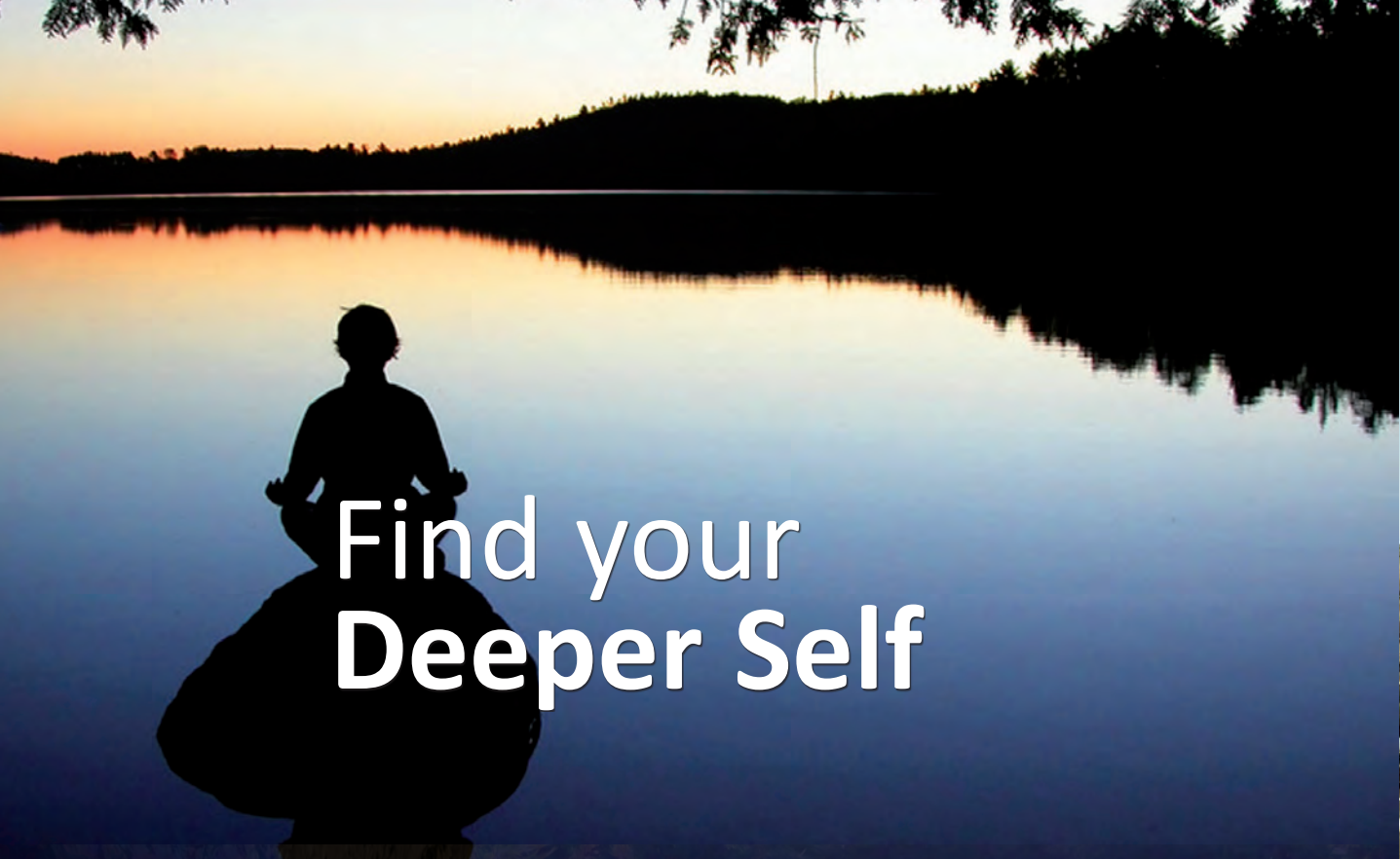


— ROSICRUCIAN —
BEACON



June 2018, Vol 27, No. 3





Find your Deeper Self

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

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

Your deeper Self is a veritable slumbering genius, eager to help you express your hidden talents with greater refinement and sophistication than you have ever considered possible. The most productive thing we can ever do is to find and communicate with this Self.

For millennia, seekers of universal truths have known of the existence of a kernel of perfection lying dormant in every person, manifesting supreme confidence, calmness, maturity and wisdom. This deeper

Self is called by Rosicrucians, the 'Inner Master', for it has in abundance, qualities of refinement, high purpose and spiritual maturity we would expect only of the most accomplished of humans.

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

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

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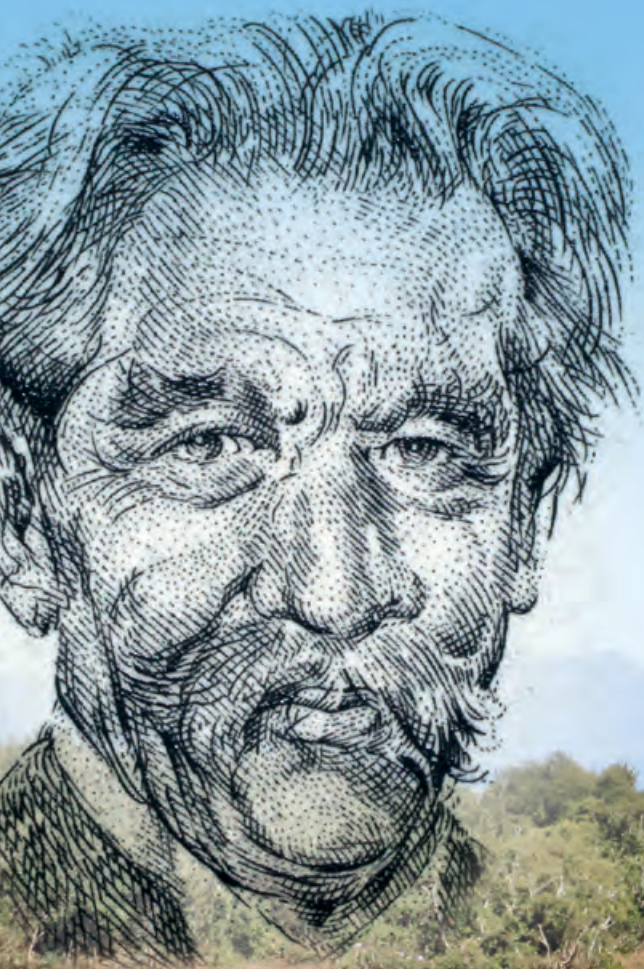
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Cover spread

Neist Point lighthouse,
Scotland





Albert Schweitzer: Reverence for Life

by Bill Anderson



THE MODERN west-central African country of Gabon is little known outside the Francophone world. It is bordered by Equatorial Guinea to the northwest, Cameroon to the north, the Republic of the Congo (Brazzaville) on the east and south, and the Gulf of Guinea and the Atlantic Ocean to the west. With its capital in Libreville, the country has nine provinces, and it is to one of the nine that we will turn our attention.

The longest river in Gabon is called the Ogooué, which gives its name to five of the country's provinces. The capital of the province of Moyen-Ogooué is called Lambaréné with a current population of over 25,000. What is so special about Lambaréné is that about 100 years ago one of the most remarkable men ever to have lived, built a hospital here and made it his home and life's work. His name: *Dr Albert Schweitzer*.

Oganga, the Giver and Taker of Life

In the late 1990s there was a TV series called "*The Adventures of Young Indiana Jones*." In the episode called "*Oganga, the Giver and Taker of Life*", set in January 1917,

Indy and company on their way from East Africa to Port Gentil on the Gulf of Guinea succumb to disease, and are picked up by Albert Schweitzer and the orderlies from his jungle hospital. At first, resistant to being treated by a German, Indy soon begins to realise that Schweitzer is not interested in war, and his only wish is to cure people against all odds.

At one point we find Indy and Schweitzer journeying by boat up-river to attend to a sick patient in one of the local tribes. They have a conversation about the breakdown of civilisation of which the First World War was just a symptom and not the cause. Schweitzer asks Indy if he would ever consider going into a stranger's home and slaughtering everyone he found there. Of course, Indy says no. To which Schweitzer replies:

When governments do this in a war, millions of people, just as moral and ethical as us, flock to the colours to do their ruler's bidding without a second thought. Why?

Indy says it's not the same thing to which Schweitzer replies that that is what Indy was taught to believe and that society only wants people to follow and not to think for themselves. It wants servants who do as they are told. People prefer society to do their thinking for them because it's easier. It takes away the need to make moral judgements. He continues:

Just imagine this world if no-one could rely on a country to justify its actions. And imagine if every person had to give a personal account for all they did. The hope for humanity lies not in nations, governments, religions or even the stars. It lies only in the human heart.

Imperial Background

The last decades of the 19th Century saw various European powers attempting to carve out empires on the African continent, the so-called 'Scramble for Africa.' We term this Imperialism and Britain, France, Belgium and Germany vied with each other to extend their spheres of influence and exploit the riches they found there at the expense of the local people.

As Europe was engulfed in the First World War, the allies also attacked the German colonies in Africa: German East Africa (Now Tanzania, Rwanda and Burundi), German South West Africa (now Namibia), Kamerun



Relief Map of Gabon.

Image: Mysid / Wikimedia



and Neukamerun (now Cameroon, with parts of Chad, Central African Republic, the Republic of the Congo, Nigeria and Gabon), Togoland (now Togo and part of Ghana). In this little-known theatre of war many people died on behalf of their imperial masters.

Early Years

Ludwig Philipp Albert Schweitzer was born on 14 January 1875 in Kaysersberg, in Upper Alsace (at the time a part of Germany, but now in France) into a world long since lost. Compared to the rest of France, Alsace enjoyed a climate of religious tolerance. Alsace had been part of the Holy Roman Empire until 1639, when most of Alsace was conquered by France under Louis XIII. It returned to German rule after the Franco-Prussian war of 1870-71. At the end of this war, the German states proclaimed their union as the German Empire under the Prussian king

He was particularly saddened by the plight of animals who suffered so much pain because of human carelessness and cruelty.

finally uniting Germany as a nation-state.

The son of Louis Schweitzer and Adèle Schillinger, six months after he was born, his father moved the family to his wife's village of Günsbach and there became the pastor of the small Protestant community. The medieval parish church was shared by the Protestant and Catholic congregations, who held their prayers in different areas at different times on Sundays. This compromise arose after the Protestant Reformation and the Thirty Years'



Albert Schweitzer's house in Kaysersberg.

War (1618-1648). Albert spent his childhood in the approximately 100-house Alsatian village with his three sisters and one brother, where his father taught him how to play music. This tiny village is home to the Association Internationale Albert Schweitzer (AIAS) or the International Albert Schweitzer Association. Albert grew up in this exceptional environment of religious tolerance and developed the belief that true Christianity should always work towards a unity of faith and purpose.

There is a 1956 film (nowadays available on DVD) about Albert Schweitzer shot in the homely 1950s-style of American films which is narrated by Schweitzer himself. It won an Oscar in 1957. His accent was so like Swiss that it was a bit strange to the ear, if you are used to modern German. He talks about his life in Günsbach where he had a happy childhood. Being rather frail at the time, the fresh air and exercise turned him into a strong boy. He was in Primary School from 1880 to 1884 and describes himself as a quiet and dreamy pupil who had to make an effort to learn to read and write. He felt he didn't fit in at school and that the other children thought he was better than them because his father was a pastor. They made him feel like an outsider.

When nine years old his life changed, and from 1884 to 1885 he attended the Secondary School in Münster, further up the valley. He used to walk through the countryside alone, deep in his own thoughts and became acutely aware of the different seasons and their effect on Nature. He also became increasingly troubled by the amount of hardship and misery he saw around him: *"I never really knew the light-hearted youthful enjoyment of life."*

He was particularly saddened by the plight of animals who suffered so much pain because of human carelessness and cruelty. Before bed, he said, he prayed for all beings, human and animal, and ask for them to be kept from evil and left to sleep in peace. He recalled an



View of Kaysersberg today.

Image: Taxiarchos228 / Wikimedia



incident one sunny summer's day when he and a friend went out with slings to hunt birds. Just as they were about to let fly, the church bells rang out and into Albert's mind came the words "*Thou shalt not kill!*" It made a deep impression on him, one he remembered for the rest of his life.

At the school in Müllhausen where he was between 1885 and 1893, he received his 'Abitur', the certificate at the end of secondary education. He studied the organ during this time with Eugène Munch, organist at the Protestant cathedral, who inspired Schweitzer with his great enthusiasm for the music of the German composer Richard Wagner. In 1893 Schweitzer played for the French organist Charles-Marie Widor (1844-1937) in Paris, for whom J. S. Bach's organ music contained a mystic sense of the eternal. Deeply impressed, Widor agreed to teach Schweitzer without fee, and a great influential friendship began.

From 1893 Schweitzer studied theology and philosophy at the Kaiser Wilhelm University in Straßburg (later Strasbourg). There he also received instruction in piano and counterpoint from professor Gustav Jacobsthal and associated closely with Ernest Munch (the brother of his former teacher), organist of St William church, who was also a passionate admirer of J.S. Bach's music. Schweitzer served his one-year compulsory military service in 1894. He saw many operas of Richard Wagner in Strasbourg and in 1896, managed to visit the Bayreuth to see Wagner's "*Der Ring des Nibelungen*" and "*Parsifal*", both of which deeply impressed him.

In 1898 he returned to Paris to write a PhD. dissertation at the Sorbonne on the religious philosophy of Kant, and to study in earnest with Widor. In 1899, he spent the spring and summer semesters at the University of Berlin where he met some outstanding representatives of the scientific and spiritual life of the time. At the turn-of-century celebrations in Berlin, he did not share in the general euphoria and optimism of the new century, but saw instead storm clouds on the horizon. He eventually received his PhD in theology from the University of Strasbourg and published his thesis at the University of Tübingen in 1899. Having decided to go to Africa as a medical missionary rather than as a pastor, Schweitzer began in 1905 to study medicine at the University of Strasbourg and received his MD from them in 1913.

Having finally received his medical degree, he



Albert Schweitzer

sailed for Africa where he lived until 1917. On 16 April, 1913, he arrived at Lambaréné in French Equatorial Africa (later the Gabon). However, when World War I broke out a year later, he was placed under house arrest as a German citizen in a French colony. With much time to spare, in 1915 he started work on his "*Philosophy of Civilisation*", where his thoughts on "*Reverence for Life*" first appear. This phrase is a translation of the German phrase: "*Ehrfurcht vor dem Leben*", words which came to Schweitzer during a boat trip on the Ogooué River while pondering a way forward for humankind and searching for a universal concept of ethics for his time. He explains:

In that mental state, I had to take a long journey up river. Lost in thought, I sat on the deck of the barge, struggling to find the elementary and universal concept of the ethical that I had not discovered in any philosophy. I covered sheet after sheet with disconnected sentences merely to concentrate on the problem. Two days passed, and then late on the third day, at the very moment when, at sunset, we were making our way through a herd of hippopotamuses, there flashed upon my mind, unforeseen and unsought, the phrase: "*Reverence for Life.*" The iron door had yielded. The path in the thicket had become visible. Now I had found my way to the principle in which affirmation of the world and ethics are joined together!

Schweitzer made this phrase the basic tenet of an ethical philosophy, which he developed and put into practice. He gave expression to its development in numerous books and publications during his life and also in manuscripts, some of which have only recently been published. The main work was his unfinished four-part "*Philosophy of Civilisation*" subtitled "*The World-view of Reverence for Life.*" He also used his hospital in Lambaréné to demonstrate this philosophy in practice.

In 1917 Albert and his wife Helene were sent to a French internment camp as prisoners of war, first to Bordeaux, then to the Pyrenees and finally to Saint-Rémy de Provence. Released in 1918, Schweitzer spent the next six years in Europe, preaching in his old church, giving lectures and concerts, taking medical courses and writing "*On the Edge of the Primeval Forest*", "*The Decay and*



Restoration of Civilisation”, *“Civilisation and Ethics*”, and *“Christianity and the Religions of the World.”*

He finally returned to Lambaréné in 1924 and except for relatively short periods of time, spent the rest of his life there. With the funds earned from royalties on his books, and personal appearance fees at lectures, and with funds donated from all parts of the world, he expanded the hospital to 70 buildings which by the early 1960’s cared for over 500 patients in residence at any one time. The patients and their carers would come by canoe as the hospital was close to the river.

At Lambaréné, Schweitzer was doctor and surgeon in the hospital and host to many visitors. The honours he received were numerous, including the Goethe Prize of Frankfurt and honorary doctorates from many universities emphasising one or other of his achievements. The Nobel Peace Prize for 1952 was awarded to him on 10 December 1953. He passed away peacefully on 4 September 1965 and was buried at Lambaréné.

Reverence for Life

Schweitzer believed that reverence for life is a concept that develops from close observation of the world around us. In his *“Civilisation and Ethics”* he expressed this in the following words:



Image: Unknown/Olo Museum / Wikimedia



Ethics is nothing other than Reverence for Life. Reverence for Life affords me my fundamental principle of morality, namely, that good consists in maintaining, assisting and enhancing life, while evil destroys, harms or hinders life.

James Brabazon, who wrote a biography of Schweitzer defined Reverence for Life as follows:

Reverence for Life says that the only thing we are really sure of is that *we live and want to go on living*. This is something that we share with everything else that lives, from elephants to blades of grass, and of course, every human being. So, we are brothers and sisters to all living things, and owe to all of them the same care and respect that we wish for ourselves.

Schweitzer hoped that the ethic of Reverence for Life would make its way in the world on the basis of his explanation of it in his books and talks, the example of his life and the force of its own argument based on its depth of fundamental thought.

He believed that ethical values, which could underpin the ideal of true civilisation, had to have their foundation in deep thought and be world- and life-affirming. He therefore embarked on a search for ethical values in the various major religions and world-views accessible to him, but found none that were able unequivocally to combine ethics with life-affirmation. It was not until two years after moving out to Gabon to establish the Albert Schweitzer Hospital that he finally found the simple statement which answered his quest.

In his autobiography *“Out of My Life and Thought”*, Schweitzer explains that at the beginning of the summer of 1915 he awoke from a sort of mental daze, asking himself why he was only *criticising* civilisation and not working on something *constructive*. He relates how he then asked himself what civilisation really is, and answered as follows:





The old Albert Schweitzer Hospital, Lambaréné, Gabon.

The essential element in civilisation is the ethical perfecting of the individual as well as society. At the same time, every spiritual and material step forward has significance for civilisation. The will to [advance to] civilisation is the universal will to progress, [one] that is conscious of the ethical as the highest value. In spite of the great importance we attach to the achievements of science and human prowess, it is obvious that only a humanity that is striving for ethical ends can benefit in full measure from material progress, and can overcome the dangers that accompany it.

Philosophy of Civilisation

The “*Philosophy of Civilisation*” is a philosophical work of impressive scope and depth. Originally published in 1923, it contains Schweitzer’s most thorough and scholarly discussion of his ideas on ethics and the reverence for life. The term ‘civilisation’ referred to in the title refers not to mere political, artistic or religious structures, but to the entire *Weltanschauung*, or world-view, of society and individuals. Schweitzer first defends the idea that philosophy matters, and in fact defines the way people live and value their lives.

He explains why he feels modern philosophy, and therefore civilisation, is failing. He blames the lack of idealism and optimism in philosophy on the abandonment of Rationalism. If all that philosophy does is tell the world what people don’t know, then what, he argues, are people to dream of, and why

should they try and improve things for themselves? With thoroughness and amazing breadth typical of his scholarly works, he then reviews the major features of Western philosophy from Greece through to Rationalism, Kant, Hegel and Nietzsche.

The last six chapters present Schweitzer’s own philosophy. Based on the will to live of all creatures, it is a corpus of ethics which accept that, in the experience of each living creature, its life is fundamentally important to it, and we should therefore not treat other living species callously or thoughtlessly. Each species of life should be revered, indeed there should be gratitude by humans for its existence. But this is not a life- or world-denying philosophy, leading to asceticism and withdrawal. Rather, it is a call to be conscious and considerate of the right to life of all creatures, but especially to find some way to help others of our own human species.

He blames the lack of idealism and optimism in philosophy on the abandonment of Rationalism.

Some are called to a lifetime of service to humanity, others are not. Schweitzer knew from a very young age that his calling was to serve others in whatever way he could. Regardless of our circumstances, he argues, we are all called to some level of service to others and not merely to serve our own interests. All people are called to at least make conscious decisions about every one of their actions,





thereby taking conscious responsibility for what they do.

All actions, he argues, are ethically dangerous, but he does not prescribe what people must do, for that is not his true interest. The key thing is that people must consciously make their own decisions in the full knowledge that every decision has consequences, both good and bad. All people then, armed with the knowledge that their decisions affect the lives of others, must and do the best they can not to harm other lives, but ideally preserve and even improve them. Schweitzer quoted the following from the Roman philosopher Lucius Annaeus Seneca (4 BCE – 65 CE):-

No man is nobler than his fellows, even if it happens that his spiritual nature is better constituted and he is more capable of higher learning. The world is the one mother of us all, and the ultimate origin of each one of us can be traced back to her, whether the steps in the ladder of descent be noble or humble. To no one is virtue forbidden; she is accessible to all, she admits everyone, she invites everyone in: free men and freedmen, slaves, kings and exiles. She regards neither birth nor fortune; the man alone is all she wants. This, in fact, is the demand which is laid upon each man, namely that he works, when possible, for the welfare of many. If that is impracticable, then he works for the welfare of a few. Failing that, for the welfare of his neighbours, and if that is impossible, for his own.

Jain Thought

According to some authors, Schweitzer's thought, and specifically his development of the reverence for life theme, was influenced by Indian religious thought and in particular by the Jain principle of *Ahimsa* (non-violence). Indeed there was undoubtedly some influence and this is noted in his book *Indian Thought and Its Development*.

The laying down of the injunction not to kill and not to damage, is one of the greatest events in the spiritual history of humankind. Starting from its principle, founded on world and life denial, of abstention from action, ancient Indian thought -- and this is a period when in

other respects ethics have not progressed very far -- reaches the tremendous discovery that ethics know no bounds. So far as we know, this is for the first time clearly expressed by Jainism.

Epilogue

When in his early teens, Schweitzer twice went fishing with friends *"because they asked me to."* But...

This sport was soon made impossible for me by the treatment of the worms that were put on the hook, and the wrenching of the mouths of the fish that were caught, and I gave it up. From experiences like these, which moved my heart, there slowly grew up in me an unshakeable conviction that we have no right to inflict suffering and death on another living creature, and we ought, all of us, to feel what a horrible thing it is to cause suffering and death.

The concept of reverence for life was incipient in Schweitzer almost from birth, and this awareness affected him throughout his life, as when he would gently scoop a spider out of a hole it had fallen into before planting a seed there to feed his patients and their families who also worked on the hospital farm. He wrote that just as our existence is important to each of us, *"[a creature's] existence is significant to it. My relation to my own being and to the objective world is determined by reverence for life, a reverence given as an element of my will-to-live..."* And this will-

to-live, he often stated, exists in all creatures and humans. As the highest and most intelligent of them all, humans should have no difficulty respecting the wishes of those less capable than them.

Dr Albert Schweitzer died on 4 September 1965 at his beloved hospital in Lambaréné. His grave, on the banks of the Ogooué River, was marked by a cross he made himself. The Albert Schweitzer hospital has been the primary source of healthcare for the surrounding region since it was founded in 1913 and remains so to the present. Its research laboratory is one of five leading facilities in Africa engaged in the scientific study of malaria. In 2017, it had 150 beds, an emergency room, a



The Roman philosopher Lucius Annaeus Seneca





pharmacy, a laboratory and an X-ray unit, about 160 staff, 2 surgeons, 2 interns and 2 paediatricians, and around 50,000 people had benefited from its existence in that year alone. Diseases like AIDS and tuberculosis are also a major focus.

Schweitzer, his wife and several collaborators are buried in a cemetery nestled among the old buildings which are today a museum and a UNESCO World Heritage Site.

The concept of reverence for life was incipient in Schweitzer almost from birth, and this awareness affected him throughout his life,

Those who thank God much are the truly wealthy. So, our inner happiness depends not on what we experience but on the degree of our gratitude, whatever the experience. Your life is something opaque, not transparent, as long as you look at it in an ordinary human way. But if you hold it up against the light of God's goodness, it shines and turns transparent, radiant and bright. And then you ask yourself in amazement: Is this really my own life I see before me? -- (from "*Reverence for Life*")

Postscript

On 11 December 1959, Dr Henry Friedman a close confidant and co-worker with Albert Schweitzer was awarded the *Rosicrucian Humanitarian Award* by the Southern Cross Lodge of the Rosicrucian Order in Johannesburg, South Africa.

References

A moving documentary on Schweitzer's life can be found at <https://www.youtube.com/watch?v=Gf4B9v0s0CY> Each of the following books was written by Schweitzer or is an edited collection of his letters:

- The Africa Sermons.
- African Notebook.
- The Albert Schweitzer-Helene Bresslau Letters 1902 – 1912.
- Albert Schweitzer and Alice Ehlers: A Friendship in Letters.
- Albert Schweitzer Letters 1905 – 1965.
- Brothers in Spirit: The Correspondence of Albert Schweitzer and William L Mellon, Jr.
- Christianity and the Religions of the World.
- Goethe: Four Studies by Albert Schweitzer.
- Indian Thought and Its Development.
- The Kingdom of God and Primitive Christianity.
- Memoirs of Childhood and Youth.
- The Mystery of the Kingdom of God.
- The Mysticism of Paul the Apostle.
- On the Edge of the Primeval Forest and More from the Primeval Forest.
- Out of My Life and Thought.
- Paul and His Interpreters: A Critical History.
- A Place for Revelation.
- Peace or Atomic War?
- The Philosophy of Civilisation.
- The Problem of the Lord's Supper.
- The Psychiatric Study of Jesus.
- The Quest of the Historical Jesus.
- Reverence for Life (Sermons).
- The Story of My Pelican.



A simple concrete gravestone today marks the resting place of Albert Schweitzer at his hospital in Lambaréné, Gabon.



A Higher Glimpse

by *Amelia*



When you awaken to truth as it really is, you will have no occult vision, no astral experience, no ravishing ecstasy. You will awaken to it in a state of utter stillness, and you will realise that truth was always there within you and that reality was always there around you.

-- *Paul Brunton (1898-1981)* --

HOW IS it that some of the most penetrating, investigative minds in our present day go so far as to respect and admire the virtue of others believing in an all-pervading Divine principle, but can't accept the concept of a 'Divine Being' or 'Universal Mind' for themselves?

An important lesson a pilot learns in his training is the value of using oxygen when flying higher than 10,000 feet

above sea level. I remember well flying over the Kalahari of Botswana at 11,000 feet without oxygen one cloudless day and deciding I would climb to 13,000 in order to save some fuel. I knew of the dangers of blackout from oxygen deprivation but like so many other neophytes of aviation, I thought this would happen gradually and that I would quickly be able to descend to a lower altitude where I would again have enough oxygen and hence 'wake up.' After all,



people regularly climbed to the top of Everest every year and that was over 29,000 feet! A mere 13,000 feet wasn't going to hurt anyone, was it?

I reached 13,500 feet and remained at this level for quite some time. The air was calm, the flight smooth and comfortable, but even though the old Cessna engine was droning away as loudly as ever, everything seemed so serene and beautiful. The last thing I can remember was noting how flat and featureless the ground was and how incredibly high I was. Down there were wild animals and a parched desert. Up here..., I was so separated from the rest of the world, I may as well have been with the angels..., and that's nearly what happened.

I don't remember dozing off, but suddenly I awoke with a jolt. Nothing had changed, the plane was on autopilot but I felt an intense urgency to descend for I realised I had blacked out due to lack of oxygen. I knew I had to descend immediately, with not a second to spare. No sooner had I pulled back the throttle and started pushing the plane into a descent when I saw a large dark object heading straight towards me. It was all over in a few seconds as I watched a large vulture heading straight towards me. It was by the grace of the gods that it narrowly missed striking the plane, passing a mere 10 feet directly above my right wing.

I could even see the vulture doing a contorted move, wings pulled in tightly as it tried to avoid being struck. Panic set in and the plane continued its steep dive, finally levelling off at 9,000 feet where everything felt a whole lot better. This was the closest I have ever come to being killed, for had the bird struck the plane, I and the wreckage would probably never have been found. Had I woken from the blackout mere seconds after I did, I would not have made it out alive.

I have often wondered what it was that woke me so forcefully and made me take immediately and decisive action even before I saw the approaching danger. I've never been one for believing in a personalised God who sits like a genie waiting to do our bidding, but I must admit I have had several experiences over the decades that have by now led me to firmly believe that I am not alone. 'Something' is with me always, day and night, and has saved me from several life-threatening situations; the plane incident was merely the most critical one.

A fighter pilot in training becomes keenly aware of the dangers of losing sufficient oxygen to function normally. Usually a volunteer is put in a pressure chamber and then put through a series of tests as the atmospheric pressure is lowered to an effective 20,000 feet altitude. Volunteers feel as sure of themselves as they did at ground level air



Panic set in and the plane went into a steep dive, levelling off at 9,000 feet where everything definitely felt a whole lot better. This was the closest I have ever come to being killed.

pressure. Simple calculations are done with a flourish and when asked to count backwards from 100, they do so with an ease which, to them, seems smart and rapid.

Only when they return to ground level air pressure and can view the video footage of their actions at 20,000 feet without supplemental oxygen, do they realise how poorly they performed their tasks. Not only were their attention spans short, it was erratic, much like inebriated or drugged people. During their backward count, they missed numbers and even started counting forwards at times. And when they examined the written examples of their own simple arithmetic calculations, they could see the obvious errors they'd made. The lesson of such an impressive demonstration is beyond dispute.

Coming to Ground

The circumstances of life put many people in 'low-pressure chambers', with the stress and strain of daily life having the effect of taking them high up into the clouds, not knowing what they're doing and causing harm to others as a result. They may not believe in a Divine Mind or God, but the desperate struggle to survive nevertheless sometimes results in a form of sudden illumination, bringing them down to earth and causing them to act decisively.

The clarity of inspired vision enables them to solve their problems and quickly put an end to their distress. Such experiences often cause such people to be convinced they have been rescued by something higher than themselves. Divine intervention is no longer a question of faith for them, it is one of personal experience, for the reality of "God in me" has been experienced first-hand. The presence of our inner God is not always accompanied by an emotional outburst of gratitude and happiness; it is just as often a brief moment when



something incomprehensible takes over and directs us out of harms way. That ‘something’ is for many interpreted as a personal God, for it manifests much the same in all people’s lives and has been experienced far too often over the millennia to be written off as mere chance. But that of course does not make this “God” a personal genie waiting to be commanded, or even a loving father helping an erring child. It is merely a name or label for something beyond human understanding, yet something intimately within the human being and acting as a wonderful and benevolent guide from birth to death.

Sometimes, a glimpse of something higher than the ordinary emerges over days or weeks after such an experience, and it slowly changes into an understanding of the true purpose of one’s incarnation on earth. One begins to understand what one’s true purpose was at birth, and what one should be striving to accomplish before death. There is nothing like a near-miss in life to cause one to ‘sober up’, take one’s responsibilities more seriously and change direction in life into more constructive, fulfilling activities. My high altitude encounter over the arid wastes of Botswana was such an encounter and one that redirected me into what I believe turned out to be a much happier, better and more fulfilling way of living.

The supreme majesty of the system and order of the Universe and the marvellous workings of divine laws become things one is deeply grateful for, and there is a sense of being uplifted and humbled while at the same time being completely awestruck at the refinement of that great ‘invisible hand’ that sometimes redirects us onto more productive paths. Although not often spoken of, the experience of Divine intervention in times of crisis is really not that uncommon; it’s just not spoken about much. The general pattern of it has been repeated in varying degrees in innumerable lives for thousands of years, and yet it has eluded the enlightened comprehension of some of the wisest men and women of recent history.

A Glimpse of Illumination

Some philosophers and writers of world renown have declared that with all their probing into the mysteries of the universe they have found nothing to justify a belief in God. A study of their works and lives usually reveals a compassionate love for humanity. Though not conscious of it themselves, they have nevertheless been reflecting the ethos and high moral principles of love and compassion that a deep belief in a God or Divine Mind of some sort brings into our lives.

The world is enriched by their wisdom, but it is sad that with all their expanded consciousness, their deep understanding of the mechanical workings of the

universe, not to mention their precious experience, they fail to recognise the first conscious glimpse of the source of their own creative power, imperfect though it may appear through the lens of mortal eyes.

In Rosicrucian terms there are four levels on the path to enlightenment: the physical, the intellectual, the psychic and the spiritual. That higher glimpse I have spoken of in this article may occur during any one of these stages. But the more advanced we are along this path, and the more we have refined our abilities to operate with ease in all four domains, the more profound and meaningful our experiences of this indwelling God will be.


Those who have such glimpses of illumination come to discern with increasing clarity and focus, an awareness of their ‘inner God’, the one that leads them with gentleness, refinement and attention to detail, to ultimate enlightenment. Every one of us has the ability to reach a spiritual state of mind that turns the fuzzy concept of a God into the clear presence of a dear companion, and constant presence at our side, always helping, always nudging, cajoling and encouraging us to do what is best.

What a privilege it is to have such higher glimpses, brought into being through the revelations we receive from our Inner God, something Rosicrucians refer to often as the “*God of my Heart, the God of my Realisation*”, a brief perception of perfection beyond all comprehension.



We all have the innate ability to reach a spiritual state of mind that turns the fuzzy concept of a personal God into the clear presence of a dear companion and constant presence at our side.





The wind may blow and then cease, and the sea shall swell and then weary; but the heart of life is a sphere, strong and serene, and the star that shines therein is fixed for evermore.

-- *Kahlil Gibran* --

The Magic of Seeing

by James Lawrence

MOST PEOPLE go through life without ever experiencing a true mystical union with their inner sanctity. And this is despite that fact that some of them are the most wonderful, spiritually motivated people we could meet, involved with humanitarian charities and doing works of good and personal sacrifice every day.

The so-called 'mystical experience' where the interconnectedness and universality of everything is suddenly and forcefully revealed in a single, brief period, changes one's life profoundly and leads to an understanding of the inner meaning and perfection in all living creatures. It is a perfection and refinement inherent in everyone and every thing, yet is so seldom perceived.



But even if we are not privileged to have this experience of how things are at their deepest levels, we can still train ourselves to deepen our ordinary vision, and thereby lay the groundwork for the momentous time when that experience finally occurs.

Take any sight..., an unfolding rose, a majestic tree, a deep blue sky, a golden sunset or the sea with gulls lazily circling, and now concentrate intently on the sight. Almost certainly nothing out of the ordinary will happen to start with, but with practice, you will begin to 'see' the sight before you in a deeper light. It is a matter of 'seeing' with your whole body, entering the vision before you with all your senses fully primed and alert.

Ordinarily we don't give our whole attention to each moment as we should. Paradoxical as it may seem, concentration is not a matter of gritting the teeth and staring intently at something. Quite the opposite, it is an exercise in effortlessness. If we could completely relax and allow concentration to take us with it, focussing our minds wholly on the sight before us, in a manner of 'giving up' or just saying internally "*okay, I let go, I follow the flow*", we would begin to 'see' in a way that can best be described as though we had entered a fourth dimension. The sight no longer appears as if on a two dimensional canvass, but acquires a depth transcending the three dimensions we know. And time is experienced completely differently.

Everything takes on a feeling of wonder and meaning, and there is a sense of intense joy and a feeling of majesty, immensity and the 'rightness' of everything. "*The earth is full of your glory*" says the psalmist and how true it is. The wonders of the universe are greater than we realise because we see them every day and largely ignore them.

Such visions are our potential and will unfold for us when our time is ripe. For we are builders, all of us, and are creating our future every moment we live. With every thought and feeling of love and compassion, with every act of service, we build on the inner planes of our multifaceted

being. We are never static, there is always movement even when we believe we have stagnated beyond repair. If we remain true to our inner yearning for understanding and a deeper vision of the universe and its laws, we hasten that day when we will have full recognition of our inner landscape, and will inwardly know that we have finally arrived and can at last truly 'see.'

I was down by the sea the other afternoon, a wonderful treat as I sat gazing at the surf on the rocks below me. I was completely overcome by the scene. Never had I experienced a moment of such sheer magic and mystery with ordinary vision. I closed my eyes almost completely and the sun on the water, the currents and a slight breeze caused me to feel and truly 'see' for the first time a fairyland of indescribable beauty.

First it seemed three-dimensional, like a moving cascade of sparkling drops like silver trees moving below the surface of the ocean. After a few minutes it appeared like a glass mountain of several different levels of sparkling glass crags and crevices -- moving, swaying, scintillating -- a diamond mountain of glass, silver leaves and trees. I couldn't leave and remained enrapt by the scene for what seemed a long time, but what was probably no more than a few minutes. As I drove home later that afternoon, I didn't notice the usual grey tarmac, only the deep purple spring bluebells, rose campion and other flowers that dripped all over the hedges and verges in profusion. Although I saw them with normal vision, I felt that I was for the first time truly 'seeing' things as they really are.

If we could teach our children from an early age to really look at the outward beauty around them, even the beauty of the peeling paintwork and grime of the inner city, so that they can continue to see the inner beauty of everything continuously into adulthood, mirroring the inner beauty they must have seen in early childhood, what great service we would be performing for humankind.

Children can really be our teachers. Looking and "seeing" on the inner levels of our beings are our best education, and children in their very early years do this so well. Even the 'ugly' blue bottomed fly on a cow pat has gossamer wings, and children who are brought up to love flowers, trees, insects, birds and animals, learn to keep their love for people and life as well. And their perceptions develop and spill out into their work and play, and bring laughter, innocence and happiness to others.

Let's be like children again and really 'see' the world around us through their eyes. It doesn't take much to achieve this, just determination, effort, and the will to succeed. I urge you, don't wait..., start today!!





Spirituality & Mental Tranquillity

by Joan Franklin



ALL manifestations of life are governed by various forms of Isaac Newton's third law of motion: "*For every action, there is an equal and opposite reaction.*" In its most general form, we could call it the "*universal law of cause and effect*", and it has a great bearing on how we find spiritual and mental tranquillity. As you sow, so you will reap. Or to put it another way, what you give to life is what you will receive from it. No one can escape the operation of this fundamental law, yet the sad fact is that very few appear to realise it.

We can't be healthy for any length of time if we transgress nature's laws. If we eat the wrong foods and fill our bodies with all sorts of the artificial things, we will suffer the consequences in the form of increasing waistlines, creaking joints, high levels of uric acid, cholesterol, gout, etc., and we won't be terribly happy for it. Similarly, when we allow our minds to be filled with senseless violence from television, movies and online blogs, can we reasonably believe we can avoid starting to behave like the fictional characters we see on the screen or read about in hateful tirades in chat groups? Of course we will be affected, and painfully so.

We can't expect to be full of life if we don't exercise, if we don't have quiet moments to ourselves, if we never meditate, if we never indulge in creative things. And obvious as it may seem to us who are already on a path of inner spiritual development, it is not obvious to many billions on our planet that we can't manifest the joys of living if we allow ourselves to hate or intensely dislike others. Spiritual and mental tranquillity doesn't come for free, it takes effort and hard inner work to achieve such states of being, and here is how it can be done.

Forgiveness

Peace cannot enter the lives of people who are full of selfish motives, trying to 'get their own back' on others. We are all guilty of these negative emotions to some extent and need forgiveness, just as much as we need to forgive others. For we know that only when we have forgiven others, can we justifiably be forgiven ourselves. And furthermore, would it be reasonable to expect to be forgiven to a greater extent than we have forgiven others?

The great master Jesus often said to a sick person he was about to heal: "*Your sins are forgiven.*" Why? What do sins have to do with being ill? Two thousand years ago in the Roman province of Judea, illness was believed to be the work of evil spirits, and if a person was possessed by such spirits it followed, by the logic of the day, that it was his or her own fault for letting them in. In the

minds of primitive people, a sick person must have done something wrong to have become sick in the first place, to have allowed evil spirits in, and the first thing needed therefore was forgiveness for their perceived transgression.

Ridiculous as it may seem to us today, that a sick person could be perceived as being the guilty party, not only by society but by the sick person as well, Jesus' patient first had to be freed of all guilt before s/he could be healed. Let's face it, if a person is conscious of some personal guilt, s/he cannot find tranquillity until forgiveness has been fully and inwardly realised. And before personal forgiveness becomes possible, the sufferer must freely forgive others.

We are all blessed to some extent with an innate sense of natural justice, and that inner understanding mandates us to forgive others before we can expect to be forgiven by anyone. To live in a state of continual hatred or strife towards anyone or any circumstance is to be in perpetual misery, and it is surprising that so many hate-filled people manage to survive as long as they do.

Peace cannot enter the lives of people who are full of selfish motives, trying to 'get their own back' on others.

Moreover, we should not just forgive, but also give of ourselves as we do so. Forgiving is a mental and emotional outpouring of benediction, but giving of oneself in some material way is even more, and helps to cement the thoughts of forgiveness we hold. At the very least, we are able to prove to ourselves just how sincere or insincere our forgiveness is. A celebrated psychologist said that a well-adjusted person is one who has discovered that there is more happiness and fulfilment in the act of giving than in receiving. And what does that mean in practical terms? It means putting into practice the basic laws of your esoteric inner journey. Give and you will receive, forgive and you will be forgiven.

The golden rule of "*do to others as you would have them do to you*" will always hold good. Don't automatically blame others; do a little self-examination instead and you'll find that you also make mistakes and need the forgiveness of others. A person who never errs is no longer a mere person, and we hardly ever find such unique people. Be honest with yourself and remember that in the sight of your highest concept of goodness, we are all equal. It is easy to be a hypocrite and not be aware of it, but it is much harder to be inwardly alert to our thoughts and true motives, and to control them before they control us.



True Spirituality

Many seek peace and inner tranquillity in a place of worship, and to be honest, entering a church, mosque, temple or sacred grove with deep inner conviction still works for many of us. But more and more are becoming dissatisfied with the outer rigid forms of formal religions, and see them as poor substitutes for true spiritual food.

People asking for 'spiritual bread', receive 'spiritual stones' in return..., hardly digestible 'spiritual food.' They seek the counsel of priests, imams, rabbis and gurus who often have a form of godliness outwardly only, and purely because of the prestige of the high offices they bear. Seldom do such seekers of solace receive the inner relief they are looking for, and sadly, turn to cynicism of all religious beliefs instead. At their cores, all religions have precisely the deep spirituality that everyone innately seeks, though those centres are however hidden from view from all but the most determined and sincere seekers.

Spirituality is the practice of love towards all things in the universe, indeed love for the universe itself, and the holding of an inner attitude of confidence that love really does unite things that otherwise could never co-exist.

No wonder then that places of formal worship are so empty nowadays! Of course, bodies of people exist who show the fruits of true spirituality, namely, love, joy, peace, etc. But true spirituality is neither understood nor practised by the vast majority of religious adherents, for they do not understand what it means to 'be spiritual.' Spirituality is the practice of love towards all things in the universe, indeed love for the universe itself, and the holding of an inner attitude of confidence that love really does unite things that otherwise could never co-exist.

To banish from the mind those things which are opposed to peace is to make an enormous stride towards true health and happiness, and most people need some help with this. What better way then to help them than to live your life in an attitude of peace and good will towards all creatures. The amazing thing is that with the correct inner motive, with the right blend of humility and positive action, help is always forthcoming if asked for with sincerity. Happy are those who have learned to let peace rule their hearts instead of allowing their thoughts



*Adversity is a great character builder.
It is the abrasive that gives a sharp edge to courage.*

to be dominated by the chaos of greed, revenge and selfishness. The American literary critic and biographer Van Wyck Brooks wrote:

How delightful is the company of generous people, who overlook trifles and keep their minds instinctively fixed on whatever is good and positive in the world about them. People of small calibre are always carping. They are bent on showing their own superiority, their knowledge or prowess or good breeding. But magnanimous people have no vanity, they have no jealousy, they have no reserves, and they feed on the true and solid wherever they find it. And, what is more, they find it everywhere.

Little minds are wounded by hosts of little things that do not matter, while larger minds take it all in with welcoming arms, observing everything with impartiality and a sense of justice for all. And they are not injured or hurt by anything that life throws at them. On the contrary, they are grateful for the lessons they derive from all situations they find themselves in, whether pleasant or unpleasant.

Facing Adversity

Adversity is a great character builder. It is the abrasive that gives a sharp edge to courage. Pain and suffering have their virtues, for pain in the physical body is Nature's warning that something is wrong. By taking heed of the pain we may eliminate the cause which, if not removed, may result in more serious illness or even death.

Mental pain is also a warning that something is wrong with the way we are thinking. The remedy is to ascertain the cause of our inner pain and to remove it





by the roots. In order to accomplish this, self-help and courage, together with self-honesty, are needed. And in accordance with a spiritualised version of Newton's third law of motion, we are always rewarded..., eventually..., for our sincere efforts. The process of betterment takes time and patience to manifest, but it surely does manifest in the end. The author of the following gem of wisdom is S.E. Kiser and is reproduced here with gratitude.

I'll start anew this morning with a higher, fairer creed; I'll cease to stand complaining of my ruthless neighbour's greed.

I'll cease to sit repining while my duty's call is clear; I'll waste no moment whining and my heart shall know no fear.

I'll look sometimes about me for the things that merit praise; I'll search for hidden beauties that elude the grumbler's gaze.

I'll try to find contentment in the paths that I must tread; I'll cease to have resentment when another moves ahead.

I'll not be swayed by envy when my rival's strength is shown; I'll not deny his merit but strive to prove my own.

I'll try to see the beauty spread before me, rain or shine; I'll cease to preach your duty and be more concerned with mine.

Humility

Many people long to be as good as, or even better than someone else they know. But few who say "I am as good as you..." really believe this in their heart. The claim to be as good as anyone else is made because in some way we feel ourselves to be inferior. Such a claim suggests a painful, smarting awareness of one's own inadequacies which one refuses to recognise.

To be hurt by an awareness of one's own inferiority engenders a dangerous state of mind both to the self and to others. We all have something in our nature that is



Possessions never bring true happiness; they are often the cause of sorrow.



inferior to the qualities in someone else. The cure is to be honest and to accept the facts without shame. It is hard to develop talents we do not possess, but we can all improve on what we already have. It is a satisfying course to find out what one's talents really are and to then concentrate upon them, thereby bringing out into the light of day, abilities we never thought we possessed.

Possessions and some sort of attainment are the goals of most people, but possessions never bring true happiness; indeed they are often the cause of sorrow. The more we have, the more we want, and the more we have to lose! And the more we have, the more there is to worry about, the more responsibility we have to look after our possessions. The happiest people I have met have, with but few exceptions, been those who are poor in purse but rich in spirit.

On the other hand, seeking to attain something is good if what we aim for is high, noble and for the good of humanity and not only for the good of ourselves. We may fail over and over again, but there is virtue in rising up after every fall and going on living one day at a time. Living in the past is useless, for yesterday is dead unless we deliberately keep it alive in our minds. Worrying about tomorrow is equally foolish, for tomorrow has yet to come and we must surely love the present moment and not the past or the future? Tomorrow will take care of itself if we do our best today.

The hallmark of true mystics is that when they fall flat on their face in the proverbial mud of society, they do not wallow in self-pity, but get up forthwith, clean themselves thoroughly and continue on their

chosen path, unhindered by the unpleasantness and nasty thoughts of others.

Good Thoughts

The human brain with its complex neurological tentacles spread throughout the body, is constantly changing. It doesn't really have a choice for it must either adapt or die; it cannot remain still.

That change can be for the better or for the worse according to how we think and live. In a famous parable, the master Jesus said that what comes out of the mouth contaminates us far more than what we put into it. In other words, what we utter are verbalised thoughts, and evil words have the unpleasant habit of feeding back

The happiest people I have met have, with but few exceptions, been those who are poor in purse but rich in spirit.

through the ears to the mind from which they originated. And there they 'poison' the speaker's mind as much as they poison the minds of others..., no, even more!

Good thoughts promote good deeds; they cleanse the mind and invigorate the body. It is quite easy to demonstrate the effects of misery and morbidity of mind on the physical body. For example, stand before a mirror and deliberately look miserable. Can you possibly imagine the face you observe in the mirror inviting peace



Live your life in an attitude of peace and good will towards all creatures.





person who is above it all, and who possesses the quality of radiating the peace and contentment s/he has acquired through personal effort. Such is a happy person, a person at peace. Imitate that individual and do not allow yourself to be contaminated..., yes, “contaminated” is the word..., by the negative and destructive words of others. As the old nursery rhyme goes: *“Sticks and stone can break my bones, but words can never hurt me!”* and make that a daily affirmation.

A person I once knew, after many years of self-inflicted illness, finally reached the stage where she gave up the struggle. An amazing thing then happened..., her health started improving! Why? I can't be sure of course, but I suspect it was that she stopped fighting both herself and others. By “giving up”, namely, by

and happiness? Maintain an expression of misery for any length of time and it is guaranteed that you will begin feeling exactly as you appear.

Smile before the mirror, spruce yourself up and look your best without being ostentatious. What a difference! Surely not the same person? Maintain that smile and continue looking your best, and if you are honest with yourself, you will become conscious of better feelings in both mind and body. Being a mystic means controlling how you feel about yourself. Mystics, above all else, make things happen; they don't simply wait for some unknown fate to make them happen. And that is what we must do with our lives.

Living in the Present

The pioneering psychologist William Marston (1893-1947) in a landmark study asked 3,000 people what they had to live for. He was shocked and astonished to hear that 94% were simply enduring the present while they waited for something better to happen in the future. They never realised that all that matters is what is with them today, and contentment and tranquillity can't come about until we have learned to accept life as we find it! We must stop blaming others or 'fate' for our misfortunes.

Why allow the bad conduct of someone to determine whether we are sad or happy? Self-possession is the best possession, for the self-possessed individual is in command of his or her life, and is “greater than the one who takes a city.” All around there is fear, discontentment, rudeness, anger, greed, pessimism, lies and deceit, and by far the majority of fast paced action films are filled to overflowing with this negativity. But here and there one encounters a

releasing everything and allowing the inner spiritual forces to take charge, her mind became quiet and at rest, and her body, for the first time in years, had a chance to adjust itself to a reality she had fought against for so long.

It is the same with unquiet mental states: cease fighting, struggling, moaning and complaining and the mind will relax, things will start sorting themselves out and you'll find that all things are working together for the greater good. Remember the master Jesus' parable “...consider the lilies how they grow. They toil not...” The lily grows because it is not suppressed by having a negative, disease-producing mind. It grows because it obeys instinctively the laws of nature. It is up to us then to be transformed by the renewing of the mind. And the power and ability to do this resides in every cell of the brain and body if we will only allow this power to become active again.

Mystics, and Rosicrucians in particular, are alchemist of the mind – they make good things happen, they don't wait until it is too late.

In conclusion, it may be said that tranquillity is a most desirable state of both mind and body. But if mental and physical peace are desirable, we must be prepared to do something about it ourselves. To take medicines is not enough, for to obtain real and lasting tranquillity we must learn to dwell on thoughts that are true, honest, good and beautiful. Mystics, and Rosicrucians in particular, are alchemist of the mind – they make good things happen, and they don't wait until it is too late. And most important of all, they govern their minds and regulate the intensity and quality of all thoughts emanating from themselves.



Transformation

by John Marshall



ASK THE average person to name one thing they associate with the expression “Ancient Egypt” and it is often the word “mummies.” Egypt and the ancient art of mummification are so synonymous in popular imagery that most people would put them together automatically along with, no doubt, the Pyramids and Cleopatra. Yet the purpose behind the practice of mummification is rather more elusive than might be imagined.

If you have ever visited the Egyptian section of the British Museum, you will know that the crush of visitors

surrounding the mummy cases give the gallery the atmosphere of a crowded tube station on a hot summer’s day! Judging by snatches of conversations overheard there, I get the distinct impression that vintage horror films depicting walking mummies brought back to life like zombies, has a lot to answer for!

Morbid curiosity is an understandable human failing, but I’m sure the wide-eyed looks are fuelled by images of bandaged bodies lumbering about intent on murderous revenge for being disturbed. Not that trailing wrappings would have impressed real Egyptian embalmers



mind you, for they created the most meticulous, neat and complex patterns to encase their dead.

It seems to be an internal part of the romantic myth that mummies could be restored to life, provided the correct magical procedures have been followed, either by design or accident. The ancient Egyptians made the most elaborate preparations for the accommodation of those who had passed from the physical world. Eventually, even the poorer members of society could receive simpler forms of embalming and burial which were previously afforded only for the great of the land. But why go to so much trouble? If the soul leaves the body at the point of death, why should it be so important to preserve the outer shell for continued use?

The Scarab

Death is of course a form of transformation, indeed, the final and greatest of transformations, and the Egyptians used symbols to remind themselves of this truth. The dung beetle, of which there are over 5,000 species, was regarded as sacred because its life cycle appeared to mirror the stages of human destiny. Illustrated on temple and tomb walls as a beetle rolling upwards into the heavens the rising sun, the dung beetle, called "*Khepr*" by the Egyptians, was especially sacred.

The female beetle lays her eggs in a tightly rolled up ball of dung representing the earthly beginnings of a newly created soul. The eggs hatch into larvae which spend their time eating and digesting the dung parcel they are encased in until they achieve maximum size and are ready for transformation into beetles. Again, this corresponds to the physical life of a soul when knowledge must be absorbed



Egyptian mummy detail.

and progress made on the path of enlightenment.

The next stage for each scarab larva is to spin a tiny cocoon within the dung pellet and to remain within it, suspended in time as a gradual metamorphosis takes place. Hidden inside this small sarcophagus, the pupa bears a striking resemblance to the human mummy wrapped meticulously in strips of linen. So, just as the scarab waits for its release as a fully winged insect, the body of the deceased rests within its 'cocoon' until the soul emerges as a transformed being in a new, radiant sphere of existence. The departed will then have gained his or her 'spiritual wings.'

Death is the final and greatest of transformations, and the Egyptians used symbols to remind themselves of this truth.

Regeneration

The concept of a human 'chrysalis' may seem far-fetched to us in the 21st Century, but it was understandably obvious to the ancient Egyptians who had in the life cycle of the scarab beetle the natural equivalent of mummification before their very eyes. And it can be argued that the Christian equivalent of this pupation is no more rational and no less of a belief than the ancient Egyptians' belief in the afterlife and the process required for getting there. That equivalent must surely be the Christian belief in purgatory, a state of purgation after death where the soul awaits the great 'day of judgment' while cleansing itself of all its earthly failings.

Just as the ancient Egyptian soul was taken to the Hall of Osiris to have its heart weighed against the feather of truth, after having traversed terrifying chambers where it had to prove its prowess and spiritual maturity, so too,



Larvae of the May beetle, one of the over 30,000 members of the Scarabaeidae family.





Tomb of Nefertari, vestibule east wall. Khepri, who has the head of a scarab beetle, sits on a throne.

medieval Christian clerics believed that the soul passes through a stage of hardship and cleansing in Purgatory before appearing before the Creator at the day of judgement.

The ibis-headed god Thoth presided over the scales, while the jackal-headed god Anubis ensured that the embalming and mummification of bodies was done in strict accordance with the rules, and also acted as a guide to all souls traversing the Underworld. Anubis also held the power of regeneration, and this seems to be a clue to the Egyptian need for preservation of the body. If the soul was to be transformed into a new being fit for entry to a higher level of existence, it was obvious that at the very least, the form of the body of the deceased had to be kept intact, and mummification was the best method available.

Parallels could be drawn here in Christian tradition with the death of Jesus who “rose

from the dead” and was “seen in the flesh” before being transfigured into a being of pure light. This insistence on the physical resurrection of Jesus has often been a stumbling block for contemporary Christians, some of whom now place the emphasis on the survival of the soul rather than on a physical resurrection. The Egyptians accepted that if the body completely ‘died’ during its pupa stage, then it would not live again in the afterworld. Only through this stage of pupation could the soul of the departed aspire to become one of the fixed stars of the night sky, the final abode of all souls that had been “elevated.”

The latent power beneath this suspended animation is best illustrated by the legend of Osiris. Despite everything that his brother and mortal rival Seth did to destroy all memory of him, Osiris’ fragmented body was collected piece by piece by his sister-wife Isis, reassembled and revitalised for just one day so she could conceive a child by him. Osiris was in this sense reborn in his child the falcon god Horus, the radiant Being who emerged from the mummified Osiris as surely as the winged Scarab emerges from its chrysalis.

Our Spiritual Transformation

You might be forgiven for asking if this has any relevance in our daily lives. It has. The life cycle of the evolving Scarab can be compared to the milestones in our own spiritual journey. The egg is like the human baby, still waiting to release its potential. Then comes the ‘larval’ stage, a large part of life when we learn, experience and assimilate as much as we can. Here we pursue our spiritual quest..., asking, seeking, reading and listening..., trying to gain a deeper knowledge of ourselves through meditation, devotion to higher ideals, and service to others.



Dung beetle.





Two dung beetles tussle over a ball of dung containing a single egg from one of them. The dung ball represented the supreme deity of Egypt “Ra”, emerging on the Eastern horizon at dawn and containing within it the germ of life and all creation.

This is followed by the ‘chrysalis’ stage when so much is happening to us although we seem to be doing nothing more than marking time. We seem to get stuck in a no-man’s-land, and yet, when change comes, its swiftness takes us by surprise. Transformation can only come about slowly, inwardly, by waiting for our true self to mature and eventually reveal itself. But when it begins to manifest, it happens with relative speed.

Everything in life has a purpose even though the blueprint may elude us. No experience is wasted and our changing views are staging posts along the way. Far from regretting the mistakes we made in the past, we should accept that they were probably necessary in order to have reached our present state of awareness. The Scarab beetle can’t emerge as a winged adult until it has passed through its larval and pupation stages. Neither can we evolve along the spiritual path without going through the stages essential to our nourishment and growth.

Sooner or later we will all emerge into a world made radiant by our new sense of awareness, carrying with us the seeds of future transformations as the cycles of life turn again and again.



Scarab Cartouche of Thutmosis III from the temple of Amun-Ra at Karnak, Egypt.



To Thee I Grant

by Joan O’Gorman

The ancient Greek philosopher Thales deemed the maxim “Know Thyself” to be the most difficult thing anyone can accomplish.

IN OUR quest for understanding, in our yearning to find a concept of reality, both just and compassionate, which includes an element of the sanctity of life in all creatures, we sometimes experience a growing sense of sadness and separation from the world as we drift ever further away from the centre of our being. If the process is not rectified firmly,

we risk losing our ability to discern what our true purpose in life is, what we should really be accomplishing.

If family and friends bear the brunt of our affliction, we may, in reaching this impasse, find that the force of necessity propels us to unleash our burden and despair into the abyss of the unknown. Former Rosicrucian Emperor, Ralph M Lewis gave us the following insight:



Through the ages, every ideal and philosophical principle that has been accepted as 'good' was a motivating force to compel us to achieve something higher in our lifetime. It is only in this way that we become a whole being and not divided against ourselves.

Turn to the Light

These luminous words challenge us to renew our Rosicrucian pledge to turn toward the Light with the ever-increasing conviction of our need and desire to serve a higher cause. Many are drawn to the masterful figures of life, while others are touched by the simplicity of a seemingly 'ordinary' person. Each quietly follows his or her own vision, projecting a ray of hope to all who are trying to hold fast to the good and the true in their lives.

Many are drawn to the masterful figures of life, while others are touched by the simplicity of a seemingly 'ordinary' person.

Inspiration has an ennobling effect on us, drawing us ever closer to ultimate truth. It strengthens our resolve to search, to seek, to strive ever onward and upward, to prize the beauty of truth, to set an example for those who follow behind. In some inexplicable manner our memories may be pierced by the written word, and it is as if we are seized by a 'something' that strikes at the very root of our being. Even though we can't find details of this memory, we feel we are part of that eternal truth. It is the outpouring of the soul which speaks to us, telling us of the fathomless depths to which these intrepid ones have plunged before us, to secure a part of the sacred through their work. And when we read their words, we receive sustenance for our own journey.

At their most sublime, the arts give us a massive lift. They bring us solace both from the swinging pendulum of time and the ego's fearful grip on our lives. This is a salient reminder that we should oust fear from its position of power over us, and need to recognise the detrimental effect it has in devouring our time.

The Challenge

Hé Píng once said that our failings are not so much faults in themselves, but the

difficulties we have to overcome when we try to extricate ourselves from the discouragement that ensues after the failing. If we can't extricate ourselves, we will be less prepared, less deserving and less capable of being re-formed and rebuilt.

Inspiration has an ennobling effect on us, drawing us ever closer to ultimate truth.

We find it much more challenging to slowly unravel and examine in a kinder light, each motif and darkened shadow pressed into our consciousness. Instead, very carefully, we begin to weave a new light, an ethereal material of the most precious quality. As we anchor ourselves to the "music of the spheres", to the God of our understanding, and follow the musical score as it is being composed, we blend together the lower and darker part of our lives with the higher and more spiritual elements.

And we find that we have only one simple choice to make: whether or not to let the will of the Cosmic take precedence, and thereby decrease the power of the Ego, which is the ultimate source of all our unhappiness. When we begin to breathe as one with the Cosmic, we have the free will and freedom to ignite the spark of divinity within us so it burns brightly like a beacon of hope in our suffering world.

As we explore the possibilities within our understanding, and consider the facets and complexities of our life, we dare to go beyond our self-made limitations, beyond our fear and failure to trust, and take up the role allotted to each of us on this plane of existence. And when we are truly grounded in thankfulness, prayer truly finds its home.



In some inexplicable manner, our memories may be pierced by the written word, and it is as if we are seized 'something' that strikes at the very root of our being.



SANCTUARY

by Cecil A. Poole



THE WORD “sanctuary” has different meanings for different people. Many interpret it in religious terms, applying the word to the physical area of a temple, mosque, church or other site which they consider sacred. For others, it means a release from responsibility and troubles, symbolising an escape from problems that are inevitably a part of the daily life of each person.

But to others, the word has little meaning. Faced by the demands of an objective world in a ceaseless effort to keep themselves mentally and physically occupied, people do not objectively acknowledge the need of turning away from these demands which they allow to dominate their lives.

What is Sanctuary?

The significance of various words is of course based on the experience and background of the individual. All of us assign to various words and phrases meanings which we feel they express, and these interpretations are not necessarily always the same as the dictionary meaning generally agreed upon by society. Sanctuary however, should carry for everyone the connotation that there is a release of some sort for a troubled mind. Sanctuary should provide the means by which one can detach oneself from those things that cause pain and suffering whether physical or mental.



With all the pain, suffering and grief that exists in our world, we have to face the facts of existence and realise that not all the reasons for events are known to us. The purpose of some events can only be explained when we are able to retreat from the usual demands of daily life and carefully analyse, internalise and file away the experiences we have had. By 'taking ownership' of our experiences in this way, we get a better overall view of things, a view separated entirely from the objective and petty considerations of everyday living. And this view is utterly essential to our continued spiritual growth.

Some years ago a book was published containing in its title the words: "No Place to Hide." This book implied that, should the Earth suffer a catastrophic event, as has happened many times in the past, the most notable being the end of the age of the dinosaurs, there would be no place where anyone could be safe. The book emphasised the fact that great destruction is possible, and that regardless of where one might be, one would have little chance of escaping the consequences of any such extinction-level event.

A Place to Retreat

If applied purely to the physical environment and to the physical human being, this statement certainly is true. It is very discouraging to look to the future with the constant thought that some event will eventually end life and civilisation as we know it. The statement that there is "no place to hide" may literally be true as far as our material selves and possessions in daily life are concerned. But apart from catastrophic physical realities, there has always been a place to which we can retreat if we wish, and that place is of course an inner one.

In using the word 'retreat', I do not mean trying to evade the consequences of one's existence or trying to avoid the consequences of one's actions and attitudes. Retreat in this sense simply means retiring inwardly in such a way that one gains a broader perspective of things. Retreating from life has been the desire of many people in all times. In every age in history, regardless of the extent of the advancement of civilisation or the physical, mental and other accomplishments of humanity, there have always been those who were recluses, namely, who isolated themselves from the physical world in order to avoid the responsibility of meeting the consequences of the environment of their era. These individuals retired to caves or monasteries and in one case to the top of a pillar, with the sincere purpose that they would be able to better serve their God by doing so. Many times a desire to retire from the world has been due to a personal psychological concept, a desire to retreat from the obligations of life and thereby to avoid them.

We may be able to retreat or retire from the immediate demands of physical obligations, for a while at least. It is possible, at least theoretically, to move and relieve ourselves of our obligations. Every week, there is a story or two of someone who has simply vanished from life, left their family and debts, and in that way have seemingly been able to escape from obligations which they felt were pressing in upon them. But few of these people ever really made their escape for good, and sooner or later the law caught up with them. They seemed to create similar conditions wherever they went, and if they escaped in order to avoid the payment of debts in one place, debts of another kind would sooner or later accumulate again.

Most people fail to realise that the environment, our particular circumstances, is as much a cause as an effect of how we think, feel and act. In the early part of the 20th Century, psychologists tended to base human behaviour almost exclusively on the influence of the environment. It was believed that the environment moulded the character and personality of the individual and that they were therefore wholly a product of that environment. This is an application of the mechanistic philosophy which was prevalent at that time. If this were completely true, it would seem that to solve any problem, all one would need do is escape from one's environment. In this theory, sight was lost of the fact that humans are more than the various phases of their environment. They are not only composed of matter, but of other less tangible substances too.

Life itself is a factor that cannot be accounted for

Sanctuary for every person is the ability to face life consistently with confidence and the ability to accomplish all that is needed in one's life.

exclusively by material composition. Consequently, between the human entity and the environment there is no one-way street, there is constant interaction. Our environment affects each of us and we in turn affect our environment. And our particular personality, habits and behaviour tend to affect the environment in which we live. If we move away from that environment, we don't necessarily solve our problems, we only create the same problems in other situations.

In other words, there is no retreat from self. Self is a continuity and is with us always. It is the phase of us that endures, regardless of the condition of the physical world or of the environment in which we live. It is possible to retreat from the problems of the physical world temporarily, and possibly even in such retreat to





gain some inspiration or insight about how to improve the handling of the problems that our environment and obligations demand of us. But it is not necessary to go anywhere to do this. Some travel long distances to enter a monastery, to find a place where they can be alone. But the eventual result of such an attempt is that they will still be with themselves and will still face their self wherever they may be. Remember, you take your self with you, wherever you go.

Celestial Sanctum

In the 1920s, former Emperor of the Rosicrucian Order Dr H Spencer Lewis established the group concept of a “*Celestial Sanctum*”, a ‘place’ of sanctuary in the broadest terms possible. In his day, he called it the “*Cathedral of the Soul*.” It is an appeal to all people who would like to retreat temporarily from the demands of their environment to seek release from the tiresome work and responsibilities which are a part of everyone’s life.

To enter a theoretical or, we might say a mental sanctuary, requires no physical action. It merely requires the association of the mind with people of like mind and purpose, and a strong desire to unite with them in attuning with the highest levels of spiritual experience humans are capable of. Through a specific process, a brief period of complete inner silence can be found

which produces peace and adds to the fortification of the mental and spiritual values inherent in us. In this meeting of minds, we may be encouraged, or may receive inspiration for dealing with the problems which are a part of our karmic environment.

Sanctuary for every person is the ability to face life consistently with confidence and the ability to accomplish all that is needed in one’s life. The greatest achievement we can attain is to be able to leave unanswered some of the questions that are not readily apparent insofar as their purpose is concerned, and to find an inner strength that will cause us to adjust to our environment in a way that will contribute to the development of peace of mind. The modern Celestial Sanctum of the Rosicrucian Order fulfils that desire which we all have for a place to which we can voluntarily retire. It is a point of absolute privacy because it is privacy of the self. And in it you can find, as thousands have before you, a point of contact with powers or forces which supersede those that play around us in our environment and create the petty problems of physical living.

Whether you are a member of the Rosicrucian Order or not, we invite you to contact us and request a booklet entitled Liber 777 which explains how the Celestial Sanctum provides a sanctuary free from any restriction that might be imposed by people for the rehabilitation of the human spirit.



Music: *Attuning to Immortality*

by *Walter Harris*



MUSIC HAS the power at times to enable us to catch an echo of immortality. The experience does not require any profound depth of musical understanding, and may even serve as a measure of compensation to those who have striven in vain for musical expression, as I have. When I was 18 I began singing lessons; not that I had a great voice, nor up to then any strong talent in music. Singing was just a nice, cultural outlet, but almost at once, when I started

formal vocal training, I stepped into a whole new world, an alluring, enchanting world of such richness and refined expression that all other things in life became in comparison monotonous and worthless. For a time I made good progress in this new world of song, and after several months my teacher remarked that my voice had improved more than any pupil she had taught.

For a few months longer, progress continued, and then one day I thought I really was going to have a voice.





Not only was it lovely in tone but her voice revealed a sincerity of soul beyond that of most singers I have listened to. She had, I think, a touch of the divine fire.

As I walked along a street one day, not even thinking about the matter, there suddenly came over me a strange sensation, a profound inner conviction expressed in the simple sentence: "You can sing!" I hurried home to the piano and began to sing. It was a revelation, an initiation, as my voice flowed out as it had never done before, with greater proficiency and control than ever before.

Even my family noticed that something had changed.

I experienced the almost overwhelming, almost unbearable beauty of Tetrazzini's voice.

That freer, finer voice continued for weeks of further training, and the change was permanent. But then slowly, inexorably, a sinister, opposing force began to creep in. I'm not sure if it was physical or psychological, but I do recall a feeling of real fear. I began to doubt that I could continue singing in this new and wonderful voice, and I'm almost ashamed to say that over time, I lost it entirely.

As the singing lessons progressed, my voice returned almost to where it had been before the miracle had happened. I carried on with my training for four more years, but was never able to fulfil those few weeks of promise. The door to musical achievement had opened ever so briefly, but had quickly closed on me thereafter forever.

Eva Tetrazzini

I have tried these years since then to find consolation in the thought that I had probably deluded myself, never having

a true singer's physique or musical ear, I had probably never even had a chance. Much of the time since then, I haven't had sufficient musical receptivity to get what I know could be a much fuller enjoyment of music. But I know that most of us have within ourselves a responsive chord which possibly on rare occasions of heightened emotion is quickened by music to an intensity which is like a door opening into a realm of light and harmony beyond our world.

Without betraying my age, I recall, attending in my mid teenage years a performance of the Italian soprano Eva Tetrazzini. I had no idea what she was singing about, but the beauty and power of her voice, starting on a single, brilliant point of sound, swelled and swelled to fill the auditorium, and had a profound impact on me. It was the most beautiful thing I had experienced and it changed me for life. In just one brief performance, I learned what breath-taking beauty there is in singing with a perfectly trained voice, and from that day onwards, I wanted to follow the path of song that she and her sister had. But my ability never reached anything near the celestial heights that I experienced on that first initiation into song.

There is the biblical account of how Moses hid in the cleft of a rock as his god YHWE passed by, for no person, it was said, could look at the Hebrew God and survive. There is also a story in Greek mythology of how Semele, rashly seeking to behold Zeus's heavenly splendours, was by their radiance consumed to ashes. And there is the actual circumstance of how the poet and musician, Sidney Lanier was, as a youth sometimes so exalted by a violin's strains that he would pass into

a trance state. Mere mortals as we all are, we can only endure a certain degree of the revelation of beauty, truth and the presence of the Divine. Beyond that point, I believe we cannot survive.

Beyond Mortality

That night when I experienced the almost overwhelming, almost unbearable beauty of Tetrazzini's voice, I know I came close to that point of no return. For deep within me I was quivering, laughing and weeping all at once. And something rose up in me, causing me almost to cry out in anguish



Italian soprano Eva Tetrazzini





If we listen with the heart, whether to music without words, or music with words or merely words of beauty spoken with meaning and sincerity, we may at some unexpected and unforgettable moment have music lead us at least a little way into that region which I call the threshold to heaven.

and leap out in exultation into the limitless space that stood before me at that moment. That night, music had opened a door for me into a realm of beauty infinitely

I had the sense of a living presence in the music, of its voice speaking to me, its soul calling to mine.

removed from mortality.

And then there was the time when I heard for the first time Tchaikovsky's Fifth Symphony. This tormented Russian composer whose lifetime of grief and forbidden love, of anguish and exaltation, was poured into his music. And as I listened to the symphony's eloquent strains, above the conductor and musicians, a voice seemed to rise and soar, the voice of the music's creator, whose soul dwelt in the music, singing its grief and hope, its fear and final exaltation. I had the sense of a living presence in the music, of its voice speaking to me, its soul calling to mine. Music had opened another door, which permitted me a brief contact with its immortal spirit from across the years and beyond the grave.

When I attended college, there was a girl who had the best singing voice in our class. The famous professional voices I have heard since have not been able

to still the memory I have of hers. Not only was it lovely in tone but her voice revealed a sincerity of soul beyond that of all singers I have listened to. She had, I think, a spark of the Divine in her, and it showed, not only in her sincerity, but her maturity of spirit and great kindness.

One night she sang a solo-setting of Psalm 91. I had heard the words many times before and thought I understood their meaning, but I realised that night that my understanding had been superficial, for as she sang the psalm with such deep sincerity and intensity, at last, where the opening verse is repeated, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty", suddenly another opened another door for me. As if initiated into a new mystery, I had a glimpse into a higher purpose and plan for all humans and the true meaning of those words were plain to me, for I experienced it as a spiritual resonance through my whole being.

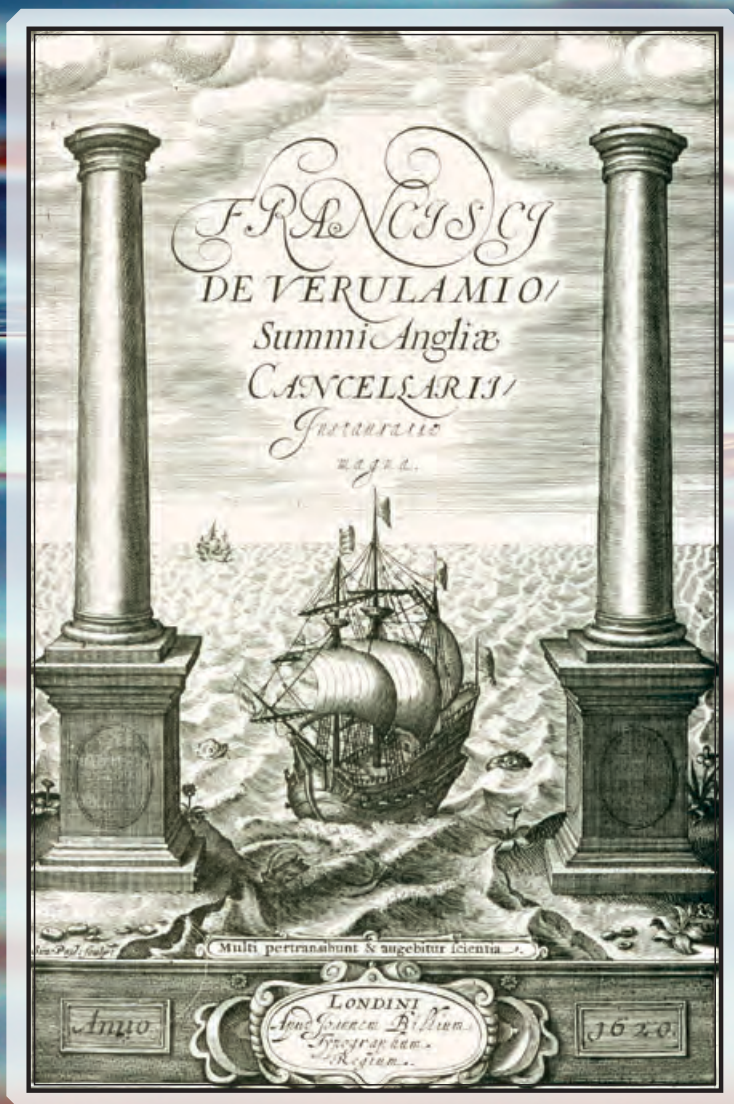
Not many have the ability to experience spiritual exaltations more than a few times in a lifetime. But, if we listen with the heart, whether to music without words, or music with words or merely to words of beauty spoken with meaning and sincerity, we may at some unexpected and unforgettable moment have music, song or words lead us at least a little way into that region which I call the threshold to heaven.



by Paul Goodall

Samuel Hartlib

Reformist & Intelligencer



The frontispiece to Bacon's Great Instauration of 1620.

THE NAME Samuel Hartlib crops up fairly often in the first half of the 17th Century in literature and texts relating to Rosicrucianism and the idea of universal reform. He was, in fact, one of a number of principle people in that milieu of reformist idealism that characterised this period.

Two contemporary engravings evoke the aspirations of this circle of personalities who wanted to bring about an

advancement of scientific learning in the 17th Century that was typified in the writings of Francis Bacon. The first is the frontispiece to Bacon's "Great Instauration" (awakening or renewal) of 1620 depicting the ship of learning sailing between the pillars of Hercules (in mythology situated at the entrance to the Mediterranean Sea) and thus looking toward Atlantis and the undiscovered sea of knowledge. The other is the frontispiece to Thomas Sprat's "History



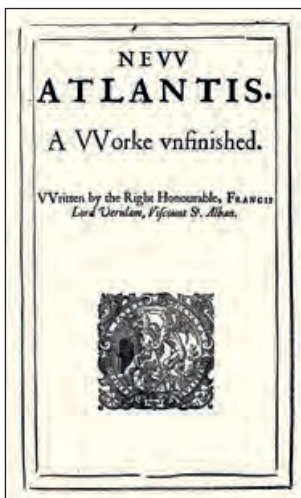


The frontispiece to Thomas Sprat's "History of the Royal Society", 1667.

of the Royal Society" published in 1667 where we see the figure of Francis Bacon as "Atrium Instaurator" (font of knowledge) pointing towards the instruments of science.

Samuel Hartlib was born around the year 1600 in Elbing (modern Elblag) in Polish Prussia to a wealthy dye-works owner and his English wife. He was educated at the Brieg Gymnasium, and the University of Königsberg before studying briefly at Cambridge in England. He returned to London in 1628 to escape the upheavals of the Thirty Years War (1618-1648) in Europe where intellectual

activity had become a precarious pursuit. In 1630 he tried to establish a private academy for selected refugees from Poland, Bohemia and the Palatinate at Chichester, Sussex, but when this failed, he returned to London where he lodged students and foreign visitors to earn a living. Once back in the city he never left it until his death in 1662.



Utopian Societies

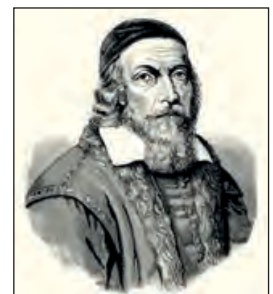
Before leaving his homeland, Hartlib had already become involved in an idealistic secret society called *Antilia* which was devoted to the reformation of education and religion spurred on by millenarian concerns for the future. In true Rosicrucian spirit its main aim was the universal reformation of society at all levels and it was this society that had prompted Hartlib to found the academy at Chichester.

The members of *Antilia* appear to have been specialists in science and technology. Its manifesto was to bring together experimental knowledge and scientific pansophy (universal knowledge) for the benefit and amelioration of society. *Antilia* was one of several utopian brotherhoods such as *Societas Ereunetica* based at the University of Rostock and *Unio Christiana* founded at Nürnberg in 1628. These formed a general Protestant utopian movement inspired largely by the writings of Johann Valentin Andreae, the author of the Chymical Wedding of Christian Rosenkreutz. They were preceded by Andreae's own *Societas Christiana* upon which they are modelled.

Reform

In 1640 Hartlib addressed his utopian treatise, "A Description of the Famous Kingdom of Macaria", to the so called *Long Parliament* which had been excluded from the affairs of the nation by Charles I. The fictional offshore island of Macaria is the same as that created by Thomas More in his *Utopia* (1515), but is primarily based upon Francis Bacon's *New Atlantis* and the pansophy of Jan Amos Komenský (1592-1670), better known as Comenius. In Macaria, Hartlib describes a society in which government and people collaborate in prosperity through the practical application of widely disseminated knowledge.

Hartlib and Comenius had been in correspondence since 1632 and in 1634 he was trying to raise enough funds to publish Comenius' reformist work "*Pansophiae Prodigium*" which eventually he did in 1639. While Macaria was being published in 1641 Comenius had been invited to England by Hartlib to assist in the execution of the reforms that were envisaged and collaborate in the founding of a pansophic college. After his arrival he wrote his "*Via Lucis*" (Way of Light) in 1642,



Comenius.

outlining a *Christian Academy* that would guide and educate society toward universal salvation.

From 1628 Hartlib had been closely associated with John Dury (1596-1680), the son of a Scottish minister, who wanted to heal the divisions that existed between the Protestant churches, and who had travelled extensively in central and northern Europe in his quest to do so. Dury sermonised that Protestant unification was the only way to counter the advance of the Catholic Habsburg Empire in Europe. In order to maintain support for Dury's activities, Hartlib published an account of his travels and negotiations in 1641. Like Hartlib, Dury was also deeply interested in the reform of education and philosophy and in 1640 Hartlib expressed his approval of Comenius and Dury in an address to the Long Parliament as philosophers to be followed in future reforms. This was an attempt to win the Long Parliament's aid and to encourage it to follow policies which might lead to evangelical union and universal reformation.

Education and Language

Aside from unifying churches and reforming society, improvements in education lay at the heart of their ideas. Outlined in Comenius' pansophy were three 'books' of wisdom in which to gain knowledge. They were: the *physical world*, *human reasoning* and *divine revelation*.

Books on their own were insufficient to achieve a universal wisdom; therefore pansophy would be the true objective of all educational and scientific endeavours. Reformation of teaching methods would have to be undertaken through the authority of a sympathetic state so that in time, successive generations would be progressively instructed to know the books of nature, God and reason. In this way humanity would attain the ultimate stages of enlightenment.

Another pressing issue was the idea of creating a universal language to conquer linguistic division. An agreed mode of communication had to be established to maintain international harmony and since this was an age of discovery, a scientific language was required in the Baconian fashion to express concisely the true nature of things. It was reasoned that human languages had fallen into decay resulting from the curse laid on them at Babel. It must not be forgotten that these were puritan men of deep religious conviction and such reasoning is entirely in line with their staunch faith in the Bible.

History Repeats Itself

In the summer of 1641 these three "foreigners" saw themselves on the brink of achieving their reformist

aims in England and establishing Hartlib's Macaria. The political situation was ripe for use. English society appeared poised to embrace the pansophy of Comenius and the ground was fertile to begin the process of Protestant unification envisaged by Dury who had arrived in London and been given the honorary post of chaplain to the Earl of Leicester.

Furthermore, all three had the patronage of the Bohemian Queen Elizabeth in exile in The Hague, daughter of James I and widow of Frederick V of the Palatinate. Providence, it seemed, had brought to England the essential agents of the new reformation and the future looked assured.

In mid-October Parliament reassembled. Parliamentary friends of Hartlib had kept him informed throughout September of political plans and activities, and hopes were high. Hartlib and Comenius were told to prepare to consult with a parliamentary committee and to await further advice. Meanwhile they began looking for a likely place to set up their *Pansophic College*. Among those considered was the Savoy Hospital, the Hospital of St. Cross at Winchester and the Chelsea College founded by James I.

But suddenly an event occurred which put paid to the whole scheme. The Irish Catholics had rebelled following the political shenanigans of the politician John Pym who had used them and the Scots Presbyterians but had not paid their price. This changed things between



Francis Bacon



John Milton (1608-1674)



Andrew Marvell (1621-1678)



Robert Boyle (1627-1691)

parliament and Hartlib's reforms. Although they waited throughout the winter of 1641-42 hoping against hope that the tide might turn, it was not to be. The country was drifting towards civil war and parliament was preoccupied with other concerns than a golden age of universal reform. In May Dury left England to serve as chaplain to Mary, princess of Orange at the Hague (although he did return before the end of the Civil War) and Comenius set sail on 21 June bound for Sweden, never to set foot in England again. Hartlib remained in London, we can only assume, somewhat disillusioned.

It seems that history has a way of repeating itself. Just as the Thirty Years War had overtaken the expectations of those involved in the publication of the Rosicrucian Manifestos and its application in the Palatinate, equally for Hartlib and his associates, success was denied them and the universal reformation was indefinitely postponed.

Office of Address and Correspondency

During the English civil war which lasted from 1642 to 1649 Hartlib acted as an agent for the parliamentary cause. He had become well known as an intelligencer, namely a distributor and conveyer of news and information. After 1646 he began to promote his "*Office of Address and Correspondency*."

The aim of this establishment was to bring together information from thinkers and practitioners in every field and to allow them to be in communication with each other for their own and the common good. Hartlib tried to get State funding for this organisation but was unsuccessful although he was awarded an annual stipend of £100 in 1649. This was more than likely in view of his extensive contacts abroad which made him a valuable source of political information.

The underlying motivation for this work was still the idea of universal reformation and as an active publicist he published various pamphlets on reforming methods, the Church and public life. He employed a team of copyists and translators at his own expense in order to circulate letters and treatises. Although Hartlib became a major conduit for passing literature on many diverse subjects it was only ever within the framework of education, science, technology or theology which were regarded by him as useful. Eventually his residence at Dukes Place became too small to run this free intellectual exchange and he moved premises to Axe Yard near Charing Cross.

The Hartlib Circle

What is often termed the 'Hartlib Circle' was in fact not a society with a membership but a more diverse group of individuals who were dispersed over a wide geographic area. Throughout Hartlib's stay in London he had been in correspondence or discussion with hundreds of people on issues regarding "useful" subjects such as educational theory, divinity, natural philosophy or schemes for practical improvement. Some of these contacts were people from whom Hartlib hoped to benefit while others were impoverished scholars whom Hartlib often supported out of funds he managed to raise from government from time to time.

Other more practical pursuits were aimed at proposing ways to relieve poverty and thereby increasing the wealth of the nation, while the means to prolong life and cure diseases were sought by alchemical discoveries and the practice of iatrochemistry (chemical medicine). Hartlib and his associates were ever seeking to apply new knowledge and new methods of understanding to further ameliorate the human condition.

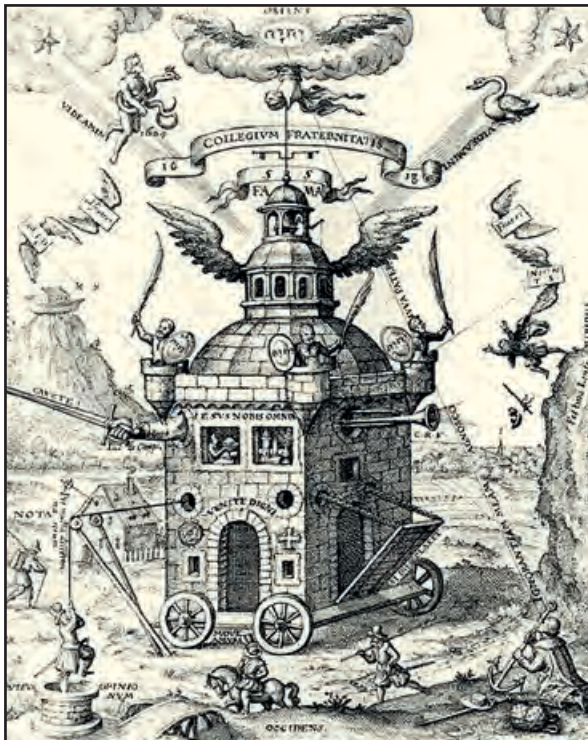


Hartlib could not avoid making the acquaintance of many significant personalities of course, among whom were the chemist and exemplar of the experimental philosophy espoused by the Royal Society, Robert Boyle (1627-1691), the metaphysical poet Andrew Marvell (1621-1678), the diarist and founder member of the Royal Society John Evelyn (1620-1706), and the poet and prose writer John Milton (1608-1674) who, to prove his admiration, dedicated his treatise *“On Education”* (1644) to Hartlib. Many of these personalities, it should be added, had some kind of connection to Rosicrucian sympathies and thoughts of the times.

The Invisible College

It had always been the intention of Hartlib and others to set up Baconian type colleges which would be the bastions of the new learning. On 13 March 1642, when the expectations of the reformers were at their highest, Hartlib, Comenius and Dury signed a pact committing themselves to a secret fraternity to advance the goals of their Pansophia which was essentially the same as the Rosicrucian vision of a universal system of knowledge embracing all aspects of human learning.

Robert Boyle speaks of a *“new philosophical college”*



Emblematic image of a Rosicrucian College; illustration from Speculum sophericum Rhodo-stauroticum, a 1618 work by Theophilus Schweighardt. Frances Yates identifies this as the “Invisible College of the Rosy Cross”.

in letters dating to 1646 and 1647 to which he refers to *“our Invisible College”* when requesting books from his tutor. He also mentions this term *“Invisible College”* and its relationship to community plans in a further letter to Hartlib in 1647. It appears that there may have been some meetings organised in London in 1645 to discuss natural philosophy and the new experimental philosophy which included John Wilkins, the first secretary to the Royal Society, and Theodore Haak, a German from the Palatinate. This kind of anecdotal and written evidence has led to some speculation that the Invisible College was the antecedent to the Royal Society which was founded in 1660. And so we can discern links following through from Francis Bacon, Johann Valentin Andreae, Samuel Hartlib and Jan Comenius, among others, that have a definite Rosicrucian perspective that ultimately lead us to the foundation of the Royal Society itself.

Final days

Religious dissent and political turmoil had effectively terminated the grand plan of the three foreigners, but this did not stop Samuel Hartlib continuing his work toward the realisation of something that would not appear in his own lifetime. His importance in his role of intelligencer was only made apparent in 1933 when 72 bundles of his papers were discovered in a chest by George Turnbull, Professor of Education at the University of Sheffield.

The diarist Samuel Pepys was Hartlib’s close neighbour at Axe Yard in the later years of his life and noted his social eminence and respectability. He was also visited by another diarist in the 1680s, John Evelyn, who recalled his impression of Hartlib as the *“master of innumerable curiosities.”* Having been a part of the Cromwellian regime ensured that Hartlib was marginalised after the Restoration of the monarchy and his reputation suffered an almost total eclipse. He died in poverty in 1662.

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An Open Mind

by Nathan Squire



AN OPEN mind implies an element of doubt which will not necessarily be in line with those who are sure of their convictions. Certainty and assurance belong either to complete knowledge or complete ignorance. Those who are sure through ignorance and who blindly follow an authoritarian creed, may not be prepared to have an open mind because their superiors might disapprove or because

they secretly fear that their own assurance may be shaken. For the uncertain ones though, the safest principle is: *Keep an open mind.*

When in doubt, make the assumption that seems most plausible and most fruitful, then proceed as if it were true. Then, as you progress from day to day, observe the consequences of your assumption and correct it as the need arises. To make an analogy, let's say, for example, that



you are following a wilderness trail, trying to find your way back to human habitation. Late in the afternoon, you arrive at a fork in the path. You study the landmarks and terrain as best you can, then choose the most likely path and continue with confidence.

Meanwhile, you observe everything carefully. Does the path broaden? Do you see recent footprints? Do you smell the smoke of a distant campfire? If so, proceed with growing confidence. Does the trail peter out? Does it lead to a steep ravine, to an impassable ledge? If so, heed the warning signs; return to the fork in the path as quickly as you can and take the other path.

Ancient Assumptions

This kind of experimental attitude, which is indispensable to us in many situations, has brought about the great advance of logic and rational thought based on scientific enquiry. This may be illustrated by the evolution of astronomy. In the night sky, all stars appear to describe circular arcs around a central point in the heavens. In the northern hemisphere it is called the “polar star” and is located in Ursa Minor or the “Little Bear.” The stars seem fixed to a rigid celestial sphere that rotates daily around a polar axis. Ancient astronomers were justified in assuming the reality of such a revolving firmament.

Progress consists in the continuous re-evaluation and reshaping of beliefs and theories.

Unfortunately, this belief became dogma, a religious tenet that assigned the apparent circular motion of the stars about earth as being something perfect and universally in operation throughout the heavenly realms. Even in ancient times, there were some who knew that not all the ‘stars’ were fixed. The Sun, Moon, Mercury, Venus, Mars, Jupiter and Saturn deviated periodically from their daily cycle, some even appearing to go backwards for a while. The sun completed one turn, following its path around the Zodiacal belt in a year, the Moon orbited the Earth in approximately 28 days, and the other planets seemed to move in less regular paths and periods.

Since the planets were regarded as divinities or as manifestations of divine qualities, ancient astronomy was bound to ascribe this circular motion to ‘the gods.’ By the time of the Greek philosophers, it was believed that each planet was fixed to its own crystal sphere, and that the spheres revolved within each other, generating celestial harmony by their friction and the so-called “*music of the spheres.*” In order to account for the different inclinations

and irregularities of the planetary orbits, astronomy had to invent circles within circles and loops within loops. It was a complicated system but it worked in the main, except for a few perplexing exceptions.

These astronomical ideas remained for centuries as certain and self-evident truths until the arrival of the Polish astronomer and mathematician, Nicolas Copernicus (1473-1543 CE) who dramatically shattered the assumption that the sun rather than the earth was the centre of our planetary system. Following on from that was Kepler’s mathematical theory of elliptical planetary orbits, Newton’s theory of Universal Gravitation and Einstein’s theory of Relativity.

There is no need to elaborate however once the point is understood, for science advances through open-mindedness and stagnates by dogmatism. Progress consists in the continuous re-evaluation and reshaping of beliefs and theories. And the same open-minded attitude, so vital to material science, applies to our mystical search for a personal philosophy of life.

Personal Beliefs

Each one of us must blaze our own trail, find our own way, even when others may join us in the search. Our individual beliefs must be put to the test in living as if they were true and heeding the results. It would be a slow process in one lifetime to explore experimentally every conceivable philosophy or religious practice. Fortunately, highways of religious and mystical belief have been mapped and are being followed by millions and we can therefore observe progress without having to try out each individual path for ourselves.

In the western world, the attitude now prevalent is cynical materialism. In spite of all protestations by clergy, teachers and politicians, society behaves as if it no longer believes in a God or ultimate source of all things. Not only physical effects, but also pleasure and pain, and joy and sorrow are explained by the usual physical laws. Human actions are regarded as nothing more mysterious than electro-chemical reactions within the brain and body. That is all fine and in keeping with scientific enquiry, but not enough credence is given to the mystical and spiritual aspects of these discoveries, and not enough thought has been given to the deepest of all mysteries, the existence of consciousness. Accordingly, many people act as if moral norms were an exploded fiction and nothing but sensual pleasures and the means to procure them mattered.

With 24/7 television on demand, and the plethora of avenues of expression through social media, both good and bad, we can see today where the road of



cynical materialism leads: drug addiction, divorce, crime, extremist views, terrorism, and everything else from neurotic children to strikes and inefficiency in the workplace, to efforts by totalitarian states to devalue the very democratic systems that give us the state-guaranteed freedoms we have. International conflict and genocide, state-sponsored vote rigging, and even state-sponsored murders are on the rise, and it is time to give the soul its due, to live as if the soul were the Prime Mover, nothing else!

If an eternal Life Force is what brings into being and sustains the very substance of life, why do all living creatures eventually die? If this Life Force is a template of perfection in all realms of life, why is there such disharmony, cruelty and suffering? One religious explanation is that such benevolence is opposed by a destructive evil tempter who opposes the template of perfection that all life should follow in order to fulfil itself. A benevolent Life Force or God is opposed in the minds of billions of adherents of this religious current of belief, by a polar opposite often referred to as “the Devil”, the epitome of evil, death, chaos and destruction. Adherents of course strive to align themselves with the forces of creation and of harmony, but are always faced with the opposite, even at the hands of others of the same fundamental beliefs. Like all others, they too find that their paths through life are forked, and clearly there are good and bad choices that one must deal with on a daily basis.

A Simple Choice

Perhaps, on the face of it, the choice is a simple one. Who is the happier and more useful person..., a Francis of Assisi who loves all, or a Chingiz Khan who despises those who serve him? Let us act as if we were aligned with the forces of good, but keep an open mind concerning the nature of it. How often has it been demonstrated that when belief turns into dogmatic certainty, even meek and supposedly loving monks can turn into tyrannical inquisitors and torturers? Both forks of this path lead to further dilemmas and impasses: one-sided worship of the physical urges only, or alignment to things of the soul and one’s concept of a universal good.

There is a more mystical path, unknown to most people, though pointed out by the wise of all ages. Those that tread this path regard life and death, joy and sorrow, good and evil as related polarities, as crests and troughs in the eternally pulsating ocean of existence. The same indwelling soul remains unmoved in its unity with all else, yet partakes of division, suffering

and death by entering its own creation.

Many religions teach a creed based on the incarnation and passion of their gods. In Egyptian lore, Osiris was treacherously slain and dismembered by his brother Seth. In Greek mythology, Dionysus Zagreos and Orpheus were torn to shreds and devoured. In Christianity, Jesus, believed to be the only the son of the universal God, is crucified and his flesh and blood is thereafter transformed from century to century into something to be ritually consumed by the faithful.

Those who understand the dual meaning of these symbols may accept life wholeheartedly, being grateful for its pleasures, beauty and harmony, and submitting without bitterness to its cruel sufferings. In the midst of individual passion, they strive to be aware of their own indwelling soul which quickens and sustains and is the eternal essence of their consciousness.

Acknowledging the existence of this same Life Force in every living creature, in fact in every grain of sand and beam of light even, they love their fellow creatures as themselves in other garb. But they refrain from imposing their convictions on others. We can’t stay life’s journey, nor avoid perplexity at its forks and crossroads. Some follow the highroads of established religions and mystery schools, while others feel impelled to blaze their own trails. Whatever path we have chosen, let us follow it firmly as if it were the right one for us, for as long as we believe it to be right and just for us and all others. But let us above all else keep an open mind, and have the courage to retrace our steps when we find we have gone astray or chosen a belief-form that no longer fits the facts, or no longer gels with our deeper wishes for peace and harmony on earth. But let us also never forget to respect the rights of others to follow their own ways to their own ideals, for they, like us, will make both right and wrong choices, and need to be given the chance to adjust and correct themselves in their own time and in accordance to their own conscience.



Each one of us must blaze our own trail, find our own way, even when others may join us in the search.





by Frank Donaldson

Self Discovery

Find Your Deeper Self!

IT'S NOT uncommon to find some people chronically worrying about the way they see the world changing. Global warming, the inevitable continued decline of clean drinking water, habitat loss for many important species, not to mention the huge problems associated with plastic waste. They worry about the emaciated and impoverished future they have been party to in creating for their grandchildren and great grand-children, and feel helpless to do anything to stop humanity's headlong rush towards eventual extinction. Many such people have turned inwards for answers, and some have found not only the

fundamental reasons for the current state of the world, but also practical things that can be done to slow down and eventually even reverse the decline. And for these people, there is optimism and a realisation that reliance on anything other than one's Inner Self is this late stage is quite pointless.

An old esoteric saying says: "*The Neophyte must learn to stand alone.*" This is the great problem facing the general public today, though mystics have been aware of it for years. The great early to mid 20th Century mystic and Rosicrucian Grand Master, Raymund Andrea, once wrote: "*Life itself is the great initiator.*" But how, precisely





People worry about the impoverished future they have been party to in creating, and feel helpless to do anything to stop humanity's headlong rush towards eventual extinction.

and exactly how, can the average person use the power of that inner 'sleeping giant' in attaining initiation by life itself?

Defining Self

Perhaps the reason we have difficulties in life is the result of an incorrect understanding of who and what 'Self' really is. A casual reference to the word implies in the ordinary sense some degree of 'selfishness.' But there is much more to the Self than selfishness. The sages of Delphi inscribed over the great portal to their chamber of initiation at the temple of Apollo in Delphi: *"Know Thy Self."* And this adage is just as applicable and timely today as it was in the troubled times when the great philosopher Socrates trod the streets of Athens.

What then is the Self? The dictionary defines the word as an individual distinguished from other persons or things. It also means one's particular nature or personality, the qualities that make one individual, unique and different from all other people. Mystically, a human being is partly an individual and partly the "I" to which the psychologist would refer to, as well as an ultimate unknown quality to which Rosicrucians identify as "Soul."

Generally, humankind is far too selfish. In the truest sense of the word though, we aren't really selfish, we simply haven't grasped the real meaning and import of the elusive inner Self, that Self which Socrates would have us know. Humanity at large, and modern society, has itself to blame for taking only a superficial interest in its performance in the world, and it is

only through individual mystical practices that we come to know our real selves and thereby, in our own small way, improve the condition and performance of humankind.

A Personal Philosophy

The first step in becoming acquainted with our Inner Self must be the construction of a realistic and workable personal philosophy. There can be no real understanding of the mystical self within, and certainly no realisation of the complexities taking place within and without us if the main tenets of a personal philosophy of life are not firmly rooted in one's mind. It is impossible for us to grasp the truths and revelations of Cosmic Illumination without familiarity and comprehension of some of the terms and conditions which are part of that Cosmic Illumination.

A person wishing for greater spiritual awareness invariably eventually finds a method or process by which s/he can accomplish at least some of that wish. And that method or process is often referred to prosaically as "the path." People who have found one or other workable such path, invariably discover that anything dealing with philosophy or spirituality can be divided into three main divisions: God, or the Supreme cause; Nature, or the world of phenomena; and the world of Human interaction with all its subjective complexities. "God" is a hugely problematical word, for there is frankly, no general consensus as to what, in fairly precise terms, the word means. But for the majority of people, the "God" is seen as the final arbiter of all things, and is the cause and sustainer of all things.



The sages of Delphi inscribed over the great portal to their chamber of initiation at the temple of Apollo in Delphi: "Know Thy Self."



For people of relatively low intellectual and emotional development, God is a powerful being with emotions, gripes, loves and hates, much the same as his adherents; and for them, their God is almost always masculine. Although he is considered above human affairs and deals only with the preferred senior members of his clergy, he does on rare occasions deal with ordinary people, though only under exceptional circumstances such as when the Red Sea needed parting.

For others, possessing broader intellectual and emotional development, God is not a deity “made in the image of man” but a God common to all faiths, even though the faiths themselves don’t agree on that. God is certainly compassionate to all people, though in the end, He too has His limits beyond which eternal damnation in Hell or a long time of suffering in purgatory may be needed.

And then there are the spiritually motivated philosophers from all walks of life who see and feel the presence of God not only in themselves, all creatures, even inanimate things, and even as a guiding hand in many of the milestones of life. Such people often see God as a personal perception of perfection in the universe, and for some, God is the very laws of nature themselves, from which all things emerge. And for the personal touch that this God undoubtedly has for many, a portion or aspect of this God takes human form and communicates with the person as a kindly father, a close brother, or some other form that the person trusts and loves above all other things in life. But for all people, although God is believed to be the great cause of all things, and the ever-present sanctity running through all of nature’s works, God is also something that needs to be understood in some type of intellectual terms at the very least, though best of all, needs to be experienced first-hand.

People need to understand their relationship to their God and Nature, and this is only achieved fully through mystical practice.

The natural world is commonly perceived to be raw, dangerous and unfriendly, but that is a misperception and merely highlights our lack of true understanding. Nature is neutral to our needs and balances them with the needs of all other things. Nature really is the ‘great leveller’, for she places us squarely in the niche in which we belong, and it may be a bit deflating at times to realise that our ‘box’ is a great deal smaller than we thought we deserved. Most secular writers on the subject contend that Nature’s works are random and mostly destructive; but the experience of philosophers and mystics show that she is far from



The natural world can be perceived to be raw, dangerous and unfriendly, but that is a misperception and highlights our lack of understanding.

mindless, random or destructive always.

Then there is the question of the frailty of humanity. People need to understand their relationship to their God and Nature, and this is only achieved fully through mystical practice. In fact, humanity contains within itself a degree of what can best be described as “divinity”, for it has the qualities of our conception of God to the degree that we have evolved our mystical sense. This indwelling divinity is what masters and avatars of the past all tried to place within the consciousness of the masses. Such a truth is of course dangerous to some who seek to impose their will on others, and the tyrant seeks to stamp it out at all costs. Yet truth is necessary for self-dependency.

Think of Tomorrow

It is quite common for people to ignore their ability to visualise and see how things could be, how they could change and craft their futures into something better if they just did a bit of forward planning. Without carefully laid out plans and visions for the future, there can be no progress. In a sermon to his disciples, the master Jesus once said: “Take [therefore] no thought for the morrow...” Taken out of context, it’s a pretty shocking thing to say, but taken in context with the other things that Jesus said in conjunction with this sentence, it is clear that he did not mean the words to be taken literally. But ever since then, the words have been taken as an excuse for lazy individuals to ignore the consequences of personal actions in the present, for they consider they have divine sanction to make no plans at all; just coast along and leave the big decisions to God. Such an attitude is simply delusional and we definitely do need to take thought of the morrow.

The mind has a remarkable ability to use past experiences to create new scenarios and possible future states; this is just one of the qualities of the Inner Self. When listened to carefully, its advice is always reliable, down-to-earth and practical in what it urges us to do, if





Aids to Self-Discovery

When aspiring mystics have devoted themselves to mystical philosophy and exercise for at least two or three years of their lives they may indeed expect to receive wisdom and counsel from the Self within. Mystical literature and the sacred scriptures of all ages have given us examples of genuine mystics receiving answers to their questions and assistance in solving their problems, seemingly from within themselves, from the Inner Self. This is achieved in several ways.

We all know the old saying: “*sleep on it.*” In his book “*Strange Story*”, Bulwer-Lytton says that for most of us, the first true spiritual initiation

Sleep therapists believe that the deepest insights we have are made possible and partially formed during the deepest stages of non-rapid-eye-movement sleep, when the mind lacks all aspects of objective consciousness.

we will but listen! There is a popular misconception that mystics possess mysterious powers which they use for good or ill, but the reality is far from this. While some highly advanced adepts certainly do possess powers exceeding what the average person has, they are also sufficiently experienced not to use those powers for anything but good. Such powers become possible only when a high degree of mastery over one’s life has been attained. Even among those seeking higher ways of living, there are many different stages of accomplishment that have to be reached before any degree of psychic or spiritual power manifests.

Part of that journey to greater self-mastery also involves refinement of the intellect, and a maturing of the emotional and spiritual aspects of the self. With time, effort and sincerity of purpose, such people reach higher than average levels of ease, poise and stability as a new and improved self emerges. And one very important thing such people seek is to establish a balance between present realities which are slow to change and whatever future the person seeks to bring about and which also perforce take a long time to bring about.

Impatience with the slow pace of change, or unbridled outbursts of anger at what is perceived as a raw deal handed out by a cruel and unforgiving fate, have to come to a full and final end before any spiritual journey of self-discovery can begin. The quiet, serene, fully conscious presence of one’s Inner Master, cannot be reached without a high degree of control over one’s emotions. And that means nothing less than that the emotions must come under the control of that inner Master-Self. The outer self must fully cede control over the destiny of this being to the most qualified part of it, namely this Inner Master, which in Rosicrucian ontological terms is nothing less than the expression in life in human form of the personality of that person’s own soul.

comes in our dreams. It is believed by sleep therapists that the deepest insights we get are made possible during the deepest stages of non-rem sleep, when the mind is fully lacking all aspects of objective consciousness. In such dream-less states, communion with the higher forces of the Cosmic (see definitions below) becomes possible, for all intellectual barriers have been temporarily laid aside. Such assistance from the Inner Self may be used when one is at a loss for the answer to an important problem. When a decision has to be made, one should concentrate in a focused though brief period on the difficulties one needs resolving, and to do so just before going to sleep. Then, in the attitude of prayer, request with deep sincerity for an understanding of the best resolution to the problem possible, and without further thought, hand the matter over to the Inner Master to resolve.

The mind has a remarkable ability to use past experiences to create new scenarios and possible future states; this is just one of the qualities of the Inner Self.

This approach always works when one’s motives are pure and fair for all concerned. The more selfish the intended results, the less chance we have of learning anything of true value, for the Inner Self, through which all such information passes from the Cosmic on its way to our outer self, works in the interests of wider world to which we are karmically linked as much as it works purely for our own interests. We are not islands, separate and apart from all else. We live in a virtual sea of responsibilities to other people, other animals, indeed even just the environment we perforce share with so many others. All these people, animals, and other creatures are within what is known to mystics as one’s personal “*karmic*”



proximity”, and whatever we do, however mild it may be, will impinge on some part of the universe within that proximity of us.

When a matter difficult of resolution needs to be investigated, the Rosicrucian go to a quiet room, preferably one in which they have regularly found peace and solitude, and there they seek awareness of the presence of their Higher Self, the so-called “*Master Within*.” As they sit in a specially induced borderline state of consciousness midway between full meditation and full, objective consciousness, they ask to have revealed to them a deeper understanding of the matter they need resolving. Continuous quiet and effortless petition for the answer will, when done properly, result in the information being sought flashing briefly before the objective consciousness either in words or scenes, usually couched in allegorical terms, though on rare occasions too, in very direct, almost blunt terms. Most of the time though, the answers don’t come during this borderline state, but afterwards, maybe several hours or even days later, when the mind is busy with something completely unrelated to the issue at hand.

Being aware of our karmic debt to society and to all living creatures on Earth, and working to pay it off at every available opportunity, is one of the most important things we do as aspiring mystics.

For the benefit of those who have not reaped such a state of development and would like to have a system of guidance, we can say that students of mysticism who strive to follow a few simple rules such as those given in this article will, little by little, begin to notice in their daily lives a new direction in their material affairs. There will be higher guidance which will help to solve most of the problems of daily life allowing us a greater degree of self-discovery.

The Christian mystic Jane Leade (1624-1704) in her book “*A Fountain of Gardens*”, suggested that when seeking advice of about any matter, the first thing needed is to thoroughly research the topic of interest, doing one’s best to exhaust all avenues of possible information. That seems obvious to us today when so much information is available online, but it must have been orders of magnitude more difficult on the remote plains of Norfolk in Leade’s day. Second, she said, we should make a careful study of the circumstances and incidents of our daily life, becoming increasingly aware of the patterns of our personal behaviour associated with all challenges, trying to understand the causal threads linking our actions

with the results that follow from them. That too is a very modern notion, and frankly something everyone should do without needing to be asked.

Third, she said, we should use good judgment and common sense always, being practical in our use of judgement, for seldom will things unfold in ways beyond our common-sense understanding. It is almost jaw-dropping how modern her writings are, from an age when science and the power of logic and reason were only just beginning to make a comeback after nearly two thousand years of dormancy from since its last major manifestation during the period of classical Greek high culture and freedom of thought. Fourth, when our Inner Self finally communicates with us, we must reinforce the messages we receive by putting into practical use in our daily life whatever impressions we have received from it. In other words, take the advice of the Master Within seriously, and act on it. Valuable information that is not used practically, is of no use to us if left to gather dust on a shelf.

This brief four-part bit of advice from a deep mystic of the 17th Century is as modern and up-to-date with our present way of thinking as it was foreign to the superstitious minds of country folk during Jane Leade’s life. One can but admire a mind as liberated and advanced for its time as this. And although the words used in her advice is couched in deeply Christian terms, this should not cloud our minds to the nature of the real person, for it is very easy to read through her contemporary language and see the enlightened mind of a true, universal mystic.

Karma

Finally, a few words on the ancient Vedic concept of Karma. In addition to a judicious use of the intellect as advised by Jane Leade, we need to take into account the results of past actions resulting in karmic consequences for us. If we ignore the irrational, fundamentalist streaks of thought that exist in sections of most religions today, it would probably not be far from the truth to say that almost every remaining person believes in at least some form of the process of evolution that exists in all living creatures, humans included. Any person involved in a serious mystical path of development will believe firmly in the so-called “*law of Karma*”, a term used by Rosicrucians to mean the workings of a fundamental law of compensation for past good or bad deeds.

The law of Karma (originating in vedic lore) and the law of evolution, logically and of a necessity, point out the fact that if humanity is improving, then it must have been, at some time in the past, less developed than it is at present. This means that on an individual level we each





Kindness goes a long way to clearing our karmic obligations, and teaches volumes to those in receipt of our kind thoughts, words and actions. Never underestimate the power of kindness to bond creatures together, even inter-species.

have a responsibility to work out our own karmic debt to all creatures within our 'karmic proximity.' And that will include especially all people that are usefully contributing towards the collective spiritual evolution of humanity as a whole. Being aware of our karmic debt to society in general and to all living creatures on Earth, and working to pay it off at every available opportunity, is one of the most important things we do as aspiring mystics.

Too often we think only of ourselves rather than the deep-rooted and highly interrelated community of individual souls in the world. Thinking of only ourselves, at the expense of acknowledging the existence of the close proximity of all those karmic links, can in the end result in much unhappiness and unnecessary ill health. We can't escape things and events in past (and future) events that lie within our 'karmic proximity.' If we are not clear on the details of the karmic debts we have and don't know the specific details of what we need to do to clear our debts, then it is sometimes more productive to think of humanity as a single living creature, an egregore of conscious volition to which we owe a debt of gratitude. And then simply do as many helpful things as possible to all people on your path, as often as you can. Kindness goes a long way to clearing our karmic obligations, and it teaches volumes to those in receipt of our kind thoughts, words and actions. Nothing has greater power than this in the advancement of our inner spiritual awareness.

To conclude, the word "Self" (usually with a capital "S") denotes something far deeper than is ordinarily attributed to it. Through the wise use of certain powers of our intellect and emotions, and especially through living a life aimed at clearing our karmic debt wherever possible, we steadily acquire the ability to use the tremendous force of our Inner Self, or as Rosicrucians prefer to call it, the "*Master Within*."

In the great struggle for survival and to 'get on in life', many of us, through the principles outlined in this article,

can acquire ever deeper knowledge of our inner Higher Self. With sincerity of purpose and proper training, we can become conscious of the knowledge that the metaphorical heart is the seat of a great and benevolent power, one upon which our future depend upon utterly! The force of such a power is veiled from us by the many distractions and misunderstandings of the outer world. But once we have tapped into it, once we have opened up our private dialogue with the Inner Master, we will truly be working towards a true and final quest for self-discovery.

Definitions

COSMIC: Used both as a noun and adjective to mean the universe as a harmonious relation of all natural (and spiritual) laws. It is the divine, infinite intelligence of the Supreme Being permeating all things. It is not a place, but a state or condition of order and regulation. The Cosmic is the totality of the laws and phenomena which manifest throughout nature; the forces, energies and powers which account for the finite and infinite worlds. It is therefore a unity, and the particulars we experience are but partial expressions of that vast unity.

AKASHIC RECORDS: The term is a mystical and allegorical one. It refers to the indelible record of all events, occurrences and knowledge which is an integral part of the consciousness of the Cosmic or Divine Intelligence. All things which have come to pass, or which will be brought about, already exist in the Akashic Records, for all things happen through natural law and in accordance with karmic obligations spun into a web of interactions of the past, present and future. When aspiring mystics say they will "*consult the Akashic Records*", they mean they will seek to attune their conscious mind with the consciousness of the Cosmic and be imbued with its omniscience. The word Akashic is derived from the Sanskrit word, Akasa, which in the Sankhya philosophy means an indeterminate essence such as space or the 19th Century concept of "*the ether*."

KARMA: Also called the "*Law of Compensation*", one of its principles is that for each sorrow or joy we cause another, we will have experiences in like degree and manner and at times when the lessons to be gained thereby will be the most impressive. This principle does not exact an eye for an eye or a life for a life, for there is no vengeance in the process, and no intention to cause suffering. The sole purpose of Karma is to teach us lessons, to make us realise our errors and to evolve our understanding thereby. If some of those lessons are painful, then that is how some aspects of the law of karma perform must actapply to us.





2019 – AMORC World Convention

From Wednesday 14 to Sunday 18 August 2019, Rosicrucians and their families and close friends will be travelling from the world over to the ancient Etruscan, Roman and Italian city of Rome to attend the Rome Rosicrucian World Convention.

Rosicrucian conventions — whether in Brazil, USA, Sweden or Spain — attract several thousand members every four years to celebrate and re-dedicate themselves to the higher ideals that people of good will and high spiritual aspiration strive to live by.

Please book as soon as possible. For more information, navigate to the official Convention website at:-

<https://www.roma2019.amorc.it/en/>

Plan on being part of another beautiful celebration of Light, Life and Love. See yourself there!





Success is not the key to happiness. Happiness is the key to success. If you love what you're doing, you'll be successful.

-- Albert Schweitzer (1875-1965) --