

— ROSICRUCIAN —  
BEACON 

June 2019, Vol 28, No. 3





# 2019 AMORC World Convention

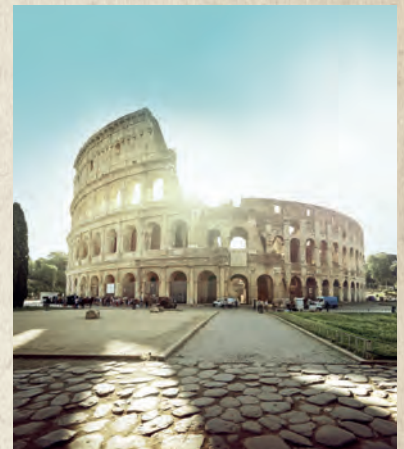
From Wednesday 14 to Sunday 18 August 2019, Rosicrucians and their families and close friends will be travelling from the world over to the ancient Etruscan, Roman and Italian city of Rome to attend the Rome Rosicrucian World Convention.

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.

For more information, navigate to the official Convention website at:-

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



# ROSICRUCIAN BEACON

June 2019, Vol 28, No. 3

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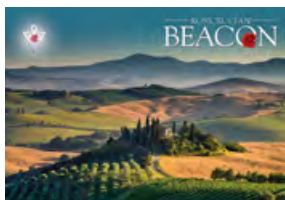
Bill Anderson

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### Cover spread

Tuscan Summer



# Prayer

by Christian Bernard  
Imperator of AMORC

**P** RAYER IS an integral part of a spiritual technique whose implementation justifies itself in the desire to raise one's soul toward Divinity. If the process of prayer is set in motion by the accumulation of specific oral or mental formulas expressing a feeling of the soul, it seems possible to apply the Law of the Triangle to this mystical process.

Thus prayer may be defined as three points, the first being the desire manifested in and by the intention. In other words, we may consider that the expression "*to pray*" describes a mystical process which allows prayer to be set in motion by a legitimate desire. This soul desire constitutes the original motive without which the setting in motion of the process of prayer cannot perfectly and fully manifest. Also, this desire

must, in its essence, be focused by consciousness into a more tangible impression within the grasp of human understanding. This focusing is expressed in the intention, an analysis of which justifies or does not justify the setting in motion of the process of prayer.

The nature of this intention must be as pure as possible so as to confer upon prayer a truly intense and solemn expression. It must vibrate in harmony with the qualities required of an intention whose sincerity and simplicity are solid foundation pillars. In this way, the legitimate desire to pray will focus into a pure intention, the very nature of which will constitute the inner impulse necessary for setting into motion a desired and thought-out prayer. Also, the affirmation "*the desire to pray is already a prayer*" perhaps reveals a message of hope in this slow process in the realm of divine blessings.



## The Invocation

The second point of this triangle formed by prayer is the act; the act made manifest in and by the invocation. If our first point, the intention, or the desire, constitutes the initial impulse without which prayer cannot be set into motion, the second point is made manifest in and by an invocation whose expression can be either oral or mental. *“The intention stimulates the self into a fixed direction”*, and we can consider that the invocation, in its semantic meaning and in its form, reflects and justifies this same direction. Consequently, the general meaning of the invocation implies an intimate relationship with the intention which actuates it, and the expression given to this invocation will be either oral or mental, according to the nature of the inner calling.

Certain prayers seem to express gratitude, confession, or intercession more particularly. In the prayer of gratitude, the self bows to the majesty of the Divine and humbly expresses its joy for the privilege of experiencing this godlike self-consciousness which its remarkable nature confers upon it. The confession of the mystic generally develops into remorse, the purpose of which is to express regret for having offended Divinity by violating certain moral ideals. The intercession is directed to the one who has the power to give, so that according to his or her decree, the supplicant will gradually be armed with the courage, strength and virtues necessary for the accomplishment of a greater service.

The special orientation imparted to the content of the invocation depends on a definite intention, and the initial qualities of the intention seem to determine the emotional intensity displayed in this same invocation. Thus, engaging in prayer through invocation corresponds to an intimate and secret act whose value is only real to the soul personality of the petitioner. The value of the act then slowly blossoms forth in the full exaltation of the self toward higher realms, whose portals let the splendour of cosmic communion filter through. It is there that the third point of the triangle makes itself manifest: the state expressed in and by communion.

The setting of words into prayer, called the act, symbolised by the second point of the triangle, born from the first point (the desire), gives birth to a spiritual state corresponding to a close communion between the self and the soul personality or, depending upon intensity, to a temporary fusion of the self with the soul personality.

The sublime exaltation of the being toward such

planes of consciousness implies entering the silence or a release from all realities other than those we are concerned with in prayer. This mystical solitude requires a total surrender of the will to Cosmic Intelligence so as to become fully aware of the soul's activity. Then, freed from limiting concepts of time and space, the whole being shall temporarily renounce the illusionary finite world to participate in the infinite reality of the Heavenly Kingdom.

The stirring process of prayer, symbolised by the three points of the triangle, the desire, the act, and the state, expressed in and by the intention, the invocation, and the communion, is merely the development and perhaps arduous expression of an inner state which every praying mystic triggers and experiences within a lapse of time ranging from a fraction of a second to minutes.

Let me share with you three prayers reflecting the aspects of this process: gratitude, confession and intercession.

### Examples of Prayers

The first prayer is by St. Augustine, a fourth-century bishop. It expresses gratitude:

Lord, when I look upon my own life, it seems You have led me so carefully and so tenderly that You can have attended to nothing else. But when I see how wonderfully You have led the world and are leading it, I am amazed that You have had time to attend to such as I.

The second of these prayers is by Zoroaster, the founder of the ancient Persian religion who lived around the sixth century B.C. This prayer indicates a sincere remorse:

All that I ought to have thought  
and have not thought;

All that I ought to have said  
and have not said;

All that I ought to have done  
and have not done;

All that I ought not to have thought  
and yet have thought;

All that I ought not to have spoken  
and yet have spoken;



All that I ought not to have done  
and yet have done;

For these thoughts, words and works,  
I pray for forgiveness and repent  
with penance.

The third is a prayer of intercession by Dr. Reinhold  
Niebuhr. This request reveals great wisdom:

God, grant us serenity to accept  
what cannot be changed;

Courage to change what  
should be changed;

And wisdom to distinguish  
the one from the other.

From Jesus, the greatest Master of prayer we have:

One who prays with great sincerity for the  
happiness of others shall obtain happiness; and  
one who prays for enlightenment to be granted to  
others shall receive enlightenment. Thus will the  
door be opened to a more expanded consciousness,  
which is Unity and Love.

## Experiment

Let us unite our highest thoughts for a few moments to serve  
the noble ideal of peace. In the privacy of our sanctums, let us  
join in a simple and brief visualisation which will constitute  
a bright light on earth and a support for the positive forces  
working toward peace everywhere.

Begin by visualising our beautiful earth as a whole, a  
vast, blue globe. Then visualise a beautiful white dove, the  
*Dove of Peace* flying over the earth, creating larger and  
larger circles of light around itself; circles which transform  
themselves into greater and greater happiness, symbolised  
by all the things you love: millions of multicoloured  
flowers, hearts, stars and all the symbols you are fond of,  
gently falling upon the earth.

Now visualise the billions of people who live on this  
earth, and see them as healthy, smiling people; people  
getting on well with each other, and helping each other  
unselfishly without regard to race or nationality, and  
without regard to political differences; for their politics  
are now only those of mutual understanding, tolerance  
and altruism.

Let us strive to work for peace, peace between  
nations and within nations, peace between people and  
within people; for we must never forget that the peace  
we must seek first and foremost is that of the heart, or  
Peace Profound.

# PSALM

by Pensatrix

You are quietness and peace,  
Soul of the Universe.  
You are the mystery of creation,  
the unknown Spirit of Life.  
You are hidden in the intricacies  
of matter, beyond the edge of time.

You are silence and strength,  
Soul of the Universe.  
You exist forever, boundless and free,  
you are infinite and without frame.  
Eternal Spirit of the deeps,  
why do we give you a name?

You are life and existence,  
Soul of the Universe.  
You are the wind that moves the trees,  
you are the energy of the sun.  
You are the power of the mighty seas,  
the endless search of humankind.





# The Secret Fire

by Marcus Aurelius  
(Roman Emperor 121 – 180 CE)

**R**EPRESENT incessantly the universe to yourself as a single living being composed of one sort of matter, and of one soul. This is how all that passes in it is referred to one principle of feeling. This is how one single impulse makes the whole move, and this is why all its products are an effect of a number of causes.

O Universe! O Nature! You are the source of all, the ultimate terms of all. The same species of soul has been assigned to all animals, and the same intellectual soul to all reasoning beings, just as all terrestrial bodies are made of the same terrestrial matter, are as all that sees and breathes, sees but one and the same light, and breathes but one and the same air.

The light of the sun is one, though we see it dispersed

on walls, on mountains, and on a thousand different objects. Although divided into thousands of separate bodies, this is but one sort of matter. There is but one intelligent Soul, though it seems to divide itself. We are all united by a common participation in the same intelligence. You have forgotten that the soul of each of us is a god who has emanated from the Supreme Being.

Just as bodies, after a brief sojourn on earth, become changed and are at last dissolved so they may make way for others, so do souls after their sojourn in the air become changed as they return to the fertile bosom of Universal Reason. All souls form a portion of the same spiritual element, just as all seas belong to the element of water. One and the same Reason gives light to them all, just as the sun gives light to the earth and ocean.





# Some Aspects of Mysticism

by Madeleine Cabuche  
(1922 - 2014)

**I**T HAS BEEN said that the mystical doctrine relates to the relationship and potential union of the human soul with ultimate reality and that the mystical school is a school of learning *by becoming*.

The mystic claims that the average person is only half alive. The greater part of his or her being is dormant because it has never been taught or allowed to function properly or to realise its full potentialities. The mystic discipline sets out to remedy that.

The keywords are Light, Life and Love; and by these we have to transmute all that is negative, and therefore “evil”, in our lives to that which is positive and good. We strive to overcome the ‘I’ of self not by mortification or subjection (which is merely an inversion), but by enlightenment; seeking to outgrow rather than to suppress it.

We can never be self-satisfied or complacent, for each advancement made only serves to emphasise how much further we have to go. Gradually, as Rosicrucian students, we become aware of certain profound principles from an inward discovery or revelation. Initially, we commence by a search for *truth*. Purity of motive must be the underlying factor in this search, for unless we apply it to all things, thought, purpose, self-analysis and outward dealing with others, we cannot even begin to glimpse truth as a reality.

Many things can be learned intellectually but it is not until we feel and know them throughout our whole being that they become real and can then exert a positive influence in our lives. There is such a frail

dividing line between thinking that we understand a thing and really understanding it; yet, to affect the transition between the two states is, for many people, an apparent impossibility. That is the reason why we have often to experience tragic or unpleasant things in life: they serve to rupture the outer shell that separates the intellectual understanding from that complete understanding which permeates the whole being.

Without purity of motive one cannot understand oneself; if one cannot understand oneself it is impossible to understand others, then life becomes full of complexities and distortions and the truth totally obscured.

Understanding brings its own “shorthand” of expression. Colette, the famous French writer, was once giving water to tulips drooping in a vase. Her innate tenderness and compassion, which covered all aspects of God’s creation, extended to the flowers dying for lack of water. “*Maurice!*” she cried to her husband, “*There is only one creature!*” There, in a sort of “*shorthand*”, the entire thing was said.

God’s love runs through all, is manifested everywhere, and those who have eyes to see, recognise it in both the animate and inanimate worlds, in earth and rock, in plant and animal as well as in the human. God is love, sounding and resounding in every particle throughout the universe. It is a mystical experience and can only be conveyed to those who have had a like sensation. A love that is both personal and impersonal, reflecting the All and taking us back again, in thankfulness, to the Source.







# A Living Earth

by Irving Söderlund  
Emeritus Grand Master and Treasurer  
of the Supreme Grand Lodge of AMORC

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

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

and continued its existence, ever lifting itself to higher levels of evolution. Our world has hosted the evolution of many species of animal and plant, each one developing for a while and then disappearing, perhaps preparing for the appearance of even higher forms of existence.

And all this has occurred in an endless chain of evolution. After eons of time on an increasingly complex path of evolution, humans eventually came on the scene. And as time went by, they began calling their species the "*Crown of Creation.*" As long as humans on Earth were few in number, Nature could support their actions and activities, and the natural balance between the four elements could remain undisturbed according to the laws of an ever-active evolution.

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



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

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

With the insight given to us through the Rosicrucian teachings about the harmony needed for our daily social life to function, there comes a great responsibility. The knowledge we receive through our Rosicrucian studies about the Inner Life is accompanied by a deep understanding of the many levels of this Inner Life in the world around us; and again, I refer to the Hermetic law we all know so well: *“As below, so above; as above, so below.”* This law implies a responsibility not only for our own lives, but also for all others who inhabit our planet. We must face the fact that planet Earth is the planet where we and our ancestors and descendants will, time and time again in the future, be reincarnated.

## What Can We Do?

Those who follow a mystical path of development are blessed with an inner knowledge. But this wisdom is not won before we are able to use the knowledge to the glory of God and the benefit of humankind. So then, what can we as Rosicrucians do with this insight, other than not personally cause further damage to our polluted air, not contaminate the water we are in touch with, not poison the Earth from which we harvest our food, nor use fire for destructive purposes? First of all, as Rosicrucians we should use the tremendous power of visualisation and mentally try to influence those who are involved with environmental decision making.

Visualise that they open their minds to a deeper understanding of polluted Nature’s needs; that the welfare of Nature becomes for them the welfare of humankind. And we must never become tired and give up. In our daily social life, among family, friends and colleagues, we must,



through positive, constructive thinking, infuse in others the desire to take responsibility, to act positively, and above all, to accept that what every solitary person thinks or does *can make a difference*. Every single step we take in the right direction, we take for the whole of humankind... and every step counts.

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

We must also be aware of the fact that the knowledge and understanding of our Inner Life, our Inner World, the harmony and balance that we learn through our studies, is not shared with the majority. Therefore, our important task is to spread the Light of our age-old wisdom, insight and understanding to those who wander in the darkness of ignorance.

As Rosicrucians, let us be ever more active in spreading Light where darkness prevails, and providing knowledge of the true meaning behind everything where ignorance is humanity’s daily guide. May we be sincere workers for a peaceful, harmonious and loving future where we indeed will see coming generations live in Peace, Light and Love, and where the four elements are purified and in balance both within human beings as well as in Nature.





by Ella Wheeler Wilcox  
(1850 - 1919)

# Which are you?

There are two kinds of  
people on earth today,  
just two kinds of people,  
no more, I say.

Not the sinner and saint,  
for it's well understood,  
the good are half bad,  
and the bad are half good.

Not the rich and the poor,  
for to rate a man's wealth,  
you must first know the state  
of his conscience and health.

Not the humble and proud,  
for in life's little span,  
who puts on vain airs  
is not counted a man.

Not the happy and sad,  
for the swift flying years  
bring each man his laughter  
and each man his tears.

No, the two kinds of people  
on earth I mean,  
are the people who lift,  
and the people who lean.

Wherever you go, you will  
find the earth's masses,  
are always divided in  
just these two classes.

And oddly enough,  
you will find too, I ween,  
there's only one lifter  
to twenty who lean.

In which class are you?  
Are you easing the load,  
of overtaxed lifters,  
who toil down the road?

Or are you a leaner,  
who lets others share  
your portion of labour,  
and worry and care?

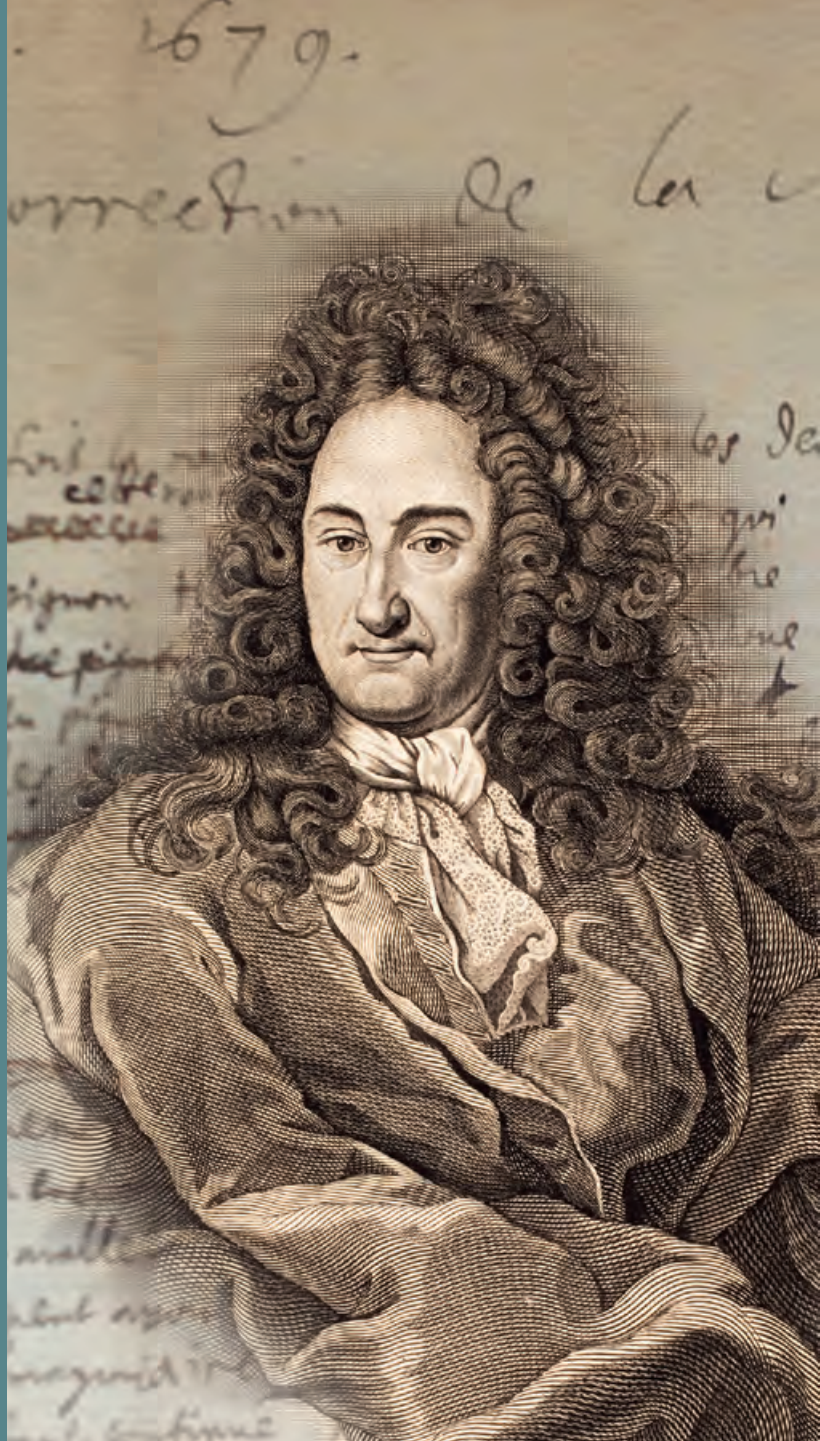


# Leibniz

(1646-1716)

## Rosicrucian Philosopher

by Ben Finger



**K**NOWN IN his day as the most learned man in Europe, Gottfried Wilhelm Leibniz (1646-1716) was one of the last of the universal scholars before the growth of the special sciences brought rigid specialisation into our thinking. It is refreshing to survey the grand sweep of the learning of Leibniz. He searched for truth in all fields of inquiry, and many of his insights will never lose their timely significance.

The so called *Age of Reason* brought a new prominence to candid critical thinking, and a fresh

striving for human rights. However, the humanitarian quest was rooted in the spiritual tradition of Western civilisation rather than in the world-machine dogma which was leading radical rationalists into scepticism and atheism.

Leibniz, a conservative rationalist, never forgot the ultimate necessary and eternal truths. When the Anglo-Irish natural philosopher and chemist Robert Boyle (1627-91) asked how the ills of life could be reconciled with the existence of a wise and just God, Leibniz reminded him of the limitations of our finitude...



What we cannot understand confuses us,  
because we see only the parts of a great whole.

The English poet Alexander Pope (1688-1744) followed Leibniz when he wrote *"...all nature is but art unknown to thee."*

It was from Leibniz that the philosopher Immanuel Kant (1724-1804) derived the idea of innate mental categories. This German genius influenced many other wisdom lovers (philosophers), including Fichte, Schopenhauer, Bjerregaard, Couturat, John Theodore Merz, Johann Eduard Erdmann and William James. Leibniz still claims the admiration of many, for the eternal truths he discovered never age. He was an absolute idealist.

This great humanitarian of the Age of Reason set forth the premises on which our modern free society is founded. He held that we all have the natural right to develop our faculties to the utmost. He maintained that the State has no moral authority to trespass upon personal rights. He showed the way to character improvement, for he realised that social institutions depend upon persons. He wrote...

If good interior principles be established in us, then  
customs and passions will not draw the soul aside  
from the path of virtue.

Elsewhere, he praised...

...that genuine, pure love which finds pleasure in  
the happiness of those who are loved.

And above all, he urged us...

...not only to speak, and not only to think, but to  
act as if the truth were so.

His ethical teachings alone would have sufficed to immortalise his name. But he also revealed a mind of the first order in civil and international law, in mathematics (developing the infinitesimal calculus independently of Newton), in history, religion, economics, philology, physics, biology, psychology, logic, astronomy, diplomacy and in metaphysics. He was a polymath synthesising all fields.

More specifically, Leibniz developed an important new metaphysical system, consonant with the theory of an evolutionary ascent through the stages of responsiveness, namely: instinct, conscious will, self-conscious purpose and Cosmic Consciousness. He pioneered the empirical study of the properties of natural languages and tried to develop a *Symbolis Universalis*, a universal language, in the hope that it would promote

clearer thinking and unite nations. Leibniz was the forerunner of modern symbolic logic.

This philosopher, a world-citizen in spirit, was one of the first to try to synthesise Eastern and Western thought, and in this regard, he was much indebted to the Chinese wisdom-teachings that had started to make their way into European scholarly circles.

Most important, Leibniz was the father of the new physics. Many 17<sup>th</sup> Century scientists believed in hard solid atoms, lumps of dead matter. But Leibniz believed that atoms are centres of active energy in a living universe. The new physics similarly conceives of matter as a manifestation of energy or force, and its properties as varying intensities in fields of force. More metaphysically-minded modern physicists even tend to agree with Leibniz that time, space and matter are only well-founded appearances with matter being relegated to *"a minor event, produced by invisible realities."*

Current science is catching up with Leibniz's realisation that there are no absolute dualisms in nature but complete continuity between the kingdoms of nature. Noting that *"...everything is bound up with everything else"*, he concluded that because of this universal interconnection *"...from an individual substance may be deduced all that can be attributed to it, and even the whole universe."* Leibniz said this as a philosopher, and Tennyson said it as a poet, but modern scientists say it too.

When Leibniz probed into the boundless mysteries of awareness, he provided a possible explanation of extrasensory perception; though it is beyond the scope of this article to digress into psychophysics. His acknowledgment of relativity was Leibniz's greatest vanguard service to physics proper. The philosopher Herbert Wildon Carr (1857-1931) reminds us that

...precisely the defects which Leibniz indicated in  
the metaphysical basis of the Newtonian physics  
(as when he [Leibniz] denied absolute space and  
time) have called for a reconstruction of the whole  
framework of physical science.

Leibniz reconciled physics and metaphysics and was fortunately disposed by his mathematical training to reason about the world from first principles. He held that not everything can be reduced to quantity, for mechanism is but a secondary in nature:

The principles of mechanics and of force do  
not depend upon mathematical extension  
alone, but have certain metaphysical causes.  
Explanations by final cause, and by efficient cause,  
are complementary.





*Gottfried Wilhelm Leibniz, by Bernhard Christoph Francke.*

This deep-minded Rosicrucian saw the world as the work of a Supreme Intelligence, manifesting through the laws of nature.

## His Genius

Leibniz was born at Leipzig in 1646 shortly before the close of a terrible religious conflict, the Thirty Years' War. It is not surprising that he would work for inter-faith understanding as one of his great objectives.

Early in life he displayed the unusual genius that would make his name as one of history's greatest thinkers. From earliest childhood, this son of a professor had books beside him: Plato, Aristotle, Herodotus, Xenophon, Livy, Cicero, Pliny, Seneca and Augustine. The precocious boy familiarised himself with every book in his father's library and at 13, began the study of logic. Two years later, he entered the University of Leipzig where he studied and tried to connect ancient, medieval and modern philosophies. Most of his inquiry was independent and unassigned.

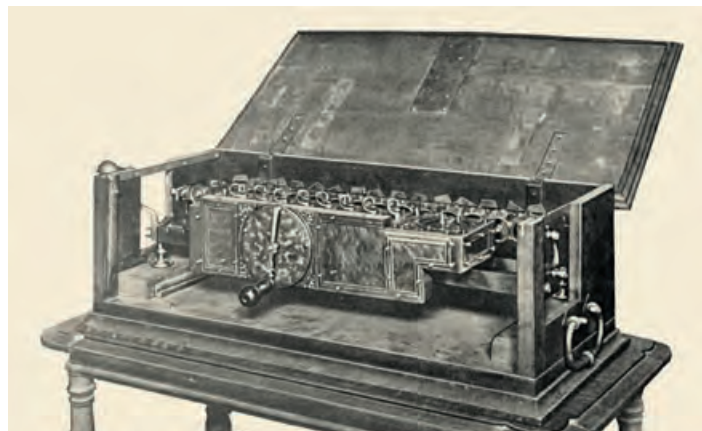
Aristotle's 'substantial forms', Bruno's 'live units', and the 'universals' of the Chinese philosophers planted in Leibniz's mind the

germinal idea of his theory of *Monads*, but only his eventual contact with the Rosicrucian wisdom-teachings would enable him to develop his doctrine of the living universe.

After graduating from the University of Leipzig, Leibniz earned his doctorate in law from the University of Altdorf. He refused a professorship that was offered him there because it would have left him no time for private research and reflection. Also, he never married. Throughout his busy life, he always managed to make time for his philosophising. Even so, the British essayist E.W.F. Tomlin (1913-88) noted that Leibniz was born with so much talent that *"...he had not the opportunity, in one lifetime, to unpack and set in order all that he had brought with him."*

The young thinker spent a year in Nürnberg where he was introduced to the Rosicrucian Order. He knew that René Descartes and other Rosicrucians had played a large part in the modern effort to throw off the yoke of errors and it is very evident that Leibniz owed a great debt to the knowledge that was passed to him by eminent Rosicrucian teachers. His Rosicrucian association gained him the friendship of Baron von Boineburg, the celebrated diplomat of the Archbishop-Elector of Mainz, Philipp von Schönborn.

Leibniz went with Boineburg to Frankfurt where he published a cogent paper on legal education which led him to being taken into the service of the Archbishop of Mainz. His legal training led him into politics as a diplomatic agent and he was connected with many of the outstanding events of his day. His contributions did much toward the rebuilding of Germany and the preservation of peace as he strove for the reunion of Christendom on broad deistic grounds.



*Photo of the Staffelwalze (English: 'Stepped Reckoner'), a prototype mechanical calculator invented by Leibniz in 1674 and completed in 1694. About 67 cm (26 in.) long, this was the first calculator able to do all four arithmetic operations: addition, subtraction, multiplication, and division. Only two Stepped Reckoners were ever built.*



Leibniz travelled in Germany, Italy, England and France and had the privilege of meeting such celebrities as Newton, Huygens, Spinoza and Malebranche. While in Paris he studied *Cartesianism*, the philosophy of René Descartes which he called “*the antechamber of truth.*” His studies included higher mathematics, and he improved upon Pascal’s calculating machine.

During his visit to London, he taught *Deism* to the future Queen Caroline (wife of George II), and explored the latest scientific developments there. Respected as a universal genius, in 1673 he was elected a Fellow of the Royal Society. In 1676 he accepted the offer of an unpretentious position as librarian to the Duke of Brunswick at Hanover. En route he spent four weeks in Amsterdam with that other great philosopher Baruch Spinoza (1632-77).

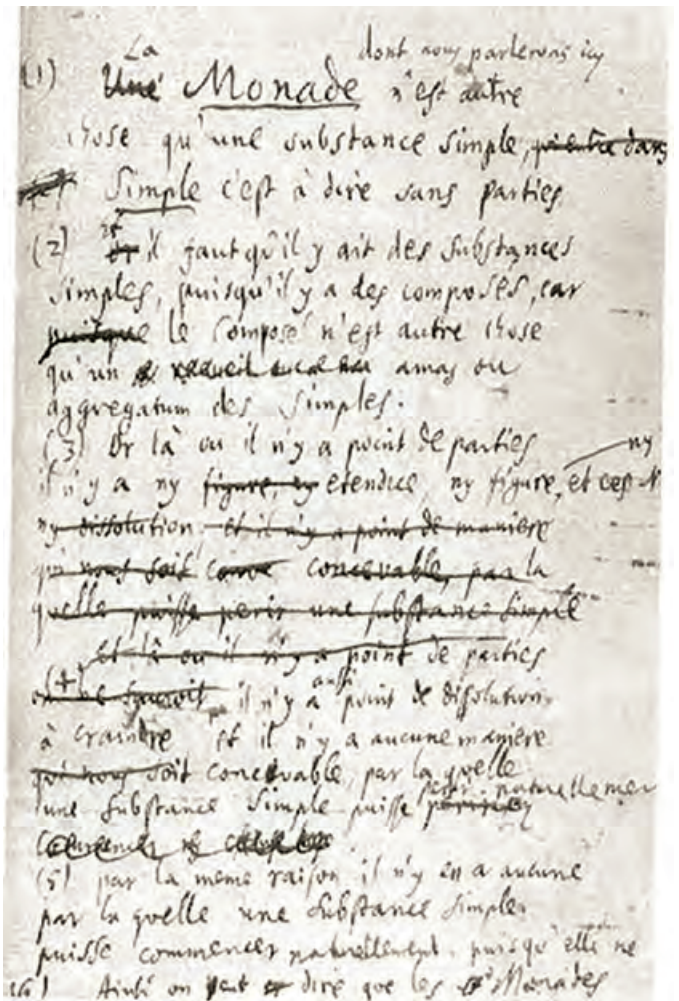
Leibniz buckled down to the drudgery of prosaic routine affairs. Among other duties, he had to spend four decades setting down the history of the House of Brunswick and upholding its claims. But he worked on his philosophic system whenever he found a spare hour and sometimes he wrote little poems in Latin to help him relax.

Leibniz popularised his philosophy so that princes and princesses would understand it, and thereby be moved to promote the spread of enlightenment. He founded the famous Berlin Academy, planning similar learned societies for Dresden and Vienna and he advocated cooperating

**Leibniz pronounced the universe to be constituted of an infinite number of individual centres of force, the Monads.**

centres of learning in all the capitals of Europe.

The illumined mentor gave the world a great philosophy, a ‘scientific scholasticism’ integrating humanity’s spiritual and scientific wisdom. Materialistic scientists feared that he was trying to lure them back into religious orthodoxy, while narrow clergymen pronounced him an unbeliever. Sadly, when Leibniz died, he was buried like a criminal. No member of the Court followed his body to the grave and neither the Berlin Academy nor the Royal Society even acknowledged his passing. Now the whole world respects Leibniz, both for his metaphysical and his concrete services. Dr. Carr comments that...



Leibniz’s manuscript explaining his theory of Monads.

...what lives of Leibniz in the thought of today is the principle and method to which, more than any philosopher in the modern period, he has given forcible expression.

**His Philosophy**

Leibniz was unable to accept either Cartesian *dualism* or Spinoza’s *monism*. Instead, he conceived the ultimate real substance as an immaterial force, and pronounced the universe to be constituted of an infinite number of individual centres of force, the *Monads*.

There are infinite degrees of perception.... When you are admitted to the heart of nature, the further you go, the greater will be your delights, for you will be following a chain that goes on to infinity.

Leibniz saw, spread throughout the universe, what he called the “*mental life*” and “*something analogous to feeling and desire.*” Action and change could not be obtained from mere extension, and matter alone could not provide the ground for a purposive, coordinated world.



One source of Leibniz’s concept of immaterial Monads was the ancient Oriental doctrine that material bodies are “*only phenomenal, like the rainbow*”, whereas the mental realities behind them have neither parts, extension nor figure. The Leibnizian Monads resemble the “*universals*” of the Chinese philosophers, while Leibniz’s theory of “*pre-established harmony*” calls to mind that profound Chinese concept of the “*Tao of the world.*” Like the Chinese sages, he saw the world of reality as “*...a continuously rising scale of spiritual beings developing progressively*” and this surely is the age-old, universal inner wisdom of being! As the chemist and philosopher John Theodore Merz (1840-1922) said...

It became evident to Leibniz that external or material things presented the property of extension to our senses only, not to our thinking faculties. But if their extension in space was nothing, so much the fuller was their inner life. Inner existence, such as that of the human mind, is a new dimension, not a geometrical but a metaphysical dimension. The essences of things real have only a punctual existence in this physical world of space; but have an infinite depth of inner life in the metaphysical world of thought.

### Living Mirror

For Leibniz, the Monads were the real atoms of nature, the qualitative elements of things. He could not think of the atomic elements as qualitatively indistinguishable. Indeed, contrary to modern science, he postulated an infinite variety of unique elementary entities to account for the

**For Leibniz, the Monads were the real atoms of nature, the qualitative elements of things.**

kaleidoscopic differences in the world. Each Monad, he saw as a “*reduced universe*”, a living mirror of the larger universe in its own degree, and from its own point of view. There are *infinite* gradations of mental life, sleeping in minerals and plants, dreaming in animals, awakening in humankind. Even the unconscious levels of awareness are rich in content. Every Monad reflects the state of neighbouring Monads, and “*...its present is big with its future.*”



While working on his doctorate, at the age of 20, Leibniz wrote an essay on the art of combining concepts (De Ars Combinatoria, 1666). It adapted the scholastic work of Ramond Lully (1232-1316) in the form of a universal ideographic language for symbolising abstract concepts like Justice, Courage, etc. What he attempted to develop was a universal method of analysing concepts by means of numerical characters. Though he later confessed to the mathematical immaturity of this essay, he seems never to have abandoned the Pythagorean and quasi-Cabalistic notion of penetrating the mysteries of Nature, Humans and God by means of an esoteric universal language.

Exaggerated as most of his claims for his “*universal characteristic*” seem to us today, the fact remains that in Leibniz’s own opinion, it led him to the discovery of calculus as well as “*the true method of metaphysics and theology.*” It is therefore central to an understanding of Leibniz’s contribution to philosophy to examine his concept of the function of logic. The combinatorial wheel represented here was used to demonstrate a theory in which he visually shows us that all concepts (or their signs) are combinations of simple ideas. We see contraries and possible and impossible combinations criss-crossing the wheel linking the simple ideas around the perimeter. It is illustrated with the Greek elements and, perhaps tellingly, there appears to be a rose at its centre.





Vir celeberrime

Cognitiones tuae criticae in loca difficultatis veterum  
 autorum perplacuit. Et quia nonnulli res fingunt  
 hoc studium non omnino tamdiu intermittere velim  
 Ut si quidem effectus qui ex antiquitate quae nobis etiam  
 potest esse, procepta proclara philosophia et morum  
 colligere etiam propter commoditates vitae in re non omnino  
 militari nautica aut vetera deperita vel obliuiscita  
 nonnulli restituuntur  
 Quod autem veteres proferunt proclara philosophia etiam  
 affert, velle aliquis, Furnarius velam persequitur, nam  
 Minellus non equo placet. Itaque videri, velle, velle  
 statum, aliter Furnarius more tractari velim  
 Te multa in publicam iure tibi emissa velle  
 reditari non debetis quae subinde disceptare quatuorcentis  
 Vall. Jabam Hannoveris 14 Martij 1716  
 De. G. Leibniz

Letter from Leibniz from March 1716 concerning a publication.

Maybe this is one of the keys to human extrasensory perception, this hidden connection between all things. In various degrees, the Monads not only perceive but also strive toward the future. By this principle, each Monad unfolds its series of changes. Stones are unconsciously moved by gravity. Plants manifest heliotropism when they turn toward the sun. The lower animals are governed largely by instinct. Human purpose is sometimes, at times even often, fully conscious, the striving of the enlightened will.

Leibniz found it necessary to postulate this universal perception and striving because "...extension expresses merely a present condition, but in no case the past or future." He reduced all the phenomena of the extended world to "well-founded appearances." The true ultimate of being is spiritual and Leibniz reduces the universe to a hierarchy of Monads, starting with the least significant elements and ending with the Divine Monad of Monads which has organised and graded the whole system. There is no physical interaction between the Monads, for they are immaterial, but their coexistence and intercommunication is regulated by God's rational organisation, "the pre-established harmony." The changes in Monads result from their own inner principles.

Leibniz distinguishes between "bare" and "soul"

TABLE 86 MEMOIRES DE L'ACADEMIE ROYALE  
 DES NOMBRES.

bres entiers au-dessous du double du plus haut degré. Car icy, c'est comme si on disoit, par exemple, que 111 ou 7 est la somme de quatre, de deux & d'un. Et que 1101 ou 13 est la somme de huit, quatre & un. Cette propriété sert aux Essayeurs pour peser toutes sortes de masses avec peu de poids, & pourroit servir dans les monnoyes pour donner plusieurs valeurs avec peu de pieces.

Cette expression des Nombres étant établie, sert à faire tres-facilement toutes sortes d'operations.

Pour l'Addition par exemple.

110	6	101	5	1110	14
111	7	1011	11	10001	17
1101	13	10000	16	11111	31

Pour la Soustraction.

1101	13	10000	16	11111	31
111	7	1011	11	10001	17
110	6	101	5	1110	14

Pour la Multiplication.

11	3	101	5	101	5
11	3	101	5	101	5
11	3	101	5	1010	15
1001	9	1111	15	11001	25

Pour la Division.

15	1101	5
3	1101	5

Et toutes ces operations sont si aisées, qu'on n'a jamais besoin de rien essayer ni deviner, comme il faut faire dans la division ordinaire. On n'a point besoin non-plus de rien apprendre par cœur icy, comme il faut faire dans le calcul ordinaire, où il faut sçavoir, par exemple, que 6 & 7 pris ensemble font 13; & que 5 multiplié par 3 donne 15, suivant la Table d'une fois un est un, qu'on appelle Pythagorique. Mais icy tout cela se trouve & se prouve de source, comme l'on voit dans les exemples précédens sous les signes & &.

Leibniz' binary system as laid out in his "Explication de l'Arithmétique 'Binaire', 1703/1705.

Monads. Where perception is distinct and accompanied by memory, he speaks of the activity of the soul. Animals are souls in their degree, moved by simple consciousness and instinct. Humans are reasoning souls, distinguished from the lower animals by their knowledge of necessary and eternal truths, and by their ability to act with fully-conscious understanding and purpose. "Man's highest end", says Leibniz "is to become capable of the intellectual love of God."

**Man's highest end, is to become capable of the intellectual love of God.**

This great Rosicrucian philosopher teaches us that our highest aspirations do not deceive us. Even if our best efforts seem to fail, we should not doubt the objective reality of the good, and its living influence. "It is for God to know the hour and the proper place to let good designs succeed."

# The Kingdom of Heaven is Within

by Irene Beusekamp-Fabert  
Emeritus Grand Master of the  
Dutch Grand Lodge of AMORC



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

**W**E HAVE almost come to the end of the 2005 Supreme Grand Lodge meeting and I will not present a highbrow speech to you. I have been in this world a long time. I was five years old when I went to school for the first time. I learnt, I studied, and I studied again and again, and now..., I know so much that I don't know what I know, just like Montaigne who said: "*Que sais-je?*" (What do I know?).

The exegetes of Montaigne have thought for a long time that he expressed scepticism and disappointment through this rhetorical question. As a very young child he spoke Latin fluently and later in life he had a great command of philosophy and law. He travelled widely and held several public positions, but his interest focused more and more on the phenomenon of man. So he retired to his chateau where he dedicated himself to the study of man, and as he lived in solitude he himself became the object of



his observations, which he recorded in his famous essays. In the silence he found what was most important to him, namely his deep Self, which he called, rather cheekily, his *“arrière boutique”* (his shop at the back). He wrote a great deal about humankind in the form of essays, and yet he never really knew who or what humankind is. *“Que sais-je”*, what do I know, really! He kept silent about any spiritual experiences in the depth of his Self.

I will now return to my own experiences. From everything I learnt, I have acquired a considerable amount of knowledge, but what I really know does not come from the knowledge I have gathered but from the depth of my Self, during short or long periods of pure silence, moments when everything in oneself keeps still, and it looks as if one is surrounded by an ethereal veil and all of a sudden one's Inner Master manifests in one's deepest Self. This confirms what the Master said such a long time ago: *“The Kingdom of Heaven is within us.”*

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

**...every person is part of the universal spirit which gave rise to our world, the spirit inhabited by eternal love, infinite wisdom and indestructible Peace.**

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

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

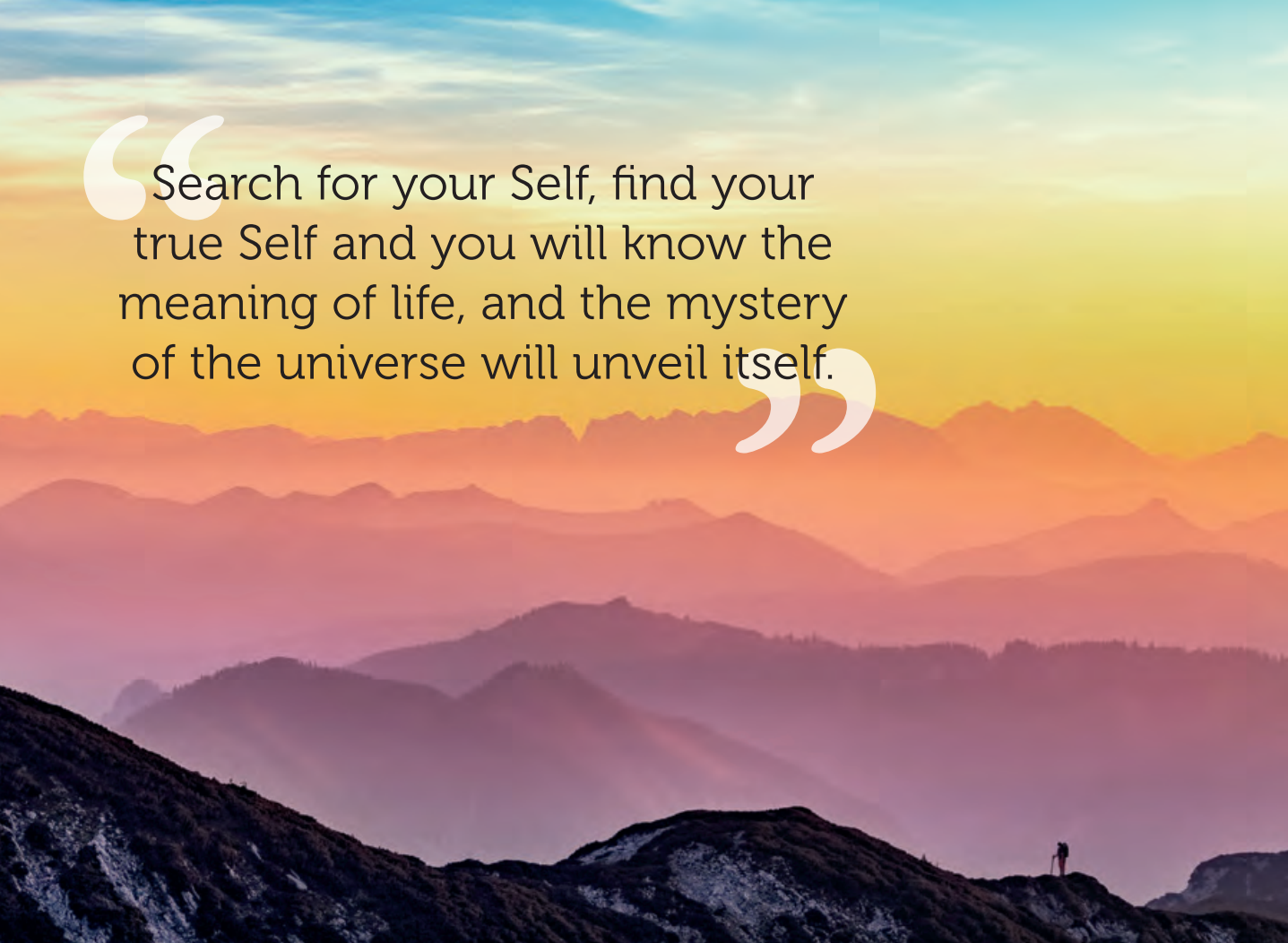
new ways, ways which are becoming more and more apparent and which have always been shown by sages from all civilisations within the framework of one science: the science of the soul? Isn't it silly that scientists know everything about the smallest of insects, which they can't even observe with the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

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

In the mystery schools of countries with pre-Christian civilisations, initiation was considered an extremely important act. At the end of the ceremonies of the Eleusinian mysteries in ancient Greece, the last words the initiates heard were *“May peace be with you...”* whereupon they resumed their paths with peaceful souls and contented hearts. To them, the initiation was nothing less than a deep developing awareness of what they really were. It was a completion of their spiritual lives, and whoever had not experienced this was not yet a complete person.

If this intimate experience was possible 2000 years before Christ, it is possible 2000 years after Christ. During these 4000 years our basic nature has not changed, nor has our search for ourselves, as a students on the path, aspiring to face the Divinity within. In our true reality, as we were and always will be, we are spiritual beings, despite our temporarily dwelling in material bodies. Our physical senses have put a sort of spell on us, and are the





“Search for your Self, find your true Self and you will know the meaning of life, and the mystery of the universe will unveil itself.”

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

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

Student on the Path, you are heir to a treasure hidden deep down in the recesses of your own nature: *“The Kingdom of Heaven is within you.”* Whoever, withdrawn into his own silence, embarks on a quest for himself, is not a dreamer. He only does what everyone at a certain stage of his evolution (the way may be short or long) has to do, and that is to keep his spiritual eyes open and listen to the voice within. One day his higher self will be revealed to him and he will be on the verge of eternity. Whether the gate to our soul opens for a second, a minute or an hour, the revelation will be complete.

Neither bitter suffering nor heavy burdens can take

away this knowledge, knowledge that cannot be explained in words. The one who has once felt his or her innermost being dissolve and merge into infinity, knows this cannot be expressed. It is the illumination of mind and heart, the most miraculous thing in life.

**Whoever, withdrawn into his own silence, embarks on a quest for himself, is not a dreamer.**

Search for your Self, find your true Self and you will know the meaning of life, and the mystery of the universe will unveil itself. Think of the words of the Master from Galilee: *“Seek and you will find, knock and it will be opened for you.”* Discover that you are part of an infinite Life expressing itself in Light and Love. *“Who knows his own nature, knows Paradise”*, a pupil of Confucius once said. In other words: *“The Kingdom of Heaven is within you.”*



# Simon Studion *and the* Naometria

by Connie James



**W**HEN Rosicrucianism emerged to the public eye in the early 17<sup>th</sup> Century, a single German state did not exist. Central Europe was instead dominated by the Holy Roman Empire, consisting of some 300 mainly German states, ecclesiastical lands, secular kingdoms, principalities, duchies and counties, as well as Imperial Free Cities. All these regions owed allegiance to the Habsburg emperor in Vienna.

Since 1452, the emperorship had remained within the Habsburg family, though by the 16<sup>th</sup> Century, members of the Habsburg family also ruled Spain, Belgium and the Spanish Empire in the New World. The

Austrian branch of the family were also rulers of Bohemia (the Czech and Slovak lands), Croatia and Hungary.

So, when Martin Luther (1483-1546) nailed his 95 Theses to the door of All Saints' Church of Wittenberg in 1517, little could he have imagined the great upheaval that was to follow from this act. The Reformation and Counter Reformation that followed would engulf the empire and most of Europe in great political, religious and spiritual upheaval that was to change it forever.

The Habsburg dynasty was by far the richest and most powerful family in Europe, with near absolute power that they were determined not to lose. During the Reformation, they allied themselves with the Papacy in





*Growth of the Habsburg Empire in Central Europe. The Habsburg dynasty was by far the wealthiest and most powerful family in Europe, with near absolute power.*

Rome, hoping thereby to maintain the status quo. But in certain parts of the empire, rulers of states such as Hessen-Kassel, the Palatinate and Württemberg embraced the new ideas of the Reformation, and the path to conflict was clear for all to see.

It was in forward-thinking states such as the Palatinate, with its capital at Heidelberg, and its neighbour to the south, Württemberg, with its capital at Stuttgart, that contemporary Rosicrucian thought was protected and nurtured. This then, was the world into which Simon Studion was born.

### Early Life

Studion was born on 6<sup>th</sup> March 1543 in Urach, at the edge of the Schwäbische Alb in the present-day German state of Baden-Württemberg. His father, Jacob Studion, was a cook at the court of the Duke of Württemberg in Stuttgart. Simon studied theology from 1561 at the University of Tübingen where it is said he was not just a scholar (whom modern Württemberg archaeologists revere as the 'founding father' of Roman archaeology), but also a deeply devout person.

One of his professors was Samuel Heyland, the mathematician and astronomer, who was also renowned as an astrologer. In his classes, Studion learned about "mystical arithmetic" and occupied himself with the prophetic and apocalyptic calculations of the Italian monk and theologian Joachim of Floris, using biblical narrative. Numerology was much in vogue amongst apocalyptics of that time who were expecting the end of the world and

the reappearance of the Messiah. They often made use of the Jewish Cabalistic system of thought to amplify their predictions.

Simon grew up in Urach and was educated in the local Latin school. It is believed he may have also attended a monastery school in Maulbronn. He then went to the university town of Tübingen, where he studied theology and attended the 'Tübingen Monastery' which was a charitable institution whose aim was the education of gifted young people from all walks of life to aid the Ducal Court in theological studies. At this 'monastery', men were trained for the priesthood and some would move on to become the Duke's government clerks and school teachers. It was also a teachers' training college for the clergy.



*Simon studied theology from 1561 at the University of Tübingen.*



After obtaining his Masters degree in 1565, he went to Stuttgart and in 1572 found work as a Praeceptor in the Latin school at Marbach on the Neckar, where he remained until his compulsory retirement in 1605. Whilst at Marbach, he began developing his own apocalyptic calculations. On the title page of his magnum opus, completed in 1604, he talks about a marvellous star that had appeared in the morning sky in 1572. The appearance of this star was taken as a sign of great things to come. The concept of the *stella matutina* (early morning star) which he utilised, is used in the Book of Revelation as a synonym for Jesus, the Messiah. “*I, Jesus, am the root and of the lineage of David, the bright morning star*” (22:16).

Studion described a man of higher impulse through whom the forthcoming world reformation would be revealed, and accepted as given that a new creator of the Earth would arrive and that the insignia of the new kingdom would include the sign of the cross.

...when I heard this, a great fear took hold of me and all my limbs shivered. This went away however when I used all the power of my spirit and heart in order to implement and fulfil the instructions of God.

## The Cruce Signati

By studying the biblical books of Daniel and Revelations, he estimated the duration of the church as 42 symbolic months, each of 30 days, totalling 3½ years, for he was convinced that the final prophetic month before the appearance of the New Jerusalem would be in 1590. A general reformation would then take place, led by the *Cruce Signati* (those marked by the cross).

On 17<sup>th</sup> July 1586 a conference or *Conventus* took place in Lüneburg (in the current German state of Lower Saxony). It was said to have been attended by several German Princes and Electors as well as Queen Elizabeth I of England, King Henry III of Navarre (who later became King Henry IV of France) and King Frederick II of Denmark or their representatives. They came together with the aim of founding a *Confederatio Militiae Evangelicae* (Confederation of Evangelical Militia).

Who were these *Cruce Signati*? According to the Spanish historian Carlos Gilly, Studion did not consider them to be a secret society or even a select vanguard in the struggle against the Papacy. Quite simply, he regarded them as the collective community or egregore of Lutherans and members of the Reformed church. Studion had the same aim as Giacomo Brocardo, who some decades before, with his mystical and prophetic biblical interpretation, called on Lutherans and Calvinists to take part in a general and conclusive campaign against the Papacy.

In spite of the overt political aspects of the work, his main priority was biblical revelation and its mystical fulfilment. According to Johann Valentin Andreae, in his letters to Studion, the *Cruce Signati* travelled far and wide to discover the workings of the divine Mind, while contemporary, principally Protestant Christianity relied on faith alone.

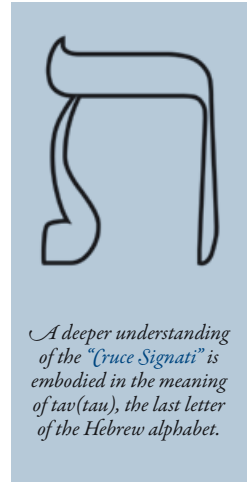
The search for a deeper understanding of the *Cruce Signati*, leads us to the Hebrew letter script and the Old Testament. In the ancient Hebrew script, a cross was the sign for *Tav* (Tau), the last letter of the alphabet, and thus a symbol of completion, entirety or finality. Tav stands for the definitive purpose of humanity, for the truth is always revealed in the end. Thus, the archangel Gabriel foresaw the destruction of Jerusalem, marking the forehead of the ‘righteous’ with the sign Tav as the seal of divine judgement (compare Ezekiel and the Gospel of John). Studion referred to himself as the “*Man in Ezekiel*” clothed with linen and with writing materials by his side.

The much-anticipated alliance never came to pass; equally there is no historical documented proof for any meeting of those particular crowned heads of Protestant Europe. However, we cannot rule out the possibility that emissaries of these rulers did meet together in Lüneburg.

## The Naometria

The *Naometria*, the “*Measurement of the Temple*”, that is to say the inner and outer temple, was never printed, but appeared publicly as a revised manuscript in 1604 (*Naometria Nova*). For its apocalyptic prophecies the author turned to numerology and indicated the countless complicated relationships between important biblical and historical events and persons. The work purported to discover the sequence of the ages of God’s church. The original can be found in the Württemberg State Library in Stuttgart. It is in Studion’s own handwriting.

Studion had hoped that Duke Frederick I of Württemberg (Duke from 1593-1608) given his interest in alchemy and other occult arts, would take enough interest in the *Naometria* to take its contents seriously. Consequently, Studion submitted his original manuscript to the Duke upon its completion in 1596. But the Duke had already begun to distrust occultists and alchemists generally and nothing further came of





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An older Johannes Valentin Andreae. The inscription round the portrait reads: IOH: VALENT: ANDREAE CONS. ET ECCLES. WIRTEMB (Johann Valentin Andreae, of the Württemberg (council and church)).

this event. However, the Count Palatine Philipp Ludwig von Neuburg (1547-1614), a relative of the Palatinate ruling house, was interested enough in this work to have it printed. But Studion's enemies, principally from orthodox Lutheran church circles, threw doubt on his orthodoxy, preventing the Count's wishes from bearing fruit.

However, the enthusiasm of Ludwig von Neuburg for the *Naometria* did prompt its thorough revision and the inclusion of an index, a process that took Studion four years to complete. Nevertheless, the calculations increased considerably, adding to its bulk. In this new manuscript (*Naometria Nova*) Studion presented calculations about the universe, secrets of nature and prophecies from the creation to the end of the world.

The foreword addressed to Duke Frederick bore the date 9<sup>th</sup> November 1604. Its first section was 204 pages long while the second section, the so-called "*Prognosticum*", was divided in two and was some 1,790 pages plus an index of 104 pages. Finally, there was the "*Hieroglyphic Verse*" comprising 70 bars and a diagram of the course of God's church from the beginning of the world to its final destruction.

Two comments in the *Naometria Nova* regarding the current Pope, caused Studion's demotion and he was sent to the town of Maulbronn in 1605 as punishment. Although his life had officially been spared, within months, he was dead. It is not recorded exactly how, where and when he died.

## Studion and the Rosicrucians

Was Simon Studion a Rosicrucian? Is there a connection between the *Naometria* and the three Rosicrucian Manifestos, the *Fama Fraternitatis* (1614), the *Confessio Fraternitatis* (1615) and the *Chymical Wedding* (1616)? There is no clear consensus on this.

In 1710, the Württemberg theologian Ludwig Melchior Fischlein initially described the *Naometria* as "*the true source of Rosicrucianism.*" But in Gilly's opinion, it was Fischlein's fellow countryman, Johann Valentin Andreae, who had freed humanity from suspicion for all time. Andreae has in fact been put forward by several authors as the purported author of the Rosicrucian Manifestos but whatever evidence there may have been for this assertion is no doubt lost forever.

In 1804, exactly 200 years after the publication of the *Naometria Nova*, Johann Gottlieb von Buhle (1763-1821) wrote a treatise entitled "*On the Origin and Noble Destiny of the Orders of the Rosicrucians and Freemasons*", mentioning Studion and his *Naometria*. Studion, he wrote, said many mystical and prophetic things "*from or concerning the Rose and the Cross;*" but he wasn't thinking specifically about the Rosicrucian Order. Buhle maintained that at that time the real Rosicrucian Society did not exist, so that Studion could not have known any of its members.





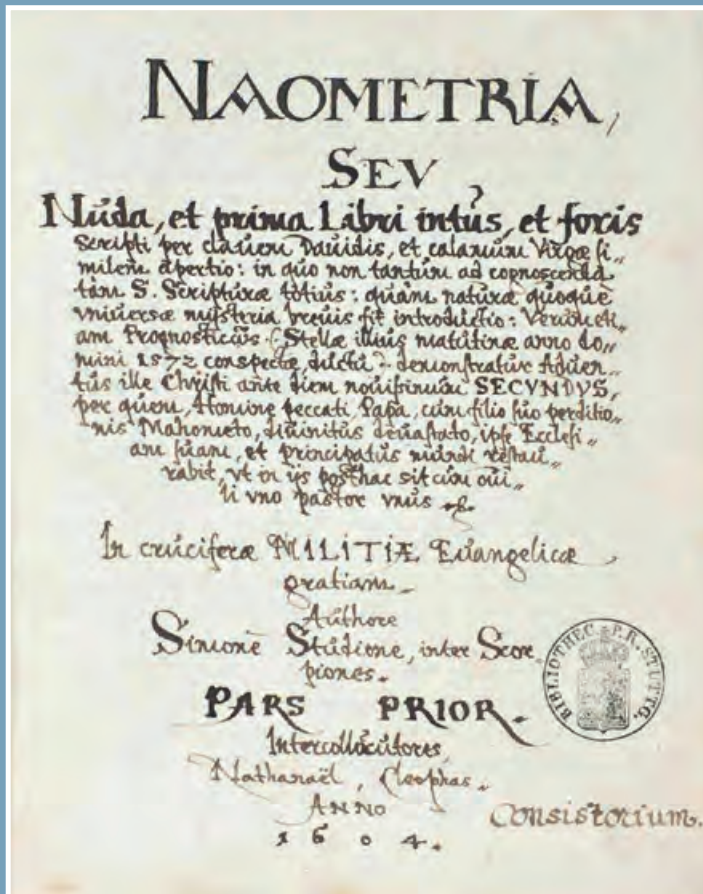
Later, the researcher of mystical movements Arthur Edward Waite, who had examined the Stuttgart manuscripts, believed that the image of an outline drawing of a rose with a circle in the centre was a product of a Rosicrucian rose and cross symbolism. However, examining the text, there is no mention of a rose and cross. There are several depictions of a cross but only a few of a rose.

Studion had two close friends from his days at the University of Tübingen, Christoph Besold and Tobias Hess who, together with the much younger Andreae (b.1586), were closely connected with the origins of the Rosicrucian Manifestos. Above all, it was Hess who portrayed himself as a good “Naometria” and was Studion’s most trusted friend. In a text entitled *Tobias Hessi et Studionis Prophetica*, also in the possession of the Württemberg State Library, Hess had copied parts of the initial version of the *Naometria*, as well as letters from Studion dated to 1603. In one of these Studion asks

his friend Hess to recommend to him a Tübingen scholar who would copy the soon-to-be-finished *Naometria*. The cost of this was to be covered by his ducal benefactor.

A common feature of his known writings is his dislike of the Papacy, and in this regard, he was following the tradition of Martin Luther. His anti-Islamic stance was undoubtedly heavily influenced by his experience of the 15 year-long Austro-Ottoman (Turkish) War. The Pope was portrayed as the “*Antichrist*” and Mohammed as the “*Son of Destruction*.” In this respect the *Naometria* preceded the *Confessio* of 1615 by declaring that the time had come when the secret alphabet and the closed Book of Nature would at last be opened.

So, it seems that, Rosicrucian or not, Studion had a significant influence on those connected to the Rosicrucian Manifestos. Perhaps without his monumental work, the arrival on the historic stage of the principal texts of modern Rosicrucianism would have been delayed or at worst not appeared at all.



Title page of the *Naometria Nova* manuscript.





Anonymous

## The Origin of DOG and CAT

Adam said...

Lord, when I was in the garden, you walked with me every day. Now I see you no longer. I am lonesome and it is difficult for me to remember how much you love me.

And God said...

I will create a companion for you who will be with you forever, and who will be a reflection of my love for you, so that you will know how much I love you, even when you cannot see me. Regardless of how selfish, childish and unlovable you may be, this companion will accept you as you are and will love you as I do..., in spite of yourself.

So God created an animal to be Adam's companion. It was a good animal, God was pleased, and the animal was pleased to be with Adam, wagging its tail wherever they went. After some time Adam spoke again to the Lord...

Lord, I have already named all the animals in the Kingdom, and all the good names are taken. I cannot think of a name for this new animal.

And God replied...

Because I created this animal to be a reflection of my love for you, its name will be a reflection of my own name and you will call it Dog.'

And Dog lived with Adam and was a constant companion to him. Dog loved Adam, and Adam was comforted. God was pleased, Adam was comforted, and Dog was content and wagged its tail wherever they went.

It came to pass one day that Adam's guardian angel came to God and said...

Lord, Adam has become filled with pride. He struts and preens like a peacock and believes he is worthy of adoration. Dog has indeed taught him that he is loved, but no one has taught him humility.

And the Lord said...

I will create for him a companion who will be with him forever and who will see him as he is. This companion will remind him of his limitations, so he will know that he is not always worthy of adoration.

And so, God created Cat to be a further companion to Adam. But Cat was different to Dog and would not obey Adam. And when Adam looked into Cat's eyes, he was reminded that he was no longer Lord of all creatures on Earth, for that privilege, Cat knew, had now fallen to it.

In this way Adam learned humility, God was pleased, Dog wagged its tail, and Cat...? didn't seem to care one way or the other.



# Are We Alone?

by Bill Anderson

**G**REENWOOD Gate, situated in the South East corner of England is the English language headquarters of the Rosicrucian Order for Europe, the Middle East, and Africa. It is isolated, hidden in a deep forest and has little light pollution. It's therefore ideal for skywatching. While staying there a few days once, I went for a late night walk in the grounds, and the silence and tranquillity around me was viscerally tangible. I could almost 'hear' it, and the stillness about me was like a vast presence of something indescribable.

Looking up into the sky I saw more stars than I'd ever seen before, for I have spent my whole life living in a city populated by millions of inhabitants. The sight of the milky way and all those pinpricks of light in the heavens overwhelmed me to emotion and I wondered, as I'm sure millions before me have, with so many stars out there, is it really possible that we are alone in the universe? Surely there must be other beings out there with consciousness and the ability to think, reason and make decisions as we can? But if they exist, where are they and why don't we see any trace of them?



In the 2001 Rosicrucian manifesto *Positio Fraternitatis Rosae Crucis* the author writes the following:-

Humanity's relationship with the universe [also] raises the matter of knowing whether life exists elsewhere in the Universe. We are convinced that this is the case. Since the universe includes approximately a hundred billion galaxies, and each galaxy has about a hundred billion stars, there probably exist millions of solar systems comparable to ours.

As to knowing whether extra-terrestrials are capable of contacting humanity, we feel that this will happen, but we are not spending a lot of time waiting for it. We have other priorities. Nevertheless, the day will come when this contact occurs, and it will constitute an unprecedented event. Indeed, the history of humanity will then blend into that of Universal Life.

Millions have thought about the existence or not of intelligent life on other planets, and there is a whole industry built around alien conspiracy theories..., regrettably! But as I thought of this, I was reminded of the so-called "*Fermi Paradox*", named after Enrico Fermi (1901-1954), the Italian and naturalised-American physicist and creator of the world's first nuclear reactor. In a few words it can be summarised as the question: "*If life is so common out there, where is everybody?*" which illustrates the apparent contradiction between the lack of evidence of extra-terrestrial civilisations and high probability that it exists.



*Enrico Fermi (1901-1954), the Italian and naturalised-American physicist and creator of the world's first nuclear reactor.*

The first thing to consider is that our universe is incredibly vast and old. The part of the universe we can see, indeed the part beyond which we'll never be able to see anything, is today approximately 92 billion light-years in diameter with us seated in prime location right in the centre of this sphere. But the universe could in fact be much bigger than this, except that we'll never be able to see it all. Separate measurements indicate that 13.8 billion years have passed since the universe emerged from a void in a mighty explosion of spacetime. That moment was the moment when all things came into being; all things, including all laws of nature within this universe. So, that would give any alien civilisations a lot of time to propagate their presence to us, but then they, like us, would have a vast cosmic distance barrier to cross before their message could reach us. The basic points of the Fermi Paradox are:

- *There are billions of stars similar to our Sun, and many of these stars are billions of years older than our Solar System.*
- *With high probability, some of these stars have Earth-like planets, and if the Earth is typical, some may have developed intelligent life.*
- *Some of these civilisations may have developed interstellar travel, a step that scientists are investigating now.*
- *Even at the slow pace of currently envisioned interstellar travel, the Milky Way galaxy could be completely traversed in a few million years.*

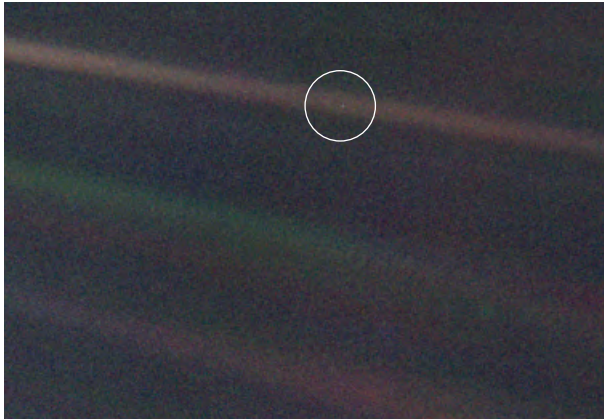
## Other Worlds

We have accomplished a lot in our (relatively) short time on Earth. We've sent humans to the Moon and to live in space, developed massive and sophisticated telescopes to see the farthest reaches of the cosmos, and even rocketed rovers to Mars and probes to the edge of our solar system. However, a number of organisations have taken humanity's voyage into the final frontier a step farther. NASA, the European Space Agency, and the research collective behind the Search for Extra-Terrestrial Intelligence (SETI) have been working tirelessly to find out if we are alone, once and for all.

-- Victor Tangermann (2017)

In his book *Pale Blue Dot*, Carl Sagan (1934-1996) the American astronomer, cosmologist and author writes about our Earth:





*'Pale Blue Dot': Earth is a bright pixel (circled) when photographed from Voyager 16 billion kilometers out (beyond 'Pluto).*

Look again at that dot.  
That's here. That's home.  
That's us. On it everyone you  
love, everyone you know,  
everyone you ever heard of, every  
human being who ever was...

Look again at that dot. That's here. That's home. That's us. On it everyone you love, everyone you know, everyone you ever heard of, every human being who ever was, lived out their lives. The aggregate of our joy and suffering, thousands of confident religions, ideologies, and economic doctrines, every hunter and forager, every hero and coward, every creator and destroyer of civilisation, every king and peasant, every young couple in love, every mother and father, hopeful child, inventor and explorer, every teacher of morals, every corrupt politician, every 'superstar', every 'supreme leader', every saint and sinner in the history of our species lived there-on a mote of dust suspended in a sunbeam.

Is there life in the Universe besides Earth? This is one of the fundamental questions driving us to explore space. NASA collaborates with the SETI Institute on exploration missions such as the Kepler space telescope and SOFIA, the Stratospheric Observatory for Infrared Astronomy. SETI's mission is to explore, understand and explain the origin, nature and prevalence of life in the universe. And now that exoplanets (planets outside our Solar System) have been discovered in such abundance and diversity, and Earth 2.0 is a reasonable expectation, it seems more relevant than ever to ask the question: "*Are we alone?*" Most of these star systems bear little resemblance to ours.

The easiest planets to detect are massive worlds located close to their stars, the so-called "hot Jupiters" which dominate the current list of exoplanets. As our surveys continue however, we are discovering more and more Neptunes, and even super-sized Earths, in orbits farther and farther from their suns, and some of them are located in regions that could support life, the so-called

"habitable regions." As of December 2018, according to *Exoplanet.eu*, we have discovered 3,905 planets, so the sheer number of planets we've found outside of our solar system suggests that life could be in fact be the rule rather than the exception.

Over time, with more advanced telescopes, scientists will be able to probe the chemical compositions of their atmospheres. The eventual goal is to understand how often rocky planets form in the habitable regions of their stars, which is traditionally defined as the zone in which liquid water can exist on the surface and commonly termed the "*Goldilocks zone*." The bounds of any Goldilocks zone is based on Earth's position in the Solar System and the amount of radiant energy it receives from the Sun; not too much, not too little to support life as we know it.

## The Problem

The Fermi Paradox presents the problem of why extra-terrestrial life ought to be abundant yet gives no sign of itself. To be brutally frank, we appear to be living alone. From a Rosicrucian point of view...

...we believe that every human being possesses a soul, and from our point of view it is this soul that makes each of us a conscious, living creature, capable of thoughts and emotions. The better part of our human nature resides in our soul, and we live on this Earth precisely in order to raise our awareness of its virtues and express them through our judgements and behaviour.

-- from *Appellatio Fraternitatis Rosae Crucis*

The expectation that the universe should be teeming with intelligent life is linked to models like the Drake equation, which suggest that even if the probability of



The Drake equation is given by:

$$N = R_* \cdot f_p \cdot n_e \cdot f_l \cdot f_i \cdot f_c \cdot L,$$

Where...

$N$  = the number of civilisations in our galaxy with which communication may be possible.

$R_*$  = the average rate of star formation in our galaxy.

$f_p$  = the fraction of those stars that have planets.

$n_e$  = the average number of planets that can potentially support life per star that has planets.

$f_l$  = the fraction of planets that could support life that actually develop life at some point.

$f_i$  = the fraction of planets with life that actually go on to develop intelligent life (civilisations).

$f_c$  = the fraction of civilisations that develop a technology that releases detectable signs of their existence into space.

$L$  = the length of time for which such civilisations release detectable signals into space.

intelligent life developing on any planet is small, the sheer multitude of possible planets should nevertheless yield a large number of potentially observable civilisations.

Although Drake never meant his equation to give anything near to an accurate estimate of intelligent life 'out there', it would be a good starting point if reasonable estimates of the seven input variable could be arrived at. Nevertheless, using our best and even most optimistic estimates, it emerges that there is a substantial probability that we have been entirely alone in our galaxy for at least the past 100,000 years. And even within in our entire observable universe, the probability of there having existed intelligent life at any point within the past 13.8 billions years is low. And that could explain why we have been

unable to detect other life. Any intelligent life forms that may exist or have existed, will be probably be extremely far from us, and maybe even beyond the cosmological horizon and therefore forever undetectable.

There are two unknowns that are absolutely necessary in order to reach the ultimate goal of intelligent life (as we know it):

- *The probability of creating life from non-life on an Earth-like world.*
- *The probability of that life evolving into an intelligent, communicative and possibly interstellar species.*

We have no idea how likely or unlikely these events are, just as we have little understanding of what the parameters of the Drake equation are likely to be. So, while the initial estimates of those parameters suggest that intelligent life is vanishingly rare, this conclusion may well be overly pessimistic due to our current ignorance of the values of those parameters. It is still possible that life, and even intelligent life, is ubiquitous in our galaxy and the universe; in fact that it is quite common even, yet we cannot observe it due to the very narrow manner in which we interpret signals from space as indicative of complex thought. Until we have more information, this will continue to be pure guesswork.

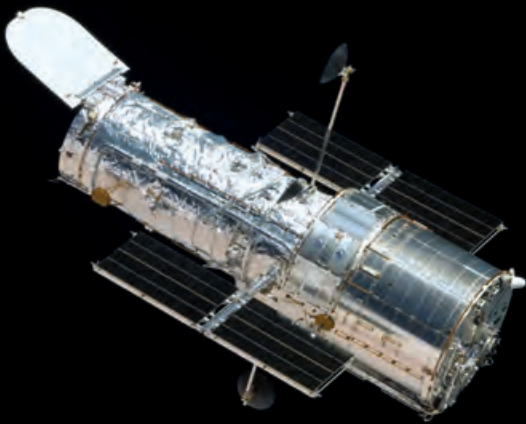
*The idea that we are alone in the universe seems to me completely implausible and arrogant. Considering the number of planets and stars that we know exist, it's extremely unlikely that we are the only form of evolved life. – Stephen Hawking.*

## Recent Discussion

There are some new insights that could help researchers better understand why aliens have been so hard to find. In 2015, a study by the *Space Telescope Science Institute* looked at the likelihood of a world evolving with a habitable environment, using data from the *Hubble Space Telescope* and the *Kepler Space Telescope*. It suggests that Earth was an 'early bloomer.' Even though the study excluded intelligent life, it suggests that life on our planet came very early in our solar system's history. When Earth was formed about 4.6 billion years ago, the study said that only *"8 percent of the potentially habitable planets that will ever form in the universe existed."* In other words, most of the material available to form habitable planets is still around, giving lots of time for alien civilisations to form.

Or perhaps life may be too fragile to survive for long. A 2016 study suggests that the early part of a rocky planet's





*Hubble Space Telescope, first deployed in April 1990, transmits about 150 gigabits of raw science data every week and had made more than 1.3 million observations by then.*

history can be very conducive to life, as life could emerge after about 500 million years after the planet has cooled down and water has become available. However, after that point, the planet's climate could easily become hostile to life. Look at Venus with its runaway greenhouse climate, or Mars which lost most of its atmosphere to space when its magnetic field petered out not long after it formed. The study was led by Aditya Chopra, who was then with the Australian National University (ANU) in Canberra.

In 2017, *Space.com* republished an article with reasons why we cannot find aliens, ranging from intelligent life self-destructing to everyone actively taking steps to conceal their whereabouts. Possible explanations for the paradox are as follows:

#### **Extra-terrestrial life is rare or non-existent:**

During the Cold War, Carl Sagan said...

...and people were in their heart of hearts worried that the human species would not pull through. What more comforting belief than that aliens would come down and intervene?

But just because an idea is comforting doesn't mean anyone should believe it.

...on an issue of this importance we must demand very high standards of evidence, and the proffered evidence is fantastically thin. Why then would we commit to belief when the evidence is so meagre?

Those who think that intelligent extra-terrestrial life is nearly impossible, argue that the conditions needed for the evolution of life, or at least the evolution of biological complexity, are exceedingly rare or even unique throughout the universe to just our little planet Earth. Under this assumption, called the *Rare*

*Earth hypothesis*, complex multicellular life is regarded as very unusual.

This hypothesis argues that the evolution of biological complexity requires a host of fortuitous circumstances, such as a galactic habitable zone, a central star and planetary system having the requisite character, a Goldilocks habitable zone, a right-sized terrestrial planet, the advantage of a giant guardian like Jupiter and a large natural satellite like our moon, conditions needed to ensure the planet has a magnetosphere and plate tectonics, the chemistry of the lithosphere, atmosphere and oceans, the role of 'evolutionary pumps' such as massive glaciation and rare meteor or comet impacts, and whatever led to the appearance of the Eukaryote cell, sexual reproduction and the Cambrian explosion. This Cambrian explosion was an event approximately 541 million years ago in the Cambrian period when most major animal phyla appeared in the fossil record, and that only started some 4 billion years after the earth had formed.

In 2015, after nearly a decade in transit, NASA's New Horizons spacecraft became the first to do a close flyby of Pluto. It offered us its first look at Pluto's icy surface and raised questions about the possibility of subsurface oceans of water and lots of methane and nitrogen. These questions put Pluto on a short but growing list of worlds with buried oceans trapped under a thick crust of ice and rock. A few other interesting worlds are Saturn's moons



*A detailed view of Pluto.*





*The idea that something, or someone, might be destroying intelligent life in the universe has been explored in sober scientific literature but is also raw flesh for the many Hollywood alien invasion films.*

Enceladus and Titan, as well as Jupiter's moons Europa, Callisto and Ganymede.

Those oceans figure prominently in another theory of where life might be lurking, one that Alan Stern, the principal investigator for New Horizons, touched on. Since buried oceans form a much more stable ecosystem than flowing surface streams, changes such as altering tides and dissipation take place over a longer time period. A hard, outer shell protects hypothetical life in the oceans from a harsh climate and a lethal mix of gases on the surface.

Any intelligent alien life that evolves in these deep oceans would have to overcome enormous hurdles to reach the inhabitants of other worlds, the first and most obvious being the need to drill through that thick, protective crust. All that work would only get them to the surface and sending signals to other planets would be even more unlikely.

All of the above is premised on how we believe life arose on our planet. But can we extrapolate the same conditions to other planets when we have barely stared on our journey into space? It seems finding evidence of life at such great distances relies more on luck than any technical expertise.

### **No other intelligent species have arisen anywhere in the universe:**

It is possible that even if complex life is common, intelligence and consequently civilisations is not. While

there are remote sensing techniques that could perhaps detect life-bearing planets without relying on the signs of technology, none of them has the ability to tell if any detected life possesses intelligence to the extent humans do.

### **Intelligent alien species lack advanced technology:**

It may be that while alien species with intelligence exist, they are primitive or have not yet reached the level of technological advancement necessary to transmit anything we could detect. Along with non-intelligent life, these civilisations would also be very difficult for us to detect, short of a visit by a probe, a trip that would take hundreds of thousands of years with current technology.

To sceptics, the fact that in the 4.5 billion year evolution of life on the Earth only one species has developed a civilisation to the point of being capable of spaceflight and radio technology, lends more credence to the idea that technologically-advanced civilisations are rare in the universe.

### **It is in the nature of intelligent life to destroy itself:**

This is the argument that technological civilisations are destined to destroy themselves before or shortly after developing radio or spaceflight technology. Possible means of annihilation are many, including war, accidental environmental contamination or damage, resource depletion, climate change, or poorly designed artificial intelligence.

In 1966, Carl Sagan (1934-1996) and the Russian





astrophysicist Iosif Samuilovich Shklovsky (1916-1985) in their jointly-authored book *Intelligent Life in the Universe* speculated that technological civilisations will either tend to destroy themselves within a century of developing interstellar communicative capability or master their self-destructive tendencies and survive for billion-year timescales.

### **It is the nature of intelligent life to destroy others:**

Another hypothesis is that an intelligent species beyond a certain point of technological capability will destroy other intelligent species as they appear. The idea that something, or someone, might be destroying intelligent life in the universe has been explored in sober scientific literature but is also raw flesh for the many Hollywood alien invasion films.

A species might undertake this extermination out of expansionist motives, paranoia or aggression. In 1981, the British cosmologist Edward Harrison (1919-2007) argued that this behaviour would be an act of prudence: an intelligent species that has overcome its own self-destructive tendencies might view any other species bent on galactic expansion as a threat. It has also been suggested that a successful alien species would be a super-predator, as indeed the human species is.

### **Periodic extinction by natural events:**

New life might commonly die out due to runaway heating or cooling on their fledgling planets. On Earth, there have been numerous major extinction events that destroyed the majority of complex species alive at the

time. The extinction of the dinosaurs is the best-known example, the Cretaceous–Paleogene extinction event caused by a meteor impact on the Yucatan peninsular in modern day Mexico some 66 million years ago.

These Extinction Level Events (ELE) are thought to have been caused not only by impact from meteorites, but also by massive volcanic eruptions or astronomical events such as gamma-ray bursts. It may be the case that these extinction events are common throughout the universe and periodically destroy intelligent life, or at least its civilisations, before the species is able to develop the technology to communicate with other intelligent species.

Using extinct civilisations such as Easter Island as models, a study conducted in 2018 by the University of Rochester in New York state, proposed that climate change induced by ‘energy intensive’ civilisations may prevent sustainability within such civilisations, thus explaining the paradoxical lack of evidence for intelligent extra-terrestrial life:

*In the face of climate change, deforestation and biodiversity loss, creating a sustainable version of civilisation is one of humanity’s most urgent tasks. But when confronting this immense challenge, we rarely ask what may be the most pressing question of all: How do we know if sustainability is even possible? Astronomers have inventoried a sizable share of the universe’s stars, galaxies, comets and black holes. But are planets with sustainable civilisations also something the universe contains? Or does every*



*On Earth, there have been numerous major extinction events that destroyed the majority of complex species alive at the time. The extinction of virtually all dinosaurs some 65 million years ago is the best-known example.*





*Using extinct civilisations such as Easter Island as models, a study conducted in 2018 by the 'University of Rochester in New York state, proposed that climate change induced by 'energy intensive' civilisations may prevent sustainability within such civilisations, thus explaining the paradoxical lack of evidence for intelligent extra-terrestrial life.*

civilisation that may have arisen in the cosmos last only a few centuries before it fails due to the climate change it triggers?

### Intelligent civilisations are too far apart in space or time:

It may be that non-colonising technologically-capable alien civilisations exist, but that they are simply too far apart for any meaningful two-way communication. If two civilisations are separated by several thousand light-years, it is possible that one or both cultures may become extinct before any meaningful dialogue can be established. Human searches may be able to detect their existence, but communication will remain impossible because of the vast distances involved.

Alternatively, a civilisation may simply broadcast its knowledge and leave it to the receiver to make what they may of it. This is similar to the transmission of information from ancient civilisations to the present, and humanity has undertaken similar activities like the Arecibo message, a 1974 interstellar radio message carrying basic information about humanity and Earth sent to the globular star cluster M13 in the hope that extra-terrestrial intelligent lifeforms might receive and decipher it, which could transfer information about Earth's intelligent species, even if it never yields a response or does not yield a response in time for humanity to receive it. It is also possible that archaeological evidence of past civilisations may be detected through deep space observations. Carl Sagan also speculated that if other civilisations exist, and are transmitting and exploring, their signals and probes simply have not yet arrived on earth.

### Lack of resources to spread physically throughout the galaxy:

Many speculations about the ability of an alien culture

to colonise other star systems are based on the idea that interstellar travel is technologically feasible. While the current understanding of physics rules out the possibility of faster-than-light travel, it appears that there are no major theoretical barriers to the construction of 'slow' interstellar ships, even though the engineering required is considerably beyond our present capabilities.

If exploration or backup from a home-system disaster is the primary motive for expansion, then it is possible that mind-uploading and similar technologies may reduce the desire to colonise by replacing physical travel with much less-expensive communication. Therefore, the first civilisation may have physically explored or colonised the galaxy, but subsequent civilisations find it cheaper, faster and easier to travel by contacting existing civilisations rather than physically exploring or traveling themselves. This leads to little or no physical travel at the current epoch, and only directed communications, which are hard to see except to the intended receiver.

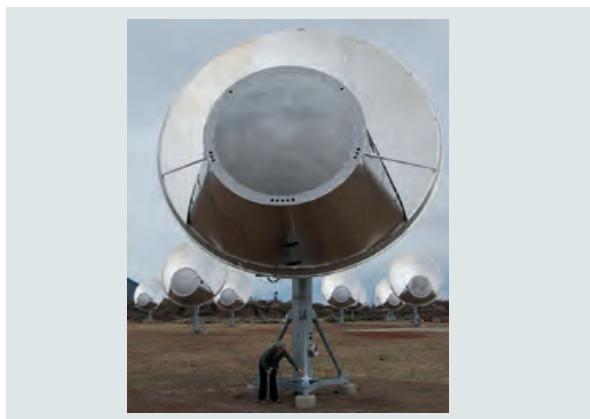
### Humanity has not existed long enough:

Humanity's ability to detect intelligent extra-terrestrial life has existed for only a very brief period - from 1937 onwards if the invention of the radio telescope is taken as the dividing line; Homo Sapiens is after all,



*The Great Globular Cluster M13, one of the brightest global star clusters in the sky. M13 is 25,000 light-years away and the cluster stars are crowded into a region of 150 light-years in diameter.*





*Part of SETI's Allen Telescope array in California, which will be composed of 350 antennas at completion. The array is a radio interferometer that can search for signals of intelligent extra-terrestrial origin.*

a very recent, young and untested species. The whole period of modern human existence to date is very brief on a cosmological scale, and radio transmissions have only been propagated since 1895. It therefore remains possible that humans have neither existed long enough nor made themselves sufficiently detectable to be found by extra-terrestrial intelligence.

### **We are not listening properly:**

There are some assumptions that underlie the SETI programmes that may cause searchers to miss signals that are present. Extra-terrestrials might for example transmit signals that have very high or low data rates (i.e. very high or low frequencies), or use encrypted signals which would make them hard to distinguish from background noise.

The greatest challenge is the sheer size of the radio search needed to look for signals, effectively spanning the entire visible universe, the limited amount of resources committed to SETI and the sensitivity of modern instruments. SETI estimates, for instance, that with a radio telescope as sensitive as the Arecibo Observatory, Earth's television and radio broadcasts would only be detectable at distances up to 0.3 light-years, less than 1/10 the distance to our nearest neighbouring star. A signal is much easier to detect if the signal energy is limited to either a narrow range of frequencies or directed at a specific part of the sky. These signals could be detected at ranges of hundreds to tens of thousands of light-years distance. However, this means that detectors must be listening to an appropriate range of frequencies, and be in that region of space to which the beam is being sent. Many SETI searches assume that extra-terrestrial civilisations will be broadcasting a deliberate signal, like the Arecibo message in order to be found, though that may be a bit idealistic.

To detect alien civilisations through their radio emissions, Earth observers either need more sensitive instruments or must hope for fortunate circumstances: that the radio emissions of alien radio technology are much stronger than our own; that one of SETI's programmes is listening to the correct frequencies from the right regions of space; or that aliens are deliberately sending focused transmissions in our general direction.

### **Civilisations broadcast detectable radio signals for only a brief period of time:**

It may be that alien civilisations are detectable through their radio emissions for only a short time interval, say a few hundred years only, thereby reducing the likelihood of detecting them. The usual assumption is that civilisations outgrow radio through technological advancement. However, even if radio is not used for communication, it may be used for other purposes such as power transmission from solar power satellites.

More hypothetically, advanced alien civilisations may evolve beyond broadcasting at all in the electromagnetic spectrum and communicate by technologies not developed or used by us. Any advanced civilisation may have outgrown the forms of communication we take for granted. Take the case of telepathy, as part of the Rosicrucian teachings, which enables people to

**Aliens may be psychologically unwilling to attempt to communicate with human beings.**

communicate at a distance, something shown as possible due the experiments on entangled particles.

### **They tend to isolate themselves:**

It may be that intelligent alien life develops an 'increasing disinterest' in their outside world. Possibly any sufficiently advanced society will develop highly engaging media and entertainment well before the capacity for advanced space travel, and that the rate of appeal of these social contrivances is destined, because of their inherent reduced complexity, to overtake any desire for complex, expensive activities such as space-exploration and communication. Once any sufficiently advanced civilisation becomes able to master its environment, and most of its physical needs are met through technology, various 'social and entertainment technologies', including





*The SETI Paradox: Everyone is listening, but no-one is transmitting.*

virtual reality, may have become the primary drivers and motivations of that civilisation.

### **They are too alien:**

Another possibility is that we have underestimated how much alien life might differ from ours. Aliens may be psychologically unwilling to attempt to communicate with human beings. Perhaps human mathematics is parochial to Earth and not shared by other life forms, though others argue this can only apply to abstract maths since the maths associated with physics must be similar (in results, if not in methods). Physiology might also cause a communication barrier. An alien species might have a thought process orders of magnitude slower (or faster) than ours. A message broadcast by that species might well seem like random background noise to us, and therefore go undetected.

### **Everyone is listening, but no-one is transmitting:**

Alien civilisations may be technologically capable of contacting Earth but are listening only, not transmitting. If most, civilisations act the same way, the galaxy could be full of civilisations eager for contact; but everyone is listening and no one is transmitting. This is the so-called “*SETI Paradox*.” The only civilisation we know, our own, does not explicitly transmit, except for a few small efforts.

### **Earth is deliberately not contacted:**

This hypothesis states that intelligent extra-terrestrials exist but do not contact life on Earth in order to allow its natural evolution to develop without interference. It is possible that a civilisation advanced enough to travel between solar systems could be actively visiting or observing Earth while remaining undetected or unrecognised.

### **It is dangerous to communicate:**

An alien civilisation might feel it is too dangerous to communicate, either for us or for them. After all, when very different civilisations have met on Earth, the results have often been disastrous for one side or the other. Look at the genocidal impact of Europeans on the people of the Americas, and the same may well apply to interstellar contact. Even contact at a safe distance could lead to infection by computer code or even ideas themselves. Perhaps prudent civilisations actively hide not only from Earth but from everyone, out of fear of other civilisations.

Perhaps the Fermi Paradox itself, or the alien equivalent of it, is the reason for any civilisation to avoid contact with other civilisations, even if no other obstacles existed. From any one civilisation’s point of view, it would be unlikely for them to be the first ones to make first contact. Therefore, according to this reasoning, it is likely that previous civilisations faced fatal problems with first contact and doing so should be avoided. So perhaps every civilisation keeps quiet because of the possibility that there



is a real reason for others to do so.

### They are here unacknowledged:

A significant proportion of the population believes that at least some UFOs (Unidentified Flying Objects) are spacecraft piloted by aliens. While the vast majority of these are mistaken interpretations of mundane phenomena, there are some instances that still puzzle investigators even after exhaustive investigation. The consensus scientific view is that although they may be unexplained, they do not rise to the level of convincing evidence.

### Great filter hypothesis:

This proposes that in order for intelligent life to occur and create civilisations, one or more extremely low-probability events, called 'great filters' need to occur, essentially filtering possible locations of intelligent life to those planets that 'won the cosmic lottery', i.e. where these unlikely events occurred.

Since by the Fermi Paradox we aren't likely to encounter much extra-terrestrial life, at least one of the required events must be low probability, though we don't know which one. The most commonly agreed-upon low probability event is abiogenesis: the spontaneous generation of the first self-replicating molecular compound by a randomly occurring chemical process. Other proposed great filters are the emergence of Eukaryotes, organisms whose cells have a nucleus enclosed within membranes or of Meiosis, a specialised type of cell division that reduces the chromosome number by half (both known to have taken many billion years to evolve from the first on Earth) or some of the steps involved in the evolution of a brain capable of complex logical deductions.

## Epilogue

The latest finding of water under the south pole of Mars raises the prospect of extra-terrestrial life being discovered, albeit only of a very primitive type. Current thinking posits that there are 170 billion galaxies in the observable Universe. The number of stars in all of these galaxies is estimated to be  $10^{24}$  stars. It is thought that most of these stars will have planets orbiting them. So how many are potentially life-supporting? Some estimates say that there could be  $4 \times 10^{12}$  habitable, life-supporting planets in the observable Universe; that's four million million!

A 2013 study based on results from the Kepler spacecraft estimated that the Milky Way contains at least as many planets as it does stars, resulting in 100–400 billion exoplanets. Also based on Kepler's data, scientists estimate that at least one in six stars has an Earth-sized planet.



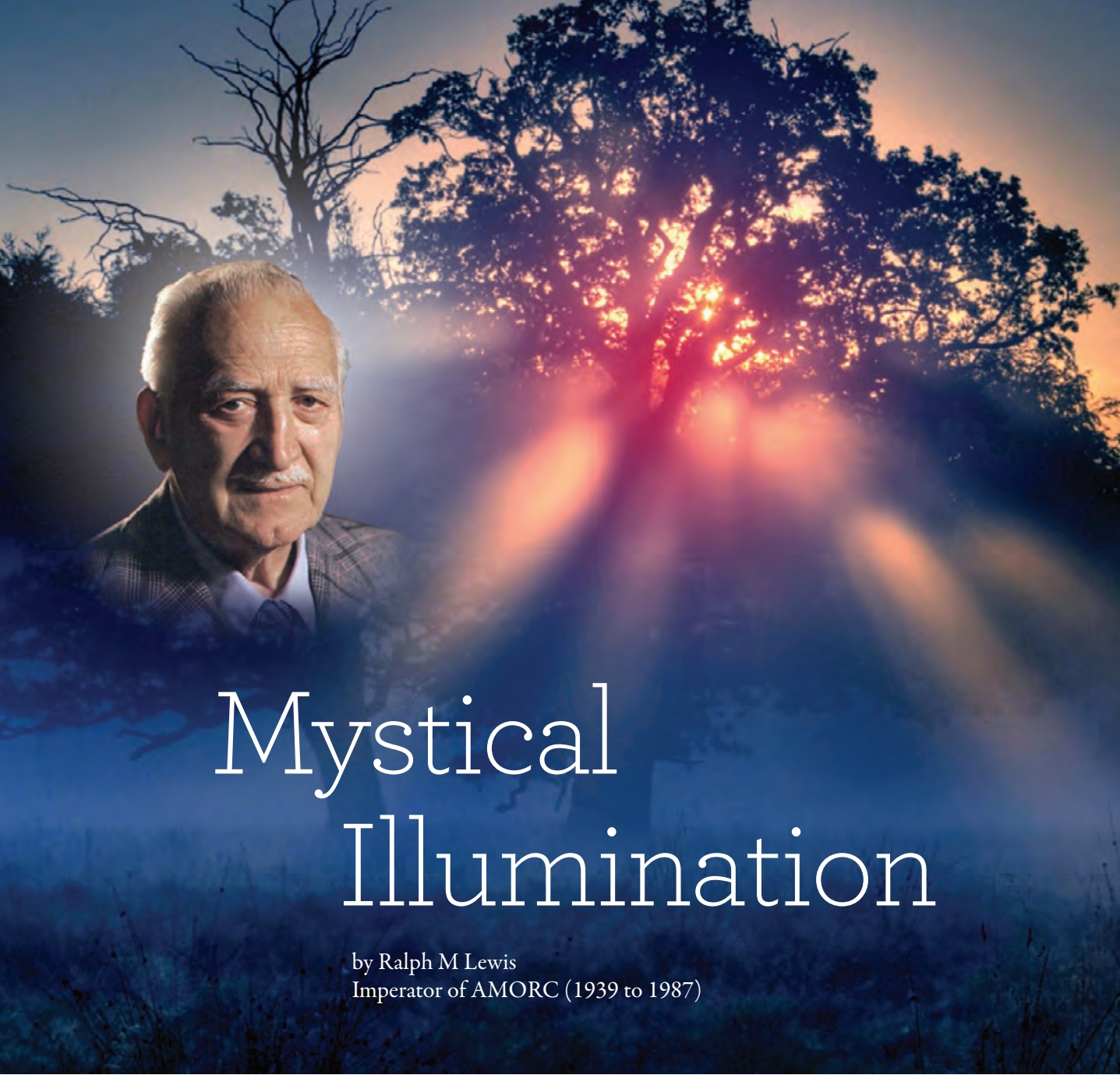
*We have to accept that all of humanity is one great family, no one member being inherently superior to or deserving to live any more than any other.*

If we should discover that we are the only species in the galaxy, or even the most advanced, where does that put us? It would be incumbent upon us as the elder race to guide and teach the others as they grow into maturity. If we are alone in the universe, wouldn't that make us, the human species, beyond valuable? How unique, how rare and special we would be! However, to enable us to do this means that we ourselves have to mature. We have to accept that all of humanity is one great family, no one member being inherently superior to or deserving to live any more than any other. All must work together in peace and harmony. We must do away with any attempt to destroy our other family members and to nurture those in need and live up to the maxim that 'humans do not kill humans.'

The Cosmos is a vast ocean of potentiality, and exciting new discoveries are being made all the time. Rosicrucians have a unique perspective on the wonders of the universe, and the principles embedded in our teachings engage our sense of wonder and expands our minds to the greatest extent possible. Undoubtedly it is time we put aside childish things and outdated concepts of the past, and look upon ourselves as already being elder siblings of a vast universe-wide web of life. Anything less, any moral or ethical principles below this, demeans our spiritual heritage, as we head out into the vastness of space on our next great voyage of discovery.

*The significance of our lives and our fragile planet is then determined only by our own wisdom and courage. We are the custodians of life's meaning. We long for a Parent to care for us, to forgive us our errors, to save us from our childish mistakes. But knowledge is preferable to ignorance. Better by far to embrace the hard truth than a reassuring fable. If we crave some cosmic purpose, then let us find ourselves a worthy goal. – Carl Sagan, *Pale Blue Dot: A Vision of the Human Future in Space.**





# Mystical Illumination

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

**W**HAT IS the purpose of mystical philosophy? We must realise that mysticism and its philosophical aspects are not ends in themselves. Mysticism's ideas and teachings are merely instruments to achieve certain specific objectives. In earlier times, the greatest emphasis was placed on the so-called spiritual values of mysticism; in other words, a full realisation of self and a consciousness of the relationship of that self to God.

Mystical philosophers have long lamented that we have a limited use of our consciousness. We are seen as resorting primarily to objective experiences, our greatest interest being in sensual matters, worldly

things and materialism. Figuratively speaking, our state of existence is therefore one-sided and worldly. Now if we accept that this is basically true, the original question still persists. In other words, what is the purpose of the mystical experience of Oneness, of Cosmic Consciousness?

The answer traditionally given by mystics is *illumination*. This means enlightenment, an influx of a new gnosis or an exalted knowledge; and knowledge is said to be power. But ideas have power only in their application. Unused knowledge is inert and accomplishes nothing. The power of thought manifests only in action, in doing something.



The physical and material side of life is not fundamentally evil or corrupt. This idea is based on obsolete theological notions. Our appetites and passions are part of the necessities of our being. In our growth, sustaining of life and reproducing, we are only conforming to our biological imperatives.

But what about the other aspects of human nature; the abstract side? What about the illumination that mysticism urges us to attain? Must there be a definite cleavage in our nature? Are we to be both sensual and worldly, or seek refuge in mystical experience?

## Inspiration and Creation

One of the basic precepts of mysticism is the unity of Self, namely, the integration of all divergent experiences that our self is capable of having. The subconscious, the psychic self, must however reflect back the illumination it receives to the objective everyday world. The psychic self must energise the objective self. It must arouse inspiration and aspiration to create in the world those things that represent the inner experience. In other words, if mysticism is to have any value, the world must be part of our inner experiences.

Through the ages, every spiritual ideal or 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. Mysticism, then, can and should be a dynamic, constructive force in the world. False mysticism, on the other hand, is a dream world of pleasant escape from the here and now.

If we have any degree of illumination we confront the problems of the day impersonally and dispassionately. Perhaps the greatest problem of today and past eras is achieving *peace*. Peace is not a matter of passivity and quiescence. In fact, peace must arise out of conflict. However, the battle is basically with the self and not with others. This is the true meaning of *jihad*, an Islamic term that we have become familiar with. Peace begins with the individual, not with groups or people collectively.

We are aggressive beings, motivated by forces, desires and drives. These are essential to us. Life impels itself toward its ends with utter indifference to all else, and we have to realise that. If there is purpose to life, it is for living things simply “*to be*” and nothing else. We are a product of such organic impulses. If we look at ourselves from the physical, mortal point of view, we are ruthless. Actually, nature itself is not ruthless, for it has not arrived at the moral concepts that humanity has established.



*Peace begins with the individual, not with groups or people collectively.*

Basically, we have the instinctive inclination to sacrifice anything to satisfy our physical self. Yet it is here that our psychic and rational aspects express themselves.

From the highest intellectual and moral point of view, life is not simply to live or exist. Rather, life is to live *for a purpose* where, in our purposefulness, we distinguish ourselves from the lower animals. But what must that purpose be? It is the collective welfare of all humanity. Such a phrase is not a cliché, although we often hear it. It is the only true example of human advancement. Individual incentive toward purely personal ends is elementary and primitive. We are being moved solely by life impulses and not by the higher intuition and rationalisation that we have at our disposal.

To accomplish this greater purpose requires self-discipline. In fact, acting this way does not require being less ambitious or less aggressive; rather, we extend our self-interest. Our actions therefore, are not always limited to the immediate self, but contribute to the ideal of the collective advancement of humanity. In this sense, every one of us is in some small degree every other person's benefactor instead of his competitor.

## Dynamic Mysticism

Our advancement can only be accomplished by an understanding of our emotions and of the self. Firstly, we must establish common ideals that elevate the human race. Secondly, we must be taught how to stimulate certain impulses to contribute to those ideals. We must also learn how to restrain other impulses.

This means a study of the practical points in psychology, mental states and rational codes of ethics and behaviour. Peace therefore, is a complex attainment if we are to advance from the primitive forces of the raw



life that we see existing today. Remember that peace is primarily a personal attainment. It is nice for us to meet at the United Nations or in all sorts of other groups to consider what humanity is to do. Yet peace cannot be regulated from outside the individual. It must be individually and personally cultivated.

Those with a gleaming of illumination realise that our inclination to resist change is another of our great problems. The Greek philosopher Heraclitus said centuries ago that all is becoming, nothing ever is. Everything is in a state of flux, becoming something else. If things were not becoming, the world, the whole universe, would be static. Despite changing conditions, we are creatures of habit, and habits are born out of experience and tradition. Experience is a product of time and circumstance; what one period or event makes pleasurable or practical may not be so tomorrow.

### Traditions and Progress

Traditions, on the other hand, are past experiences and customs. They may or may not continue to serve the purpose for which they came into existence. These traditions often become ready-made ways of acting and thinking. Even if such traditions are innocuous and don't trouble us, they often make it difficult for changes or possible advancement to take place.

Tradition acquires an air of reverence of which it is often not worthy. If a tradition has merit, it is only as a stepping-stone to something better. No tradition is so sacred that it cannot be questioned as to its present value.

Contemporary society is cast out of the mould of its traditions. By holding to such traditions, society has many of the same festering sores that have plagued it for centuries, such as war, crime, poverty, bigotry and intolerance. Moral systems and religious precepts have not stopped these evils.

We are now in a new stage of intellectualism. This is an age of scepticism in which blind faith and unsubstantiated traditions are challenged, resulting in drastic transitions. The old foundation of many religious beliefs, political ideologies, morality and social order are now found wanting. The reaction is one of utter disdain and it is expressed in the nonconformity we see today. All of this leaves us a vacuum in place of an ordered, traditional society. The old is cast aside or is in the process of being cast aside and there is nothing to take its place yet.

True scepticism is of course healthy. It substitutes knowledge for blind faith and unsupported belief. Having found the outside world full of error, many of the younger generation want a new kind of emotional

experience. They feel thrown back upon themselves, alienated and searching within for answers. They want new, lasting, guiding experiences, and they abhor old dogmatisms. This search for new experiences, alternative answers, is one of the reasons for the recourse to drugs.

### True Illumination

We need to realise that true illumination is not just a different state of consciousness. It is not just supplanting fatigue, anxiety or depression with some kind of momentary ecstasy. True mystical illumination is a matter of rejuvenation of our worldly consciousness. It is a reaching down into the conscious mind of ideas for concepts that will inspire confidence. Mystical illumination compels us to confront life renewed, not to become a hermit or recluse.

**True mystical illumination is a matter of rejuvenation of our worldly consciousness.**

Even today, we can see Brahmin priests sitting on the banks of the river Ganges in India, oblivious to the terrific heat and to all sorts of flies and insects crawling over their faces and hair. These priests are trying to find a world only within themselves; attempting to escape instead of adjusting to the world with whatever illumination they have.

Mystical philosophy plays an important part in world affairs. We need to realise that it is not something that will simply lift us up into a cloud. My father, Dr H Spencer Lewis, would often say: *"Mysticism will lift you up into a cloud, but have your feet on the ground or you are going to come down with an awful bump."* Of the most immediate importance, is explaining the real significance of inner experience. Mystical philosophy teaches how the inner experience can be related to the mundane world of today. Every conscious thought or act has a thought behind it. So too, every true advance of humanity must have that psychic motive we term mystical experience.

How often do we realise that our greatest possession is consciousness? Is it the mirror of life? One of the ancient philosophers said: *"Where consciousness is, we are. Where consciousness is not, we are not."* But this consciousness must be polished to reflect a greater image of reality and the Cosmic.







*The ancient Greek poet Simonides of Keos (556-468 BCE), according to legend, invented the Art of Memory when he was hired to recite verses at a banquet.*

# The Art of Memory

by Shirley Robinson

**N**OWADAYS, surrounded as we are with dozens of ways to make up for the weaknesses of human memory, there is one thing that is still easy to forget: that life wasn't always quite so simple. In the Middle Ages, most of our modern methods of collecting and storing information hadn't even been imagined.

Forget about microfilm, memory chips and similar high-tech approaches; less complex devices like filing cabinets and index cards were completely unknown in medieval times, and even paper, the bottom line of modern information storage, was unheard of in

the West. Rather, parchment made from sheepskins was used, a material so expensive that it was often laboriously scraped clean after short-term uses so that something else could be written on the same sheet.

Still, limits on material resources tend to bring out the more resourceful qualities of human nature. With few ways to replace or supplement memory, the educated looked instead for ways to amplify it, to learn how to use its strengths and work around its weaknesses. In the process, they made use of one of the most remarkable facets of medieval and Renaissance culture: the *Art of Memory*.



## The Origins of the Art

The ancient Greek poet Simonides of Keos (556-468 BCE), according to legend, invented the Art of Memory when he was hired to recite verses at a banquet. In the usual fashion of the time, he started off with a few lines in honour of the gods, in this case Castor and Pollux, before settling down to the serious business of praising his host. The host, piqued at this diversion of flattery, gave Simonides half the amount agreed upon and told him he could get the rest from the deities he had praised.

Shortly thereafter, a servant came up to Simonides and told him that two young men on horseback had come to the door, asking for him. The poet went outside but no one was there. As he stood looking around in puzzlement the roof of the banquet hall collapsed behind him, crushing the arrogant host and all his dinner guests. Castor and Pollux, traditionally pictured as two young horsemen, had indeed paid their half of the fee.

Such stories were commonplace in ancient Greek literature, but this one has an unexpected moral. When the bodies of the dead were recovered, the story continues, they were so mangled that not even the victims' families could work out who was who. Simonides found, however, that he could picture the banquet hall in his mind's eye and remember the order in which the guests had been sitting. This allowed him to identify the dead, and as he pondered his ability for memorisation, it gave him the key to the Art of Memory.

That key is the use of *visual images* in an ordered, spatial arrangement. Human memory recalls concrete images far more easily than abstract ideas, and it remembers an ordered chain of associations more accurately than a random assortment. Just as Simonides could remember the guests at the ill-fated banquet by picturing them in the setting of the banquet hall, masters of the Art of Memory in the centuries that followed turned the information they wished to



*Paper, filing cabinets and index cards were completely unknown in medieval times.*

remember into striking visual images and arranged them against fixed architectural backgrounds in order to memorise them quickly and effectively.

These methods, which became part of the standard training for orators and scholars in ancient Greece and Rome, spread widely and reached dizzying levels of efficiency. It's recorded of one famous practitioner, the Roman orator Hortensius, that he sat through a day-long auction and then recounted from memory the item, purchaser and price for every sale of the day. Textbooks of rhetoric generally included a discussion of the Art of Memory and it was by way of several of these books that the Art survived the collapse of the Roman Empire.

**Human memory recalls  
concrete images far more  
easily than abstract ideas...**

During the Middle Ages, these techniques were revived and brought into widespread use. The practice of the Art of Memory was seen as an act of prudence, one of the seven cardinal virtues, and monks and friars, especially members of the Dominican Order, were encouraged to put it to work in countless ways. Later still, with the coming of the Renaissance, the Art of Memory became a common accomplishment of the educated.

In the hands of Renaissance practitioners like Giordano Bruno (1548-1600 CE), the traditional methods of memory gave rise to new and intricate systems. The arrival of printing and of cheap plentiful paper barely cut into its popularity and it was only with the coming of 17<sup>th</sup> Century rationalism



and the advent of true scientific enquiry that it finally fell into obscurity.

## The Methods of the Art

The techniques of the Art of Memory may seem strange to modern people, a measure of the difference between modern and medieval ways of thought, between our current habits of thinking in abstract, verbal and mathematical terms, and the more symbolic, concrete and experiential consciousness of an age when written documents were few and visual images had a far more important role in communication. The idea of representing slander, for example, by the image of a woman being bitten by a snake that issues from her own mouth, may seem bizarre nowadays, yet symbolic images of exactly this kind played a central part in medieval language and art, and in the Art of Memory as well.

In using the Art, the information to be remembered was turned into a striking symbolic image. That image might be beautiful, repulsive, hilarious or even shocking, but it had to be *memorable* and it had to contain a clear reference to the information being memorised. Puns, double meanings and every kind of wordplay, could be put to use in this connection. Another common habit was to devise an alphabet of

images using either the shapes or the names of objects to refer to each letter of the alphabet. Thus a figure representing a word beginning with the letter V might stand in front of a forked tree or carry a fox (in Latin, *vulpes*) under its arm.

**In using the Art, the information to be remembered was turned into a striking symbolic image...**

Each of these images was then placed in order against a known setting, usually the inside of a familiar building. Students would commit as many buildings to memory as they could, and use each one to store a different sort of information. Each building would be divided up into loci or 'places' which were specific spots where a memory image could be put. Every fifth place might be marked with a Roman numeral V or a hand, every tenth one with an X. As a point of fact, it's from the use of the Art of Memory in rhetoric that we still say "in the first place" when going over the points of an argument. So, once the images were placed in their settings, the practitioner of the Art simply had to walk through the building in his or her imagination, taking note of the figures there and recalling their meanings.

As the Art spread through medieval and Renaissance culture, this architectural approach remained the most common way to recall places, though other systems came into use as well. Some masters of the Art took the heavens as their architectural memory, placing figures on the different planetary spheres and the constellations. Others worked out ways of creating imaginary buildings for memory use or developed complex systems of rotating circles in which every position created a different set of loci.

All these techniques may seem to us rather strange or even pointless, but the mind recalls images better than ideas, especially images with an emotional charge. Memory uses chains of association rather than logical order to connect one memory with another (such as mnemonic tricks like string tied around a finger), and memory follows rhythms and repetitive formulae. It's for this reason that poetry and music are much easier to remember than prose. By combining all these factors with training and practice, the Art produced a memory that worked in harmony with its own strengths to make the most of its own potential.



*The use of memorable images.*





*An alphabet of images.*

## An Example of the Art

To make sense of these strange techniques, it is useful to look over the shoulder of a student of the Art as he or she begins the construction of a set of memory places and images. Imagine then young Brother Anselm as he stands one evening in the cloistered garden of the Abbey of St. Quilibet. A novice, he has just started the arduous task of learning Latin. The Art of Memory is also part of the curriculum and he has resolved to use memory to make learning Latin easier.

He turns slowly around, staring at the old gray stone of the cloister arches, the tiled roofs above, the herbs and flowers all about, committing the whole image to memory. There are seven entrances to the garden; a Latin noun can take seven different cases, and remembering all of them has bedevilled his early lessons. He decides to begin with that.

First is the nominative case. He thinks of white-haired Brother Martin, easily the abbey's most devout monk, beginning the sign of the cross, "*In Nomine...*" That forms his first memory image; he imagines Brother Martin on his knees in the first entrance, eyes turned up to Heaven, to fix the picture in his imagination.

Next is the genitive case. The first image that comes to mind makes Brother Anselm turn bright

red; he murmurs a prayer against sinful thoughts, and replaces it with a picture of Adam and Eve, the progenitors of humankind. This image he places at the second entrance.

The next two, the dative and accusative cases, are easy enough. Dative makes him think of the great calendar of saint's days in the abbey library. To suggest the initial letter, he puts this in the arms of thin and weakly Brother Daniel, who staggers under the burden. That makes him feel guilty, although not quite guilty enough to change the picture, and so for the accusative case he uses a lurid picture of the Devil, the accuser of humankind, pointing a clawed finger at him as if to remind him of his sins. And so on...

He runs through the images once again in his imagination, making sure he has remembered all of them, and then leaves the garden in time for Vespers. Every day thereafter, he walks through his growing collection of memory places in his imagination, noting the images to make sure that each one still calls its meaning to his mind. With practice, he finds that the images remain clear and meaningful for months at a time, even if he leaves them unvisited; he also finds that if he wants to use the seven entrances for something else, the seven cardinal virtues, for example, all he needs to do is construct different images in those places and visit that portion of his inner kingdom. By that time, though, he will be well on his way to mastering the Art.

## Uses of the Art

In today's world of terabyte hard disks and million-volume research libraries, learning the Art of Memory may seem about as relevant as studying the best way to make clay tablets for writing. Still, the Art of Memory is one of the best ways there is to enter into the spirit and consciousness of the Middle Ages. To practise the Art even a little, is to venture back into a world where living memory was the chief means of information storage, where imagery and spoken language made up the fabric of human communication, and where one person could quite literally store the sum total of human knowledge in his or her own head.

It also has its practical side. The methods of the Art of Memory work so much better than ordinary rote memorisation, that even a little experience with the Art can make a startling difference. Anything from shopping lists to class notes can be remembered quickly and efficiently, and you aren't likely to leave your memory at home when you go to take a final exam! So sit yourself down, close your eyes, and start putting to use this popular Medieval practice.



# Awakening to Freedom

by Vincent Edwards



**R**ABINDRANATH Tagore may be gone, but his great dream for the future is as alive as it ever was. People everywhere can take heart when they think of his far-reaching vision. When India's celebrated poet and philosopher passed away in his native Calcutta, tributes to his memory poured in from all over the world. While his compatriots remembered all he had risked for a united India, the Anglophone world outside India remembered him primarily as the poet whose genius had brought him the Nobel Prize.

Yet, these accomplishments seem of lesser importance alongside something else. Tagore dared to dream of a world where all people, united in universal friendship, were no longer divided by racial and national hatreds. When he was still quite young, his benign father insisted he put his books aside and go up among the high Himalayas. Rabindranath Tagore had been meditative even as a boy and the parent thought the sight of those lofty, snow-covered peaks might touch his spirit.

Whatever the effect was upon his youthful soul, one thing is known: throughout the rest of his life, the rising young Bengali philosopher never wanted to live walled in by narrow prejudices and jealousies. The older he became, the clearer was his vision of a free world where human understanding would count more than national boundaries.

In this utopian world, people would live as friends, side by side. Scientists would pursue their studies whilst

always respecting the environment and cosmic law. And wars would have come to an end through the practice universal love. Does that dream sound far-fetched? Is it too much to hope for? If beauty and goodness are to prevail in the world, Tagore's dream must surely come true. It remains our only hope for the future.

The prayer that this great Indian poet voiced is perhaps now as relevant for the world of humanity as when it was first conceived for his native country:

Where the mind is without fear,  
where the head is held high and knowledge is free;

Where the world is not broken into fragments  
by narrow domestic walls;

Where words come out of the depths of truth;

Where tireless striving stretches its arms  
toward perfection;

Where the clear stream of reason has not lost  
its way into the dreary sand of dead habit;

Where the mind is led forward by Thee into  
ever-widening thought and action;

Into that Heaven of freedom my Father,  
let my country awake.





# What Is...?

Extract from "The Secret Path"  
by Paul Brunton

**A**SOPHIST approached one of the Wise Men of ancient Greece, hoping to puzzle him with the most perplexing of all questions. But the Sage, Thales of Miletus, was equal to the test for he replied to them all, without hesitation, yet with utmost exactitude.

1. What is the oldest of all things?  
*God, for He has always existed.*
  2. What is the most beautiful of all things?  
*The Universe, for it is the work of God.*
  3. What is the greatest of all things?  
*Space, for it contains all that has been created.*
  4. What is the most constant of all things?  
*Hope, for it still remains with us, after we has lost everything else.*
  5. What is the best of all things?  
*Virtue, for without it there is nothing good.*
  6. What is the quickest of all things?  
*Thought, for in less than a minute it can fly to the ends of the universe.*
  7. What is the strongest of all things?  
*Necessity, for it makes us face all the dangers of life.*
  8. What is the easiest of all things?  
*To give advice.*
- But when it came to the ninth question, the Sage answered with a paradox, giving an answer which more than likely even this wise Sophist could fully understand, and to which most people will give only the most superficial meaning.
9. What is the most difficult of all things?  
*To know Thyself!*

This was the bidding to ignorant people from an ancient sage...; and this shall be the bidding yet!





# Find your Deeper Self

**I**N 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, it does so with love and compassion for all expressions of life.

Your Self knows why you are here and what you are meant to accomplish. 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 those goals with care and attention to the smallest 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. And 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 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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The only person you are  
destined to become is the  
person you decide to be.

-- Ralph Waldo Emerson --