene Beusekamp-Fabert.*

**W**E HAVE ALMOST COME TO THE end of the 2005 Supreme Grand Lodge meeting and I will not present a highbrow speech to you. I have been in this world a long time. I was five years old when I went to school for the first time. I learnt, I studied, and I studied again and again, and now..., I know so much that I don't know

what I know, just like Montaigne who said: "*Que sais-je?*" (What do I know?).

The exegetes of Montaigne have thought for a long time that he expressed scepticism and disappointment through this rhetorical question. As a very young child he spoke Latin fluently and later in life he had a great command of philosophy and law. He travelled widely and held several



public positions, but his interest focussed more and more on the phenomenon of man. So he retired to his chateau where he dedicated himself to the study of man, and as he lived in solitude he himself became the object of his observations, which he recorded in his famous essays. In the silence he found what was most important to him, namely his deep Self, which he called, rather disrespectfully, his "arrière boutique" (his shop at the back). He wrote a great deal about man in the form of essays, and yet he never really knew who or what man is. "Que sais-je," what do I know, really! He kept silent about any spiritual experiences in the depth of his Self.

I will now return to my own experiences. From everything I learnt, I have acquired a considerable amount of knowledge, but what I really know does not come from the knowledge I have gathered but from the depth of my Self, during short or long periods of pure silence,

*What I really know does not come from the knowledge I have gathered, but from the depth of my Self.*

moments when everything in oneself keeps still, and it looks as if one is surrounded by an ethereal veil and all of a sudden one's Inner Master manifests himself in one's deepest Self. This confirms what the Master said such a long time ago: "The Kingdom of Heaven is within us."

"The Kingdom of Heaven is within you." May I, student on the Path, repeat this age-old message. The present illusion of man is the overrating of the intellect, which has brought him so much and has enabled him to change his living conditions through technical miracles. Mankind is in the grip of a technical development which seemingly cannot be stopped. New discoveries are being made in all fields. The universe reveals its secrets to science, and all riches of Mother Earth are boundlessly being used and abused.

The world is out of balance: whereas we in Western countries are more and more encouraged to acquire utterly useless consumer goods whilst being too concerned about 'having' (we no longer know how to conjugate the verb 'to be'), the other half of the world is starving and suffering privation of the bare essentials of life, and so far, no technological solution has been found.

Isn't it about time for us to become aware of the deception of our intellectual developments

and to go new ways, ways which are becoming more and more apparent and which have always been shown by sages from all civilisations within the framework of one science: the science of the soul? Isn't it silly that scientists know everything about the smallest of insects, which they can't even observe with the naked eye, but do not know the how and why of their own existence; that geneticists know everything about the cells of plants, animals and human beings, but do not dwell upon the mystery of their own being and the singularity of their own person; that man crosses the universe, lands on the moon, but cannot find the way to himself.

"The Kingdom of Heaven is within you." May I, student on the Path, repeat this age-old message. It is the message contained in the smile of the Sphinx, which quietly and serenely rises above Egypt's sand. It is the message of the ancient mystery schools. It is the message couched in different terms by the German mystic Meister Eckhart in the 14<sup>th</sup> century: "God is in the centre of man." Thomas à Kempis and Jacob Boehme expressed the same in long and not always easily readable writings based on true experience, experience which is also possible for man at the beginning of this new century. Our time is precisely the time in which godlike values become more apparent, and spiritual life becomes as noticeable and real as material life; the time in which the word 'initiation' recovers its original meaning: a beginning, a new beginning. And that's how it should be, as every person is part of the universal spirit which gave rise to our world, the spirit inhabited by eternal love, infinite wisdom and indestructible Peace.

In the mystery schools of countries with pre-Christian civilisations, initiation was considered an extremely important act. At the end of the ceremonies of the Eleusinian mysteries in ancient Greece, the last words the initiate heard were "May peace be with you..." whereupon he resumed his path with a peaceful soul and a content heart. To him the initiation was nothing but a deep developing awareness of what he really was; it was a completion of his spiritual life, and whoever did not experience this was not a complete person.

If this intimate experience was possible 2000 years before Christ, it is possible 2000 years after Christ. During these 4000 years man's basic



nature has not changed, nor has man's search for himself, as a student on the path, aspiring to face the Divinity within. In his true reality, as he was and always will be, man is a spiritual being, despite his temporarily dwelling in a material body. Our physical senses have put kind of a spell on us, and are the reason why we confuse

*Beyond the person we think we are, is a second person, whom we do not see.*

our true Self with our physical self. The heavenly does not only surround us during our innocent childhood, but at any moment of our lives; we just don't know it yet or any more.

Beyond the person we think we are, is a second person, whom we do not see: our real or "higher" Self already existing before thoughts and desires took hold of us. Beyond our body of flesh and blood lives a radiant and sublime consciousness. Our true life flows in the depth of our heart and is not part of the superficial mask of the personality which we show to the world.

Student on the Path, you are heir to a treasure hidden deep down in the recesses of your own nature: "The Kingdom of Heaven is within you." Whoever, withdrawn into his own

silence, embarks on a quest for himself, is not a dreamer. He only does what everyone at a certain stage of his evolution (the way may be short or long) has to do, and that is to keep his spiritual eyes open and listen to the voice within. One day his higher self will be revealed to him and he will be on the verge of eternity. Whether the gate to our soul opens for a second, a minute or an hour, the revelation will be complete.

Neither bitter suffering nor heavy burdens can take away this knowledge, knowledge that cannot be explained in words. The one who has once felt his innermost being dissolve and merge into infinity, knows this cannot be expressed. It is the illumination of mind and heart, the most miraculous thing in life.

Search for your Self, find your true Self and you will know the meaning of life, and the mystery of the universe will unveil itself. Think of the words of the Master from Galilee: "Seek and you will find, knock and it will be opened for you." Discover that you are part of an infinite Life expressing itself in Light and Love.

"Who knows his own nature, knows Paradise," a pupil of Confucius once said. In other words: "The Kingdom of Heaven is within you."

# A Prayer

by Andrew Hill

*Out of a troubled world of expediency and selfish strife,  
we come to this place set apart for the renewal of vision.*

*Great Unity beyond all differences,  
should our lives be narrowed by personal sorrow  
or tragedy, envision us with a sense of worth.*

*Should we be weary of the diminishing purposes  
of community and the persistence of global conflicts,  
envision us with your larger purpose.*

*Should we feel lost upon earth's lonely cosmic shore,  
envision us with joy and wonder.*

*Uphold us when weak. Embrace us when broken.  
Transform us when partial. Restore to us your great unity  
that we and the green earth and the  
cosmic law may become as one.*

*Great Unity, bless us now, in this moment of worship,  
with your commanding vision.*



# Thoughts from the Editor

by Bill Anderson, FRC



**A**T THE START OF THE NEW Rosicrucian year 3359, it is appropriate to look ahead. The Astronomer Royal, Sir Martin Rees said: "*Our century is very, very special. It is the first where humans can change themselves.*"

The UK National Convention in June 2006 has as its theme: *Return to Basics: Fundamentals of the Rosicrucian Order*. This refers to a fundamental change within each one of us, an opportunity to look deep within and recognise the enormous potential that each of us has inside. A new year

is a new opportunity to put the Rosicrucian teachings into practice to enrich our lives, and thereby enrich the lives of those around us.

This issue of the Rosicrucian Beacon sees the end of the *History of Rosicrucianism*, but is it really the end? Of course not! We Rosicrucians of today are the keepers of yesterday and the guardians of tomorrow.

The part we play in the scheme of things is vital, not just for the continuation of the Rosicrucian Order into the future, but for the rest of the world too. Why to the rest of the world?





If each of us resolutely puts the teachings into practice, we can accomplish many great things. Never, ever believe that you cannot. You may have heard of the butterfly which flapped its wings on one part of the planet, and gave rise to a hurricane on the other side of the planet. In other words, big things can come from seemingly innocuous beginnings. Each of us has the potential within us to do great things. What better time to start than the beginning of this New Year?

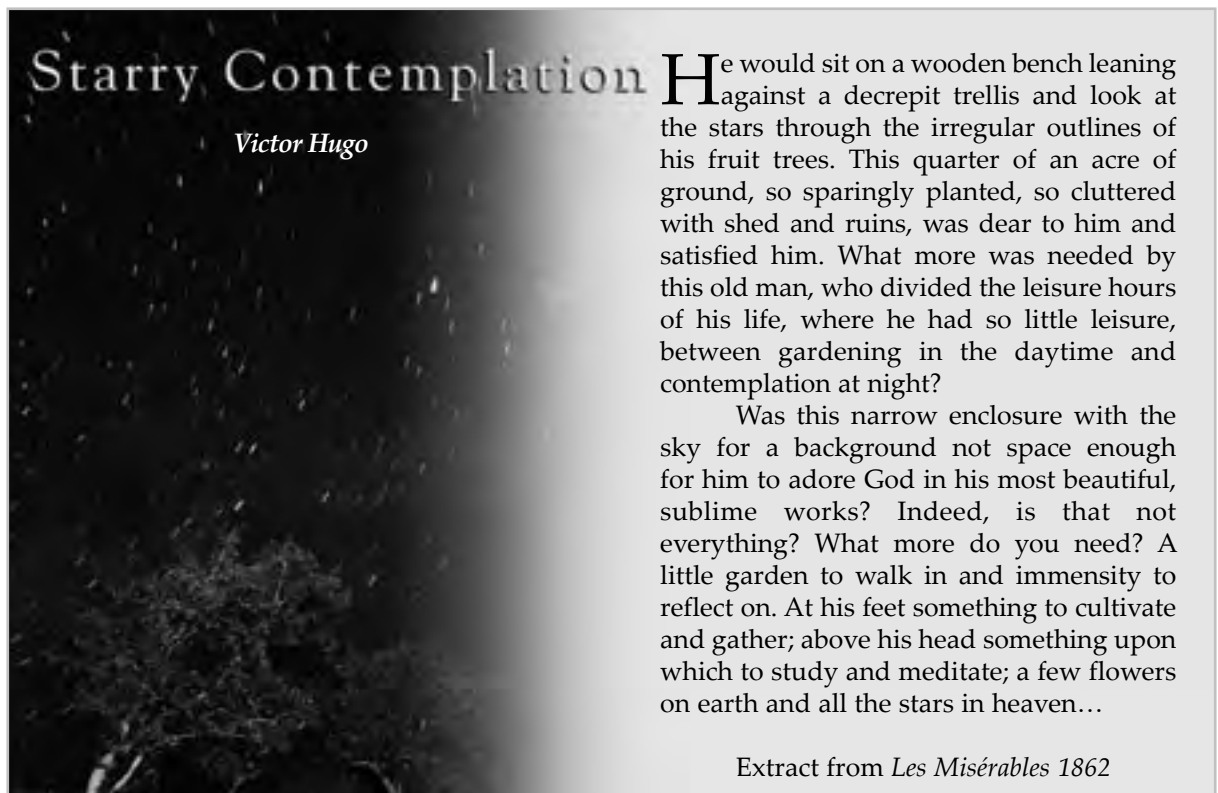
I recently read an article about how we judge success in life. Our material needs, our career may sometimes be at the forefront of our mind, but real success in life cannot be measured in material terms. We are a living soul, and that must and will find a means of expression.

The vital effect we can have on someone's life through our interaction can be amazing! There is no way that we Rosicrucians can afford to be hermits, studying our monographs alone in our sanctums and then not putting what we have learned into practice. The effects of karma are no reason for inaction. We are here on Earth to learn, and amongst other things, to become more rounded human beings. Sometimes this means that we reach the heights of ecstasy, at other

times the depths of despair. The companionship we find with others of like mind should be a help and comfort in the difficult times we face. They tend the flame within us to ensure it is never extinguished. But one thing remains constant: the teachings of the Order. The wonderful thing about the core teachings is that they are eternal. Each generation may add greater understanding of these teachings, but they remain perennial; one constant in a world of rapid change, which at times might seem as though it will completely overwhelm us.

It won't. The marvellous thing is that we are never presented with a situation that we cannot overcome either by listening to the voice of the Master Within, or with the help of others and the Cosmic. "Each one must learn for himself the highest wisdom. It cannot be taught in words." (Smohalla, Dreamer-Prophet of the Wanapam tribe, Washington state USA. c.1815?-1895).

I am reminded of something I read in the book *Winged Pharaoh* by Joan Grant. I have always kept it close to my heart. One of the characters states that you cannot count your life a success unless you can find one person who says that they are happier because you were born.



**Starry Contemplation**  
*Victor Hugo*

He would sit on a wooden bench leaning against a decrepit trellis and look at the stars through the irregular outlines of his fruit trees. This quarter of an acre of ground, so sparingly planted, so cluttered with shed and ruins, was dear to him and satisfied him. What more was needed by this old man, who divided the leisure hours of his life, where he had so little leisure, between gardening in the daytime and contemplation at night?

Was this narrow enclosure with the sky for a background not space enough for him to adore God in his most beautiful, sublime works? Indeed, is that not everything? What more do you need? A little garden to walk in and immensity to reflect on. At his feet something to cultivate and gather; above his head something upon which to study and meditate; a few flowers on earth and all the stars in heaven...

Extract from *Les Misérables* 1862





# A Living Earth



*by Irving Söderlund, FRC*

Treasurer: Supreme Grand Lodge  
of AMORC

**A**S STUDENTS OF OUR BELOVED Order, we become well acquainted with the four elements, their laws and principles. We learn how we ourselves are a manifestation of these four elements: earth, water, air and fire, and that it is necessary for us to live in total harmony on all planes. Nowadays, more than ever, we are interested in what we eat and drink, and how this affects us. In reality, this means that we are striving to strike a good balance between the four elements in our body.

If we look out on the world around us, and observe our Earth as a whole, we realise that we are in fact observing a living creature, although of a different kind. This living creature, our planet, also seeks a harmonious life through striking a balance between the four elements. We see a world that has lived through many convulsions and yet, through following the laws and principles of creation itself; it has always survived and continued its existence, ever lifting itself to higher levels of evolution. Our world has hosted the evolution of many species of animals



and plants, each one developing for a while and then disappearing, perhaps preparing for the appearance of even higher forms of existence. And all this has occurred in an endless chain of evolution.

After eons of time on an increasingly complex path of evolution, human beings at last came upon the scene. And as time went by, they began calling their species the "Crown of Creation." As long as humans on Earth were few in number, Nature could support their actions and

*We have learned to manipulate what Nature ... had built up over the aeons.*

activities, and the natural balance between the four elements could remain undisturbed according to the laws of an ever-active evolution.

But in our times, something serious has happened. Through our inventions and the extreme growth of our industries, we have learned to manipulate what Nature, once so carefully balanced, had built up over the aeons.

The population of the world has risen exponentially, and unsuspectingly we have interfered with the very chemistry of Nature. We have broken down and consumed its natural assets, and altered entire ecological systems without considering the internal balance that is so vulnerable and delicate.

When we, who study the laws and principles of Nature as seen from the perspective of inner balance and harmony, look upon the things that are occurring in the world today, we know that an alarming situation exists. We are neither able to determine nor judge when and where things are going too far. But one thing we do know: If our bodies were exposed to the same kinds of damage and imbalance as we are imposing upon our planet, and if we were to become as polluted, bodily, as our earth presently is, our health would soon weaken and break down. Following the principle "as below, so also above," we understand that the world, our wonderful Earth, is ill..., very ill.

The Rosicrucian Order AMORC is not

a political organisation and does not sponsor environmental activists who demonstrate with placards, shouting in streets and squares. But with the insight given to us through the Rosicrucian teachings about the harmony needed for our daily social life to function, there comes as well a great responsibility. The knowledge we receive through our Rosicrucian studies about the Inner Life is accompanied by a deep understanding of the many levels of this Inner Life in the world around us; and again, I refer to the Hermetic law

we all know so well: "As below, so also above; as above, so also below." This law implies a responsibility not only for our own lives, but also for all others who inhabit our planet. We must face the fact that planet

Earth is the planet where we and our ancestors and descendants will, time and time again in the future be reincarnated.

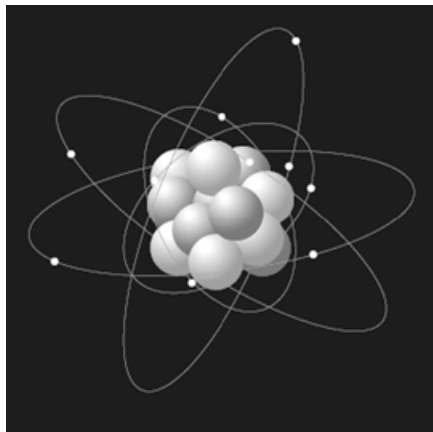
### What Can We Do?

Those who follow a mystical path of development are blessed with an inner knowledge. But this wisdom is not won before we are able to use the knowledge to the glory of God and the benefit of humankind. So then, what can we as

Rosicrucians do with this insight, other than not personally cause further damage to our polluted air, not contaminate the water we are in touch with, not poison the Earth from which we harvest our food, nor use fire for destructive purposes?

First of all, as Rosicrucians we should use the tremendous power of visualisation and mentally try to influence those who are involved with environmental decision making. Visualise that they open their

minds to a deeper understanding of polluted Nature's needs; that the welfare of Nature becomes for them the welfare of humankind. And we must never become tired and give up. In our daily social life, among family, friends and colleagues, we must, through positive, constructive thinking, infuse in others the desire to take responsibility, to act positively, and above all, to accept that what every solitary person thinks or does *can make a difference*. Every single step we take in the right direction, we take for the whole of humankind...



and every step counts.

Maybe we are the "Crown of Creation," but the power that this implies, to think, feel and act as we wish, and to be conscious of our own existence, can lead us as well to consume beyond our means to replenish, thereby destroying our fragile and finite Nature instead of using it with respect and understanding. Only as we give, can we receive. What we take, we must somehow pay back, and we stand on the threshold where Nature soon does not have any more resources to give if we don't begin to balance the account.

We must also be aware of the fact that the knowledge and understanding of our Inner Life, our Inner World, the harmony and balance that we learn through our studies, is not shared with the majority. Therefore, our important task is to

spread the Light of our age-old wisdom, insight and understanding to those who wander in the darkness of ignorance.

As Rosicrucians, let us be ever more active in spreading Light where darkness prevails, and providing knowledge of the true meaning behind

*Nature soon does not have any more to give if we don't begin to balance the account.*

everything where ignorance is humanity's daily guide. May we be sincere workers for a peaceful, harmonious and loving future where we indeed will see coming generations live in Peace, Light and Love, and where the four elements are purified and in balance both within human beings as well as in Nature.



# Cultivating Our Spiritual Garden

*by Gordon MacDonald*

For me the appropriate metaphor for the inner spiritual centre is a garden, a place of potential peace and tranquillity. This garden is a place where the Spirit of God comes to make self-disclosure to share wisdom, to give affirmation or rebuke, to provide encouragement, and to give direction and guidance.

When this garden is in proper order, it is a quiet place, and there is an absence of busyness, of defiling noise, of confusion. The inner garden is a delicate place, and if not properly maintained it will be quickly overrun by intrusive under-growth. God does not often walk in disordered gardens, and that is why inner gardens that are ignored are said to be empty.



# Rosicrucian History

## From its Origins to the Present



### Part 19

## To the Present and the Future

by Christian Rebisse, FRC

**H**AVING LEFT TAMPA, FLORIDA, AMORC became established from November 1927, in San José, California, marking the beginning of activities of Rosicrucian Park whose architecture was based on the ancient Egyptian style. An Egyptian Museum became a significant feature in 1930. Recognised by the International Council of Museums (ICOM) and by the Egyptian National Museum of Cairo, the Park museum still attracts

many visitors, members and the general public. It remains today the largest Museum of its kind on the West coast of the USA. In January 1999, it organised a major exhibition: "Women of the Nile" that was broadcast by the major American television networks.

### Nicholas Roerich and the World Council

At the beginning of the 1930s, the growth of AMORC throughout the world was such that





it became necessary to create an International Supreme Council, the World Council, composed of those who directed the Order in different parts of the world, e.g. Australia, Britain, Canada, China, Denmark, France, Holland, Poland, Puerto Rico and Sweden. Among its members was listed the Russian painter Nicholas Roerich (1874-1947). According to the correspondence he had with the Emperor between 1929 and 1940, it seems he became a member of the Order in 1929, at a time when he was nominated for the Nobel Peace Prize.<sup>1</sup> Harvey Spencer Lewis himself reported that he met Nicholas Roerich during the inauguration of the Roerich Museum in New York on 17<sup>th</sup> October 1929.

Named a legate, Roerich was directed to fulfil certain missions for AMORC. And so in 1934, when he led an expedition across China and Mongolia, at the request of the American government, to find plants that would combat the desertification of the American prairies, he stopped in Harbin to meet with fellow Rosicrucian countrymen. Articles published between 18<sup>th</sup> and 24<sup>th</sup> November 1934 in the *Harbin Times* recounted his activities. One of them, entitled "*Nicholas Roerich – legate for the Great White Brotherhood – AMORC*" had as a sub-heading, "*The true face of the academic N. Roerich unveiled.*"

He was suspected of being a Freemason in the pay of the American Government. Some journalists saw in the three circles that embellished the *Banner of Peace* designed by Roerich (a special flag for the purpose of protecting cultural treasures in time of war) as the three points of Freemasonry. Nicholas Roerich protested in these same papers, pointing out that he was a Rosicrucian and that this Order had nothing to do with Freemasonry and politics. Nevertheless, these reports are interesting in the sense that they show in an undeniable way that Nicholas Roerich was actively engaged in Rosicrucianism.

### **The Polaire Brotherhood**

Quite independent of its internal development, AMORC continued to maintain connections with other personalities in the world of esotericism. In September 1930, Harvey Spencer Lewis entered into contact with Cesare Accomani, also known as Zam Bhotiva, the head of the *Polaire Brotherhood*. This strange order claimed to be guided by the "Rosicrucian initiatic centre of Mysterious Asia." They gave as their mission the rebuilding of the

Polaire Brotherhood with the aim of preparing for the advent of the spirit under the sign of the Rose and the Cross. The Polaires judged the time to be near when the "rods of fire" will again strike certain countries of the Earth, after which it would be necessary to rebuild everything that the thirst for gold and man's selfishness had destroyed.<sup>2</sup>

To prove their claims, they used the "oracle of the astral force" that enabled them to communicate directly with what they asserted was a Rosicrucian centre located in the Himalayas.<sup>3</sup> The technique had been given to them in 1908 by Father Juliano, a hermit living near Rome. From the year 1929, messages from the oracle urged Zam Bhotiva to form a group called "The Polaires" referring to the sacred mountain, the symbolic centre of the Primordial Tradition. The first meetings took place in the Rue Richelieu, in the premises of a Parisian newspaper. Information received from the oracle often led to impasses: in March 1932, having undertaken futile searches at Montségur, the discouraged Zam Bhotiva left the order. Victor Blanchard (1884-1955), the Grand Master of the Martinist Order and Synarchy replaced him.

Genuine or not, the Polaire Brotherhood was to play an important role because most French occultists, like René Guénon, Maurice Magre, Jean Chaboseau, Fernand Divoire, Jean Marquès-Rivière and even Eugène Canseliet attended their meetings. The order was therefore to become one of the major groups of the *Federatio Universalis Dirigens Ordines Societatesque Initiationis*, commonly called FUDOSI, that is, the *Universal Federation of Initiatic Orders and Societies*.

### **The FUDOSI**

The years preceding the Second World War was a period of great confusion in the world of esoteric organisations. In fact, a certain number of movements in Europe and America plagiarised symbols, names and rituals from traditional initiatic orders. Some were a worry, particularly within Rosicrucian movements created in Belgium by Émile Dantinne (1884-1669) such as the *Order of the University Rose-Croix* founded in 1923, and the *Mystical and Tetramagistis Hermetic Order (O::H::T::M::)*<sup>4</sup> set up in 1927. After Joséphin Péladan's death in 1918, Émile Dantinne described himself as his disciple. However, he claimed to have



an initiatic filiation not from the Sâr but from the “astral” Rose-Croix. The philosophy, rituals and teachings of these orders were close to Renaissance magic. In this sense, he was far removed from Joséphin Péladan who rejected such practices.

The Belgian Rosicrucians were exposed to criticism from the followers of Max Heindel, Rudolf Steiner and the Theosophists. Most were Martinists and members of the Memphis-Misraïm Rite. Although initially placed under the direction of the Sovereign Sanctuary of Jean Bricaud, they became independent from 1933 onwards. Isolated, they sought to become linked to an organisation of international standing, and on the advice of François Wittemans, who was already in contact with the American Rosicrucians, Jean Mallinger (1904-1982), a close assistant of Émile Dantinne, wrote to Harvey Spencer Lewis on 11<sup>th</sup> January 1933: *“We would be honoured to be able to affiliate with the eminent Rosicrucian Order of which you are the Director and Guide... we would be very happy to be able to collaborate with the activities of AMORC.”*

From this first contact, the FUDOSI came into being. This society wanted to federate all initiatic societies and orders so as to protect them from the many non-traditional organisations that appeared at that time. During its existence from 1933 to 1951, it gathered organisations as diverse as AMORC, the *Rose-Croix Universitaire*, the *Mystical Tetramegistes Hermetic Order*, the *Polaire Brotherhood*, the *Martinist and Synarchic Order*, the *Traditional Martinist Order*, the *Synarchic Union of Poland*, the *Kabbalistic Order of the Rose-Croix*, the *Universal Gnostic Church*, the *Society of Templar Research and Studies*, the *Order of the Militia Crucifera Evangelica*, the *Order of the Lily and the Eagle*, and the *Order of Unknown Samaritans*. The *Masonic Order of Memphis-Misraïm* was also represented for a time.<sup>5</sup>

### The Triangle of the FUDOSI

The Brussels located Federation was directed by a triumvirate or triangle of three Imperators: Harvey Spencer Lewis, Émile Dantinne and Victor Blanchard. Each represented a branch of Rosicrucianism: the first that of America (the *Ancient and Mystical Order Rosae Crucis*), the second that of Europe (the *Universal and University Rose-Croix*), and the third that of the Orient (the *Polaire Brotherhood*). Within FUDOSI, they had an initiatic name: Sâr Alden



*Harvey Spencer Lewis*

(H.S. Lewis), Sâr Hieronymus (É. Dantinne) and Sâr Yesir (V. Blanchard). The Federation held its first assembly in Brussels in August 1934. Spencer Lewis was to take an active part in the organisation from 1934 to 1939, the year of his death.

Despite its noble ideals, the plans of the FUDOSI were just too utopian. In the first place, some young Belgian initiates used the Federation essentially to attempt to run the world of esotericism according to their own ideas. Jean Mallinger, rather than Émile Dantinne, managed the movement in Belgium, though his personality was badly suited to an organisation made up of so many diverse orders each with different methods and philosophies. And finally, Europe was suffering from tensions that were to lead a part of the world into a terrible war.

As Ralph Maxwell Lewis reported, one of the officers of the FUDOSI allowed himself to be manoeuvred into unacceptable positions: he insisted first of all that all orders of the Federation conform to his personal views as to their manner of developing themselves and how to function. Worse still, he also expressed his displeasure about the fact that AMORC accepted black members.<sup>6</sup> Even though Ralph Maxwell



Lewis does not name the author of this scandalous proposition, we can easily assume they were held by Émile Dantinne himself or Jean Mallinger. In fact, documents published by Lucien Sabah suggested that the two were extremely racist and that they supported the notion of the “Judeo-Masonic plot” so dear to the Vichy government in France.<sup>7</sup> Understandably, this attitude was much deplored by members of the FUDOSI. It is appropriate to point out as well that Harvey Spencer Lewis’ position with regard to races had always been clear: there were no inferior or superior races as far as he was concerned. In his book, *Mansions of the Soul*, published in 1930, he stated that: *“the common descent of all creatures establishes the fact that all human beings are brothers and sisters, coming from the one Creator and the same essence, of the same vitality and of the same consciousness, independently of any question of race, belief, colour or other distinctions of personality.”*<sup>8</sup>

In another text he points out: *“Personally, my sympathy goes out to the race called ‘black’ because of all the suffering it has experienced, like the Jews in the first days of the Christian era who had to suffer the loss of their country, their belongings and their high position because of prejudice, intolerance and ignorance.”*<sup>9</sup>

Generally speaking though, the FUDOSI was basically made up of worthy men passionate about brotherhood and spirituality and who shared the tolerance and humanism of Harvey Spencer Lewis. On the other hand, the novel and avant-garde attitude of the Americans sometimes shocked Europeans ensconced in their traditions.

Interrupted by the 1939-1945 war, the work of the FUDOSI resumed in 1946. Ralph Maxwell Lewis took part in the last meetings, his father having departed this world on 2<sup>nd</sup> August 1939. He was to continue working for the Federation despite the underhanded opposition from Jean Mallinger.<sup>10</sup> However external conditions were no longer the same. In fact, the Orders making up the FUDOSI, having acquired a recognition that protected them from the risks of plagiarism, the organisation really had no compelling reason to continue operating. And so, on 14<sup>th</sup> August 1951, its members decided to place it into dormancy.

### The Contemporary Period

With the death of Harvey Spencer Lewis, a new page in the history of Rosicrucianism was turned.

Apart from the major role he had played in the foundation of AMORC and the influence he had exerted in the world of esotericism, he had been an eclectic personality to say the least. Let us remember that it was he that created the first planetarium and the first Egyptian museum on the west coast of the United States. Some years prior, he had also established one of the first private radio stations in New York; one that was dedicated to a large extent to programmes of a cultural and philosophical nature.

To this, we should add the numerous paintings he produced on esoteric and symbolic themes, some of which acquired national recognition. During his life he had also been a member of numerous societies and philanthropic associations, and had been recognised by many for his humanism. Like all people who are out of the ordinary, he was of course criticised and maligned;<sup>11</sup> but he worked throughout with great enthusiasm and conviction in the service of Rosicrucian ideals, and his contribution to the heritage of the Rose-Croix is very significant.

So it was that after World War II, Ralph Maxwell Lewis (1904-1987), the new Imperator, reorganised the activities of AMORC. Under his direction, Grand Lodges and Lodges were established throughout most of the world and in line with the wishes of Harvey Spencer Lewis,



Ralph M. Lewis



he proceeded to revise the teachings for the members. At the same time, he wrote numerous articles on esotericism and philosophy, as well as significant books including *The Sanctuary of Self* (1948) and *Essays of a Modern Mystic* (1962). During his term of office, he travelled the entire world to meet with members of the Order and its leaders, particularly at Rosicrucian Conventions. On 12<sup>th</sup> January 1987, he departed from this world having worked for forty-eight years in the service of the Order. He was to be remembered as a cultivated man, an inspired philosopher and a great humanist.

Upon the death of Ralph Maxwell Lewis, Gary Stewart was elected to the position of Imperator on 23<sup>rd</sup> January 1987. He soon however, demonstrated that he was not up to the task of leading the Order, and after a series of grave errors, he was dismissed from his office and duties by all the Grand Masters on 12<sup>th</sup> April 1990. To replace him, they unanimously elected Christian Bernard, Grand Master of the French-speaking jurisdiction at the time. After twenty years of service in that jurisdiction, he was now to devote his efforts to the Order worldwide. Under his direction, the organisation became more internationalised and its teachings were again revised in accord with the desire to having them presented in line with changing attitudes and awareness.

### **AMORC in the World**

Today, the Rosicrucian Order AMORC is to be found throughout the world and comprises twenty jurisdictions traditionally called Grand Lodges or Administrations. Most of these cover countries of the same language beyond their own borders. All these are part of a greater body carrying the traditional name of "Supreme Grand Lodge." As an organisation, the Order is directed by a Supreme Council composed of the Imperator and all the international Grand Masters, each having been elected in their role for renewable terms of five years. The Council meets regularly to evaluate the Order's activities at a jurisdictional as well as international level. All the Grand Masters benefit from the same prerogatives and no one Grand Lodge exercises a superior influence over the others.

### **The Fourth Rosicrucian Manifesto**

The motto of AMORC is: "*The greatest tolerance within the strictest independence.*" However, while

the Order, in accordance with this dictum, is independent of every religious and political system, it has at its heart a concern in the spiritual evolvement of the world. For this reason, it has stated its *position* on the state of humanity by publishing a Manifesto entitled *Positio Fraternitatis Rosae Crucis*. Dated 21<sup>st</sup> March 2001, the text was made public by the Imperator, Christian Bernard on 4<sup>th</sup> August 2001 during a Rosicrucian World Convention held in Gothenburg, Sweden.

The Manifesto was historical within the



*Christian Bernard*

context of Rosicrucian history in that it was published simultaneously in twenty languages. While the three previous Rosicrucian Manifestos of the 17<sup>th</sup> century were directed more at the intellectual, political and religious elite, the *Positio*, which can be considered as the fourth Rosicrucian Manifesto, is aimed at a wider public audience. It makes an appeal to all those, throughout the world, who are wondering about the meaning of human destiny and its future.

### **Conclusion**

We have reached the end of our series of articles dealing with the international history of Rosicrucianism. Having traced the steps of Hermes Trismegistus and Christian Rosenkreutz, we are well aware that this work does not constitute an





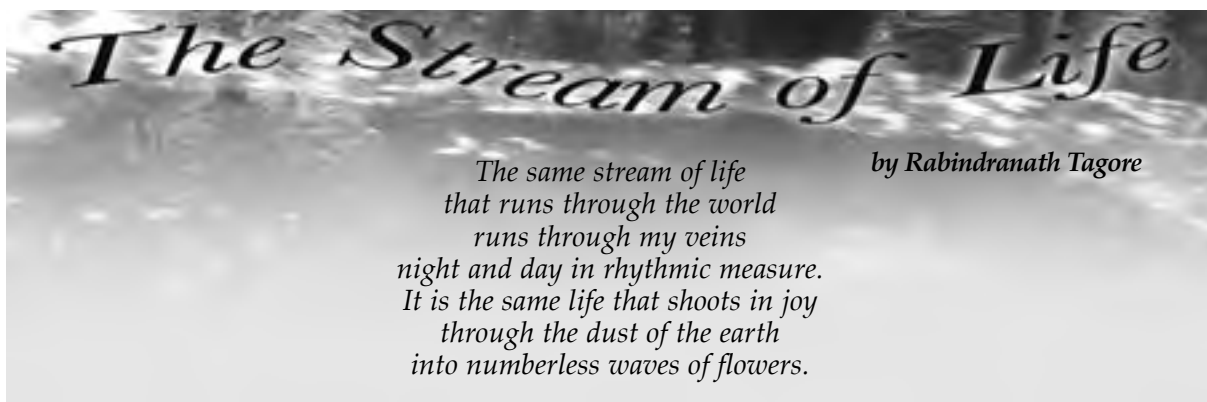
exhaustive study of Rosicrucianism. True to our first plan, we tried firstly to place Rosicrucianism within the history of esotericism. By travelling from ancient Egypt to the present day, we have seen how western esotericism developed over the centuries. You will have noticed that during most periods, Egypt has been regarded as the historical or mythical pole of a mysterious Primordial Tradition that initiates have tried to transmit from generation to generation.

As these articles have shown, many are those who, across the centuries, have worked to establish Rosicrucianism. In an attempt to marry the rose and the cross, some injured themselves on the thorns that protect the flower of the soul; for not all were sages, but men and women with human strengths and weaknesses. To varying degrees, each contributed to the elevation of humanity by encouraging their contemporaries to look beyond the world of appearances, and there, try to discover the presence of the Divine. In so doing, the questions they have raised about the Mysteries of the Rose and the Cross, or the why of Humanity and Creation, remain of interest in the present day.

### Footnotes

1. Nicholas Roerich and his wife Elena had been members of the Russian branch of the Theosophical Society probably since the First World War. Elena had translated *The Secret Doctrine* into Russian. About 1920, the Roerichs created the first study groups of Agni Yoga, a "movement for a living ethical code that is composed of and synthesises the philosophies and religious teachings of all eras." It promoted a yoga of action more than asceticism. However, even if Nicholas Roerich was a member of different organisations, he had an independence of spirit. He published his path towards illumination in his four cycles of poems written between 1916 and 1921 under the title *Pismena*.
2. See the Bulletin of the Polaires, no.1, 9<sup>th</sup> May 1930, p.3. You can also find more information about this movement in

- Les Sociétés secrètes de Paris* by Pierre Geyraud, Émile-Paul frères, Paris, 1938, pp.56-66.
3. This relates to a divinatory practice based on mathematics, which Zam Bhotiva described in *Asia Mysterosa, l'oracle de la Force astrale comme moyen de communication avec les "Petites Lumières d'Orient"*, Paris, Dorbon-Ainé, 1929. For a while, René Guénon was passionate about this oracle. He then moved away from the Polaire Brotherhood as he considered the messages transmitted by the initiates in the Himalayas as insignificant and pitiful. (See his article in *Le Voile d'Isis*, February 1931.)
  4. We use here the most common name of this group. It was initially created by Émile Dantinne under the name of the Order of Hermes Trismegistus, following which Jean Mallinger created the Order of Hermes Tetramegistus, also known as the Tetramegistus and Mystical Hermetic Order, or the Pythagorean Order.
  5. They were not all members at the same time.
  6. "What is the FUDOSI?" Rose-Croix magazine, no. 128, Winter 1983, p.4.
  7. *Une Police politique de Vichy: le service des sociétés secrètes*, by Lucien Sabah, Paris, Klincksieck, 1996, pp. 456-458.
  8. Extract from *Mansions of the Soul*.
  9. Extract from "The Coloured Race", *Rosicrucian Forum*, October 1932, p.61. In the same magazine, you can read other articles that Harvey Spencer Lewis wrote on this subject: "About My Jewish Attitude", February 1938, pp.118-119; "The Karma of the Jews", April 1938, pp.141-142; and "The Aryan Supremacy", August 1939, pp. 24-25.
  10. Hans Grüter had become almost blind after an illness when he signed a document criticising Harvey Spencer Lewis in July 1950.
  11. Among them, we can cite the case of Reuben Swinburne Clymer (1878-1966) who spent part of his life in criticising and imitating AMORC. Instead of the FUDOSI, he devised the FUDOSFI, which included certain occultists such as Constant Chevillon. He was the author of several works on Rosicrucianism. He pretended to be the continuator of the very controversial Pascal Beverly Randolph (see the book by John Patrick Deveney: *Pascal Beverly Randolph – A Nineteenth Century Black American Spiritualist, Rosicrucian and Sex Magician*, New York, SUNY Press, 1997, p.140-143.) According to the *American Medical Association Journal* (vol. 81, no. 24, 15<sup>th</sup> December 1923), he was the director of the International Academy of Natural and Sacred Sciences, which sold courses of medicine through the post, including "elixirs of youth", "water of life" and "bioplasma". Several times, he was accused of fraud with the Philosophers of the Living Fire, who sold medical diplomas. Clymer himself bought a medical diploma from the Independent Medical College of Chicago, which specialised in selling diplomas.





# The Roerich Pact and Banner of Peace

*by Leanne Mitchell, SRC*

*Where there is Peace, there is Culture;  
Where there is Culture, there is Peace.  
-- Nicholas Roerich*

**N**ICHOLAS ROERICH WAS INVOLVED throughout his career with the problems of cultural preservation. From an early age, when, as a teenage amateur archaeologist in the north of Russia, he unearthed rare and beautiful ancient artefacts, he realised that the best products of humanity's creative genius were almost always neglected, or even destroyed, by humanity itself.

In the early part of the 20<sup>th</sup> century, he travelled through the historic towns of Northern

Russia, making paintings of their crumbling walls and deteriorating architecture. He then made appeals to the Russian government to maintain and restore these priceless links to the past.

Later it was the devastations of the First World War and the Russian revolution that spurred his own efforts. He came to realise that the cultural heritage of each nation is in essence a world treasure. And his idea of cultural heritage broadened to include more than just the physical remains of earlier cultures, the buildings and





on Stone Age amulets: three dots, without the enclosing circle. Roerich came across numerous later examples in various parts of the world, and knew that it represented a deep and sophisticated understanding of the triune nature of existence, an essential element of Rosicrucian philosophy. But for the purposes of the Banner and the Pact, Roerich described the circle as representing the totality of culture, with the three dots being *Art*, *Science* and *Religion*, three of the most embracing of human cultural activities. He also described the circle as representing the eternity of time, encompassing the past, present and future. The sacred origins of the symbol, as an illustration of the trinities fundamental to all religions, remain central to the meaning of the Pact and the Banner today.

art, for example, but also the creative activities, the universities, the libraries, the hospitals, the concert halls and theatres. All must be protected from the ravages of war and neglect, for without them life would be nothing but a rude and ignorant time on earth.

It became clear to Roerich that an international effort was required. During the 1920s, he composed a treaty with the assistance of international legal experts. This treaty came to be known as *The Roerich Pact*.

*The Roerich Pact* and *Banner of Peace* movement grew rapidly during the early 1930s, with centres in a number of countries. There were three international conferences, in Bruges (Belgium), Montevideo (Uruguay) and Washington D.C. The Pact itself declared the necessity for protection of the cultural product and activity of the world, both during war and peace, and prescribed the method by which all sites of cultural value would be declared neutral and protected, just as the Red Cross does with hospitals. Indeed, *The Roerich Pact* was often called *The Red Cross of Culture*.

Just as the Red Cross is embodied in a protective sign and banner, so does *The Roerich Pact* also designate a symbol to be displayed on a banner, *The Banner of Peace*. This Banner, flown at all sites of cultural activity and historical value, would declare them neutral, independent of combatant forces.

The Banner of Peace symbol has ancient origins. Perhaps its earliest known example appears

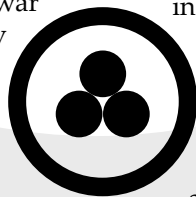
The Roerich Pact was first agreed to by twenty-one nations of the Americas and signed as a treaty in the White House, in the presence

*The Pact itself declared the necessity for protection of the cultural product and activity of the world.*

of President Franklin D. Roosevelt, on 15<sup>th</sup> April 1935 by all the members of the Pan-American Union. It was later signed by other countries too.

The year 2005 saw the 70<sup>th</sup> anniversary of the signing of *The Roerich Pact*. The history of international treaties shows us how many of them were relevant and applicable to the times in which they were signed, but then lapsed into irrelevance. *The Roerich Pact* however, has kept its heart and its life, and is linked to the needs of today's chaotic world as much as ever.

In so many countries, we see a deterioration of cultural values and a disregard for the right of cultural treasures to have their own continued existence, forever protected and unimpeded. We see destruction of life, property and the inheritance of the creative genius of nations. We can only hope that a greater awareness of the importance of humanity's cultural heritage will increase, rather than deteriorate. There is no greater value to a nation than its cultural past, present and future.





*Anonymous*

**T**HERE WAS ONCE A KING WHO had a beautiful daughter. So radiant was she that the king one day gave her a very expensive necklace studded with shining jewels to complement her appearance. But before long, this magnificent object went missing and was presumed stolen. The princess was very sad and the king ordered that an extensive search be made throughout the kingdom but it simply could not be found. It was thought by many that a bird may have stolen it and that this would make the possibility of its recovery virtually impossible. The king however refused to give in and decided to put out a reward for a considerable sum of money for anyone who found it.

One day, a minor official of the court was walking home beside the local river and wishing that he would find the missing necklace. As he made his way homeward, he saw from the corner of his eye a glint of something shiny in the river and when he looked closer, he saw to his great surprise that it was the very diamond necklace everyone was searching for.

Full of excitement he stretched out his hand into the river and grabbed at the necklace, but no matter how hard he tried he somehow missed it and couldn't just quite catch it. He took his hand out and peered into the water; the necklace was still there. He tried again but to no avail. Next he

decided that he must get into the river and put his whole arm in to retrieve his prize. But strangely, the object still eluded him.

He came out and started walking away, feeling depressed. Turning round for another look he again saw the necklace, right there where it had been the first time and he resolved that he would get that necklace through any means possible. He plunged in up to his waist and searched all around his feet for it and yet still he failed to bring it out of the water. He stomped out of the river feeling very bewildered and frustrated that his quarry remained there at the bottom and the chance of him claiming the reward seemed remoter than ever.

Just then a wise man that happened to be walking by, saw him, and asked what the matter was. The official wasn't keen to share the secret with this traveller, thinking that he might take the necklace for himself, so he refused to tell him anything. But the sage could see the man was truly troubled, and being compassionate, again asked the official to tell him the problem, promising that he would not tell anyone else about it. The official, realising now that he could do nothing else, mustered some courage and decided to put his faith in the wise man.

Pointing to the spot in the river in which the necklace still appeared, glinting and shimmering, he told how he had tried and tried to catch it, but





kept failing. The sage then told him that perhaps he should try looking upward, toward the branches of the tree behind him, instead of in the waters of the river. The official looked up squinting toward the sky and began to laugh to himself. Suspended just above him from a branch, dangled the necklace. He felt rather foolish when he realised that he had been trying to capture a mere reflection of the necklace all this time.

He turned to thank the wise man but he was nowhere to be seen. Shrugging his shoulders he began to make his way back to the city to claim the reward and dream of how happy it was going to

make him. But as he walked the official began to reflect on what the sage had said to him. Increasingly it dawned on him that by seeking the reflection of happiness in this world he was neglecting to look upwards toward his own spiritual welfare. The realisation of this had such a profound effect upon him and moved him so deeply that he decided then and there to quite rightfully give the king back his necklace, but he would use the reward to alleviate as much suffering as he could. In this way he experienced truly the reward he had been anticipating benefiting both from the material and the spiritual realm.



*by Richard Wiles*

*Ready or not, some day it will all come to an end. There will be no more sunrises, no minutes, hours or days. All the things you collected, whether treasured or forgotten, will pass to someone else.*

*Your wealth, fame and temporal power will shrivel to irrelevance. It will not matter what you owned or what you were owed.*

*Your grudges, resentments, frustrations, and jealousies will finally disappear. And so will your hopes, ambitions, plans, and to-do lists; they will all expire.*

*The wins and losses that once seemed so important will fade away. It won't matter where you came from, or on what side of the street you lived.*

*And it won't matter whether you were beautiful or brilliant. Even your gender and colour will be irrelevant.*

*So what will matter? How will the value of your days be measured?*

*What will matter is not what you bought,*

*but what you built; Not what you got, but what you gave.*

*What will matter is not your success, but your significance; not what you learned, but what you taught.*

*What will matter is every act of integrity, compassion, courage or sacrifice that enriched, empowered or encouraged others to emulate your example.*

*What will matter is not your competence, but your character, not how many people you knew, but how many will feel a lasting loss when you are gone.*

*What will matter are not your memories, but the memories that live in those who loved you.*

*What will matter is how long you will be remembered, by whom and for what.*

*Living a life that matters doesn't happen by accident. It's not a matter of circumstance but of choice.*

*Choose to live a life that matters.*



# Scientific Mysticism



## Part 5

by William Hand, FRC

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

**C**ONSCIOUSNESS IS UNDOUBTEDLY one of the deepest mysteries for science today. However, it is my opinion that during this century a science of consciousness will emerge. Consciousness is something each one of us reading this article possesses and yet none of us

can truly explain precisely what it is; this thing that seems very real and is part of us.

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



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

### What is Consciousness?

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

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

Secondly, consciousness is partly about *thought* (at least in humans). We become aware of something and know we are aware of it. We think about it and either act or do not act upon it, but at least we think and *decide*.

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

But already we have a problem of definition. Can't you be alive but unconscious, for example? The answer is, of course, yes in the everyday use of the word *conscious* or *unconscious*. But the state of being alive means that your sub-consciousness (which is a form of consciousness) is also active and your brain and organs are also aware or conscious of each other.

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

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

### Active and Passive Consciousness

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

plant is a form of simple consciousness.

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

But the highest form of consciousness is

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

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

These definitions have stood the test of time but they are restricting if one wishes to understand what Consciousness actually is. So let's see how these and other commonly accepted types of consciousness fit into our partitions of *Active* and *Passive* forms of Consciousness.

By *Passive Consciousness* we mean that the quality of *awareness* exists and that the systems involved in this have a job to do but nothing more. For example, the cells in plants know how to react to sunlight and go through the process of photosynthesis. Our own subconscious mind keeps our organs ticking over and react to emergencies such as a virus attacks. The Gaia-like matter or earth consciousness is another reactionary form with the aim of maintaining balance. And "intelligent" modern computer systems can take decisions depending on inputs to a pre-defined algorithm.

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

### The Beginnings of Consciousness

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



Imagine a time when the strings started to vibrate with different frequencies and amplitude. (We will ignore the multi-dimensional aspect until Part 6 of these articles). With these vibrations came the basic stuff of matter, namely, electrons, quarks, photons, etc. This variety provided the

*This variety provided the potential for interaction and with it an exchange of information and energy.*

potential for interaction and with this interaction came an exchange of information and energy as new structures began to emerge such as the molecules of carbon, oxygen and hydrogen.

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

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

### Consciousness Expands

Some time in human history mankind achieved self-consciousness. In order to explore how this may have come about I would like to look at a

quantum model of Consciousness. If one imagines a human being as being comprised of billions of cells, each with a form of passive consciousness with a particular *function* to perform, and all these cells are working together as one unit, a complete system, the particle or "R" aspect of this system<sup>1</sup> is the physical passively conscious structure that we perceive, say when looking in a mirror. But, as humans, we *know* we can see ourselves in the mirror and this arises from the quantum wave or "Q" aspect of Consciousness.<sup>2</sup> The wave arises out of the vibrations of the strings. The act of looking into the mirror causes parts of our passively conscious brain to register images.

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

In other words, we can "choose" what to become conscious of.

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

*The active part of Consciousness became the primary force behind all reality.*

of where and who we are and become aware of other things. It is a matter of focussing attention, making up our string minds as one mind. Humans can do this wonderfully well since we have very complicated cellular structures. The complexity, particularly in the brain, allows us to interpret the



Passive Consciousness inputs in a holistic way and make sense of them. Plants and probably most animals cannot do this; in other words they cannot understand or even become aware of the broader picture as their structures are relatively simple compared to humans.

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

As humans developed and formed societies, a group consciousness would emerge. Through the "Q" aspect of Consciousness humans would not only become aware of themselves but also aware of others in a way that *linked* everyone together. A few humans were then able to go a stage further and achieve what is commonly known as Cosmic Consciousness, where individuals become consciously aware of the unity of creation and their place in it. At the moment of cosmic consciousness, the quantum wave collapses within the person, time ceases to exist, and the particle aspect or *experience* of oneness is realised. With the dawn of active consciousness, Consciousness became complete and aware of itself; one became two and two became one. The active part of Consciousness became a force for change, and as quantum physicists postulated in the 20<sup>th</sup> Century, it became the primary force behind all reality.

### Creative Consciousness

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

What is this force? Where does it come from? Could it make a computer become *alive*? The surprising thing is that it is an attribute of Consciousness and this is what we will explore in Parts 6 and 7 of this series. To do this we will

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



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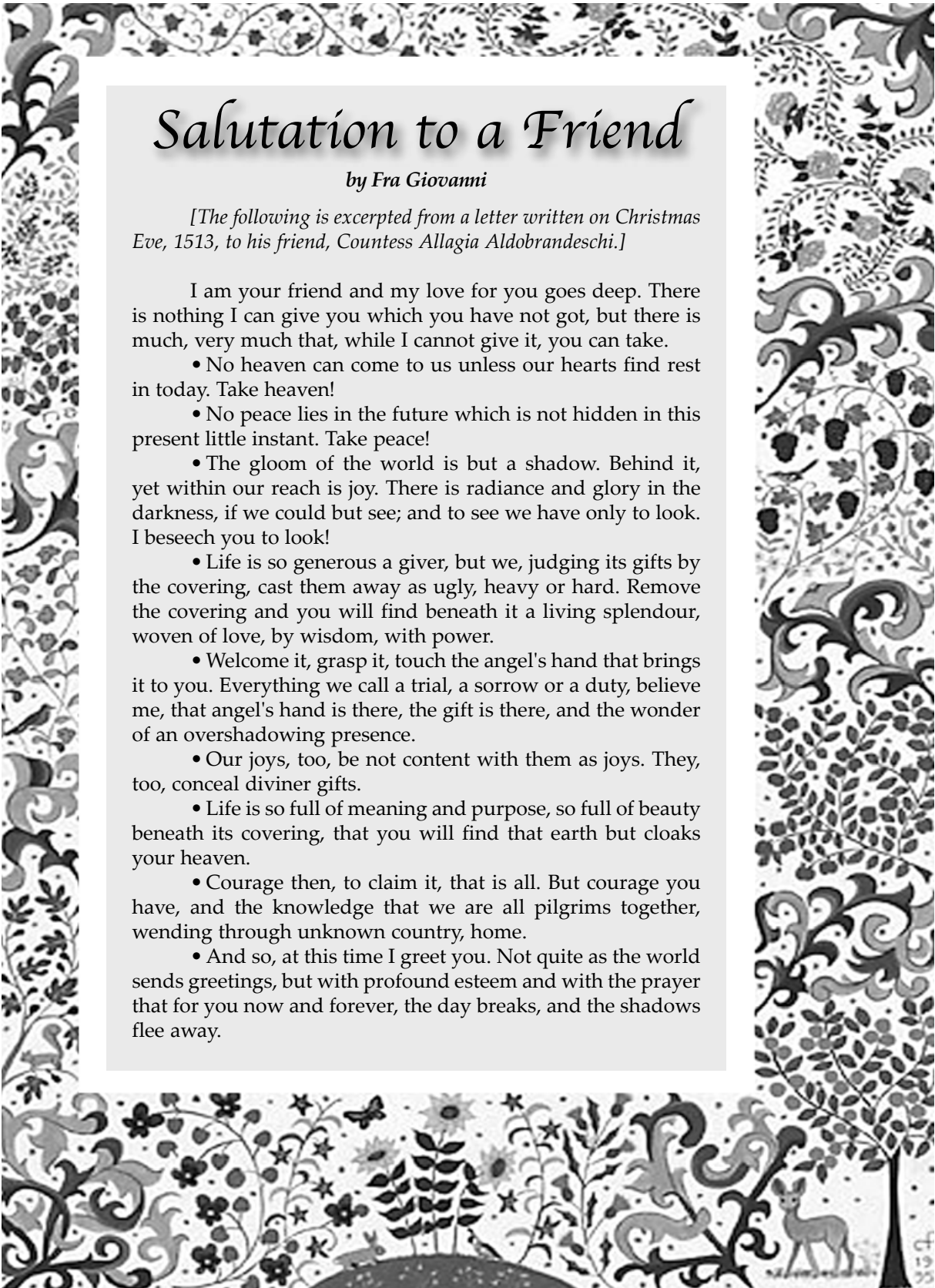
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 William Hand: *Scientific Mysticism*, Parts 1, 2, 3 and 4 in the *Rosicrucian Beacon*.

### Footnotes

1. "R" is used to denote reality arising from an act of consciousness. See Part 1 of this series in the *Rosicrucian Beacon*, September 2004, p.8.
2. "Q" is used to denote the quantum wave of all possibilities. Ibid.







# Salutation to a Friend

by Fra Giovanni

*[The following is excerpted from a letter written on Christmas Eve, 1513, to his friend, Countess Allagia Aldobrandeschi.]*

I am your friend and my love for you goes deep. There is nothing I can give you which you have not got, but there is much, very much that, while I cannot give it, you can take.

- No heaven can come to us unless our hearts find rest in today. Take heaven!

- No peace lies in the future which is not hidden in this present little instant. Take peace!

- The gloom of the world is but a shadow. Behind it, yet within our reach is joy. There is radiance and glory in the darkness, if we could but see; and to see we have only to look. I beseech you to look!

- Life is so generous a giver, but we, judging its gifts by the covering, cast them away as ugly, heavy or hard. Remove the covering and you will find beneath it a living splendour, woven of love, by wisdom, with power.

- Welcome it, grasp it, touch the angel's hand that brings it to you. Everything we call a trial, a sorrow or a duty, believe me, that angel's hand is there, the gift is there, and the wonder of an overshadowing presence.

- Our joys, too, be not content with them as joys. They, too, conceal diviner gifts.

- Life is so full of meaning and purpose, so full of beauty beneath its covering, that you will find that earth but cloaks your heaven.

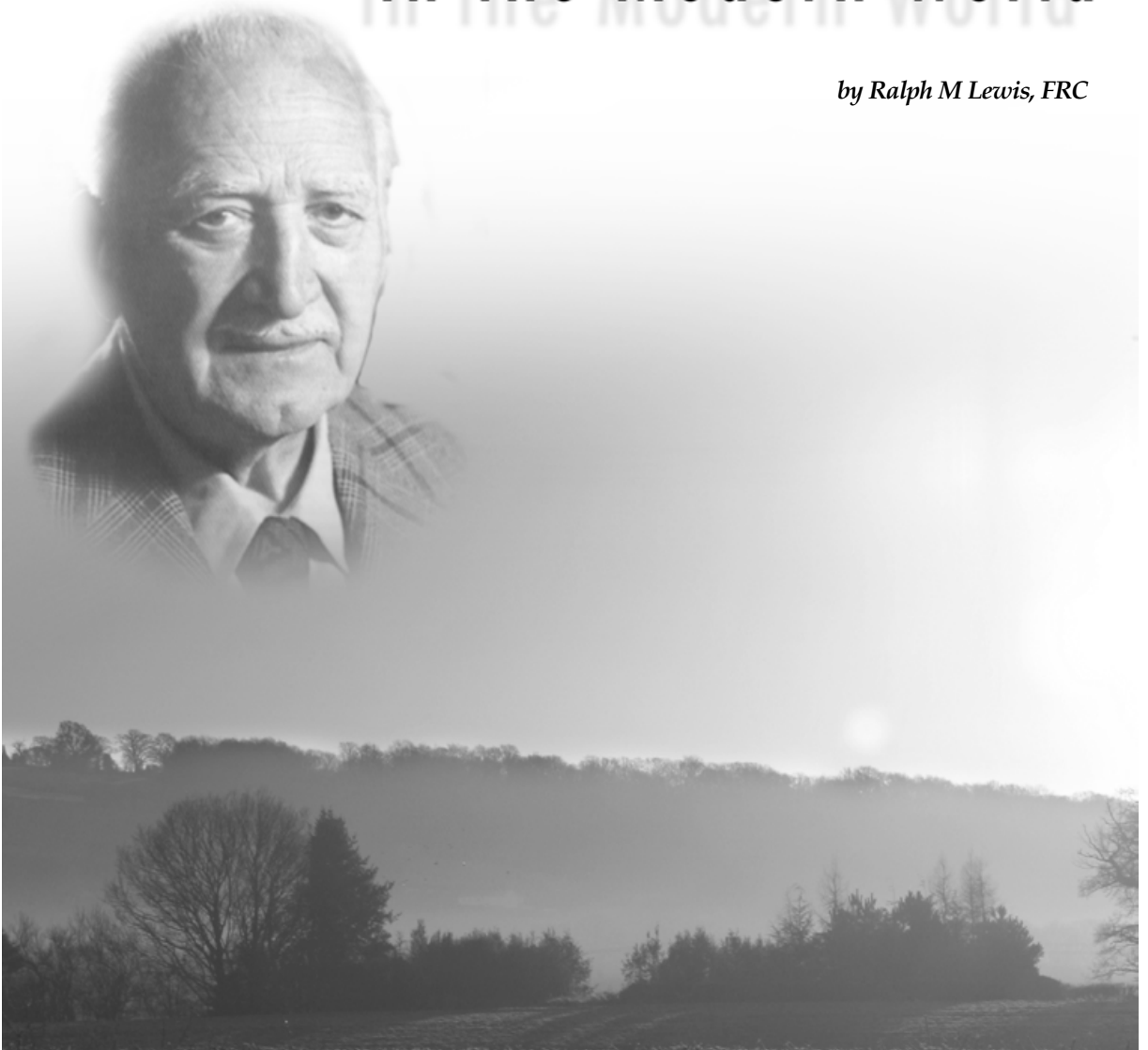
- Courage then, to claim it, that is all. But courage you have, and the knowledge that we are all pilgrims together, wending through unknown country, home.

- And so, at this time I greet you. Not quite as the world sends greetings, but with profound esteem and with the prayer that for you now and forever, the day breaks, and the shadows flee away.



# Mysticism in the Modern World

by *Ralph M Lewis, FRC*



**T**HE WORD *MYSTICISM* MEANS different things to different people. It is not that in its true meaning it is difficult to define; rather, the confusion is due to two distinct circumstances, and mysticism is not responsible for either of them.

First, there is the etymology of the word: It was originally applied to a particular people

whose practices, customs and beliefs were not primarily mystical. The second circumstance which contributed to the misunderstanding grew out of the first. It consisted of attributing to mystical beliefs, certain doctrines and practices that were quite at variance with its real nature.

Let us consider then the origin of the word "mysticism." It was from visits to Egypt that the ancient Greeks learned of and subsequently



developed their own mystery schools. Herodotus, the renowned Greek historian, describes his visit to that land principally in his *Histories*, Book II (c.440 BCE). He was deeply impressed by what he was privileged to see, but he was apparently sworn to secrecy, for he says: "I know well the whole course of the proceedings in these ceremonies, but they shall not pass my lips."

Pythagoras was one of several other Greek philosophers who lived for many years among the Egyptians. While there, he learned the teachings and inner secrets of the mystery schools. Stanley, in his classic history of Greek philosophy, tells of Pythagoras' sojourn in Egypt. He relates: "In Egypt, he lived twenty-two years in their sacred places." There, Pythagoras was solemnly initiated into the Egyptian rites and learned of their arts, sciences and mysteries.

As was said above the Greeks later established their own mystery schools, and those who were initiated into these were called *mystai*. The word had direct reference to the mysteries of Egypt and Greece. It was not in any way related to mysticism. However, the name *mystai* continued to be associated with the mysteries in the popular mind. Both in Egypt and Greece, however, the word "mysteries" referred to a secret and unique knowledge; it did not have any reference to that which is weird and confounding.

The second set of circumstances which caused a misunderstanding of mysticism consisted of all the practices that later became associated with the word itself. *Mystery*, with the passing of time, came to mean "obscure," "veiled," "deceptive" or "fantastic." Since the original candidates of the mystery schools, as we have said, were known as *mystai*, mysticism then inherited all of these false meanings.

### **A Religious Individualist**

The mystic is a devoutly religious person, but primarily that of a religious individualist. To be a mystic, one must sincerely believe in a transcendent, divine power. To the mystic, this power is the "Absolute," the "One" or undivided "Reality." Moreover, the mystic is one who is personally convinced that the fullness of God and the Cosmic can never be objectively experienced. He or she believes there is no intellectual approach to the Divine and that no one can relate to its ultimate nature. Rather, the

mystic thinks that God is inscrutable in terms of words and moreover it is believed that this oneness with the Divine is a personal experience. It is a feeling; yet it is more than our usual state of consciousness can perceive. One must attain to a personal union with the Godhead to be a mystic. Consequently, mystics contend that priests, clergymen and even metaphysicians, are of little help to them.

Mystics, then, are individuals who, by certain practices, evolution or learning, come to have an intimate awareness of their *relationship*

*To be a mystic, one must sincerely believe in a transcendent, divine power.*

to the Cosmic. In every period of history, they are the individuals who have had an immediate consciousness of the Divine Presence.

Whenever we speak of Islamic, Christian or Judaic mystics, we are only referring to the *faith* of those individuals and the mode of their interpretation because the procedure by which the change of consciousness is had, and from which the mystic experience results, is basically the same for all. The mystic's words and the images of what he or she strives for are influenced by his or her religious affiliation and doctrines. The great ecstasy, however, the satisfaction of the subconscious urge for transcendence, may be defined in various ways.

Christian mystics may define their experience as one of "Christ consciousness." The Islamic mystics may declare that in their experience they are very close to Allah. However, these expressions are only images of the subconscious impressions had by the individual mystic. They are, after all, the exalted feelings of the individual, framed in studied phrases that are familiar, the result of his or her experience and background.

To those who have not made any real study of the subjects, magic and mystical phenomena may seem to be related. They have, however, only one point in common. It is that they both attempt to attain a special power. Magic is the conception of a supernatural or subliminal power that can be invoked for the purpose of extending one's physical and mental powers by the addition of believed external forces. It has been said that it is merely the process of obtaining in order to



enhance material advantages.

Mystics seek union with the transcendental power of the Cosmic, and are willing to sacrifice many mortal advantages so as to experience the simple state of oneness. They are not attempting to gain but, rather, to return to a sublime state from which they believe they have descended.

### The Thread of Knowledge

Mysticism and mystical philosophy are not identical. There is a vast world between them. *Many mystics have not been philosophers. Few philosophers have been mystics.* Mystical philosophers may well know what the mystic seeks and is striving for, and they may know the certain steps and psychological changes which the mystic must take and pass through. Mystical philosophers may also describe the experience of the mystic in better words than the mystic can. But there is a fundamental difference between the mystic and the mystical philosopher. The mystical philosopher knows only *of* the mystical experience, but the mystic *is* the mystical experience. The experience is intimate to the mystic. In fact, he or she is it.

Generally, we can say that all philosophy seeks to remove the veil of ignorance by intellectually unifying all experiences by the thread of knowledge. It tries to forge links of separate knowledge into a chain of usefulness. The purpose of general philosophy, then, is to bring us into harmony with our mortal existence.

*Mysticism does away with all separateness and distinctions.*

Mysticism, however, does away with all separateness and distinctions. In the mystic state, the harmonious experience is without any qualification. Its beginning and end are the realisation of the One. There are no variations, no differences that need to be equalised. All we can say is that in mysticism there is only the forest, not a group of trees.

There are two distinctive sides to the mystical experience and these are: (a) the vision or the consciousness of absolute perfection and (b) the transmutation, the attempt in living to emulate the vision had. It is in the latter realm that mystical philosophy is important.

Mystical philosophy, such as, for example,

the Rosicrucian teachings, shows the individual how to transform his or her experience of the Absolute into terms of everyday living. It delineates how the mystical ideals, had as a result of the experience, can bring about a transformation of the character and personality of the individual. The mystic may expound his or her experience and sublime love of the Absolute, but it is the obligation of mystical philosophy to show the manifestation of such love in actual human relationships. Mystical philosophy must point out what conditions between people will most closely emulate the ideal had by the mystic.

### Plotinus' Rules

Through the centuries, mystical philosophy has established certain rules, as in the works of Plotinus (204-270 CE), for example. These rules are for testing claims to being a mystic. They were not postulated in numerical order; rather, they came about through an analysis of the purposes, preparations and functions of the great mystics. The persistence of their findings, as a result of this analysis, makes it possible now to put them in the simple order of *four* rules.

First, mysticism is practical and active. It is not a passive or theoretical concept. It is a consciousness of the whole self; not just an intellectual opinion.

Second, the mystic's aims are those which are transcendental, they exalt in their nature and are spiritual in their content. The mystic is not one who is desirous of transforming the physical universe in some way. Rather, it is a concentration on the *One*, the whole *Reality*, which includes what we call the physical or material, and the spiritual.

Third, this meaning of "One" is not simply a unity with reality or merely acquiring a clear perception of it. It is to the mystic an object of love as well.

Fourth, the eventual union with the One in consciousness enhances the mystic's life. This unity is not merely a greater understanding or a subliminal feeling, but it eventually results in the remodelling and refining of the character of the individual.

### The Mystical Experience

A person may become a mystic without ever having the ability to define the word. There are, in fact, many who are mystics but



erroneously attribute the experiences, the state of consciousness, which they have to some external cause or factor. There are individuals who, when they experience the mystical state, believe that it is due to the fact that they are under the influence of some alien agency. Instead of realising that they are the active cause of their experience, they consider themselves recipients of some outside force or power. Religionists may often think that the deity or an angelic being has infused their consciousness suddenly when actually they have

*The fact is that mystical experience is a psychological process.*

had a mystical experience. Still others may think that they have unwittingly induced a state of self-hypnosis.

The fact is that mystical experience is a psychological process. Its function is not wholly understood as yet. Mystical experience is not abnormal in the sense of being a mental aberration. It is, however, an uncommon experience because it consists of a penetration of self to the subliminal levels of consciousness. Philosophers, scientists, poets, inventors, housewives and businessmen have all at one time or another had what actually is a mystical experience.

Perhaps while in deep meditation upon some rather mundane matter, they have been unwittingly drawn upward in the stream of consciousness. They have then had impressions and sensations which are not related to this familiar external world. It is a subtle feeling that consists of more than a profound emotion. It is really unidentified with emotion except as being an exalted happiness.

In true mystical experience there is no loss of consciousness. It is, rather, a *change of consciousness*. In other words, there is an emergence to a new level of consciousness. If we suddenly break into a run when we have been walking, all we have done is to change our gait. We are still in motion. Persons, who have stood before a majestic display of nature, perhaps in deep reflection, have been brought into unity with the One. There, for the moment, was the supreme ecstasy of mysticism for which they knew no words.

At that moment they were mystics in fact, if not in name. The philosopher Immanuel Kant

(1724-1804) said he found evidence of God in contemplation of "*the starry heavens above.*"

## Phases

There are several phases of the mystical life through which one must pass before ultimately escaping the objective and experiencing unity with the Cosmic. These are the steps of the mystic way

First, there is the *awakening*. This is a gradual consciousness of impressions and sensations which seem to emanate from the depths of self. It is also a growing realisation of a vaster reality than that with which we are ordinarily familiar, a growing realisation of the Cosmic. The final awakening is the climax of a series of lesser ones. It is an abrupt experience; it consists of an intense feeling of joy and exaltation.

The second phase of this mystic way is *purgation*. The experience one has during the awakening inspires idealism. There is then a profound realisation on the part of the individual of divine beauty and cosmic perfection. This, in turn, causes a great awareness of our own imperfection by contrast. From this there follows contriteness and a desire to purge ourselves of the foibles that we believe we have. This manifests as a greater self-discipline.

The third phase is known as *illumination*. This is when we are able to free ourselves from the influences of the objects of the senses to which most of us are tied. During this third phase we seem to perceive what to us *is* the Cosmic. That is why this phase is called illumination: It is only had after a serious contemplation of the noble ideas inspired by the awakening and the act of purgation.

The fourth phase is the *Dark Night of the Soul*. Once we as individuals have had the first great illumination, the contrast between it and the objective world is rude. There is apparently a great void between these two states of consciousness. There is an awareness of our separateness. The Cosmic, as experienced, then seems more remote than before we had the illumination. This notion is accompanied by a great feeling of loss and abandonment. This is the "Dark Night of the Soul." Mystics have often referred to it as the "spiritual crucifixion."

The fifth and final phase is known as the *union*. This is not just a perception of the Cosmic.





It is not just a visual image that one has or even any feeling that is possible of expression. It is a complete merging of one's being with the infinite octaves of cosmic energy. This is accomplished through the quickening of the sensitivity of the consciousness. It is being impervious to certain levels of stimuli and especially responsive to others. This union is not passive but active. It is a passing from an objective level of consciousness to the deep recesses of the subconscious self.

Once this unity has been attained, its aims fulfilled, the whole function no longer commands the focus of one's attention. Once the unity is had, it infuses our being as a power and that power motivates us, our thinking and acting. The cosmic connection is then made subsequently without ideation, without prolonged thought or effort. Louis Claude de Saint-Martin, eminent mystic philosopher, said: "*All mystics speak the same language, for they come from the same country.*" He meant, of course, that all mystics have had the ultimate intimate experience of cosmic unity.

### Mysticism Is Practical

Mysticism is commonly thought to be wholly idealistic, ephemeral and unrealistic. But quite to the contrary, *mysticism is practical*. Furthermore, it is not just a tradition. It is not a religious doctrine, nor is it faith; that is, it is not reliance upon the authority of some individual or institution. Mysticism, instead, is thoroughly grounded in personal experience. Josiah Royce, noted American philosopher, stated: "*The mystic is a thoroughgoing empiricist.*" In other words, he or she is one who relies upon personal experience; but it is a transcendental experience, one on another level of consciousness.

Mystics are not people who wish to escape all kinds of reality. They want to ascend to a new world, to find orbit, if but for a moment, in that existence, or that world, called the "Absolute." By doing this, they extend their mental perspective, just as we increase our visual perceptions by climbing a mountain. We do not do so necessarily to escape the valleys, but in order to see beyond them.

The terms of the mystical experience, the frame of ideas into which the mystical experience may be placed, have not come from the Cosmic. They do not arise in the Cosmic. The phraseology of the mystical experience reflects

the background of the individual. After all, one can only express oneself in the language and with the ideas associated with our society and customs. Perhaps no-one may ever know the full reality of the mystical experience. The experience which one objectively recalls is never beyond the limits of one's own personality. It is expressed in the substance of the personal background and influence. Therefore, the experience of mystic is practical because it must necessarily be centered finally in the substance of this world if it is to be expressed at all.

### Hedonism

Have the psychological factors of mysticism and its principles any place in our modern world? Any intelligent observer today is aware of the

*All mystics have had the ultimate intimate experience of cosmic unity.*

increasing disintegration of self. Diversified interests and appeals make the unification of self, the coordination of all one's faculties, difficult if not impossible. Hedonism, or the pursuit of pleasure, seems a permanent human trait. It consists of sensuous appeals, pleasures which are principally related to the appetites. By the subtlety of modern advertising and general propaganda, they are being made to appear as the very *summum bonum* of life.

Concomitant with hedonism is the framework of glamour in which the material intellect is placed. For example, the astute specialist in some branch of inquiry devoted to the knowledge of the physical universe is the hero of the hour. This glorification of the intellectual self is concerned principally with utilitarian and hedonistic ends. In effect, this glamour proclaims a mastery of the material world and a securing of one's physical being, thus creating a greater assurance of appeasing the appetites.

These two selves, the sensuous and the intellectual, are being made to serve each other. As a result, they are so dominant as to make all the other aspects of one's being, our other possible selves, subordinate and repressed. We speak of the decline of morality and spirituality today. In fact, to many persons the moral and spiritual aspects of consciousness are but mere terms. They have never subconsciously experienced morality



or spirituality; therefore, they are easily displaced by the more intense appeals of the sensuous and intellectual selves.

### The Integration of Self

The integration of self, letting consciousness of our being manifest along its ascending scale, rising upward, if you will, begins with *contemplation* and *meditation*. This requires being alone with self. It means periodically living in the world of reflection and contemplation, even if briefly. This analysis of one's subtle thoughts and feelings during such a period is becoming a lost art.

The following advertisement appeared in a national magazine with the caption: "*Have you often wanted to be alone an hour with yourself?*" The theme of this advertisement was that a certain insurance policy would make it possible for the individual eventually to retire and acquire that needed hour. The whole theme of the advertisement was really a sad commentary on the lack of opportunity today for the average individual to unify his various selves through meditation and reflection.

The teachings of mysticism, the various phases of the mystic way, are essential if we are to save our civilisation. After the mystical experience is had, the self is obliged to employ a symbolism to express its experience. Thus those who have such an experience turn to music, art, literature, design and humanitarian acts to give reality to their mystical experience. Consequently, it is these modern mystics, who by converting their experiences into creative realities advance not merely art and science, but

*The integration of self begins with contemplation and meditation.*

the whole of humanity.

Sir Arthur Stanley Eddington, British physicist and astronomer, in one of his texts states in defence of the modern mystic: "*And so it seems to me that the first step in a broader revelation to man must be the awakening of image-building in connection with the higher faculties of his nature so that these are no longer blind alleys but open out into a spiritual world.*"



# Concept of God

*by Joseph Campbell*

I think our search is somewhat encumbered by our concept of God. God as a final term is a personality in our tradition, so that breaking past that "personality" into the transpersonal, whether within one's self or in conceiving of the form beyond forms – although one can't even say form – is blocked by our orthodox training. This is so drummed into us that the word "God" refers to a personality. Now, there have been very important mystics who have broken past that. For instance, there is Meister Eckhart, whose line I like to quote: "The ultimate leave-taking is the leaving of God for God."

Extract from *An Open Life*



# Saying What We Think



*by Adrian Waldo Sasha*

**T**HERE IS NOTHING QUITE AS wholesome and invigorating as expressing our convictions effectively, for by so doing we encourage cooperative understanding and broaden and advance our concepts of life. The fire which burns within radiates outwardly, though if repressed, that same fire tends to destroy the inner walls of our personality.

Therein lays the challenge: How can we express our innermost convictions freely and spontaneously and never evoke resistance or misunderstanding? Should we express our convictions only to those who would agree with us or not be offended by our views? Or should we express them regardless of what others may think? What criteria should we use when deciding how far to go in speaking our minds, for surely hiding our convictions can never lead to

mutual understanding nor give our inner selves the much needed satisfaction of living the inner life outwardly?

Fear of evoking animosity may seem to offer no other choice, but that disappears when we discern the basic laws which motivate human responsiveness. We can probably never altogether avoid misunderstandings, but we can surely mitigate them if we realise that the matter of people's being "ready" or "unready" to understand is dependent on whether or not our convictions are expressed in a way that is freely and readily acceptable. The oft-repeated truism, "*Molasses catches more flies than vinegar,*" is still worth remembering. As mystics and Rosicrucians we are after all, practical people.

People resist whatever appears to be an attempt to "force" ideas on them, for there is an almost biological craving to think freely, to be



able to explore unknown avenues and to come to our own conclusions. When we become fully aware of the existence of an innate human self-defensive reaction against the unknown and the seemingly oppressive pronouncements of others, we not only avoid various frustrations as a result of others' "unreadiness," but we also strengthen our own freedom of thought by granting that same freedom to others. We can at least make our convictions acceptable by stating them from the levels of others' concepts.

Above all, we can discover that the laws of human response serve as a solid foundation in proportion as we seek to understand their functioning: seeing with the eyes of others, feeling their experiences, understanding their reasons for responsiveness with regard to expressed convictions. Through our Rosicrucian technique of assumption, we seek to enter the mind, heart and soul of the one we wish to help, thereby gaining an understanding of how best to speak our truth, no matter how complicated it may be, and still make it understandable and perhaps even acceptable.

The saying "*a fool learns only through experience and a wise man seeks other ways,*" should be qualified. Unless someone's expression of conviction points out a direction, even the proverbial fool can't learn from experience. Even reading can enlighten only inasmuch as it carries some understandable directive, and turns intellectual words into inner experience. Convictions should never disregard modes of thinking from which they were born. They should not be presented differently from their source milieu simply in an attempt to make them more palatable to others. They must be expressed in those very modes of thinking from which they arose if they are ever to be *truly* accepted by others; indeed if they are even to be understood.

### **Karmic Consequences**

When we express our convictions so forcefully and positively that we lead others entirely into our own way of thinking and behaving, we are interfering with their lives in a *negative* way. And there will almost certainly be karmic consequences for us in doing this.

Rosicrucian mystics do not seek to turn everyone into cloned version of themselves. They seek instead to help each person to find his or her own best path forward, not to enter the path

of another. Only where there is genuine concern for the well-being of another, can true advice and assistance be given. The rest unfortunately, is the workings of the ego and a power play we have no need of.

How true it is that a bad experience sometimes has the effect of making us avoid certain situations with all the strength we have, even though those unpleasant situations may be precisely what we need most for our inner growth and maturity. Sometimes, destiny, fate, karma (whatever you wish to call it) saves us from ourselves by forcing us into circumstances that appear entirely implausible, especially from

*When we lead others into our own way of thinking we are inviting karmic consequences.*

the standpoint of objective logic, but which turn out to be exactly the experiences we needed in order to get certain inner abilities to start functioning outwardly in a practical and useful way. Who knows what kind of situations, big or small, a person should face in order for his or her inner self to be able to express itself outwardly more thoroughly?

Remember to give even your most ardent convictions as if they were opinions only; opinions that may be accepted or rejected freely by others. Opinions are like ripples on the surface of a gently flowing stream whilst convictions are like the deep current inexorably forcing the great mass of water forwards. Ripples come and go but the current persists. Yet the universality and impartiality of justice demands that we merely show how things look to us, namely present our convictions as opinions only; namely, show the ripples first and allow the current to sweep people away (for it certainly will) only when absolutely necessary.

Every application of force over another person is an open declaration of failure to express convictions understandably and acceptably. The more developed our ability to express our convictions freely and acceptably, the less effort is needed for carrying out measures deemed worthwhile.

It will be a golden age indeed when we can express all our convictions naturally and effectively, and with complete sincerity.





# The English Grand Lodge for Australia, Asia & New Zealand

*by Robin M. Thompson, FRC*

**T**HE HEADQUARTERS OF THIS Grand Lodge is located in Leichhardt, a suburb of Sydney in New South Wales serving Rosicrucians who live in Australia, India, Southeast Asia and New Zealand. The Grand Master is Peter Bindon while Bob Kogel serves as Chief Executive Officer and Secretary, and Paul Panikian as Vice President. The year 2005 marked the 75<sup>th</sup>

anniversary of Rosicrucian activity in Australia, and the Grand Lodge celebrated the occasion with conventions in major cities throughout the jurisdiction.

## **The Story Begins**

The story of Rosicrucian activity in this part of the world really begins with two dedicated people: Anna Olga Bindschedler and Stefan L.







Born in Poland in 1886, Stefan Kowron (originally Skowronski before emigrating to Australia) was living in Shanghai in 1927. War and revolution in Europe had brought him to this city, where there was a sizable European community. However, suffering from tuberculosis, Stefan Kowron decided to move to Australia and a more suitable climate where he might regain his health. He was a surveyor and hydraulic engineer and had a lifelong interest in philosophy and metaphysics. En route to Australia with his wife in early 1927, he was privileged to be a candidate at a Rosicrucian Temple Initiation at Surabaya on Java in the Dutch East Indies

(Indonesia). Speaking of this initiation many years later, he described how he was cosmically inspired to carry the "Light of the Order" to his new homeland. In Australia, far from his birthplace and faced with many difficulties as a newcomer, he was nevertheless destined to lay the foundation for the spread of the Rosicrucian Order's teachings to every remote corner of this vast continent.

Kowron, who devoted their lives to bringing the Rosicrucian teachings to the Southern Hemisphere, and to Australia and New Zealand in particular. It is a fascinating story, complete with all the challenges and pitfalls, but also some dynamic synchronicities that always appear to mark any really worthy endeavour.

Anna Olga Bindschedler was a highly educated Swiss emigrant who came to Australia for the second time in 1924, where she worked as a nurse and was the first crusader of the Rosy Cross on Australian soil. Beginning in Sydney, and then moving on to Brisbane, Melbourne and finally Adelaide, Anna, in her few spare moments, did all she could to spread the Light of AMORC in her newly adopted land. Her task was a daunting one, as Paul Panikian describes: *"Around her lurked the spectres of materialism, of selfishness and of dogmatism with its condemnation of any doctrine that it cannot understand or that trespasses upon its preserves."*

Once he had settled, beginning in 1928 and with the approval of the Emperor, Stefan Kowron started his campaign. Contacting Anna Bindschedler and after learning of her work for the Order, he gladly accepted from her the torch that for several years she had kept burning. Working from his flat in Bondi in Sydney, Stefan Kowron placed adverts (many of which he financed from

In 1928 she wrote a letter from Australia to the Rosicrucian Emperor Dr. H Spencer Lewis in San Jose, California, describing her difficult path and expressing her determination to succeed. It was Dr. Lewis who put her in touch with another devoted Rosicrucian pioneer in Australia, Stefan Kowron.





his own pocket) in various publications, and, as inquiries came in, copies of *The Light of Egypt*, the forerunner of today's *Mastery of Life*, were distributed to all who were interested. In due course, membership applications began to trickle through to the Grand Lodge in California.

Her work completed, Anna Bindschedler returned to Switzerland in 1929. In a letter to Stefan Kowron dated 24<sup>th</sup> September 1929, she wrote: *"Never mind that the few new members are scattered all over Australia. You know that despite the fact that I could only win a few new members and most of my efforts seemed to meet with failure, I was always very optimistic about the future of the Rosy Cross in Australia. Australia needs Light, Life and Love, and it will only be a question of time when it will be ready to receive it."* Today, her prophecy has been fulfilled.

### **Australian Rebirth**

Australian Rosicrucians consider the birth of Rosicrucianism in Australia to have taken place on 5<sup>th</sup> January 1930. On that date, as a result of nearly two years of advertising, interviewing and meeting prospective members, a nucleus of membership had been established and a group of about a dozen Rosicrucian students met at

Stefan Kowron's home to form the basis of what is today Sydney Lodge, AMORC. The devoted work of this small group later led to the founding of numerous other Lodges, Chapters and Pronaoi throughout Australia and New Zealand.

From those humble beginnings 76 years ago, the Rosicrucian Order's membership in Australia grew gradually but steadily. There were, of course, times of great difficulty, when it seemed as though no progress was being made. Particularly in the Depression years of the 1930s progress was slow, almost coming to a complete halt in 1935-1937. Paul Panikian describes these lean years:

*"Always there was enthusiasm in plentiful supply, but ever the finances were strained to their utmost. Seldom was there more than just sufficient to meet expenses. It was shoestring finances at their leanest! We who have followed after these pioneers of ours cannot look back with other than admiration for the manner in which, year after year, they remained so steadfastly loyal in their devotion to the Great Work before them. The seed had been planted and then taken root! However, the tiny shoot was as yet very tender, and was to meet with many setbacks before any further growth manifested. For two full years it was to remain virtually static!"*

Nevertheless, even in these difficult years, synchronistic events sometimes moved things along. For example, the origins of Rosicrucian activity in Melbourne dates back to 1935, when a package of AMORC literature was incorrectly delivered thus bringing together for the first time two members who, unknown to each other, were living on the same street! The two then placed a newspaper advert to meet other AMORC students and this led to the coming together of about twelve Melbourne area members in 1939, and the eventual founding of Melbourne Chapter in 1944, which eventually became Harmony Lodge in 1974.

With membership growth, affiliated bodies began to open across Australia. Sydney Chapter opened in 1938, becoming a Lodge in 1962. Adelaide Chapter (now Light Chapter) was founded in 1948, the same year that Brisbane Chapter opened its doors. Across the continent, on the Indian Ocean, Perth Pronaos opened its doors to Rosicrucians in 1953, while Newcastle Pronaos, on the east coast, opened in 1954. In Australia's capital territory, Canberra Pronaos opened in 1967. Today, twenty-four AMORC





Affiliated Bodies including Lodges, Chapters, Pronaoi and Atria serve Rosicrucians throughout Australia.

### **New Zealand**

Meanwhile, Rosicrucianism had also arrived in New Zealand, where the first meeting took place in 1931 in Auckland as the result of a member placing an advert in the *New Zealand Herald*. In 1934, a Chapter was formed in Auckland. Membership grew steadily throughout the 1940s and 1950s. In 1953 the Imperator, Ralph M. Lewis, had visited Sydney in Australia for a Rosicrucian Convention, and then it was New Zealand's turn to host the Imperator.

In September 1959, the Imperator visited the Auckland Rosicrucian Rally. This coincided with Auckland being raised to Lodge status and the Affiliated Body moving into new and larger facilities. With the Imperator's dedication of the new Auckland Lodge, there began another chapter in New Zealand Rosicrucian history. Today there is one Lodge (Auckland) and seven Atria serving Rosicrucians in New Zealand.

### **The Way Forward**

With the growth of the Order in these two great nations, and because of the cost and difficulty of travelling such a distance from America and Europe in the 1960s, the Order established an Australasian Administration Centre; first in New Zealand and later in Australia, to better serve its members. Roland Vigo, who, with his wife and family, had emigrated from Britain where he had been active in the Rosicrucian Order, was appointed Regional Administrator. Then in 1987, the Sydney Remitting Centre was established

under the direction of Robert Kogel. This new centre made paying one's dues much more convenient and efficient.

In 1993, while attending a Convention in Sydney, Imperator Christian Bernard announced that the Australian region would one day become an independent Grand Lodge to better serve the growing membership in Australia, New Zealand, Southeast Asia, India and the Pacific. Although starting up a new Grand Lodge is quite a challenge and not without its difficulties, the Australasian membership enthusiastically rose to the test. The Supreme Grand Lodge approved the founding of the new Grand Lodge in April 1996, and Peter Bindon was appointed to the position of Grand Master. His installation as Grand Master by the Imperator occurred in July 1996.

The year 2005 saw the release of a new Australian 50c postage stamp with an attachment commemorating the 75<sup>th</sup> anniversary of AMORC in Australia.

Today, apart from Australia and New Zealand, there are Affiliated Bodies in Hong Kong, India, Malaysia, the Philippines and Singapore.



*Peter Bindon*



# Around The Jurisdiction

## Rosierucian Activities



### *Mystical Weekend in Cameroon*

24 – 25 September 2005

**G**RAND COUNCILLOR MARTIN IBOCK paid a two-day visit to the 5<sup>th</sup> zone composed of the English Speaking Rosicrucian Affiliated Bodies in the country; Plotinus Chapter, Bamenda Pronaos, Kumba Pronaos and Hermes Pronaos. The venue for the visit was the newly renovated Plotinus Chapter in Douala.

The Grand Councillor organised a Mystical Weekend for the occasion and all those attending were involved in a number of activities during the event. Two seminars were held on Saturday 24<sup>th</sup> September, one entitled *The Significance of the Sanctum*, and the other *Prayer*. This was followed by a Convocation led by Regional Monitor Stephen Mbu of Buea who spoke on *Initiation*. On Sunday, Grand Councillor Ibock led the convocation and expanded on the subject of *Prayer* as a conclusion to the previous day's forum seminar on the same topic.

About 100 members attended this event, many of them from the 5<sup>th</sup> zone, though members from several French Speaking Affiliated Bodies also participated, including Regional Monitors Mwen of Douala, Koba of

Bafoussam, Dschang Marie-Noelle of Edea, and Ngeuma of Yaoundé and Bertoua. The two days also provided an ideal opportunity for many members to see for the first time, the beautiful, newly renovated Plotinus Chapter building.

As the Master of Plotinus Chapter, Ignatius Luma-Ikome said at the conclusion of the event: *"The weekend has been a wonderful booster for us all, for it has attracted many Rosicrucians who rarely have the opportunity of meeting others of like mind. It was a deeply enriching experience."*



## *Dutch Grand Lodge Delegation Visits Greenwood Gate*

27 September 2005

**A**FTER AN EVENTFUL AND INTERESTING trip around Britain, seeing and feeling the ancient heritage of the pre-Roman Celts and Druids, a delegation of twenty two Dutch Rosicrucians arrived at Greenwood Gate, headquarters of the Rosicrucian Order in the United Kingdom.

Because of its isolation, situated in the Ashdown forest in the South East countryside of England, the old building which is Greenwood Gate is not often graced by so many wonderful people at a time. One can sense this old site dedicated to the higher spirituality of humanity, sighing with pleasure as people with high spiritual ideals first and foremost in their hearts, walk its corridors, sit on its old furniture and bring their collective thoughts of goodness and sanctity to a head in the small but well appointed Grand Temple.

The day began with morning coffee

and a brief address by the Grand Master and progressed through a Council of Solace group attunement period, followed by lunch and walks in the nearby forest. It was a wonderful day for all, and from the English to the Dutch Grand Lodge, a hearty welcome and please do come again.



## *Edinburgh Atrium Group visits the Lantern Atrium Group, Fochabers.*

29 October 2005

**G**EORGE JOHNSTON, THE GROUP Leader of *Edinburgh Atrium Group* left Edinburgh at 7.15 am and picked up the members of his group on the way north to visit *The Lantern Atrium Group* in Fochabers, a small town in Moray in northeast Scotland. They had previously arranged to meet Group Leader

Ros Rhodes at 12:15 pm at the Gordon Arms Hotel where they were all to have a meal.

After lunch, the Convocation was held in the Fochabers Public Hall, where the Atrium Group has its meetings. During Convocation there was an experiment and a meditation on tolerance, followed by a second meditation on a subject of your own choice. After the convocation, the Group Leader of the Edinburgh Atrium Group was asked to say a few words, which led to a general discussion on extension work for the Order.


Members of The Lantern Atrium Group stated that they would like to visit the Edinburgh group in return. This would be sometime in the New Year. All too soon it was time to leave and for some, the round trip of 372 miles ended at 21:00 back in Edinburgh.





## *Southern Cross Lodge 41<sup>st</sup> Birthday Egyptian Dinner*

29 October 2005

N SATURDAY, 29<sup>TH</sup> OCTOBER 2005, Southern Cross Lodge in Johannesburg, South Africa celebrated its 41<sup>st</sup> birthday by holding an Egyptian dinner. The catering committee excelled themselves by producing a delicious Egyptian meal and the members and their friends and family joined in the fun by dressing in traditional Egyptian garb. We had Pharaohs and Queens as well as handmaidens and various visitors from other exotic lands, who filled the hall which was appropriately decorated with many papyrus paintings.

The proceedings were started by a symbolic lighting of candles. Regional Monitor Gail Jamieson read the ancient *Hymn to the Aton*, reputed written by the pharaoh Akhnaton, and Kurt Lossgott read a moving passage from the ancient Tibetan manuscript "*Unto Thee I Grant the Economy of Life.*" We were delighted to have


our Grand Councillor, Charles Dumont and the new Regional Monitor for Kwa-Zulu-Natal, Sally Cousis with us.

But the highlight was Malcolm and Jean Hammond's wonderful slide show of their Rosicrucian visit to Egypt accompanied by deeply moving music. We were left thrilled and utterly convinced of our need to follow the same footsteps through that ancient land. It was a wonderful afternoon filled with laughter and fellowship.



## *New Regional Monitor for Kwa-Zulu Natal*

30 October 2005

N SUNDAY 30<sup>TH</sup> OCTOBER 2005, at Southern Cross Lodge in Johannesburg, South Africa, Sally Coussis was installed as Regional Monitor for Kwa-Zulu Natal province. Sally comes with a wealth of experience, having served in many official capacities



for the Order over more than four decades as well as assisting her recently deceased husband, Regional Monitor Kerry Coussis in carrying out his duties in and around Durban and Pietermaritzburg. We wish her well in her new role as a Grand Lodge officer.



## *Belfast and Dublin Pronaoi Christmas Dinner*

10 December 2005

**T**HE SETTING FOR THIS ANNUAL event was the Ballymascanlon House Hotel in Co. Louth in the Republic of Ireland. Every year in the run-up to the Christmas period, members from both Pronaoi and their friends and spouses come together to enjoy each others' company and friendship. Dublin Pronaos has become more cosmopolitan in its membership and this made for some interesting discussion between both groups during dinner.

Since the hotel is set in 130 acres of parkland, several members of the group took a ramble up to the Proleek dolmen situated in the grounds at the other side of the resident golf course. This is a very fine example of a Portal Dolmen with a capstone approaching 40 tons in weight and supported by three legs. Legend says that a wish will be granted to anyone who can throw a pebble onto the top of the capstone so that it stays there. Unfortunately this has led to numerous small rocks being deposited in this manner upon the

curved surface of the capstone which rather tends to spoil its appearance. Still, members could not resist posing for a group photograph in front of this ancient monument.



## *Raymund Andrea Pronaos Seminar at Greenwood Gate*

10 December 2005

**I**T HAS BECOME AN ANNUAL event for Raymund Andrea Pronaos to host a seminar at Greenwood Gate. This year, the all-day seminar was combined with its annual Christmas dinner.

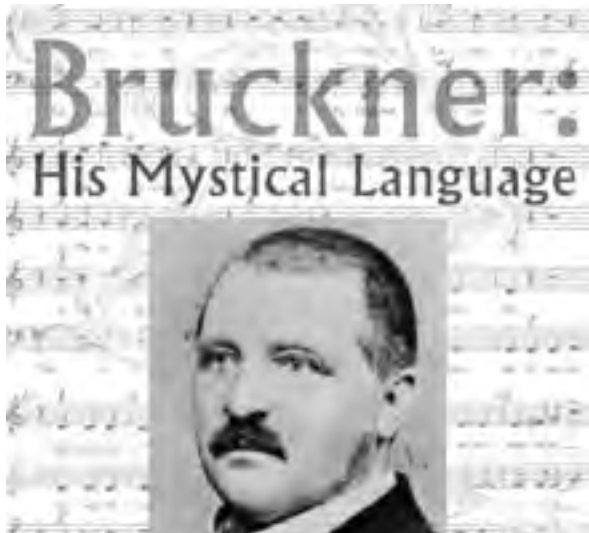
As in previous years, both old and new faces were there in numbers, more or less to the capacity of catering facilities. The morning seminar, led by the Grand Master, consisted of an outline of the essential elements of the Neophyte degrees. The material was intensive, the discussions were deep and searching, and there was no time for more than the first Neophyte Degree to be covered in depth.

In the afternoon Regional Monitor Ian Collins led an interesting presentation on the ancient Vedic sacred word OM and this was



followed by an inspiring candle lighting ceremony led by Barabara Charman of Bournemouth Atrium Group





by Don Hoogenstyn, FRC

**T**HE WORKS OF THE AUSTRIAN composer Anton Bruckner (1824-96) present an unusual challenge for music lovers. Listeners and performers alike must be willing to make a special effort to concentrate carefully on his music if the experience is to be a meaningful one. Writing an analysis of his works can be equally demanding. There is a certain uniqueness and depth in Bruckner's art that words can find difficult to aptly convey

A variety of terms have been used in an attempt to transfer the essence of this music to readers: "Unworldly, visionary, dazzling, radiant, benedictory, floating, infinite, divine, remote, silvery, mysterious, primordial, fiery, fantastic, soul-piercing" are examples. The conductor Bruno Walter once remarked that whereas Mahler in his music was searching for God, Bruckner had *found* God.

Words like "God" and "religious" are, in fact, used in connection with Bruckner fairly often. And it is true that he wrote music based on sacred texts, including several Masses. But Mozart also did this and is not thought of primarily as a "religious" composer. What is it about Bruckner's music that leads one to characterise it in this manner?

The term "mystical" may provide some insight. It is interesting that generally composers other than Bruckner are considered mystical. Scriabin, for example, liked to supply mystical explanations for his music, while Messiaen frequently used a mystical or liturgical subject as the basis of a piece. Bruckner, however, did

neither of these things. His major compositions are symphonies, and they have no programmatic intention or descriptive titles.

It is the music itself that has a mystical quality. A mystical experience is the awareness of God or the Cosmic through subconscious perception, and that is what Bruckner's music anticipates. Each one of his symphonies is a kind of vast preparatory ritual. The music traverses a variety of emotional states but does so from a lofty plane. It does not tend to move upward toward eventual triumph but rather moves horizontally. In Bruckner you never strive to reach the summit; you are already *on* the summit.

In this environment conflict takes on a new meaning. It is inevitable but has no potentiality for control. It creates awe, not terror. Its nature is almost symbolic, something that we must experience as part of the ritual. Consequently Bruckner, unlike Beethoven, did not attempt to obliterate conflict during the course of a symphony, instead, he worked to stabilise it. At no times does the listener feel that turbulence in the music may emerge unrestrained or ungovernable, as is sometimes the case with Mahler. Even in moments of powerful dissonance a strange symmetry and accord exists; a mysterious inner harmony is always present.

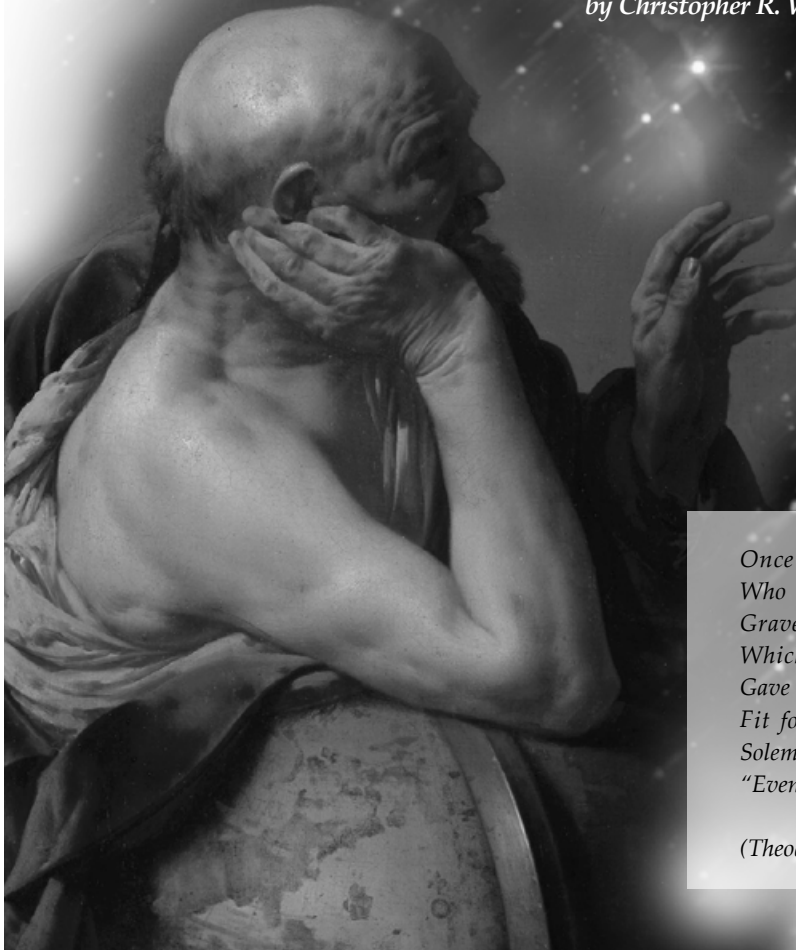
Serious concentration on this complex, yet luminous, form of expression greatly develops an awareness of universal order, elevated contemplation and tranquillity. Much patience is needed, however, to attain this perception. Bruckner's late symphonies are especially immense; their scope seems almost boundless. The ritual becomes more elaborate and profound until in the last symphony, the Ninth, it sometimes appears that the ritual verges on the mystical experience itself. Each note of the music ceases to be important merely as sound.

Bruckner did not live to complete the Ninth Symphony; although the first three movements were finished at the end of 1894 the last movement remained incomplete, but he did leave extensive sketches. There have been several attempts to complete these sketches and prepare them for performance. But it does seem almost as though the gods had suddenly recalled the composer before he revealed that which may not be experienced in the physical world. Nevertheless, the nearly limitless conceptions he left constitute an enormous but rewarding mental challenge, not only for us but for countless generations to come.



# The Law of Change

by Christopher R. Warnken, FRC



*Once in Persia reigned a king,  
Who upon his signet ring  
Graved a maxim true and wise,  
Which, if held before his eyes,  
Gave him counsel at a glance  
Fit for any change or chance;  
Solemn words, and these are they:  
"Even this shall pass away."*

*(Theodore Tilton, 1835-1907)*

**A**S WE PASS THROUGH LIFE AND GAIN more and more experience, we cannot fail to be amazed at the wondrous laws of nature and the infinite wisdom of the Cosmic. One such law is the law of change. It was the Greek philosopher Heraclitus (535-c.475 BCE) who first focused attention on

this fundamental law of the universe. He taught that nothing ever is, but everything is becoming. "You cannot step twice into the same river, for fresh waters are ever flowing in upon you." He claimed that man is no exception for he is "kindled and put out like a light in the night-time." Anticipating relativity he stated, "Fire lives



the death of earth, and air lives the death of fire; water lives the death of air, earth that of water." Philosophers and mystics have subsequently realised for themselves that nothing is permanent or changeless except the law of change itself.

Some may question how or why God

*Can we describe or experience good without knowledge of its opposite condition?*

should dangle benevolence and goodness before us only to snatch it away from us later. Would it not be more godlike to bestow only what we consider to be the good and the best permanently and abolish the negative? It would seem so! But reflect a moment: What is good? It is the opposite of what we consider to be bad. Can we describe or experience good without knowledge of its opposite condition? Try to realise any positive concept without consideration of its opposite! We *can't* because of the law of duality, the manifestation of which is the operation of the law of change. It is the constant and permanent swing of the pendulum between positive and negative or the eternal opposites.

Thus the Cosmic has indeed bestowed upon us the benevolence and goodness we seek in the only way it could be realised by us. It is our responsibility to realise gradually that this is indeed an expression of love for the created. It may appear to be a paradox, but that is due only to our ignorance of the law of change. The law is timeless but its manifestation is *transiency*.

Once we have understood the law of change we can and should develop hope, aspiration, tolerance and patience. Remember, nothing is, but everything is becoming. The severe tests and disappointments of today are actually the preparatory stages for our blissful and rewarding moments of tomorrow, if we realise and accept them as such. The vast majority of us, lacking vision and perspective, resent and reject our negative cycles as being some undeserved punishment inflicted upon us by others or even by our omnipotent Creator. And so we prolong or intensify our unpleasant experiences unnecessarily. We, too, must *change* according to the law.

Reflect again; has any single experience

of "bad luck," despondency or suffering ever persisted interminably without change? Broadly speaking, no! Of course, there are those who claim to be condemned to a life of unending negative conditions, but sympathetic friends soon discover that these people seem to be their own worst enemy. In a sense they enjoy being miserable and are unaware, or thankless, when their cycle changes for the better as it must inevitably. Most people accept that we all have "our good days *and* bad days."

Admittedly, the negative or "down" side of life is not always easy. Probably it is intended to be thus, for the very unpleasantness of it gives birth to hope and aspiration, visualisation and planning to change conditions toward the positive cycle. We are never subjected to more of the negative conditions than we can withstand. Whenever physical suffering becomes more than the body and mind can tolerate, nature has provided us with blessed unconsciousness. When mental torment becomes unbearable, nature induces a psychological block to conceal the source of aggravation from our objective and reasoning mind. Yes, God is indeed loving and benevolent.

### Changing Direction

As quite normal and imperfect human beings we have been dwelling almost exclusively on one aspect of the law of change; the hoped for and much needed change from the negative to the positive, as if it were a one-way street. But the

*The duality of experience is all-beneficent in the long run.*

law of change also functions from the positive to the negative. In the cycles of nature, the law must proceed from the positive to the negative if it is to be available in serving us to move from the negative to the positive. Take comfort in the fact that there can be no positive unless there is a negative; there is no good, except as compared with evil. How can we recognise happiness unless we have experienced sadness? We reach or attain success from what? The pendulum must swing. The swinging is timeless; the extremes of the swing are transient.

In striving toward self-mastery we



would do well to ponder upon certain basic and fundamental principles. Consider the concept of time. Certainly it is a great convenience in regulating our lives so long as we do not permit time to ultimately control us. Time is relative to the situation in which we measure it. If we are waiting, it drags; if we are very busy, it races. Actually it does neither except as we measure it against our activity. In a similar manner we measure our happy and pleasurable moments in life as being very brief and our less happy, learning, and adjusting periods in life as being very long and tedious. They are neither except as we measure them and experience them. Our consolation is the inevitable law of change. Whatever conditions we experience, good or bad, life *will* change. With

sufficient evolvment and accumulated wisdom we will realise that the duality of experience is all-beneficent in the long run.

There are times in the lives of all of us when, in our human frailty, we need a "crutch" to help us face life bravely. Whether enjoying the heights of happiness or wallowing in the depths of despair, we might benefit from the poetic lines at the head of this article.

If we remember that the law of change functions in both directions we shall be able to maintain equilibrium and tranquillity in our lives. Realise that the positive and negative are simply two aspects of the same thing. Monotony would be a curse. The law of change blesses us with its timeless transiency.



# The Arrival of Love

*Love then came, as it desired,  
and as under the appearance of a cloud  
luminously it swooped down on me;  
completely on my head  
I saw it settle;  
and it made me cry out,  
for I was in terror.  
Nevertheless, after having then flown away,  
Love left me alone,  
and while I arduously searched for it  
then suddenly, completely  
it was in me in a conscious manner,  
in the centre of my heart;  
like a truly heavenly body,  
I saw it like the solar disc.*

ST. SYMEON Hymn 17



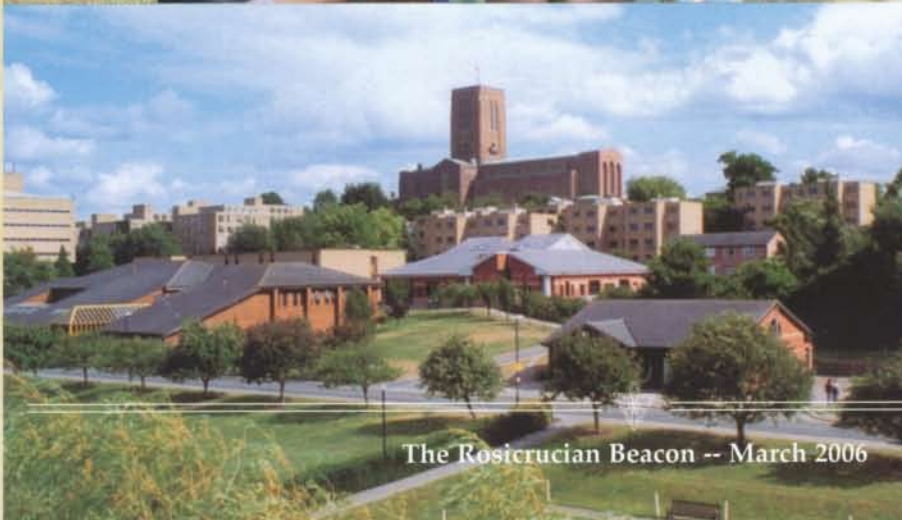
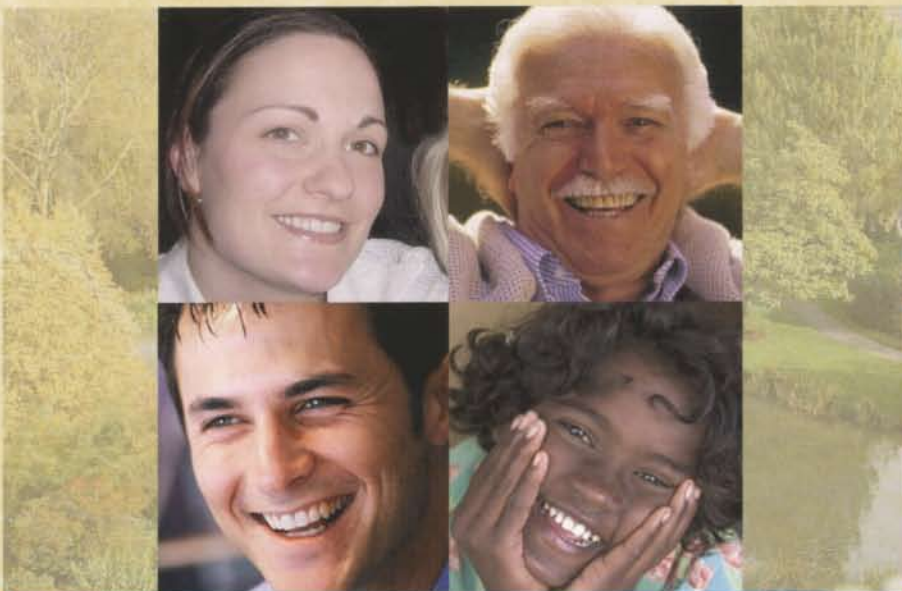


# UK Convention 2006

UK National Convention  
University of Surrey, Guildford  
29th June - 2nd July 2006



## Return to Basics Fundamentals of the Rosicrucian Order







*And this, our life,  
exempt from public haunt,  
finds tongues in trees,  
books in the running brooks,  
sermons in stones,  
and good in everything.*

*William Shakespeare*