

— ROSICRUCIAN —
BEACON



September 2016, Vol 25, No. 4



Find your Inner Master



FOR MILLENNIA, philosophers and spiritual leaders have known of the existence of a kernel of perfection in every person; manifesting as an 'alter-ego' with supreme confidence, calmness, maturity and wisdom. Rosicrucians call it the '*Inner Master*', for it has all the qualities of refinement, high purpose and spiritual maturity that we would expect of any true Master of life.

You can discover how to access this level of achievement and embark upon the definitive, true direction of your life simply by learning how to contact and regularly commune with this Inner Master. If you are searching for a

way of accomplishing the most fulfilling and rewarding state you know, and happiness, peace and justice for all is what you yearn to see in our world, then learn to attune with your Inner Master and learn from its wisdom and spiritual maturity.

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

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Cover spread

A Moment's Silence
on the Ashdown Forest



LET US BE AT PEACE

*by Christian Bernard
(Imperator of AMORC)*

FOR CENTURIES, people of goodwill have striven to make humanity better. Among their number are naturally the members of the Ancient and Mystical Order Rosae Crucis. In spite of the appalling assessment that can be made of the world situation, with many countries at war, we must continue to hope and, above all, each make efforts at our own level, according to what is feasible for us.

The Rosicrucian Order will adapt, as it always has.

Wherever war and religious fundamentalism become rampant and prevent it from existing, it will protect itself. And wherever other forms of sectarianism do the same, it will act accordingly. We know that nothing is established for all time, that everything is changing and everything is evolving. Nothing is fixed, everything is being transformed. This is the alchemy of life.

Many philosophers and humanists have set peace as their ideology. Rosicrucians too have always been at the service of peace..., Peace Profound to which they



often refer in their writings..., even if it is very difficult for them to experience and to maintain it.

The more that cruelty, violence and destruction are exhibited in the world, the more voices we find raised in favour of peace. This is the working of the principle of duality which governs our lives and minds. Rosicrucians therefore make a point of joining their voices with all of those who are praying and striving for cooperation between people. In addition to their myriad personal actions, Rosicrucians each year hold a special ceremony, which is open to all, under the aegis of AMORC.

In the humanist's heart, the word "peace" permanently resonates. As I indicated before, the first expression that comes to the mind of a Rosicrucian at the mention of peace, is certainly "Peace Profound." In correspondence, they generally use the expression "With all good wishes for Peace Profound" at the end. These few words, sometimes written automatically, have a very significant effect. They are much more than a politeness or fraternal greeting. The expression constitutes an invocation, the benefits of which members of the Rosicrucian Order intend for the person they are addressing it to..., whether another Rosicrucian or not. The more its essence and power are internally felt, the more positive the effects of this invocation are on that person.

Peace Profound is not just a state of the soul. It is also a state of the heart and a state of the body. Indeed, it is only when someone combines peace in their body, their heart, and their soul, that they know the fullness of Peace Profound and can invoke its blessings for their human brothers and sisters, in full awareness of the source. Peace cannot be separated from harmony, and neither can harmony be separated from the beauty of the world and from the radiance of God. This is what prompted a philosopher to say *"So many hands to save the world, and so few eyes to contemplate it."*

All mystics like to refer to the peace of the soul. This simply amounts to a state of spiritual fulfilment, accessible to those who have chosen to place their life at the service of God and of humanity. It is also the inner peace known to those who manage to live permanently in harmony. It is therefore the peace of the rose as well as that of the cross.

Peace is to look at life as a gift, despite its tests and its ups and downs. It is also to be able to accept a far from perfect body, sometimes one that suffers, then enters old age, and finally departs to the beyond. Peace is first of all to accept fear, then to surmount it. It is when our urges and emotions are at last controlled, and leave our heart still, like a day without wind. It is when the warrior that slumbers within us has laid down his or her arms.

If we have lost harmony, let us find it again. Let us

be aware of the most beautiful aspect of our world. Let us allow God to shine forth through our conduct, and we will find peace. And so, in accordance with a formula dear to my heart, I hope that you who are reading these lines may, throughout your incarnation in the years to come, have Peace Profound in you and around you.

Rosicrucian Contribution to Peace

- I contribute to Peace when I strive to express the best of myself in my contacts with others.
- I contribute to Peace when I use my intelligence and my abilities to serve the Good.
- I contribute to Peace when I feel compassion towards all those who suffer.
- I contribute to Peace when I look upon all as my brothers and sisters regardless of race, culture or religion.
- I contribute to Peace when I rejoice over the happiness of others and pray for their well-being.
- I contribute to Peace when I listen with respect and tolerance to opinions that differ from mine or even oppose them.
- I contribute to Peace when I resort to dialogue rather than force to settle any conflict.
- I contribute to Peace when I respect Nature and preserve it for generations to come.
- I contribute to Peace when I do not seek to impose my conception of God upon others.
- I contribute to Peace when I make Peace the foundation of my ideals and philosophy.



LIFE FORCE

The Template of Creation

by Frank Donaldson



Every cell, in every creature, possesses a consciousness entirely unique to its particular function. Knowing this can be a powerful factor in our lives, for inevitably, there are times when we require additional energy and abilities beyond the norm in order to see us through a crisis or some particularly difficult task. Being able to draw on surplus reserves of psychic power is a vital and sometimes life-saving principle.

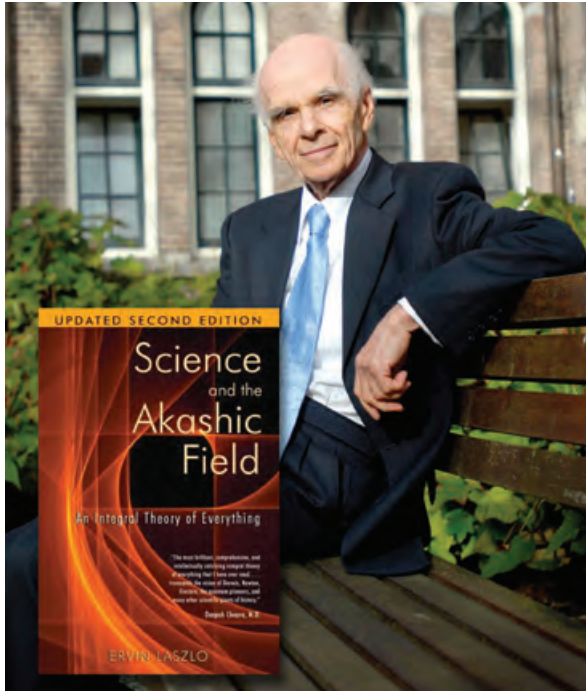
ALL THINGS, animate or inanimate, appear to be connected through the operation of a universe-wide field in which interactions operate faster than the speed of light, maybe even instantaneously. No one knows what the field is (for now it is just a name), and it is almost certainly not an 'ordinary' type of energy field; but it transmits information, it physically affects things and appears to guide all life forms to evolve in set ways, humans included.

The Hungarian scientist and author Erwin László in his best-seller *Science and the Akashic Field* (2004), discusses the existence of this field as well as reasons for its existence

and possible mechanisms through which all things are guided into following certain templates into which they evolve. It is as if we were born to evolve into approximations of those 'templates of perfection', though no two templates are ever identical. For Rosicrucians, the template applied to each person is called "*the soul*", while the perfection the person aspires to evolve into during any incarnation is referred to as the "*soul personality*."

Each summer, brambles aggressively send out their tendrils in several directions, seeking any hard post or plant branch upon which it can wrap itself and move towards sunlight. Remove the stake or cut the branch and the





Professor Erwin Laszlo.

bramble will immediately move in the direction of another. It is as if a preexisting template, we can call it a “life force” guides the bramble to complete its main purpose, to reach sustenance producing sunlight and to produce those delicious blackberries that birds and other creatures eat, and in return deposit elsewhere with a dollop of nourishing manure and thereby perpetuate the species.

The same can be seen in animal life, ranging from the tiny amoeba to the blue whale. We can see it particularly well in the life of the swallow. The bird couple build their nest under the eaves of a village church or, if you're lucky, the ledge of your bedroom window. The birds mate, the female lays her eggs and the couple patiently take turns in sitting on the eggs until the young are hatched. Then, equally as patiently, they feed them until they are able to fend for themselves. There is a template, a master plan, a purpose to why they do things the way they do.

At summer's end, their inner impelling purpose, we may as well call it a “life force”, operating faithfully through the operation of their DNA, urges the family to begin flying to the opposite hemisphere of our planet. Travelling thousands of miles over land and open sea, they arrive at their new summer home to begin the cycle of raising a new little family again. When autumn arrives in this second home, and spring at the same time beckons on the other side of the world, the same template of life, encoded in and operating through their DNA, calls the couple back across vast stretches of land and sea to the very same place they were before, 12 months

ago, to begin another cycle. This inner, impelling life force, responds rhythmically to the physical laws of their existence, acting always according to their DNA, which in turn operates within the bounds of the template by which they received life.

If circumstances interfere with their response to this urge, they double their efforts to obey it. If their nest is destroyed, they build another without delay. If the nest is robbed of its eggs, the female will lay more. And if the young are threatened, the couple will protect their offspring with all their energy, even to the point of giving their lives to save them. A swallow may be temporarily caged in a large pen, but when it hears the mysterious call to migrate, it will beat against the bars of the cage until it escapes or dies from exhaustion. Rob the female of her mate and she will pine and possibly die, for this life form mates for life. This is true of many other creatures and clearly shows the indomitable life urge which permeates all living things. There is a template unique to every species, and within the bounds of its permissible existence, creatures of each species are born, evolve and occasionally achieve perfection in accordance with their function.

Urge for Life

Former Emperor of the Rosicrucian Order, Ralph M Lewis said: *“All living things are compelled to live.”* When we consider the part we identify as “our self”, the urge is more compelling still. If we cut ourselves, there is an immediate biological reaction to isolate the injury and begin the process of create new tissue to bring the affected part back into the harmonious stream of the rhythm of our being. All this is at a fundamental level governed by our DNA, though I postulate again that at an even deeper level,

**Whatever happens, this power is always there,
seeking expression and movement.
It is never static.**

this DNA is governed by a template of sorts which tells it, from one moment to the next, how to operate, how to change and mutate when necessary, and in the present case, what chemical instructions to give to the body to heal itself.

Whatever happens, this template or ‘life force’ is always there, expressing itself in the physical world within parameters appropriate to the person concerned. It is never static, constantly pushing, pulling, prodding and cajoling the person to willingly follow her or his destiny. If we try to circumvent the expression of the life force, it will make its power felt in unpleasant ways such as dreams, depression, fantasies, morbid curiosities and even nervous disorders. We soon learn to harness the life force and to transform its





Dis harmony at the physical, mental and soul level is repaired by deliberate contact with the Cosmic.

wonderful energy into something practical and useful in daily life. In fact we can become transmitters of the life force too.

Each of us has the urge to both absorb and emit information, to both learn and teach. We know innately that the life force we depend upon for our very existence works constantly in two opposing directions; giving us our life template as an inflow of life force for a while, but expecting at the same time to pass on something in return to other life forms. In this way we learn to become “agents of the Divine.” Physically we express ourselves to the highest potential we can, but spiritually there is a constant craving for the supreme refinement we encounter in our concept of “God.” There is a continual flow of energy, back and forth between this source of everything and ourselves at the outer extremities of the physical expression of this God. These are symptoms of a yearning which all creatures share, and which for us humans manifests as an urge to seek union with the Cosmic, with the in-forming intelligence or mind of God.

This impelling urge is a universal basic, fundamental law, and nothing can exist without it. All life forms respect it without question, for it is the life force itself from which the templates of complexity leading to consciousness emerge, and consciousness is by far the most precious thing that all living creatures aspire to acquire to the greatest extent they can.

A friend once confided to me that there were times in his life when he was overcome with a feeling and keen awareness of the constant ebb and flow of life within and around him. He was overwhelmed with the vastness of it all and said he had eventually found the answer to his searching in the words “...all things are becoming.” He realised then that the great power behind all things is a life force of sorts, or an

impelling set of instructions to each living kind to live and evolve in the way best suited for it. And the ultimate purpose of it all is *self-awareness*.

Something inside us seems to be urging us to satisfy our hunger for union with the Divine. And this expresses itself in many ways, not least of which is through our sense of beauty, symmetry, and refinement. Scenes of beauty, beautiful, meaningful words, music that inspires, thoughts of wonderment at even the possibility of the existence of a God or Supreme Intelligence, these all urge us on to try to experience a nearness to the Source of all, our God. Whether the urge amounts to our DNA telling us to feel this way, or a mysterious life force or template of existence telling our DNA to pass on the message to us, or something much deeper than either scenario, is not nearly as important as experiencing the urge itself, experiencing the yearning for nearness to our God. As the great 18/19th Century English poet William Wordsworth said...

...I have felt a presence that disturbs me with the joy of elevated thoughts, a sense sublime of something far more deeply interfused...

Cosmic Impulse

That urge and yearning comes to many people, but few have the refinement of speech to be able to express their yearning as eloquently as some poets have, or as exquisitely as some composers over the centuries have. In a multitude of ways the calm, serene voice of the soul can at times be heard over the clamour and noise of our busy lives:-

- For the scientist it may be through a sudden and profound appreciation of the orderliness and symmetry of the universe, or a sudden revelation of a higher form of logic.
- For a doctor it may be through an influx of love and compassion for the people s/he has healed over the years.
- For a mother it may be triggered by the love and caring she has for her children; for her, a love that alone makes her life worth living.
- For some it does not come during the happier moments of life, but during a period of deep sorrow when a loved-one passes away, is released from its suffering, and set free to incarnate again, some where, some time.
- For others it may come in the sunset years of life in a moment of overwhelming gratitude for the honour of having been allowed to spend so many years on Earth.
- And finally it may be in one of those never-to-be-



forgotten moments of silence, a profound stillness that changes the whole course of one's life.

It will come to those who work in the home, ministering to little children in the many quiet acts of service and love. In a thousand ways in all the things we do, the things we see, the people we meet, our experience of the Divine is there. Truth, love, beauty symmetry, harmony and a feeling of connectedness with all things constantly tries to break through into the clear focus of our objective consciousness. Therefore, when you feel restless, when you feel down and anchorless, do not despair. Know that how you feel at such times is always linked in a hidden way with the urge of the power of life to sweep you into the presence of your God, to bring you into greater attunement with the will of your soul and with all things truthful, noble, just and beautiful.

In our still, quiet moments, it is possible to have direct, intimate communion with God in whatever form you perceive Him/Her/It to be. God is of course not an absolute reality even if it must of necessity be an absolute actuality. Therefore the reality of God in our lives is in whatever form most deeply inspires and move us; and our experience of God is a communion so thorough that all the highest tendencies of the personality are gathered together in deep harmony with each other during such an unforgettable moment. And you can be sure, such a moment can come to you too, if you will but open yourself up to the possibility of it happening one day.

When God enters your life, there will be no doubt that you are experiencing the most sacred, gentle, beautiful presence you could ever conceive, and the power it imbues you with remains with you for the rest of your life. You know that something unique and special has been added to your being, something you cannot see, something which

The reality of God in our lives is in whatever form most deeply inspires and move us.

speaks to you but in a way that is different from your senses. And as the years are added to your life, you get to know this hidden mystery better and realise with joy how you are the link uniting Divinity with the material universe of which you are a part.

The power behind the life force, emanating as it does from the unique, never to be repeated template of your life, is unlike any worldly power. It has the power of holiness, the power that motivates true love, the love that finds form in music, painting, poetry and work. Such love is divine and beneficent beyond words.

Cosmic Ebb and Flow

What a powerful principle we find in the words "*let motion equal emotion!*" It tells us to balance the great energy which permeates our being and which pervades the universe. It calls our attention to the myriad forms that exist in the atmosphere above us, the ground and oceans below us, indeed the entire biosphere of Earth which is the stage for nature's eternal programme of becoming.

Everything is alive in nature, vibrating and organising according to myriad master templates. Things are either

Everything is alive in nature, vibrating and organising according to a master template.

coming or going, they have been or they are becoming, but nothing is ever static. It is the business of nature to attract and repel, to give and take in equal measure, and in this wise we have a wonderful partnership with nature. We take in oxygen, absorb oxygen and life force in the process, and give off carbon dioxide in return. In a similar way plants take in the carbon dioxide and give off oxygen, something we take for granted, but something we could not do without for long. Everything is in motion, there is an ebb and flow, action and reaction, cause and effect, all combined to make life on earth possible.

Hidden Energy

This leads on to the very important realisation that we are transformers of all this wonderful energy. As young children the energy within us is produced very quickly and the wise parent, knowing the need to expend such energy, will direct the child's attention to activities that interest them and allow them to let off steam. The child, having expended energy in some way, quickly finds equilibrium in its young body, and harmony will result. But to be healthy, well and happy, every parent and teacher knows that real work must be done not only with the hands, but with the mind as well.

Throughout our lives we harbour energies within us that we seldom use. We often recognise them as so-called 'second wind', but there are other layers of energy besides that first glimpse of this little-used power:

- *Our Physical Energy:* In all work requiring physical effort, we use controlled energy through training and judicious use of it. In all games and muscular work we expend this physical energy with the guidance of our intelligence.



- *Our Mental Energy:* In the 21st Century we are busier than any generation before us. Yet, we also have more time in which to direct our mental energies, primarily because we have learned to use time more judiciously.
- *Our Spiritual Energy:* The boundless power of spiritual serenity is available to us all. It is our source of good will, self-confidence and inner strength. We are therefore able to accomplish difficult tasks easily and put extra effort into everything we do.

Energy can be equated to time used wisely or unwisely. We are conscious of energy being used first and most predominantly in physical activities, then in mental activities, and finally in our spiritual concerns. Knowing that our particular, unique version of the great Life Force of the universe is related in the vast dimensions of time to every aspect of life, we find that it is the most precious things we have; for everything we accomplish is done because of the life force we are imbued with, and it occurs only in that fleeting moment called *now*.

We use our life force in thought, word and deed, and nothing is accomplished without this wonderful, 'substance.' And because we are also manipulators of this creative force, we are able to turn our weaknesses into strengths through intelligent direction of the force that gives us life, and with which we are animated every moment we live.

Inhibited Energy

Two of the really great inhibitors of personal energy are worry and fear. Both not only prevent us from taking positive action when needed, but prevent us from absorbing life force in sufficient amounts to replenish what we are constantly losing. The often given advice is "*don't worry it'll sort itself out.*" Yet we know that it is a very simple matter to offer this advice to someone else but an entirely different thing to apply it to ourselves. Worry and fear insidiously exaggerate and boost each other if we allow them to run wild, and the result is a gradual depletion of our vitality.

Remember that thoughts give off energy, not only outside of us to other people and animals, some of whom will be affected by it, but internally as well to all parts of our body. Negative, unwanted thoughts must therefore be replaced by good, healthy, positive thoughts. Remember, you become what you think. If you are troubled by something, at the very least analyse the source of your trouble. And yes it takes energy to do this but it is energy well spent.

Break down your troubles in minute detail if necessary but without emotion, so you fully understand them. If they involve something that is inevitable and you cannot change it, then focus on accepting the inevitable and try to stop worrying about it. If it's something you can alter, then make a plan of action and follow it instead of worrying. Worry is a form of fear, and we fear and worry about those things we know little or nothing about. Find out all you can about your work, the people around you, your environment and yourself, and you will have no reason to fear.

Motion Must Equal Emotion

In the last years of life, the energy which propelled and guided us in our early physical and mental pursuits, now less robust but equally compelling and still seeking expression, finds that expression in the sphere of psychic development and spiritual unfoldment. Our energies serve us best if we use them wisely and intelligently. To recall the Rosicrucian Elbert Hubbard's wise words "*Motion must equal emotion.*" In other words, if you study, you must express what you are learning; you must teach, write or create. Your expression must equal your impression.

This remarkable principle is closely associated with another great cosmic principle, that of giving. Energy is never wasted or used up, merely directed. It is never static, it is always becoming. And so it is with everything we do, and one of the guides and rules by which we conduct ourselves is clearly written in the great law of giving, known to Rosicrucians as the *Law of AMRA*. If you receive a gift or if joy and happiness come to you, it is vital that you to pass on such blessings in one form or another that will benefit others. Failure to do so obstructs the 'divine current.' No one would think of preventing the flow of traffic through a busy street. Similarly then, it is wisest not to obstruct the creative life-giving energies that permeate all life forms, but offer instead, intelligent, helpful direction to the current of life.

Illnesses are often viral or bacterial in origin, but the body has reserves of strength to fight all illnesses if it has enough life force to do so. Illness takes fast in a body especially easily when there is a lack of balance in it. If you inhale, you must exhale: it is a law of your being. Similarly, if we are to fulfil the great principle spoken of above, we must work and play, study and laugh, love and labour, exercise and rest, and let "*motion equal emotion.*" In this way the wonderful creative energies of the universe become a creative force for good in our lives.



The Newie Class of 58: In Memory of Fr Albion

by Reginald Haytor



BY THE autumn of 1958 in the small seaside fishing village and cross-channel ferry port of Newhaven on the Sussex Coast of England, I had been a member of the Rosicrucian Order for just three years. I was one of a small group of 18 Rosicrucians living in Newhaven at the time and we called ourselves the “*RC Newies*.” This was not a reference to the fact that most of us were relatively new to the

Rosicrucian Order, but a reference to our town, ‘*New*’ Haven, from which most of us, and generations of our ancestors, came from.

Most of us were completely new to Rosicrucian philosophy, and especially its approach to the spiritual and psychic consciousness. But three gentlemen in the group had been in the Order since 1923 (longer than I was old), and a married couple had joined in 1934, while



the rest of us had been members for seven years or less. Despite groups similar to ours being almost entirely men only, we were blessed with four women, who brought their talents of kindness, grace and gentleness of spirit into the midst of the remaining 14 men.

So, with the really 'new' members among us providing a sometimes impetuous enthusiasm, and the more 'senior' ones providing a calmer, less hurried wisdom, we met year-round on alternate Saturday afternoons in a dance hall adjoining a large private home. And especially treasured, was this core of five 'old' members who were the loveliest and most gentle souls we could ever have wished for. They were truly the ones who kept the group bonded together so tightly and with such genuine friendship and affection, that we thought the sun would never set. The spiritual guidance we received was, with hindsight, due more to the way the five oldest members lived the Rosicrucian teachings, than anything specific they said.

Spirits were high that autumn as we had just applied to Grand Lodge in California to grant us dispensation to become a Pronaos, which was at the time a relatively new form of group membership recognised by the hierarchy of AMORC. We were short of the number of members required but felt confident we would soon have more than enough. Little did we know what heartbreak lay just ahead, for fully 12 of the 18 Newies were also dedicated Freemasons with a sober understanding of the practical benefits of being Masons at a time when Masonry for gentlemen was a must for any man in British society wishing to 'get ahead' in life.

A Painful Disappointment

It came therefore to our utter astonishment when we were informed in the first week of October by the body governing Freemasonry in England and predominantly throughout the Commonwealth at the time, that all Masons who were members of AMORC should immediately resign their affiliation with the Rosicrucian Order or be banned from Freemasonry for life. Those of us who were Masons, myself included, loved both the spiritual teachings of AMORC and the more earthly benefits of belonging to our nearest Masonic Lodge. The choice, presented to us in such stark and brutal terms, was very difficult indeed.

What was hardest though was the inner turmoil that the three gentlemen who had joined AMORC in 1923, and the gentleman who had joined in 1934, had to undergo when making their decisions; for they were all Master Masons and between them had well over a century of Masonic training, tradition and wisdom

which they had imparted to younger Masons for decades. Of the 12 Masons who were in our spiritual circle, only the four oldest and I refused to part company with the spiritual heritage we had acquired during our Rosicrucian affiliation and come to love so much.

Our Rosicrucian group had within a matter of a few weeks been reduced to only 11 members. But from the moment that schism occurred, despite there now being no hope of becoming a formally recognised Pronaos of the Order, our group became the most tight-knit and private place of spiritual growth and experience that any of us could ever have hoped for. Those who chose to leave, all of them sincere in their own ways, yet not fully understanding what they were losing, reluctantly left behind the Rosicrucian heritage they had, I believe, valued very much.

Frater Albion

The rest of us continued our fortnightly meetings and spiritual discoveries with intensity and in strict privacy for another two and a half years, and I remember with much longing the profound spiritual experiences we were privileged to have under the gentle guidance of the de-facto leader of our group, Frater Albion who was one of the three who had joined AMORC in 1923. It was truly a great

Above all else, it had, he said, prepared him for the inevitable end to his life which he believed was now imminent.

period of learning and inner growth for us all.

Before each meeting in Fr Albion's living room (we had stopped using the dance hall), we would unite in a special period of prayer to ask for guidance, protection and inspiration, led by Fr Albion in a thoroughly Rosicrucian spirit which added to the strength of the bonds and caring we felt for each other as co-travellers on a long and lonely path towards a spiritual goal few people knew even existed. At one of those meetings, Fr Albion, who was by then a very elderly gentleman, told us that he was not well and would in all likelihood not be with us for much longer.

We were shocked into silence as he proceeded to speak in beautiful and eloquent terms about reincarnation, and how it had brought new meaning and hope into his life when he had first been introduced to it in the last year of Victoria's reign as monarch of the British empire. Above all, it had, he said, prepared him for the inevitable end to his life which he believed was now imminent. And then he read a discourse by former Grand Master Raymund Andrea, where he too spoke of reincarnation in a manner



which revealed the broad sweep of time before us; and we could feel our own lives as but brief moments within the vastness of eternity.

Fr Albion then asked us in a gentle and most moving manner to close our eyes and to follow him in a visualisation of the last moments he hoped he would experience as he passed across the threshold from life on Earth to the immensity he knew lay beyond him. He spoke softly and clearly for five minutes about the serenity and breathtaking beauty he believed awaited him, and then invited us earnestly and in a most courteous manner to appeal with deep feeling and sincerity to the God of our understanding to allow us that afternoon, in his living room, to experience what lay before each of us when we too would face the end of our earthly lives.

A Final Serenade and the Descent of Holiness

Quietly he got up and went to the living room window with a beautiful view over Newhaven harbour and the sea beyond, picked up his cello and started playing a sonata I have never heard before nor since, but which moved and inspired me deeper than I can describe. With hindsight, it was all so brief, over in a mere 15 minutes, yet it left a mark in me, and an anchor that has supported and pulled me back countless times over the years to my spiritual journey when times were very hard, almost to the point of breaking.

With the deep, resonant tones of the cello filling the room, I found myself involuntarily taking in deep gulps of air as the heights of emotion overwhelmed me. Through closed, tear-filled eyes I saw before me an abyss of the darkest emptiness I have ever felt. Far from threatening, it was like the last leg of a long journey home, for in the immense far distance I saw a tiny point of light of fierce brilliance inviting me to boldly move towards it. I instinctively knew that this was the final destination and ultimate purpose of my life, my true home. Despite the masterly performed music, I felt a silence enter my being, calming me instantly and filling

me with peace and beauty beyond compare, beyond human form, beyond all understanding and description whatever. It was a moment as if created by a master magician who had touched my heart and brought out something entirely new and of such subtlety and refinement that nothing I have experienced since can compare to the feeling of holiness which then descended upon me.

I was enveloped by serenity and a feeling of sanctity and profound gratitude for the spiritual initiation I knew had been deliberately triggered by this accomplished old mystic. But all too soon, Fr Albion came to the end of his piece and there was complete silence in the room, apart from some suppressed sobbing and the occasional clearing of a throat. Slowly, deliberately and with an air of finality, Fr Albion placed his cello in its case and the bow on the conductor's stand with an open score of music, for the last time. Rising, and looking at us for a few moments with both immense power and deep affection, it was as though he were about to speak; but words were no longer needed and he nodded briefly at us as he slowly made his way out of the room. The oldest and most refined Rosicrucian among us, was the woman who had joined with her husband in 1934. With her husband she got up, and the two of them gently escorted the old man out of the living room and up to his bedroom on the first landing. It was the last I saw of Fr Albion.

We all sat in complete silence as this happened, and I knew with certainty that the greater part of my inner journey had just begun. We left shortly afterwards in silence and went our separate ways. When the group met again 10 days later, it was for Fr Albion's funeral, which turned out to be for me both an intensely happy event, but also the deepest time of true grief I had ever known. In March 1961 we held our last meeting, still in Fr Albion's living room, and then we parted for good. I moved up North to Manchester and most of the others had moved away as well within a few years of that last parting. It was the end of a chapter for us, but for me, those few years as an *RC Newie* remain the most important period of true guidance and inner growth I have ever had.

*Life went on, knew not where, knew not why, didn't care what, except I knew one day I'd die.
And so it was for me till precious gift of Albion's will placed Light before my sight.
Precious wonders shown to me that night, Holy Majesty, Holy Might.*

*Mystic, philosopher, musician was he, that day he called Eternity, who looked at me with serenity and spoke in words of symphony: "Come here my son, sit on my lap as gaze you will on abyss depth.
I'll tell you what I've done for you and show you dangers made by you know who. And through your lives, some harder than the rest, you'll see which ones were lost, which ones were best. Then in midst of duties yet not done, search for me in filaments of Light unspun. Do your best, pass the test and take your final rest. Dear child, with you I'll always be, by your side, ever yours..., Eternally!"*



Aspects of Silence

by Sven Johansson
(Grand Master)

A

S A WORD, “silence” has probably more subtleties and meanings than most of us are aware of. Of course we all know a few of the nuances of meaning of this and other related words, but usually we think of just one of them: “no sound.” Silence comes from the Latin root *silere* meaning to be silent, quiet, noiseless, not speaking, being verbally inactive,

vocally at rest, ceasing to speak, sing, etc. And from *silere* we get, via Old French, our familiar English word *silence*, though sadly devoid of most of the subtlety of meaning it originally possessed.

The concept of silence, and of course the word *silere*, far predates the language of the Romans, and can be traced to a word in ancient Phoenician where it meant



not only quietness, but also things like stillness, tranquillity, serenity, peace, being content, reconciled and more, indeed much more than merely refraining from making sounds. From that ancient Northwest Semitic word it is believed a similar sounding word found its way into Aramaic, Hebrew and eventually Arabic, and is today known as *Shalom* in Hebrew and *Salaam* in Arabic, meaning “peace” or more specifically, the blessing: “*peace be upon you.*”

Over the millennia, the original word has altered in pronunciation from language to language, and small nuances of meaning have been added and taken away from it. And by the time the word entered the English language, its meaning had already long ago changed from its original intended form, to what we commonly attribute to it today, namely, the absence of sound. In the following article, I will discuss three types of silence and end off with a fourth type, seldom used, but more than the other three can be perceived as silence in its ancient, original meaning of quietness, stillness, tranquillity, serenity, peace and even the very threshold of the Abyss of Eternity.

SILENCE OF THE TONGUE

I’ll begin with verbal silence or as I’ve headed this section, “silence of the tongue.” Quite apart from trying to avoid loud, aggressive people and environments, some people wisely try to control their own input into those environments; and that includes restricting the amount of talking they do. That’s not to say we need to be meek and mild in all circumstances, but it does mean it is good to remember that being verbally silent is often a wiser course of action than speaking. Of course we needn’t avoid speaking altogether, merely exercise careful control over our words and speak only when the circumstances require it. Being able to speak well when necessary and to be silent when it is better to say nothing, that is the ideal way of conserving and even building up our precious reserves of Vital Life Force. But it is of course not the easiest of things to do, especially when issues we feel passionately about are at stake.

Knowing when not to speak is important, and if you think back a bit over your life, I’m sure you’ll agree that speaking in anger and saying things you didn’t really mean, was one of the first issues you recognised as a stumbling block to your inner development. We all need to be inwardly restrained from speaking at times when nothing good can come from what we’re so eager to say. It’s a delicate and refined form of verbal control, knowing when to speak, how to say it best and for greatest benefit, and of course knowing when to be silent.



Sometimes it is better to hold your tongue than to speak.

For some, especially the gregarious, friendly types, it is often hard to remain silent when silence would accomplish more than talking. No matter how good our verbal intentions are, there are still times when silence would accomplish more than talking. On the flip-side of the coin though, how do we learn to say what needs to be said when just a few supportive words could be of immense, even life altering benefit for someone? That is the delicate balance needed: knowing when to speak and how to say it for the greater good, and knowing when to remain silent.

Deliberate, well thought-out control of our words and how we say them, combined with attunement with the wisdom and experience of our deeper self, are of course the only way forward. It is a true art and comes ultimately only from deep attunement with our soul. Proficiency does not come easily, and it demands we deliberately be aware at all times what we’re doing and what we really wish the outcome to be, so we can exercise the required control the instant it is needed. Usually, there is no advance warning and our control has to be like a subconscious reflex action, fully automatic and under the direction of our inner Master.

A good place to begin is to resolve deliberately, though only after careful consideration, to do our best to be as alert as possible always. It is a deliberate, sensitive and refined form of manipulation of awareness, far superior to any of the extremely harmful drugs some people take nowadays to get a boost to their cognitive alertness. It goes much further than this, and ultimately remains under our full control. Being conscious of what we’re doing or saying at the present moment, what led us to the present moment, and crucially, knowing what we’re about to say, is paramount.

When fighter pilots train to become aerial dogfighters, an expression of overriding importance drummed into them is “*situational awareness.*” As mystics, we are training to become metaphorical ‘dogfighters’ in the arena of our inner lives, and it behoves us therefore



to train ourselves assiduously to become masters of our situational awareness. And that of course spills over into control of our words, knowing when to be silent, when to speak, and what to say when we need to speak.

Saying Nothing vs Speaking Up

We can probably all recall instances when we babbled on when it would have been better to say nothing; and other times when it would have been far better to speak up, but we remained silent. Most of us respect a person who always seems to say the right thing at just the right time, and furthermore, says it with precision and few words. The ability to speak one's mind intelligently when there is a need to, and remain silent when talking would be counterproductive, is a trait most worthy of development.

As with all valuable things in life, it is however a very difficult thing to accomplish, but one that most

Most of the time, what we say or fail to say, is affected more by how our egos have reacted to a situation than by pure reason or intuition.

assuredly eventually has to be mastered. Most of the time, what we say or fail to say, is affected more by how our egos have reacted to a situation than by pure reason or intuition. And frequently we leave things unsaid simply because we're too afraid to hurt or offend someone, even though we know it would be better for certain things to be said and for the person to be temporarily shocked at our frankness, than to remain silent and for no possible good to come from our interaction with the person. The truth hurts at times, but in some cases that is not a good enough reason to remain silent, especially when a few well placed comments could have an enormous positive bearing on the lives of many.

A fundamental rule relating to the question whether or not to speak, is to be intelligently informed about what we're about to say. Making our statements on matters with precision and clarity, and avoiding mere waffle and idle chit-chat, is fundamental to our decision to remain silent or to speak. Remember how harmful loose and uniformed talk can be because of the unquestioning nature in which so many individuals accept information. If inaccurate statements are made, or worse still, if deliberate lies are said, who among the many listeners would bother to investigate further? The sad fact is that very few would, and that is why we all, though especially the media, have such great responsibility to report accurately and without embellishment what we believe to be the truth. Sadly, the internet is awash with both deliberate and innocent

though sloppy falsehoods, and many lives each year are harmed by this.

Summing up, it all comes down to a point of judgement in the use of our speech, thinking before expressing our opinions in words, and of always being *situationally aware* of what we've just said and what we feel right about saying next. Above all though, and the one thing which will always cause us to say the right thing at the right time, is to say what we have to say with kindness, always! It is an aspect of universal love, and is sure to bring out in us the most beautiful verbal expressions we are capable of.

SILENCE OF THE MIND

The second form of silence is more personal, for it involves *silence* or rather, *stillness*, of the mind, denoting a refined control of our mental faculties. Controlling our thoughts is not the same as suppressing them, but it does mean channelling them into the most important things we need to think about. Silence of the mind involves exercising a basic control over the idle wanderings of our thoughts. We've often heard the expression "thoughts are things." It means

that thoughts have certain potentialities and that 'wrong' thinking and 'right' thinking have definite effects upon our lives and immediate environment which in turn lead to physical consequences. That is not only a Rosicrucian principle, it is accepted by all serious systems of thought.

If thoughts really are 'things', then they are important primarily because they have value, just as gems have value. Would it not be wise therefore to use our thoughts carefully and not to waste them? After all, the number of thoughts we will have during our lifetime is limited, and idle thinking or daydreaming *without purpose* is an offence to the self and a failure to exercise silence of the mind. Daydreaming is fine, provided there is a clear purpose to it. But if we allow ourselves to do nothing but idly daydream



without purpose and purely as a result of a lack of discipline, we are wasting the life force that animates us. And we are wasting our limited, precious time and efforts with thoughts that should, at the very least, be constructive, creative and possible of being brought to successful fruition of something good and beneficial for as many people as possible.

It may be enjoyable to idly daydream of how great it would be to be wealthy, or to accomplish great, important things in life; or worse still, how we could have altered history if we had lived in a different era with the knowledge we have today. However, merely daydreaming and doing nothing of a practical nature to implement our thoughts is not exercising good judgement. What is needed

is a deliberate directing of our thoughts, throwing out idle speculation and daydreams about what could never happen in the real world, and replacing them with thoughts specifically intended to bring about a better state of being.

Clearly it would be far better for us in quiet moments to try and direct our thoughts towards such qualities and ideas as will bring us happiness and contentment, than to idly speculate upon how great life would be if we were suddenly to inherit a fortune. Having a lot of money suddenly thrust upon us would be no guarantee of gaining happiness or inner peace; but preparing ourselves for an elevated mode of existence through the disciplined

Silence of the will is the basis of all control of behaviour and comes before both control of our thoughts and control of our speech.

and channelled form of thinking practised by mystics..., this brings us not only happiness but a supreme sense of fulfilment as well.

Let us therefore *control our speech* and accomplish it by first and foremost *controlling our thoughts*. Silence in both cases is often the preferred route, though such silence has meaning only if there is purpose and intent behind it.

SILENCE OF THE WILL

And then there is *silence* or *stillness* of the will. Society generally considers self-control and the development of will-power to be important personality traits and certainly there is great merit in this; for only when intelligent people exercise their will-power can society have well-planned and clearly defined directions to follow. One of the better by-products of silence of the will is the ability to direct oneself towards the development of a worthwhile



With silence of the will and mind we can help to avoid actions that may be unnecessary.

moral character..., moral that is, in the context of our societal and spiritual norms.

Silence of the will is the basis of all control of behaviour and comes before both control of our thoughts and control of our speech. So, while there may be short-term benefits to the wholesale gratification of our desires, the long-term consequences for society as a whole, and indeed ourselves in particular, are harmful. Without a healthy restraint of some of our deeper urges, we run the risk of impinging upon the freedoms of others and indeed of entirely halting our own evolution. Being ruled by an incessant need to gratify every urge we have, no matter how trivial, is an indication of how far we have to go in attaining mastery over our lives.

Physical desires or urges have their proper place in nature and the perpetuation of every species. But for creatures like humans, who generally have well developed abilities to think, reason and plan for the future, the unthinking physical urges of the body should never become the dominant purpose of life itself. Silence of the will therefore implies control of the cravings of the physical senses and relegating them to their proper place in the overall scheme of our deeper evolution. Silence of the will is more than merely controlling our thoughts; it means, most importantly, controlling our emotions and the so-called 'natural inclinations.' These all precede the intellect which in turn precedes speech and action.

Food and drink are essential to the maintenance of life. But while most of us enjoy good food and drink when taken in moderation and at their proper time, devoting our attention and effort solely to the gratification of this one physical appetite has serious long-term consequences; not only because of the obesity it eventually causes but because of the damage it does to our ability to control our destiny. All urges are directly linked to chemical



and hormonal secretions within the body; and while, as aspiring mystics, we accept that some of these imbalances are beyond our power to correct, we should do everything possible to employ silence of the will to affect our imbalances and to bring them under control. So, by silencing or at least muting the will in such cases, we are placing our physical desires in their proper perspective. Almost always, those inclinations are mere wants rather than true needs, and muting or silencing the will in such cases enables us to fully comprehend and accept that the excessive gratification of our wants and desires is not worthy of our mystical aspirations.

An important aspect of silence of the will is the development of *emotional control*. Absolute free reign of the emotions, namely, allowing ourselves to act and react purely as we feel and as our emotions happen to be at the moment, is harmful to our further ability to develop. Every time we allow ourselves to act in this way, we make it just that bit harder to control our lives, and considerable effort becomes necessary to undo the inner damage which our unbridled emotional behaviour has caused.

SILENCE OF THE SELF

To sum up, I have mentioned three forms of silence: *Silence of the Tongue* which depends on *Silence of the Mind* which depends on *Silence of the Will*. All three are important, and many techniques for accomplishing their aims have been devised over the millennia, many times over, but especially by Rosicrucians. But above and far beyond all these stands *Silence of the Self*, the sort of silence we all strive for when we seek true meditation and attunement with the God of our understanding. Silence

of the Self leads to an opening up of the main channel of communication between our outer, mundane self and the infinite sanctity of the Source of all that is. It is by far the hardest to accomplish, yet we can get there eventually if we accept that small steps must at times be taken in order to reach our final destination.

Begin therefore by regularly and deliberately *silencing the tongue* when there is no need to speak, *silencing the mind* when there is a need to control your thoughts, and *silencing the will* when there is a need to control your instinctual emotions and urges. Stepping up from the mundane level of these three areas of control to the level implicit in the final step of *Silence of the Self* is impossible to accomplish in a short time, and probably impossible to accomplish even in a single lifetime. But just thinking of 'silence' as not merely being the property of "no sound" but more importantly meaning for us the qualities of *quietness, stillness, tranquillity, serenity and peace*, is a good first step to take. And thinking of silence in these terms is a sure way of leading us to the path upon which we will eventually arrive at *Silence of the Self*.



And So What?

by Roland Northover

*Let's leave the loveliness of lyrics from afar,
On echoes sent from clouds in Heaven's bar.*

*Let's brush aside the music in the air
Of concert's sound from cosmos cadence fair.*

*Leave Light and Sound to build their palaces in Space,
Giving the Holidays of Heaven to all the human race.*

*Prepare the Plan or Path for Purpose from afar,
While learning to steal the living silence of a star.*



The Father of Alchemy

Jābir ibn Hayyān

by Bill Anderson



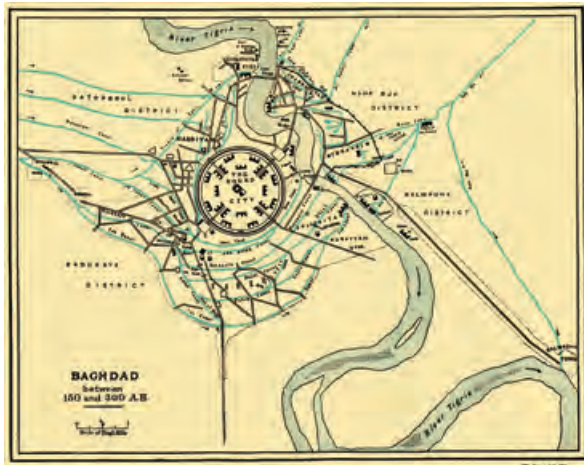
Against the splendours and magnificence of the backdrop of the Golden Age of Baghdad and the Thousand and One Nights in the court of Harun ar-Rashid, moves the figure of the foremost alchemist of all times, Jābir. The very sound of his name was as magic to students for centuries to come.

UP TO MODERN times, fantastic tales have clouded the true identity and background of *Jābir* (known in the West as *Geber*), but time has sifted the true from the false and it has been established recently after extensive research that Jābir lived and practised through the greater part of the 8th Century, riding in on the crest of a wave of culture that Harun ar-Rashid (5th Abbasid Caliph) encouraged. At this period, the last half of the 8th Century, wise men,

students, philosophers, poets and musicians were welcome at the seat of the caliphate at Baghdad.

The city lies at the very heart of ancient Mesopotamia, known as the “land between the two rivers” and lying between the Tigris and Euphrates rivers. It was the heir to thousands of years of knowledge from one of the great sources of civilisation on Earth. Babylon lies 53 miles (85 kilometres) south of Baghdad, while further south lies the Sassanid Persian capital of Ctesiphon. As the heir of





The Round city of Baghdad between 767 and 912 CE.

antiquity, Baghdad's Golden Age witnessed an explosion of research into every aspect of the natural world. Within a generation of its founding, the city had become a hub of learning and commerce, and the "House of Wisdom" was an establishment dedicated to the translation of Greek, Middle Persian and Syriac works.

Scholars headed to Baghdad from all over the Abbasid Caliphate, facilitating the introduction of Persian, Greek and Indian science into the Islamic world of the day. Baghdad was likely the largest city in the world from shortly after its foundation in 762 until the 930s when it was surpassed by that other jewel of the early Islamic world, Córdoba in Spain. Some scholars believe Baghdad may have had at its peak over a million inhabitants. Many of the "Thousand and One Nights" tales are set in this city during the reign of Harun ar-Rashid.

Among the notable features of Baghdad during this period were its exceptional libraries. Many of the Abbasid Caliphs were patrons of learning and enjoyed collecting both ancient and contemporary literature. Although some of the Caliphs of the previous Umayyad dynasty had begun to gather and translate Greek scientific literature, the Abbasids were the first to foster Greek learning on a large scale. Many of these libraries were private collections intended only for the use of the owners and their immediate friends, but the libraries of the Caliphs and other officials soon took on a public or semi-public character. Four great libraries were established in Baghdad during these early years.

Abu Mūsā Jābir ibn Hayyān (Jābir for short), was the son of the pharmacist Hayyān al-Azdi, and though Hayyān did not live long enough to guide his brilliant young son, he left the boy in very capable hands. He was to become a prominent polymath: a chemist and alchemist, astronomer and astrologer, engineer, geographer,

philosopher, physicist, pharmacist and physician and is sometimes referred to as the father of early chemistry. He was born and educated in Tus, a town in the modern Razavi Khorasan province of eastern Iran near the holy city of Mashhad. Later in life, he travelled to Kufa, an Arab town about 110 miles (170 kilometres) south of Baghdad. Sources differ as to whether he was of Arab (Yemeni) or Persian descent.

The young Jābir was educated in the finest style of the period, studying all branches of learning. Alchemy he learned from Ja'far ibn Muhammad as-Sādiq (700 or 702–765 CE), the 6th Imam or great religious leader of the Shiites. The Fatimid Imam-Caliphs of Egypt (909-1171 CE), whom we met in a previous Beacon article, later claimed him as a direct ancestor. In his honour, they constructed the *Dar al-'Ilm* (House of Knowledge) in 1004 CE as a library but then reassigned by Imam-Caliph Al-Hakim into a state university in the same year. The library's collection was so vast that historian, Ibn Abi Tayyi' described it as a "Wonder of the world." It contained a number of shelves in forty cabinets, each one of which could accommodate about 18,000 books. The shelves were open and the books were accessible to everyone. The Imam-Caliph al-Hakim was a great patron of learning and provided paper, pens, ink and inkstands without charge to all who wished to study there. With Ja'far, the young Jābir studied mysticism and other occult subjects relating to alchemy so that by the time he arrived at the Caliphal court in Baghdad, he was a master of the art he was to follow for the rest of his life.

The library's collection was so vast that historian, Ibn Abi Tayyi' described it as a "Wonder of the world."

His life's work began with the patronage of the Caliph's powerful ministers, the Barmakids, an influential Persian family from Balkh in Bactria (Afghanistan) where they were originally the hereditary Buddhist leaders, and subsequently came to great political power under the Abbasid caliphs. The Barmakid family was renowned for their splendour and hospitality, and were highly educated, respected and influential throughout the eastern half of the empire from Arabia to Central Asia. In Baghdad, the Barmakid court became a centre of patronage for poets and scholars. Jābir was given a free hand for his experiments. Laboratories, equipment, helpers and anything else he needed was his for the asking, and he made the most of this opulent period in his life. It was just as well that he did so, for the Barmakids and their clients fell into disfavour with Harun in later years and



only a few of them, Jābir among them, escaped with their lives. He found protection in the town of Kufa, his father's home town in southern Iraq, and lived there in seclusion, continuing his alchemical work until his death c.815.

Jābir was highly regarded by his successors, and in modern times he has been called "*the first chemist of Islam*", "*the Prince of Adepts*" and "*the oracle of mediaeval chemists*." Jābir was for the history of chemistry what Hippocrates was for the history of medicine. But for the student of alchemy he is more than that; he is a symbol of the passage of Hermetic knowledge to the Western World. The path of this knowledge took a long and circuitous route by way of the great cities of Baghdad, Damascus, Toledo, Córdoba, and finally northern Europe; but the true beginning took place with Jābir in Baghdad.

There was a lively exchange of knowledge and ideas, as well as material gifts, between the East and the West at that time because of Charlemagne's great conquests and his wary and diplomatic dealings with Islamic leaders. Hermetic knowledge and the art of alchemy was starting

But for the student of alchemy he is more than that; he is a symbol of the passage of Hermetic knowledge to the Western World.

its journey to the West and primarily for the work of Jābir. He became the first chemist of Islam because in his pursuit of the art of alchemy he insisted upon rigorous experimental techniques to tease out chemical facts, and in his treatises he gave detailed instructions on how to build equipment and the ratios and quantities of chemicals to be used. Also the method was clearly set forth, together with the results to be expected. Jābir reveals himself to be an open minded man with a generous heart. "*This is a figure of the Athanor*" he writes in his instructions on how to build an athanor. "*Yet if anyone can more ingeniously invent the like, let not our invention retard him from so doing.*" This is the mark of a master, to encourage his pupils to excel their teacher.

Jābir's Writings

For centuries, there have been few firm details about Jābir, and many have doubted the authenticity of his writings. The English scientist Eric J Holmyard (1891–1959) translated texts from Arabic and Latin and wrote extensively on Jābir:-

The authenticity of the books under consideration [he is referring mainly to the books comprising "*The Sum of Perfection*"] is therefore still uncertain. They

may be genuine translations from Arabic of books by Jābir himself; but they could equally be one or more other alchemists subsequent centuries. Or they may be summaries made in Mediaeval Europe of Jābir's original works, or unfortunately, they may also be Mediaeval European forgeries made by an unknown author and merely ascribed to Jābir in order to ensure favourable reception. Whatever the future may disclose concerning them, we may safely say that they are nevertheless not unworthy of Jābir, and that he certainly is worthy of them. We know of no other alchemist, Muslim or Christian, who could for one moment be imagined to have written works of such high quality.

First it will be necessary to review what is generally known as Aristotle's "*theory of the four elements*" or "*simple bodies*." The idea goes back to antiquity in both India and Egypt, but it was Aristotle who gave new life and meaning to this already very old theory, related as it was to what is probably the oldest creation myth known, the Egyptian myth of the emergence of the universe and all within it. Aristotle's elaboration of this theory goes as follows:-

There exist four primary qualities: *hot* and *moist*, with their opposites *cold* and *dry*. These four qualities combine in a logical manner to form *earth*, *air*, *fire*, and *water*. The myriad forms of all matter in existence were merely composed of varying proportions of these four elements, and one form could be changed into another by altering the proportions of these elements. Furthermore, Aristotle extended his theory and stated that *fire and earth* combined to make an "earthy smoke" which condensed and gave form to refractory *stones and minerals*, while *air and water* combined to make a "watery vapour" which condensed and gave form to *fusible metals*.

This was where Jābir produced his addition to the theories of Aristotle. Through his practical experience, he knew that Aristotle's theory was a little too indefinite to be of use to the chemist or alchemist, so he made his additions and alterations, and the resulting modified Aristotelian theory was accepted up to the time of the emergence of modern chemistry during the 18th Century.

Jābir's corpus of writings can be divided into four categories:

1. The 112 Books dedicated to the Barmakids. This group includes the Arabic version of the *Emerald Tablet*, an ancient work that is the foundation of Hermetic or 'spiritual' alchemy. In the Middle Ages it was translated into Latin (*Tabula Smaragdina*) and widely diffused among European alchemists.



2. The 70 Books, most of which were translated into Latin during the Middle Ages. This group includes the *Kitāb az-Zuhra* (Book of Venus) and the *Kitāb Al-Ahjar* (Book of Stones).
3. The 10 Books on Rectification, containing descriptions of what Jābir presumed had been alchemists such as Pythagoras, Socrates, Plato and Aristotle.
4. The Books on Balance. This group includes his most famous “Theory of the balance in Nature.” Some scholars suspect that some of these works were not written by Jābir himself, but are instead commentaries and additions by his followers. But whether directly written by Jābir or not, they at the very least inspired by his other works. The Perfect Metal

The theory is this: The *watery vapour* (a combination of air and water) was converted into *mercury*, while the *smoky vapour* (a combination of fire and earth) was converted into *sulphur*. These two elements, mercury and sulphur, then combined in varying proportions to form the *metals and minerals*. Jābir said that if the mercury and sulphur were of absolute purity and if they were combined in “*perfect proportion*”, the result would be the perfect metal, *gold*. If the mercury and sulphur were not pure and the proportions varied from the perfect, the combination would result in silver, lead, or any of the other metals.

Jābir emphasised systematic experimentation, and did much to free alchemy from superstition and turn it into a science. He is credited with the invention of many types of now basic chemical laboratory equipment, and with the discovery and description of many now-commonplace chemical substances and processes, such as the hydrochloric and nitric acids, distillation, and

Jābir believed that if impurities and “defects” were removed from these other metals, gold would result, for basically, all metals are composed alike.

crystallisation that have become the foundation of today’s chemistry and chemical engineering. By distilling various salts together with sulphuric acid, Jābir discovered hydrochloric acid (from salt) and nitric acid (from saltpetre). By combining the two, he invented *aqua regia*, one of the few substances that can dissolve gold. Aside from its obvious applications to gold extraction and purification, this discovery would fuel the dreams and

despair of alchemists for the next thousand years.

He is also credited with the discovery of citric acid (the sour component of lemons and other unripe fruits), acetic acid (from vinegar), and tartaric acid (from wine-making residues). He applied his chemical knowledge to the improvement of many manufacturing processes, such as making steel and other metals, preventing rust, engraving gold, dyeing and waterproofing cloth, tanning leather, and the chemical analysis of pigments and other substances. He developed the use of manganese dioxide in glass making, to counteract the green tinge produced by iron, a process still in use today. And he noted that boiling wine released a flammable vapour, thus paving the way for Ar-Razi’s discovery of ethanol.

Seeds of the Classification of the Elements

The seeds of the modern classification of elements into metals and nonmetals could be seen in his chemical nomenclature. He proposed three categories:-

- *Spirits which vaporise on heating, like camphor, arsenic, and ammonium chloride;*
- *Metals, like gold, silver, lead, copper and iron, and*
- *Stones that can be converted into powders.*

In the Middle Ages, Jābir’s treatises on chemistry were translated into Latin and became standard texts for European alchemists. These include the *Kitāb al-Kīmya* (Book of the Composition of Alchemy), translated by Robert of Chester (1144); and the *Kitāb as-Sab’een* translated by Gerard of Cremona (before 1187). Marcellin Berthelot translated some of his books under the fanciful titles *Book of the Kingdom*, *Book of the Balances*, and *Book of Eastern Mercury*. Several technical terms introduced by Jābir, such as alkali, have found their way into various European languages and have become part of scientific vocabulary.

Jābir believed that if impurities and “defects” were removed from these other metals, gold would result, for basically, all metals are composed alike. However, through experimentation he inevitably discovered that ordinary mercury and sulphur as we know them, were not the same as the basic or alchemical mercury and sulphur that he believed were present in all metals and minerals. These two *alchemical* minerals resembled for him more closely than any other minerals the four basic elements of ancient Greece: earth, air, water and fire.

For the alchemical process of producing gold (or



any of the other metals), he strongly emphasised the importance of a thorough “cleansing and preparation” of the metals and minerals to be used, and gave clear instructions how to accomplish these processes: “*This must be completely understood and accomplished perfectly before any further work is done.*” Then before going on with the description of the various metallic bodies and their properties, he listed in copious detail the impediments that hinder the alchemist, and the reasons why practitioners so often met with failure: “*The impediments incident to this work are generally two, viz.: Natural impotency and defect of necessary expense, or occupations and labours.*”

“*Natural impotency*” embraces both the physical and spiritual qualities of humans. Physical defects hinder very seriously and also included are defects in our character, our mental make-up, educational training, and general personality. He says...

There are also, besides these, others who have a soul moveable, from opinion to opinions, and from will to wills; as those, who suddenly believe a thing, and will the same, without any ground at all of reason; but a little after that, another thing; and do likewise believe another, and will another. And these are so changeable that they can scarcely accomplish the least of that they intend; but rather leave it defective.

The second impediment embraces “*a defect of necessary expense, or occupation and labours.*” Many brilliant and ingenious people have failed because of poverty or the material cares of this world. These are the unfortunate creatures “*from whom this our precious science withdraws herself*” to quote from the his book the “*Sum of Perfection.*” We know today that Jābir’s discourse and warnings concerning *impediments* refers to transcendental alchemy and not to its physical, exoteric counterpart. In other words, in transcendental alchemy, the artist (note, not the scientist) in some measure must try to reflect the perfection he hopes to find.

The Alchemical Artist

The artist now is ready to go on with his study and experiments concerning metals. He is taught calcination, sublimation, descension, distillation, etc., and the reasons for so doing are given. He is taught how to make his own furnaces, and the instructions and illustrations are so complete and clear that anyone of average intelligence could follow them with success. The following instructions have been copied from Jābir’s “*Book of Furnaces*” from

the section entitled “*Of the Calcinary Furnace.*”

Let the calcinary furnace be made square, in length four foot, and three foot in breadth, and let the thickness of the walls be half a foot; after this manner: Luna, Venus, Mars, or other things to be calcined, must be put into dishes or pans of most strong clay, such as of which crucibles are made, that they may persist in the asperity of fire, even to the total combustion of the thing to be calcined. Calcination is the treasure of a thing; be not you weary of calcination; but study what we have said in our volumes. For imperfect bodies are cleansed by calcination, and by reduction of the calcinate into a solid body, or mass. Then is our medicine projected upon them, and cause given to you of joy.

Here we come to the truly alchemical aspects. As always, the treasure is hidden, and the seeker is not always, indeed rarely, successful. But in reading and meditating upon the following lines from the “*Sum of Perfection*”, one of the profound secrets of the Art is revealed to us.

Likewise also, we alter not metals, but Nature; for whom according to Art, we prepare that matter; for she by herself acts, not we; yet we are her administrators.

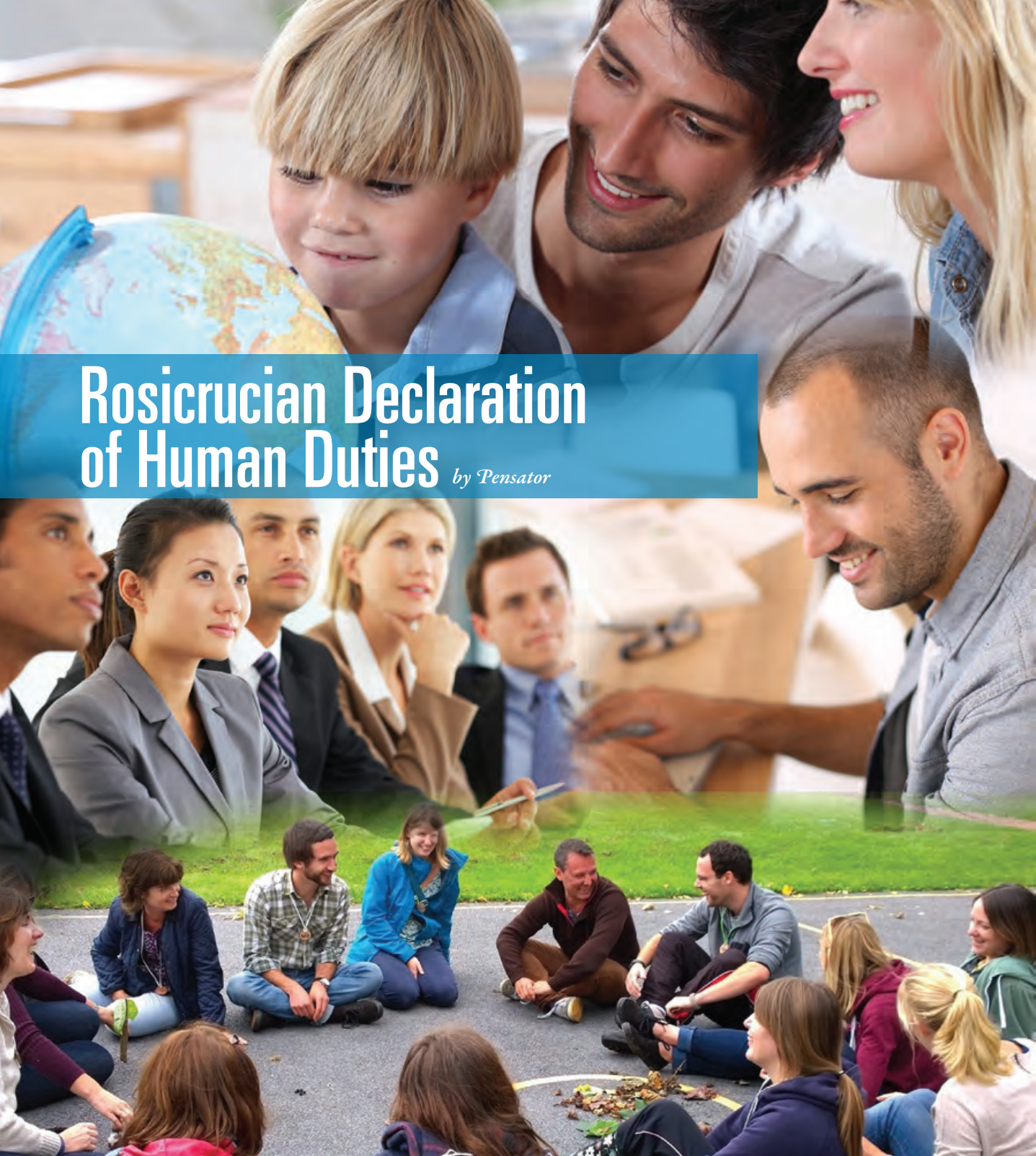
Jābir knew and understood that the alchemist was merely a channel for Nature and her Divine laws. On the preparation of the solar medicine of the third order, which seems to be almost the same as the philosopher’s stone or the great Elixir, Jābir writes:-

...and in this order is completed the most precious arcanum, which is above every secret of the sciences of this world, and is a treasure inestimable. [...] Now let the High GOD of Nature [Allah], blessed and glorious, be praised, who hath revealed to us the series of all medicines....

And so is transformed before us the first historical chemist into the Adept, the Prince of Adepts and the master of the inner secrets of nature. With loving care he prepared the way for Nature, who embraced him with her shining wisdom.

“The first essential in chemistry”, he declared, “is that you should perform practical work and conduct experiments, for he who performs not practical work nor makes experiments will never attain the least degree of mastery.”





Rosicrucian Declaration of Human Duties

by Pensator

IN THE turbulent times following World War II, the United Nations produced “*The Universal Declaration of Human Rights.*” Rosicrucians around the world feel themselves in harmony with these ideals, and I would like to take a look in particular at Article 29 of the *Universal Declaration*

and the Rosicrucian answer in its “*Declaration of Human Duties.*” If we expect to have rights, then we should also expect to have duties towards our fellow humans. When the two are in harmony we will be well on our way to creating a better world, one that will bring us all a few steps closer to union with the Divine.



Article 29 of The Universal Declaration of Human Rights

1. Everyone has duties to the community in which alone the free and full development of his personality is possible.
2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.
3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Declaration of Human Duties

- Article 1: It is each individual's duty to respect, without reservation, Human Rights such as they are defined in the Universal Declaration.
- Article 2: It is each individual's duty to respect him or herself and not to debase his or her body or conscience through behaviours or practices that jeopardise his or her dignity or integrity.
- Article 3: It is each individual's duty to respect others, irrespective of race, gender, religion, social status, community or any other apparently distinctive element.
- Article 4: It is each individual's duty to respect the laws of the countries in which he or she lives, being understood that such laws should be based on respect for the most legitimate rights of individuals.
- Article 5: It is each individual's duty to respect the religious and political beliefs of others, as long as they do not harm human beings or society.
- Article 6: It is each individual's duty to be benevolent in thoughts, words and deeds, in order to be an agent of peace in society and an example to others.

Article 7: It is the duty of each individual who is of legal age, and in a fit condition to work, to do so, whether it be support his or her needs or his or her family's needs, to be useful to society to grow personally, or simple not to sink into idleness.

Article 8: It is the duty of each individual who is responsible for raising and educating a child to instil in the child courage, tolerance, nonviolence, generosity, and more generally, the virtues that will make the child a respectable and responsible adult.

Article 9: It is each individual's duty to assist anyone in danger, whether through direct action, or doing everything necessary so that qualified or authorised people can act.

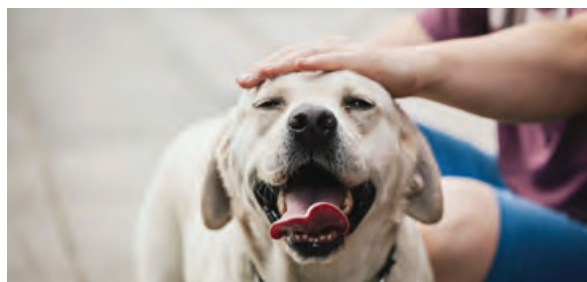
Article 10: It is each individual's duty to consider the whole of humanity as his or her family and to behave in all circumstances and everywhere as a citizen of the world. This means making humanism the basis of his or her behaviour and philosophy.

Article 11: It is each individual's duty to respect other's good, whether private or public, individual or collective.

Article 12: It is each individual's duty to respect human life and to consider it the most precious good existing in the world.

Article 13: It is each individual's duty to respect and preserve Nature, so that present and future generations can benefit from it on all planes and consider Nature a universal heritage.

Article 14: It is each individual's duty to respect animals and to truly see them as beings not only alive, but possessing as well conscious and feelings.



Tiragān

by Ian McDonald



*Tishtrya
the Archer*

I WAS INVITED to attend a Tiragān party by the editor of this magazine, Fr Bill Anderson. I had never heard of this before, so I decided to research the matter a bit. What I found reinforced for me the similarity between the ancient Persian festivals and the four solstices and equinoxes of the yearly cycle.



The Spring Equinox and *Rosicrucian New Year* is the ancient Persian festival of *Noruz*, a New Year holiday lasting 13 days. There is *Mihragān* at the Autumnal Equinox, celebrated by Rosicrucians as the *Memorial and Pyramid Ceremony*. Then there is *Yaldā* at the December Solstice which is celebrated by Rosicrucians as the *Festival of Light*. And finally, there is *Tiragān* which would equate with the Rosicrucian mid-year *Meditation for Peace*.

The midsummer festival of Tiragān is observed on the 13th day of Tir, the fourth Zoroastrian and Iranian month, and the first month of summer (1st July). It is primarily a rain festival and was one of the four most widely celebrated feasts of ancient Iran. Tir, or Tishtrya in the Avesta (the holy book of the Zoroastrians), is the Yazata or *god* (some use the word *archangel*) presiding over the star Sirius (brightest star in the northern hemisphere), and of rain. He appeared in the sky to generate thunder and lightning for much needed rain and was especially invoked to enhance harvest and to counter drought.

There are only about 100,000 followers of Zoroastrianism today, and most of them live in Iran and northwestern India. Smaller communities exist in Pakistan, Sri Lanka, Canada, the United States, United Kingdom and Australia. They celebrate Tiragān with merry-making and by splashing water, dancing, reciting poetry and serving traditional foods such as spinach soup and *sholeh-zard*, a Persian saffron



Images of Sholeh-zard.

rice pudding. The custom of tying rainbow-coloured bands on wrists, which are worn for 10 days and then thrown into a stream, is also a way of rejoicing for children. It is a custom predating similar Buddhist and Jewish traditions.

Look Well to This Day

by Kalidasa

*Look to this day for it is life,
the very life of life.*

*In its brief course lie all the verities
and realities of your existence.*

*The bliss of growth, the glory of action,
the splendour of achievement,
are but experiences of time.*

*For yesterday is but a dream
and tomorrow is only a vision.
And today well-lived, makes
yesterday a dream of happiness,
and every tomorrow a vision of hope.*

*Look well therefore to this day;
Such is the salutation
to the ever-new dawn!*

Kalidasa was the greatest of the Sanskrit dramatists, and the first great name in Sanskrit literature after Ashvaghoshha.



Immortality & the Afterlife

by Paul Goodall

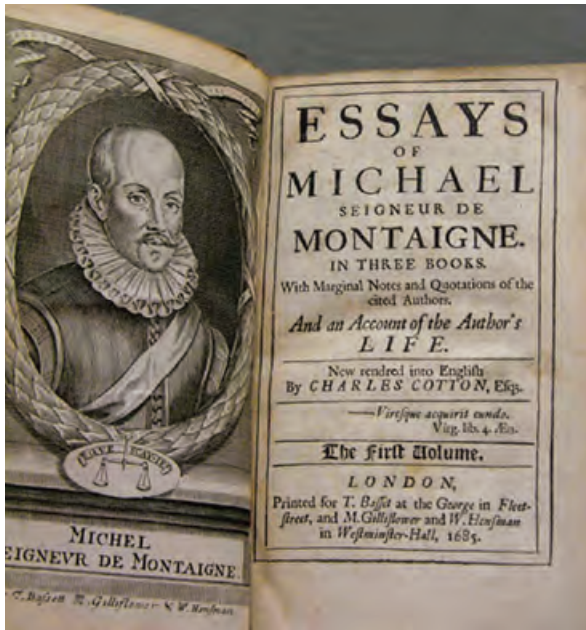


IF THERE IS one question that dominates our thinking over all others, it is that of our own mortality. It always seems to be there at the back of our minds ready to announce itself at any time. Although the self awareness of our physical being is so deep-seated that it allows us much of the time to ignore the eventual demise of our physical body, it is only when we are reminded of it through a life threatening experience - the death of a loved one or

through the social media, television and books - that it asserts itself once more. We simply cannot escape its insistence and are drawn to ponder the mystery of life and death, whether for a fleeting moment or by prolonged personal research and contemplation.

The first known written record of man's discovery of death is contained within the *Epic of Gilgamesh*, the earliest known literary work from Babylon (c.2500 BCE) where its general themes are the same as now,





The French essayist Michel de Montaigne (1533-1592).

following the idea that we must continue existing in some form after we die. Indeed, so strong are we attached to living that the idea of a continuation of life after death is an agreeable proposition and has been so for millennia. Given the particularly difficult day to day living of those in the past and the fear that such suffering might continue after death, the speculations of ancient philosophers concerning the soul's ultimate blissful immortality would have been very comforting.

Fear of Death

A pessimistic outlook on life can be seen as one remedy to conquer the fear of death although Seneca (c.4-65 CE), the Roman philosopher and statesman, advocated taking one's place, wherever it is assigned by nature or God, and exiting quietly and gracefully. Seneca's demise was not particularly graceful however; he was ordered by Nero to take his own life after being implicated in a plot to assassinate the emperor and it appears that his suicide was a rather botched affair and resulting in a painful end according to the historian Tacitus (c.56-117 CE) in his *Annals of Imperial Rome*.

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

Immortality and the Soul

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

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

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

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

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

Aristotle on the other hand, proposed that the 'active intellect' or mind, which he considered of divine origin, was the eternal part of man's nature, denying that





Past Imperator of the Rosicrucian Order, AMORC, Ralph M. Lewis.

the whole soul was indestructible with certain parts of it being inseparable from its body.³ Since the foundation of Western learning (scholasticism) relied on Aristotelian principles, the universally accepted Platonic ideas of immortality were undermined and it wasn't until the Renaissance and the resurrection of hermetic texts that the idea of an immortal soul was extant again.

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

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

Descartes further asserted that our soul is quite naturally independent of our body and therefore not liable to die with it. The very fact that man can think, sets us apart from machines and the rest of the animal kingdom. He concludes from his argument "*cogito, ergo sum*" (I think, therefore I am [namely, I exist]), that it is the soul that by nature thinks, and that this essence of ourselves actually requires no physical body in which to exist since

the soul is incorporeal and entirely distinct from the body.

Resurrection

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

But the idea of resurrection is not unique to Christianity. It is also an inherent part of the Zoroastrian philosophy, and Muslims and Jews also share similar beliefs. The Jewish belief in bodily resurrection is enshrined in the last of the 13 principles of faith proposed by Maimonides (1135-1204 CE), the Jewish rabbi, physician and philosopher:-

I believe with perfect faith that there will be a revival of the dead at the time when it shall please the Creator.

It has to be said though, that there is division concerning the nature of resurrection between Orthodox and Conservative Judaism.

Reincarnation

The appeal of reincarnation can be linked to the fact that most would prefer to keep coming back to this earthly existence.

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

The Greeks gained their ideas about reincarnation from the Egyptians according to the Greek historian Herodotus (c.484-425 BCE). It appears that Pythagoras (c.570-490 BCE) was the first to teach the doctrine of reincarnation to the West although his ideas were further





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

refined by later Greek philosophers. A famous fragment of the contemporary philosopher and poet Xenophanes (c.570-475 BCE) provides some insight into what Pythagoras thought happened to the soul after death.

Once, when he [Pythagoras] was present at the beating of a puppy, he pitied it and said: *“Stop! Don’t keep hitting him, for it is the soul of a man who is dear to me, which I recognised when I heard it yelping.”*⁴

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

Popular ideas about reincarnation in the West stem primarily from Hinduism as a result of being frequently exposed to this religion. The Hindus believe that at the heart of every person is the divine soul which they call *atman* and which also experiences multiple incarnations. The contemporary Indian philosopher S. Radhakrishnan gives the following argument in support of it:-

Since souls are eternal, and since their normal condition is to be associated with a body which is

perishable, it is plausible to assume that in order for the soul to remain in its normal condition, it must inhabit an unending succession of bodies.⁵

Immortality: The Mystical Viewpoint

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

To the Rosicrucian, life is a manifestation of *energy*. Although we can’t define in objective terms the origin of this energy or its eventual culmination, we do receive intimations in other areas that this energy is infinite. Even in the field of physics, the law of conservation of mass and energy has long been an accepted premise. This law states that energy can neither be created nor destroyed. In a chemical process, matter may change its appearance, but the total energy and mass content will remain the same. The sum total of mass and energy in the universe must therefore remain constant. Mass can be converted into energy and energy can be converted into mass, but the loss of one will be exactly balanced by the creation of the other.

In other words, matter, regardless of how it may be changed or modified by heat, pressure or some other force exerted upon it, still exists in gaseous or other forms. It might be reasonable to accept that this attribute of permanency of matter and energy must also exist in the nonphysical world with different nonphysical characteristics.⁶

So, immortality then is the concept of the continuance of the manifestation of a force of which we are now consciously aware. This force pulsates through us in the form of life and expresses itself in physical existence, mental activity and a degree of adaptation to the environment. That these forces will continue is hard

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

to doubt. But in order to support and perhaps illustrate the foregoing, here is an analogy of that permanency:

We know that life can be contained in a very small area. Imagine a tiny seed waiting for the right conditions to prevail in order to begin its growth. It





René Descartes (1596-1650).

is known that seeds have often lain under conditions unfavourable for growth for years and even centuries. When exposed to soil and moisture however, they have successfully germinated and life in the form of a plant began again. Surely then we can make the assumption

It is known that seeds have often lain under conditions unfavourable for growth for years and even centuries.

that if a seed having lain for long dormant periods can preserve the essence of life, then the life or soul that is within the human body will also survive and manifest in some form when our physical bodies can no longer serve life's purpose.

Immortality is no more than the state of total existence. We are immortal in that we live. Immortality is not ahead; it is here and now. Life is an energy that sweeps on through all time and space. As matter and energy are modified in their use, so life may be modified in its cosmic use. But that it will continue to endure, that is an obvious conclusion from the fact of its existence.

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

The word 'transition' as used by Rosicrucians,

alludes to death not as a cessation of the human self, but rather as a change to another transcendent existence.⁷

Endnotes

1. Lewis, Ralph M., *The Conscious Interlude*, AMORC, 1982, pp. 228-229.
2. Plato, *Phaedrus*, c.370 BCE. This work was set as a dialogue between the characters of Socrates and Phaedrus through which Plato presents his philosophy.
3. Aristotle, *On the Soul* I 1, II 1., being a treatise outlining his philosophical views on the nature of living things.
4. Quoted in Huffman, Carl, "Pythagoras", *The Stanford Encyclopedia of Philosophy* (Summer 2014 Edition), Edward N. Zalta (ed.), <http://plato.stanford.edu/archives/sum2014/entries/pythagoras/>.
5. Quote from Choron, Jacques, "Death and Immortality", in *The Dictionary of the History of Ideas: Studies of Selected Pivotal Ideas*, edited by Philip P. Wiener, Charles Scribner's Sons, New York, 1973-74, Vol.1, p. 646. (Online edition)
6. See also William Hand's series of articles in nine parts entitled "Scientific Mysticism", that appeared in the *Rosicrucian Beacon*, spanning a period from 2004-2008 which have some relevance to the subject of this article.
7. Lewis, Ralph M., *Mental Alchemy*, AMORC, 1979, p. 258.



Pythagoras -- from *The School of Athens* by Raphael, 1509.



Tears of Ra- The Sacred Bee

by Pensatrix

This article was inspired by an article written by Sr Theresa Lydon of Dublin whose original article appeared in the "Newsletter of the Egyptological Society of Ireland."

FOSSIL BEES have been found in rocks and amber millions of years old. Palaeolithic man in the Old Stone Age collected honey long before the domestication of animals and the practice of agriculture. In ancient times, people believed that any important event should be told to the bees; and so great was their fear that they felt that if they did not

tell the bees of, for instance, the birth of a baby, disaster would follow.

Bee honey was the main source of sweetness in the diets of hunter gatherers, and they would go to great lengths to obtain it from wild beehives. Painted some 10,000 years ago, rock paintings of bees and hunters climbing up the side of a cliff to a hive of wild bees have been discovered





Example of a 'Bee Fossil.



Honey bees and the honeycomb.

in the Cuevas de la Araña or "Spider cave" near Valencia in eastern Spain. In an article published in a newsletter of the *Egyptological Society of Ireland*, Theresa Lydon of Dublin, a long-serving member of AMORC, explained her love of bees as follows:-

The bee is a skilled navigator, botanist and engineer. Its hives of wax are wonders of strength and lightness. The comb, with cell walls often only about 1/80th of an inch thick [*less than one third of a millimetre*], can support 30 times its own weight. Returning home from the fields after foraging with a load of nectar often equal to half its own weight, it performs a dance on the honeycomb, circling first in one direction and then in the other, and making a straight run across the comb where the circles meet, its tail wagging vigorously. Other bees crowd around the dancing bee, smelling with their antennae the perfume of the particular flower it has visited. Then they leave the hive, fly in the direction indicated by the tail-wagging run, and thus, without wasted time, find the flowers rich in nectar.

As many as 37,000 loads of nectar go into making a single pound of honey. Even where flowers abound, this requires a combined flying distance of more than twice the equator's circumference, giving a flying distance of 48,000 miles [*80,000 kilometres*]; and all for just one pound of honey. The great compound eyes of the honeybee, formed of thousands of six-sided lenses, are colour blind to red but can see blue,

yellow and ultraviolet light that is blackness to us. They can also analyse polarised light coming from the sky.

To the bee, each section of the sky has its characteristic pattern, depending upon the position of the Sun. The bee sees patterns where we see only blue, and these patterns provide it with a compass in the sky. Once the bee arrives above the flowers it is seeking, the floral perfume leads it to the flowers that have available nectar.

Bees transform the nectar into honey. Enzymes within the bee's body start the change. At the hive, it passes the sweet fluid to other bees which, in turn, add other enzymes before storing the fluid in open cells where excess moisture evaporates and the nectar becomes honey. About 400 pounds of this concentrated sweet represents nearly 15 million return flights by the nectar-gatherers and are needed to keep the colony alive during the course of the year.

There are three categories of honeybees in the hive: workers, drones and the queen. The majority of bees are worker-females, smaller than the queen and unable to reproduce. The workers carry on the vast job of keeping the bee colony alive by gathering food, nursing the young, cleaning the hive and providing protection. Male bees, called drones, develop from unfertilised eggs and are a bit larger than the workers. Their sole function in the colony is mating with the new queen.

The queen is the force which holds the colony together. New queens are developed from larvae placed in special cells and fed by workers on a special diet



Hunter climbing up a cliff to collect wild bee honey from the Spider Cave.





Yellow bees wax.

of royal jelly, which is a gland extract produced by worker bees which is rich in vitamins and proteins. Following her mating flight, the new queen settles down within the hive to lay thousands of eggs. Fed on royal jelly produced by her attendants, the queen can deposit as much as her own weight in eggs in a single day.

Each egg hatches into a white, blind, legless grub that eats, in the case of the worker, as many as 1300 meals a day, and increases its size nearly 1600 times in less than six days. Then the grub stops eating, spins a thin cocoon about itself, and the nurse bees cover the cell with a porous wax cap. Hidden from sight, the grub develops and at the end of three weeks, it bites its way to freedom. In a large colony, 1,000 new bees per day make their appearance from a comb that may contain as much as 40,000 cells.

Inside the Hive

In the hive, every worker bee busies herself with some task contributing to the general welfare of the colony. Some make wax, while others store honey, care for the queen or guard the entrance to the hive. Meanwhile, other workers fan their wings to send currents of fresh air through the interior of the hive. For about two weeks, each new bee labours in the hive, its tasks dictated by the sequence of glands developing within its body. At the end of that time, it leaves the interior of the hive to fly out and search for nectar. The rest of its life is spent ranging the fields for nectar and pollen.

Within the hive, as cold weather

arrives, the colony forms a loosely knit ball which expands or contracts as the temperature rises or falls. Inside the ball, some of the insects begin a dance. They dance from side to side, step forward and backward; and by keeping up this continual motion, they heat up their bodies through exercise, thereby raising the temperature of the hive. The massed bees outside form an insulating shell that keeps the heat from dissipating. From time to time, the outer bees trade places with the dancers. This is the way bees regulate temperature in their hive, transforming honey through physical exercise into heat, and cooling the hive down through the generation of air currents.

Ancient Egypt

According to ancient Egyptian mythology, when the sun god Ra wept, his tears turned into honey bees upon touching the ground.¹

Honey has been known and enjoyed by hunter gatherers throughout the world, for thousands of years, though particular in Africa. There are written and carved accounts of honey gathering and the importance of the bee especially from ancient Egypt, particularly for medicinal use. About 3500 BCE, a few hundred years before Upper and Lower Egypt were united into a single kingdom, the Bee was a hieroglyphic representation of Lower Egypt (mainly the Nile Delta), while the Reed hieroglyph represented Upper Egypt. Combined, both hieroglyphs connoted the title “*King of Upper and Lower Egypt.*”

In the Kahun papyrus, dated to circa 1825 BCE, in the reign of the 12th Dynasty Pharaoh Amenemhat III of the Middle Kingdom we find the sentence: “*He has united the two lands. He has joined the Reed to the Bee.*” In the 3rd Century BCE, hives were put onto flat boats and moved to different locations, or loaded onto donkeys, to benefit from the different flowering seasons of plants. Thus bees travelled the whole of Egypt.

In Roman times the beekeeper had a hieroglyph and was called the sealer of the honey. The hives were made in the form of pipes of burnt clay, tapering at one end, just as they are today. A wall relief from the 5th Dynasty solar temple of Pharaoh Niuserre Ini at Abusir shows the pressing, smoking, filling and sealing of honey. To remove the honey from the wax comb special clay pots with holes



Ra, the sun god.





Stele of Lady Taperet standing before Ra who is emanating lotus flowers (Louvre Museum, Paris).

were used. The honey flowed out onto a large bowl and the wax was retained mostly for temple ritual. We don't know how beekeepers were organized in ancient Egypt, but we do know that they were organized, some attached to a locality, others attached to temples to provide them with honey for their rituals and healing practices, a testament to the importance of bees and honey to ancient Egyptian life.

Although a luxury item, some honey was found in most households. It was believed that honey had healing properties such as we know *propolis* for example has, and was used by the Keri-hebs in the magical and healing rituals. The knowledge was handed down from generation to generation. The wax was used to make figurines, and there is a tale from the Westcar papyrus dating from the 13th Dynasty that takes place during the Old Kingdom of Egypt (c.2686 to 2181 BCE), when, the Chief Lector Priest of Pharaoh Nebka at the end of the 3rd Dynasty who upon discovering that his wife had a lover, went to a priest for help.

The priest made a figure of a crocodile in beeswax and put it in the pool where the wife's lover bathed. As soon as the lover entered the pool, the wax figurine turned into a living, full-sized crocodile and no doubt had every intention of having a good meal. Having second thoughts, the Pharaoh asked the priest to save the lover and magically, the crocodile shrank back to the figurine

of wax once more. However, no sooner had this happened than the man regretted his good action and demanded the return of the crocodile. Again the wax figurine became a full sized living animal and seized the lover in his jaws and dragged him to the bottom of the pool!

Wax and honey were also used in the embalming of humans and animals. Taxes were paid to temples and to the Pharaoh with honey. Messengers and standard bearers had their rations supplemented with it. The sacred animals, the Apis bull at Memphis, the Mnevis bull at Heliopolis, Banebdjedet the ram of Mendes, Maahes the Lion of Leontopolis and Sobek Shedety the Crocodile of Crocodilopolis were fed on fine flour, milk and cakes made with honey.

Honey was an important sweetener for food and wine, though its most important use was in medicine. There are many medical papyri extolling the virtues of honey and beeswax, and medical training, using honey and beeswax seems to have centred on the temples.

In one ceremony of "the opening of the mouth" of the deceased Pharaoh, it is written that "...the bees give him protection to exist." In certain formulae used by Egyptian priests, magical chants changed bread, wine and honey into divine substances. From a 5th Dynasty magical papyrus we read: "*When Ra weeps, again the water flows from his eyes upon the ground and turns into working bees. They work in flowers and trees of every kind and wax and honey come into being.*" Just as the cat is called the *gentle heat of the sun*, the bee represents the *tears of the sun*.

1. *The Tears of Re (Beekeeping in Ancient Egypt)* by Gene Kritsky ISBN: 978-0-19-936138-0.



Nesut bit or King of Upper and Lower Egypt, where the bee was the representation of Lower Egypt.



PREMONITION

by Catherine O'Neill



A SITE MANAGER one day walked onto a building site. After spending some time observing the men and women loading and placing rebar in a certain cramped area, he got a strong feeling that something was wrong and disaster was about to strike. The feeling was so strong he immediately ordered everyone to evacuate the site. Grudgingly they left, but had no sooner got clear of the

site when the scaffolding they had been on collapsed spectacularly. Had any of them been on it, they would almost certainly have died.

This is a classic example of premonition or as it is also sometimes called, precognition. To mystics and scientists alike, cause and effect underlie all manifestations we perceive. But for those experiencing a premonition, the effect is often one of puzzlement, for it doesn't often



immediately link itself up with any obvious cause. But some deeper part of one's being knows what that cause is, and there is afterwards a sense of awe and respect for what makes premonitions possible.

This is especially so when the manifestation, the physical counterpart of the psychic experience, is observed only a short time after it has been experienced, so there is an obvious and logical link between the cause in the past and the effect in the future. The question arises: *"How can an effect be realised before there is any apparent cause for its existence? If there is a causal link between every cause and its effect, is it possible that there is equally a causal link between every effect and its cause? Time after all is a human cognitive construct, so why should it always go forwards?"* To our minds, the arrow of time goes only forwards, perhaps due to the inevitable march of entropy to ever greater levels of disorder.

But from the standpoint of mystical philosophy, everything has its full potential in the Cosmic; indeed everything that can possibly ever happen, already exists in the "eternal and timeless present." Recognising that the concepts of space, and especially of time, may well be nothing more than by-products of our consciousness, we can realise that the past, present and future may also ultimately be nothing more than different parts of a single, indivisible form of consciousness known as "the now", yes the same "now" in which the so-called "Akashic Records" exist. From this standpoint then, the outcomes of many patterns



others who are, or will soon become, directly associated with the cause-effect relationships involved; whether following the usual direction of the arrow of time or going against its normal direction of flow. We may come to sense our fears, or in our realisation of them we may interpret such impressions as being a particular event that will befall a person or persons in the future. The future "cause" is seen and it can be tracked back against the arrow of time to its inevitable "effect" in the past. That is for most people putting the cart before the horse, but in Nature, nothing dictates that the direction of time cannot flow temporarily backwards.

Mysticism holds that through our latent psychic faculties, we are capable of becoming aware of such patterns.

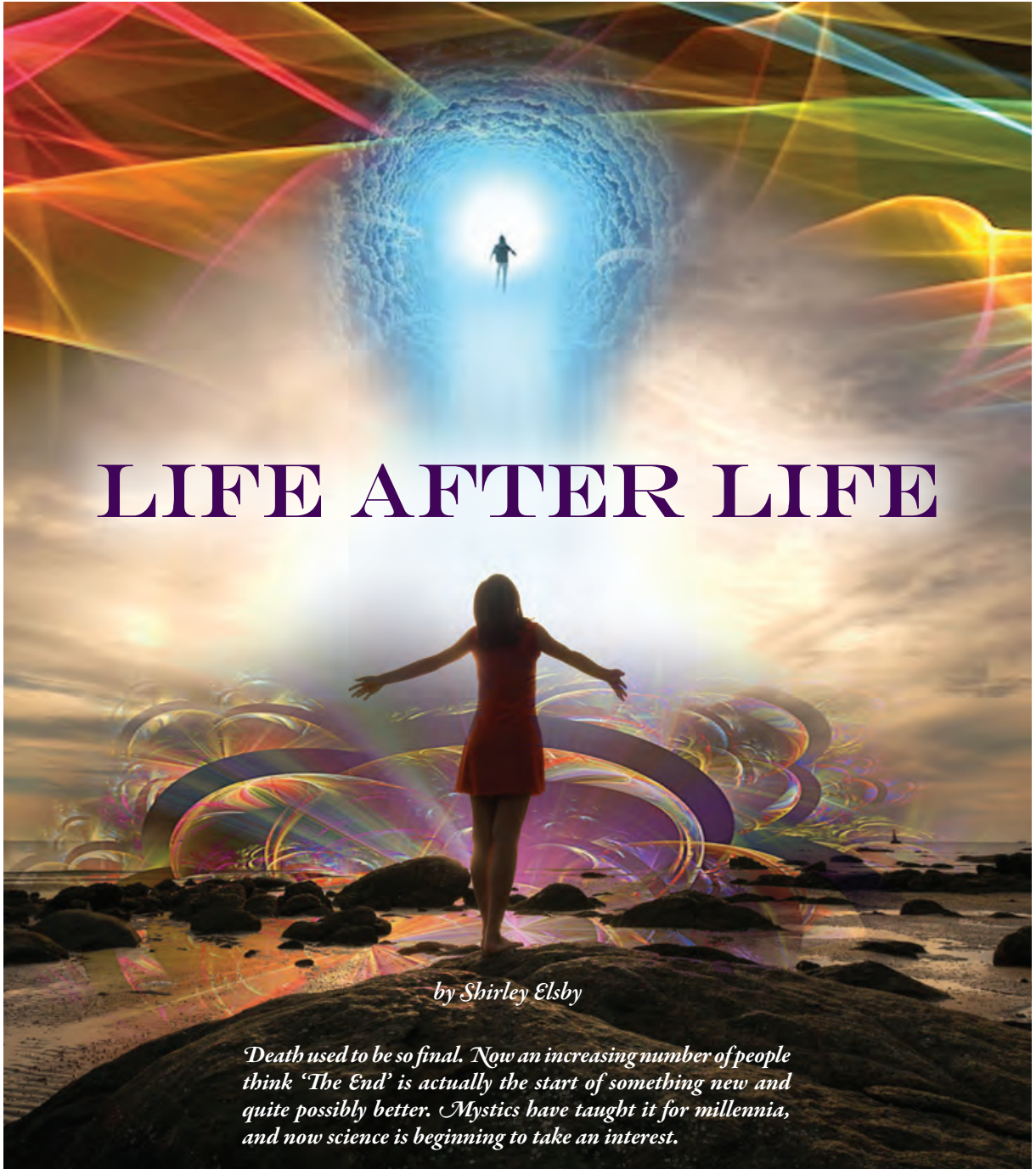
of cause and effect can in theory be intuitively discerned. Like the patterns of a kaleidoscope, a particular design is the outcome of the action of one thing upon another and their relationship to each other. If other causes are not brought to bear upon it to bring about a corresponding change or effect, the pattern remains constant.

Mysticism holds that through our latent psychic faculties, we are capable of becoming aware of such patterns. They may be simply impressions suddenly entering our field of objective consciousness, or subjective emotional feelings without any intellectual context in which to bring about objective awareness of them. People receiving such impressions may not be related directly to the outcome or the manifestation of the perceived pattern, but they may become inadvertently attuned or in touch with the minds of

Scientific research in many fields has established that most natural events have a chain of causes and effects before the major results are apparent. Earthquakes are linked to stresses and strains in the earth's surface that have built up over years, sometimes centuries. In the case of a potential collapse of a scaffold, it is postulated that a psychically sensitive individual may well become aware of the disastrous final effect of a complex of causes and effects existing around him or her and see the final result not as we normally would as the effect of a cause, but as the future cause of an effect in the past.

Usually it is only the impression of the final time-forward effect that is realised, the manifestation having a direct bearing upon the individual's concern. The impression may be realised as a visual or auditory one, or simply as an emotional "feeling" of a pending situation, which is sufficiently strong to motivate immediate action. Flowing forwards or backwards, our intuitive faculties have the ability to do both, to our great benefit on many occasions.





LIFE AFTER LIFE

by Shirley Elsbey

'Death used to be so final. Now an increasing number of people think 'The End' is actually the start of something new and quite possibly better. Mystics have taught it for millennia, and now science is beginning to take an interest.

FEW PEOPLE doubt that one of the side effects of death is the decay of the body to a state beyond redemption. The parts making up the body stop working as a team as they did in life, and as a result they can no longer sustain the state we call 'life.' So it is not surprising that many people believe that death is indeed the great full stop at the end of a life sentence.

As the nerves leading from sense receptors to the brain have stopped sending sensible data, and the brain no longer has sufficient living neurons to intelligibly process the signals it may still be receiving, no faculties resembling biological life can possibly still be operative. But despite this, is it conceivable that some of the former faculties of the body, such as hearing, seeing, smelling, thinking, etc., are able to continue interacting with what



is presumed to be the ultimate controller of the brain and body: the “mind?” There is a surprisingly large body of opinion, some of it backed up by serious research, that consciousness in one form or another continues after physical death. It is a persistent, consistent and surprisingly difficult to dismiss belief.

Take ghost stories for example. They have probably existed since humans first stood upright, and tales of hauntings, poltergeist activities and surprise ethereal meetings are so universal that denying them would be a bit like denying there is oxygen in the air because we can't see it. Okay, this may be a dose too much of unrestrained emotions and irrational belief, but probe gently, listen well and you will find that a surprising number of people can have extraordinarily rational and believable stories of their own. There is in fact considerable evidence that an intangible ‘something’, which many would call “the soul”, persists into another state, and furthermore, has a form of consciousness that permits interaction with living people under special circumstances.

This, whatever it is, is intangible, incorruptible, weighs nothing and, if we believe mystical lore, it continues to have experiences, relationships and learning curves. Furthermore, it is not simply a constituent of a universal cosmic soup, but an individualised, personalised, singular ‘something’ which retains a form of consciousness of itself which it had while incarnated as a human being but which in all likelihood the human manifestation was never objectively aware of. Whatever the nature of that consciousness after death, it possesses at the very least a unique form of awareness from which it is able to manifest a personality.

Many religions, philosophies and mystical traditions maintain the existence of possibly nonphysical spiritual planes or dimensions of existence beyond our material planet Earth where formerly living beings continue their individualised existence in preparation for future reincarnation into physical bodies. Names and concepts of this vary hugely, among them Heaven, the Elysian Fields, Valhalla and the astral planes. Some organisations, including the Rosicrucian Order, teach the means of experiencing other-worldly places by means of psychic projection (also known as astral travel) and linking up with wise wayshowers existing on more elevated planes.

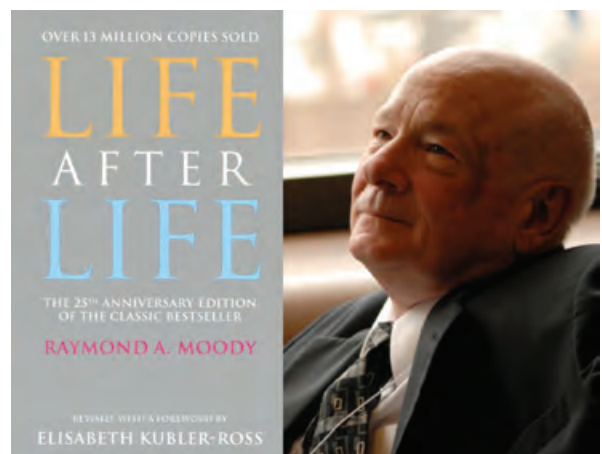
Claims of Astral Travel

There have been many people claiming to have traversed these places frequently, and this psychic exploration is not just a modern phenomenon, it is older than any civilisation. Inevitably, due to the awe that humans generally hold for such mysterious abilities, many, perhaps

most of these astral travellers were charlatans preying on the incredulity of people of lesser selfishness. But undoubtedly not all of them were. Although the Order does not endorse for or against any of these, two well known examples are as follows:-

- Emanuel Swedenborg, the 18th Century Swedish scientist and mystic, who, it is said, was able to wander freely in a spiritual sense wherever he wanted to between his concepts of Heaven, Hell, angels and demons, and to experience what he believed were the various states of being that humans would face after death. This led him to write “*Heaven and Hell*”, originally published as “*Heaven and its Wonders and Hell, from Things Seen and Heard.*”
- Edgar Cayce, known as the “*sleeping prophet*”, was a celebrity psychic of considerable fame who claimed that under states of self-hypnosis he experienced out-of-body experiences; not just a few times, but, believe it if you can, every day for 42 years! He clearly had no off days. Initially he sought metaphysical information to cure people of their ailments but claimed later that he could tap into the Akashic Record at will to discover details of people’s past lives and their spiritual histories. In the end it is his 20 million words of written material that competes with the credulity of his claims.

These explorers, whether believable or not, undertook their psychic journeys voluntarily and usually without any hard evidence. Such evidence of existence beyond the material realm has however been steadily building up through many involuntary experiences brought about by medical trauma, so-called “*Near Death Experiences*” or



Dr Raymond Moody.



NDEs. The term was popularised by Dr Raymond Moody Jr in his 1975 book *“Life After Life”*, which was followed up in a later study, *“The Light Beyond”* and several other titles. Having studied numerous case histories of people who survived ‘clinical death’, namely, the cessation of breathing and blood circulation, he presented around 150 NDEs, finding considerable commonality between them such as...

- The sense of being dead and with a great sense of peace and freedom from pain.
- The sensation of a person observing her or his own body from above, sometimes while doctors were routinely operating, and on other occasions as they battled to resuscitate the person during a mid-surgery crisis.
- Travelling through a tunnel into a bright light, or rising rapidly into space.
- Being greeted by familiar and loving people who glow with an inner light.
- Encountering a spiritual figure of light who gives the person a review of her or his life in great and vivid detail.
- Being told they must return to earthly life, sometimes a choice and sometimes not, and often a prospect not relished at all.

Dr Moody attests that NDEs are life changing experiences, causing individuals to rethink their beliefs and values and become better people as a result. In *“Life After Life”* he writes:

The love and warmth which emanate from this being to the dying person are utterly beyond words, and he feels completely surrounded by it and taken up in it, completely at ease and accepted in the presence of this being. He senses an irresistible magnetic attraction to the light. He is ineluctably drawn to it.

Another NDE researcher, Dr Melvin Morse, examines the effects of these experiences on people’s lives in *“Transformed By The Light”* where he says many of these experiences were transformative in giving people the sensation of being bathed in love and compassion and having a sense of purpose. He found his subjects did not simply go into blackness on becoming clinically dead, but had a substantial amount of volitional control and conscious awareness of what was going on around them.

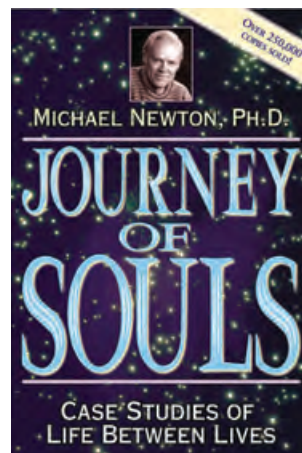
They were not *“blissed out New Agers”* who survived, but ordinary men and women. And he concludes...

These experiences teach us many things, but most importantly, they show us that there is a fountain of life from which all of us spring. So many of society’s problems – drug addiction, depression, the chaos and despair of inner cities, and the environmental disasters we are inflicting upon ourselves – speak to a lack of understanding that all of life is interconnected and with purpose. Humans have the ability to be inspired by a light which has the power to transform them. We do not have to die to learn from this experience. We only have to be open to its message.

Encountering a spiritual figure of light who gives the person a review of her or his life in great and vivid detail.

More and more people seem to have experienced NDEs, perhaps not only because of *‘light beings’* beyond ordinary human reality insisting such people return to continue their lives, but of course also because defibrillators, Cardio Pulmonary Resuscitation, drugs and surgery reeling them back from the tunnel and beyond. As well as compilations of NDEs and also accounts of psychic encounters with the “other side”, there have been published a number of people’s own supposed visits to the afterlife, among them *“Proof of Heaven, a Neuro-Surgeon’s Journey into the Afterlife”* by Dr Eben Alexander, and the heart warming tale *“Embraced by the Light”* by Betty Eadie.

Hypnotic Regression



Hypnotic regression has been another rich seam of evidence for life beyond and before human lifetimes, particularly regressions carried out by Dr Michael Newton to obtain “...case studies of life between lives.” The accounts detailed in his books *“Journey of Souls”* and *“Destiny of Souls”*, detail subjects under hypnosis giving detailed, plausible and remarkably consistent accounts of people going between lives to other dimensions where they



meet familiar friends who are colour coded in terms of their level of evolution. They are each part of soul cluster groups who work together under the instruction of guides to evaluate their past lives, plan the key circumstances of their new ones, and use their successive reincarnations to evolve to ever greater states of wisdom and understanding.

Curiously, more people now believe in an afterlife than believe in God, according to the "2012 *British Cohort Study*", a survey of Britons born in 1970. Almost half of respondents in the 2012 survey (49%) said they believed in an afterlife, but only 31% believed in God, the universal All who most believers feel is responsible for the afterlife, if it exists. But for mystics, the possibility for some, and the certainty for others, of the existence of an overarching form of Supreme Intelligence or Universal Mind commonly referred to as "God", makes perfect sense. In fact, the *absence* of any sort of overarching, all-inclusive intelligent 'something', above and beyond all things in the universe, is what does *not* make sense. Don't ask how such a thing could exist, they say; ask instead how it could not? This God, this Divine Intelligence, is the omnipotent, omnipresent, omniscient source of all things, the ultimate creator and origin of all things.

God, the Supreme Intelligence

To varying degrees, this God imbues its 'substance' or 'essence' in everything, more so in living creatures, though much more so in creatures of higher intelligence of which humans are for the time being the highest representatives on Earth. All people have within them degrees of manifestation of many different parts of God's nature, and those myriad parts together form a cluster

of a myriad discreet energies making up the individual human experience. In less technical terms, each person also manifests the imperfectly expressed personality of a perfect portion of God, working and evolving towards a perfect expression of human life available within the permissive nature of God as it applies to the miniscule domain of the human egregore. This personality is referred to by Rosicrucians as the "soul personality", and is the highest form of human expression available during each person's incarnation.

If a single lifetime is all that each person is allowed to experience, then all purpose to human life ceases.

In the great religions we see the various concepts of God invariably as a universal father figure and all humans as belonging to one big family, though sadly not a very happy one. Put simply, regardless of whether one believes in reincarnation or not, one lifetime is not long enough for any person to evolve sufficiently to achieve the perfection they are capable of. If a single lifetime is all that each person is allowed to experience, then all purpose to human life ceases, for no person could in that case ever have reached the heights of sublimity and perfection that some of our spiritual leaders and great minds of past centuries did. The logic and justice afforded by reincarnation makes it something one can easily believe in and understand as far superior to the "one life, that's all" approach which is unquestioningly accepted as gospel truth by literally billions of people.

It is primarily because of this glaring inconsistency that mystics believe that all humans will have enough lifetimes to incarnate into, over and over again, in order to complete their work in 'Earth School.' And between incarnations, the soul leaves its former physical body behind, abandons its human form and rises to a plane or dimension unknown to us, where it continues its lessons in a different form of consciousness and awaits rebirth in a world much the same as, and maybe even identical to our planet Earth. A new set of lessons awaits it, another opportunity is given to set things right where previously errors were made.

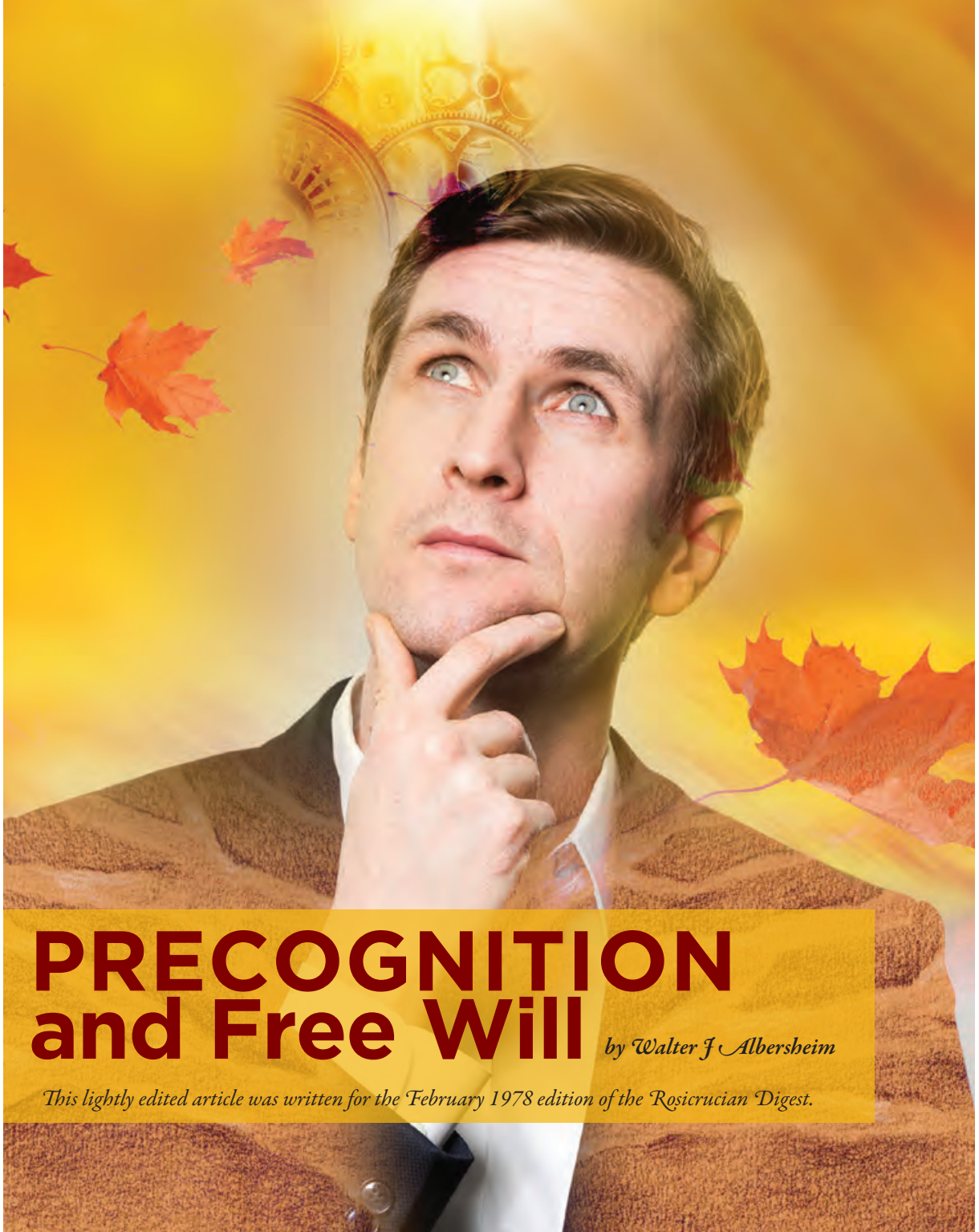
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Guercino (Giovanni Francesco Barbieri) - God the Father and Angel.





PRECOGNITION and Free Will

by *Walter J. Albersheim*

This lightly edited article was written for the February 1978 edition of the Rosicrucian Digest.

THE MARCH 1948 issue of *The Rosicrucian Digest* contained an article entitled “*The Paradox of Free Will*.” In this article I pointed out that the religious dogmas of free will and of God’s omniscience are incompatible with each other, and that this contradiction led to agonies of doubt, bitter enmity and cruel wars between groups of Christians proclaiming the love of God, their Saviour

[Jesus Christ], and men of good will. The article tried to escape this dilemma by stating that our innermost self is identical with the Divine Mind, so that our truest will, based on our deepest insight, is one with the will of God.

But that comforting thought could not completely put the problem to rest. It matters not whether we think in terms of a personal God, of a super-personal Cosmic Mind, or of a personal “Akashic Records”, individual



beings are not free agents but, as it were, motion-picture personalities acting out a prerecorded script, fully predetermined. And yet, foreknowledge of some events seems to exist among humans and even animals. We have prophets of old, lonely shepherds with second sight, and manifold reports that animals become restless and fearful long before earthquakes strike.

Recently, precognition has been verified by a careful study carried out at a renowned research institute. In a typical procedure, an untrained observer is carefully watched and isolated. He or she goes into meditation and describes scenes that are visited later by two or

To find a way out, we must first free ourselves from the anthropomorphic view of God as a personal, despotic ruler.

more participants in the experiment. The participants have 10 or more sealed and numbered envelopes stating localities to be visited. At a time later than the observer's meditation period, the experimenters select one of the envelopes through a machine-operated random process. They open the envelope, drive to the indicated place and write a description of its location or photograph it. In a high percentage of cases the two descriptions agree closely.

If one accepts this precognition as proof that the choice of locality by the randomiser was preestablished, then freedom does not exist in this particular case, unless one chooses to believe in a reverse causality where an earlier event, the precognition, is caused by the future inspection rather than the other way around. In either case, a detailed prophetic vision seems to deny freedom of will. Yet one intuitively feels there must be a way out. Surely we can't seriously believe that everything is fully predestined to happen the way it does!

To find a way out, we must first free ourselves from the anthropomorphic view of God as a personal, despotic ruler. Secondly we need to accept that if a Divine Mind or God exists, then it must somehow transcend time and hence causality as well. To the mystic, the Divine reveals itself as an impersonal, creative sort of Universal Mind and certainly must encompass the totality of all minds in our universe. To our limited human understanding, words such as "creation" and "creativity" imply the existence of time.

The entire universe, with its galaxies, stars, life-filled planets, and its physical and karmic laws, is the creative thought of the Divine or Universal Mind that forthwith 'became' a reality. From the mystical viewpoint, this Being is eternal, but to our time-bound understanding it gradually evolved individual living beings endowed with

thinking minds. Only 'after' they evolved in accordance with the original creative thought, could one speak of a Universal or Cosmic Mind as both the totality and source of all individual minds.

Every thought conceived in the Divine Mind, and in the individual minds composing it, sets in motion eternal reality, just as every conscious thought and observation of ours is forever engraved in our memory. Such cosmic reality is inescapable, but this does not constitute rigid predestination. When, and even to whom, these realities become apparent in a world fettered by time and space depends on the interweaving and interaction of all individual minds contained in Cosmic Consciousness. The Divine Mind embraces the entire universe and all its parts with equal love. Since there is nothing outside of it, it has no enemies, no desires, no plans.


We, the individuals, are free to think, to plan, and to act; but every thought and act bears its fruit. When, where and how this comes to fruition is of no concern to the Cosmic, unless we 'fix' or 'solidify' it by prophetic introspection, or even by employing such precognitive devices as drawing lots or observing the flight of birds.

The entire network of interactions seems to us to converge towards the original creative thought, the evolutionary ascent towards higher individual consciousness and freer cooperation with the Universal Mind. Our errors, and the suffering they bring upon us, are lessons and stepping stones on the upward path. Is this Free Will? Mystics of past times affirmed it by declaring: "*Do as you will, but live with the consequences!*"



IS PRECOGNITION POSSIBLE?

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



THE POSSIBILITY of knowing what lies ahead has always intrigued our imagination. To have knowledge of future events would obviously extend our personal powers, it would enhance our security and make it possible for us to acquire personal advantages. That such a perception exists as a faculty of certain people has been a belief recorded

from earliest times. Even primitive societies give credence to what may be termed precognition.

Psychical research has defined precognition as the “*supernormal indication of any kind of event still in the future.*” This, of course, indicates a hyperesthesia, a super-sensitivity by which the individual discerns what cannot be realised by an ordinary person. It is naturally apparent



that there is a relationship between prediction and precognition insofar as determining events in the future is concerned. However, precognition and premonition imply a psychic or, as ordinarily said, a supernormal insight. For example, experienced physicians can predict the development of diseases from certain causes which they observe. Similarly, engineers can predict how structures will react under certain stresses and strains. These are empirical matters of reasoning from observation, founded upon what has previously been learned from a particular class of data. In other words, not all predictions are psychic, whereas premonition and precognition usually refer to psychic phenomena only.

If we have fallen off the path of serenity and orderly growth, we must get back on it again before we can function as vital, useful beings.

Shamans and witch doctors in most primitive societies practise divination, in which events in the future are foretold. I have witnessed witch doctors in Africa throwing the bones, which consists of throwing a handful of small human or animal bones down upon the dried skin of an animal. One of the objects, quite distinct from the rest and thrown as one would throw dice, is called the “talker.” The relationship of this *talker* to the other bones is then interpreted in the form of a prediction of events to come. However, when divination is performed in the name of a deity of an established religion, the process is dignified by being called a “prophecy”, as were the predictions of the Hebrew prophets of the Old Testament.

History is replete with tales of those who were thought to possess faculties of precognition. Such were the oracles, sibyls, priests and prophetesses of cults and religions. The sibyls were prophetesses who performed

their art in Babylonia, Egypt, Greece and Italy. The most famous were the sibyls of Cumae, a Greek colony in Campania, Italy. The “*Sibylline Books*”, said to be 10 in number, were a collection of prophecies principally from Cumae. In the writings of Thucydides, there is an account of an oracle who was supposed to have foretold the great plague of Athens.

In ancient Delphi, the Pythian oracles were renowned. The world’s celebrated kings, conquerors, philosophers and the wealthy came to elicit their supernatural wisdom with regard to what the future augured. These women gave their prognostications while under the influence of drugs. They sat upon high tripod stools over fissures in the temple floor from which, it is related, issued gases [*possibly volcanically produced ethylene*] which they inhaled.

While inhaling these gases and at the same time chewing narcotic herbs, they would gesticulate and utter incoherent replies to questions submitted to them. The temple priests would interpret their words into intelligible answers. The priests, shrewd psychologists and usually unscrupulous and crafty in the world politics of the times, would select answers they believed would be effective for the recipients as well as beneficial for themselves. A visitor to the temple of the oracle at Delphi today can still see the apertures from which the intoxicating gases were said to have come.

Case Histories Accumulated

In comparatively modern psychical research into this phenomenon of precognition, a number of case histories have accumulated. The citing of a few of these is representative of many of the apparently strange powers of precognition possessed by individuals. Dr. Richard Hodgson, once secretary of the *American Psychical Research Society*, reported the experience of a prominent professional man. The man was engaged in memorising the words of a poem while walking in his garden.

He was actually quite unaware of his surroundings at the time, being completely preoccupied objectively. Suddenly, he found himself bending over and looking at a group of four- and five-leaf clovers at his feet. He had previously searched his garden for such clovers for the purpose of studying them but had never found any. He was perplexed by how, apparently unconsciously, he had been drawn to a place where he would find these.

Another incident is the report of a dentist working in his laboratory. He was preparing an adhesive for a denture in a copper vessel. Suddenly, he heard a commanding voice say loudly several times: “*Go to the window. Go to the*





The Oracle of Delphi.

window.” He did not stop to see from where the voice from but responded by rushing to the window, which was at the opposite side of the large laboratory room. Instantly upon arriving there, there was a loud explosion; the copper vessel had disintegrated. Fragments of it were imbedded in the ceiling directly above where the dentist had stood, and had he been there, he would have been seriously injured. No one was in the closed laboratory; consequently the voice could not have come from anywhere except his own mind.

An analysis of precognition has resulted in bringing forth several classifications or types of it. One such classification is autosuggestion. First, I will relate a case which is said to fall into that category. A woman said she repeatedly heard words to the effect that she was to die at 6 p.m. on a certain day. She did not however, communicate this precognition to anyone else. When the day arrived, she was visiting friends. The chimes struck six and she said to herself: “*Well, I did not die.*” Almost immediately thereafter, blood issued from both nostrils as a haemorrhage. A doctor was called and he subsequently said that only quick attention had saved her life. This is a possible example of autosuggestion, for the person, having come to believe that death was to occur on a particular date, had implanted that suggestion in her own subconscious mind and it is possible that a psychological trauma had occurred on that day which caused the haemorrhage.

A similar case attributed to autosuggestion is that of another woman who had a precognition of her death. She stated that she would die within 10 days, though at the time, she had had no indication of any serious ailment.

However, on the 10th day, she passed away as she had predicted. It is assumed that subconsciously she had an awareness through subtle sensations of an organic nature of some abnormality. These sensations she morbidly construed to mean her coming death. Undoubtedly, it was her own objective mind, her reason, that set the arbitrary date of death. By holding that thought and causing it to become a fixation, she had brought upon her own body the unconscious effects that induced her death.

The following is another example of precognition which has its roots in psychological factors giving rise to the experience and therefore cannot be called psychic in the usual connotation of the word. One Armand Correl dreamed of his mother dressed in mourning apparel. In the dream, he asked her for whom she was mourning. She replied she was mourning for him, implying that he had died. Shortly thereafter, Monsieur Correl published an article in a leading publication that involved the character of another person.

He was challenged to a duel as a result and was killed. The reasoning in connection with the precognitive nature of the dream is that Monsieur Correl, at the time he had the dream, had been contemplating the article he was to prepare. He knew that because of its condemnation it would incite the personality involved. Consequently, it was plausible for him to subconsciously assume that the hazard of a duel and possible death were involved. This, it is further assumed, caused the dream as a process of autosuggestion.

There are other morbid events and circumstances which suggest to the subconscious mind certain related events which are eventually realised by the conscious mind as apparent precognition. The conscious mind however, does not realise the causation and connections, and to it they appear as supernatural or psychic phenomena.

Still another example of the cause of precognition and seeming premonition is what is known as paramnesia. This technical term is popularly called false memory, which is a memory of something one has seemingly

No one was in the closed laboratory; consequently the voice could not have come from anywhere except his own mind.

forgotten. When the experience is had again, there is a haunting familiarity about it. Yet, the individual believes that s/he has actually never previously experienced it objectively. Consequently, the event is attributed to a psychic phenomenon of some kind.

For example, a boy may as a child see a particular type of architecture which fascinates him in some way. As the



years pass, he forgets the incident entirely; it is beyond his objective recall. Many years later, as an adult, he visits a distant city for the first time. As he walks along the street, a building holds his attention. The old structure seems very familiar to him, and it seems as though he has been on this street before; and yet he knows he has not. He is confused, believing he is recollecting something from some psychic experience. He may even think that it is from a past incarnation, a past life. Actually, it is a recollection of an incident lost to ordinary recall, for he does not remember the childhood impression caused by a similar type of building.

An Example of Paramnesia

The following is an example of paramnesia cited by the celebrated author, Sir Arthur Conan Doyle. He wrote:

Upon April 4, 1917, I awoke with a feeling that some communication had been made to me of which I had only carried back one word, which was ringing in my head. That word was Piave. To the best of my belief, I had never heard that word before. As it sounded like the name of a place, I looked it up in the index of my atlas, a river some forty miles behind the first line which at that time was victoriously advancing.



Sir Arthur Conan Doyle.

I could not think how any military event of consequence could arise there, but nonetheless I was so impressed that I drew a statement that some such event would occur there and had it signed by my secretary and witnessed by my wife, with the date, April 4, attached. Six months later this river became the front line between the Italian and Austro-Hungarian armies.”

He further relates that some hours later two people came to visit, introducing a lady in a red shawl named Miss Napier, whom he did not know.

The strong probability that some cases of precognition are due to telepathy must not be overlooked. In the records of the *American Psychical Research Society* is a dream related by Charles Dickens, which may have telepathy as its cause. Mr. Dickens dreamed of a lady in a red shawl. “I am Miss Napier,” she said. Dickens, writing of the dream, said, “Why Miss Napier? I know no Miss Napier.” He further relates that some hours later two people came to visit, introducing a lady in a red shawl named Miss Napier, whom he did not know. Could it not be that Miss Napier, knowing she was to meet the renowned author, thought much about the event, and that her identity was thus telepathically communicated to him during his sleep?

Psychical researchers refer to proper premonition and precognition, that which they think is authentic, as that which cannot be related to any organic sensations, autosuggestion, or such subconscious processes as paramnesia. Dr. James Hyslop, a professor of logic, who became an authority on psychical research and has written several works on this subject, advances no particular theory as to the cause of ‘proper premonition.’

We may say in connection with this subject that there is perhaps a sense of super-judgment, the ability to evaluate subconsciously with a latent and higher faculty causes and circumstances, projecting them into a future event. The conscious mind is not aware of the processes involved. The phenomenon, we contend, is psychic, but it is not psychic in any supernatural sense. Rather, it is an aspect of subliminal human powers, which the average person has not cultivated or does not consciously respond to.



Dr. James Hyslop.



THE CIRCASSIANS

by Helena Dumont

THE CIRCASSIANS are an ethnic group native to Circassia, in the northern Caucasus, who were displaced during the course of the Russian conquest of the Caucasus in the 19th Century. The term 'Circassian' includes the Adyghe and Kabardian people, who speak the Circassian language, a Northwest Caucasian language with numerous dialects. Many Circassians also speak Turkish, Arabic and various other languages of the Middle East, having been exiled by Russia to lands of the Ottoman Empire, where the majority of them live today, and to neighbouring Persia. From cradle to grave, the Circassian native creed or *Habze*, intertwined with their code of conduct, dictated the way they behaved, formed their system of values and also the way they conceived the world. It is this that we will briefly look at in this article.

Religion

Animism is probably the most ancient religion of all the peoples of the North Caucasus region, dating back to the Old Stone Age. It is the belief that a soul resides in every object, animate or inanimate. In animistic thought all nature is alive and it was in the New Stone Age that what we call Paganism took root.

The original religion of the Circassians was called *Habze*. It is a philosophical and religious system

promoting personal values and the relationship of an individual to others, to the world around the individual, and to a "Higher Mind." In essence, it represents monotheism with a much-defined system of worshipping a single supreme deity: *Theshxwe*, (the Supreme God) sometimes shortened to *Tha*. During the time of the settlement of Greek colonies on the Black Sea coast between the 8th and 3rd Centuries BCE, there was an intermingling of cultures.

Interestingly, by the 6th Century BCE, the Ionian city of Miletus had constructed a maritime empire with six colonies on the east coast of the Black Sea. Miletus was the home of the so-called 'scientist-philosophers' Thales (c. 624 – 546 BCE), Anaximander (c. 610 – 546 BCE) and Anaximenes (c. 585 – 525 BCE). Inland from these cities were the Circassian tribes. It is difficult to know how much, if any, influence ancient Greek thought had on the Circassian beliefs, but there are similarities. Throughout subsequent Circassian history their ethnic religion also interacted with and was influenced by Christianity and Islam.

Habze

The *Habze* derives from two words meaning order/vast/universe and word/speech. It is the name given to the original Circassian religion, philosophy and



worldview. Its meaning can be literally translated as *Language of the Universe* or *Word of the Cosmos*, comparable to the concept of Dharma.

The belief system takes its name from the Circassian epic *Nart Sagas*, which were originally orally transmitted, and which heavily contributed to the shaping of Circassian values over the centuries. During the period of the Soviet Union, there was a severe weakening of Islam in the area, and especially among the Circassians. With the fall of the Soviet regime, the revival of Habze was supported by Circassian intellectuals as part of a rise in nationalism and cultural identity in the 1990s, and more recently as a force against Wahhabism and Islamic fundamentalism.

The god THA

Habze theology gives prominence to the god Tha, who created the universe. When Tha first expressed himself, he generated the Word or Cosmic Law, the primordial pattern from which all beings naturally emerged, evolving through 'internal laws.' This reminds us of the Memphite theology of ancient Egypt where the god Ptah spoke the world into creation. Enlightenment for men and women corresponds to an understanding of Tha's Law. Tha is omnipresent in his creation, and according to a Circassian cosmological text "*...his spirit is scattered throughout space.*"

In Circassian hymns Tha is referred to as "*...the One everyone asks, but who does not ask back*"; "*...the multiplier of the non-existent*"; "*...the One on whom everyone places their hope, but who does not place hope on anyone*"; "*...the One from whom gifts come*"; "*...His amazing work*"; "*...the One who permits heaven and earth to move.*" Everything is One and is unitary with Tha. The material-manifested world is in perpetual change, but at the same time there is a foundation that always remains unshaken. That is the originating principle of the world and its Law.

The always-changing world and its basis is compared to a rotating wheel: although the wheel is constantly changing, it has a central hub around which it revolves, and the hub remains still. Tha is the creator of the Laws of the Universe, which represent His expression and gave humans an opportunity to understand the laws, bringing them closer to God. Tha does not interfere in everyday life, presenting everyone with freedom of choice. He has no form and is Omnipresent: "*His spirit is scattered throughout space.*" The goal of earthly existence is the perfection of the soul, and this is accomplished through the maintenance of honour, the demonstration of compassion, gratuitous

assistance, which, along with valour and the courage of a warrior, enables the person's soul to join the souls of his or her ancestors with a clear conscience.

Worship of Tha, as well prayers to him, are expressed through rites and rituals called "requests to Tha", and can be in the form of spoken or sung prayers. Ceremonies take place in special locations, often in sacred groves rather than inside structures or temples. The location where the ceremonies are celebrated is marked with a symbol in the form of a hammer or Tau cross, in the form of the letter 'T', representative of the utmost divinity. The elders of the families, communities, and villages conduct the ceremonies. The priest officiating rituals or practices is a key figure in Circassian culture who is often an elder but also the person who bears the responsibility for functions like weddings or circumcision rites. This person must always comply in minute detail with the rules of Habze in all areas of his or her life. It has deeply shaped the ethical values of the Circassians, being based on mutual respect and above all responsibility, discipline and self-control.

Habze functions as the Circassian unwritten law yet was highly regulated and adhered to in the past. The Code requires that all Circassians are taught courage, reliability and generosity. Greed, desire for possessions, wealth and ostentation are considered disgraceful by the Habze code. In accordance with Habze, hospitality was and is particularly pronounced among the Circassians. A guest is not only a guest of the host family, but equally a guest of the whole village and clan. Even enemies are regarded as guests if they enter the home and being hospitable to them as one would with any other guest is a sacred duty.

Circassians consider the host to be like a slave to the guest in that the host is expected to tend to the guest's every need and want. A guest must never be permitted to labour in any way, for this is considered a major disgrace on the host. Every Circassian arises when someone enters the room, providing a place for the person entering and allowing the newcomer to speak before everyone else during the conversation. In the presence of elders and women, respectful conversation and conduct are essential. Disputes are stopped in the presence of women and domestic disputes are never continued in the presence of guests. A woman can request disputing families to reconcile, and they must comply with her request.

There is much food for thought here, not only about an admirable view of life, but also about the way in which our far-off ancestors may have seen the world and the universe.



Ken Alexander, FRC

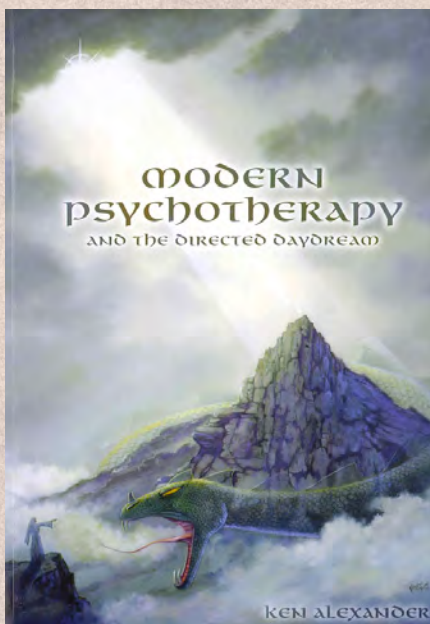
(29 Dec 1929 -- 19 July 2016)



ACCORDING to the author, Ken Alexander, psychotherapy can be described as a *talking cure*, and it may or may not include psychoanalysis, a term applied to discovering *why* a person behaves in certain ways. But a colleague once said to him: "Whereas a good psychotherapist will summon help from a doctor if a man breaks his leg, a bad one will try to discover why the man fell."

Ken sought to help people heal themselves. It was therefore his impelling wish to lead them to discovering the *why* of their ill health on their own. Some of the worst forms of illness involve our mental processes, especially those caused by experiences we no longer remember.

This book consists of Ken's private notes from selected cases in which the technique of the "Directed Daydream" was used to assist patients to discover the causes of some of their deepest fears. They are a brief chronicle of some of the cases of practical healing that Ken was able to effect through his years of training in the field of psychotherapy.



152 pages / softback -- A5 -- Code: 984 -- £9.95

IN MEMORIAM

KEN ALEXANDER was instrumental in establishing this magazine, the Rosicrucian Beacon, in 1991. When asked to create an English language magazine for Rosicrucians living in Europe, the Middle East and Africa, he accepted without hesitation and dove straight into what in time became 35 quarterly editions from December 1991 to June 2000.

Ken held a prominent position in the Order throughout this time, working silently to high academic standards to produce over 850,000 words of articles dedicated to bringing Light into the world. Ever humble, he shunned the limelight, yet could not hide the great Light of spiritual achievement he brought into the lives of many earnest seekers.

A qualified and well-known psychotherapist during several decades of active service in the area of mental health, Ken retired shortly before taking up his position as editor of this magazine but continued producing academic papers and outstanding articles for several more years.

As a special tribute to his memory, we advertise on this page a limited edition of a book he published in 2003 covering important aspects of his years as a mental health practitioner, and in particular a technique referred to as the "Directed Daydream." We received copies of these books only a week before he passed through transition, and feel it fitting therefore to make an important part of his life available for anyone interested.

The Order will not forget his great contribution to spiritual literature for AMORC during his 54 years of active membership, but especially the kindness and radiance he exuded to all he met and the many more he silently helped on the Rosicrucian path of spiritual unfoldment.





In the stillness of autumn there is a
silence I hear, a silence I touch.
Dogs ecstatic let off the leash,
dash past with boundless joy,
their walker-companions nodding
politely as they pass.

They come, they go, the leaves rustle
their gentle applause, but the
silence remains, penetrating my
being, muting all earthly sounds,
dissolving the gnawing separation
from my true home.

Oh mysterious source of all, envelope
me in the beauty and mystery
of your Being, as your irresistible
Silence draws me ever closer to
the Abyss of Eternity.

-- Amelia --