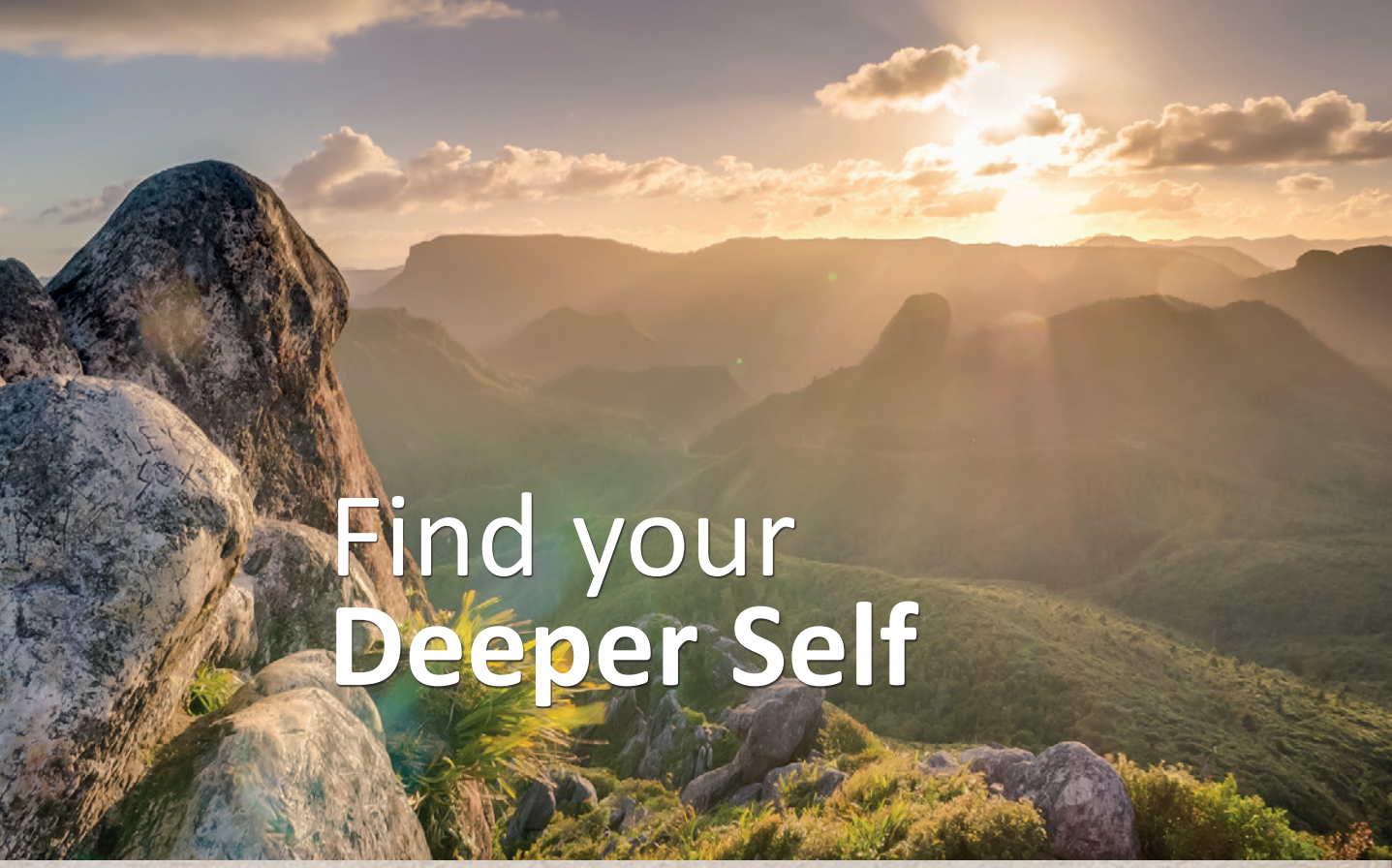


The ROSICRUCIAN

Issue No 82 -- November 2020



Find your Deeper Self

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

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

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

For millennia, seekers of universal truths have known of the existence of a kernel of perfection lying dormant in every person, manifesting supreme confidence, calmness, maturity and wisdom. This deeper Self is called by Rosicrucians, the 'Inner Master', for it has in abundance, qualities of refinement, high purpose and spiritual maturity we would expect only of the most accomplished of humans.

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

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

info@amorc.org.au

https://www.amorc.org.au

@amorcstudents

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS

The ROSICRUCIAN

Nº 82 November 2020

AMORC
ROSICRUCIAN ORDER

ISSN 1444-8831

The Rosicrucian magazine is published quarterly by the Rosicrucian Order, AMORC Grand Lodge for Australia, Asia and New Zealand.

ACN 072 728 968

Editor: Sven Johansson
Design: Cloud White
Translations: Joe van Dalen

Address all correspondence to:
The Editor, Suite 2, 111 Moore Street, Leichardt, NSW 2040, AUSTRALIA
Tel: +61 2 9518 3444
Fax: +61 2 9518 3433
Email: editor@amorc.org.au
Web: www.amorc.org.au

All material appearing in this magazine is copyright of the *Supreme Grand Lodge of the Ancient and Mystical Order Rosae Crucis*. No part of this magazine may be reproduced in any form without the copyright holder's written authority.

Statements made in this magazine are not the official expressions of the organisation unless so stated.

The Rosicrucian Order, AMORC Grand Lodge for Australia, Asia and New Zealand is a non-profit, tax-exempt educational organisation, and is part of the world-wide Rosicrucian Order, headquartered in San Jose, California.

Rosicrucian Declaration of Human Duties 2

Sacred Symbol of Oneness - Part 1
John Dee's Hieroglyphic Monad 4

The Newie Class of 58: In Memory of Fr Albion 11

Guardians of the Sacred Flame 14

Kiki 19

Life Force: The Temple of Creation 20

Is Precognition Possible? 25

Precognition & Free Will 27

The Circassians 31

The Foundations of Health – Part 1 33

Inner Light 37

Leonardo: Mystic or Humanist? 38

Emerson and Transcendentalism 42

Searching for Something Better 45



High mountains and glaciers surround the silence and calm of the stunningly beautiful Milford Sound on the Southwest coast of South Island, New Zealand. It is a perfect setting for the poem by the librettist Charles Jennens who composed these extraordinarily deep words for Handel's L'Allegro, HWV 55, one of Handel's finest arias. In the 17th and 18th Centuries, the expression *"intellectual day"* was widely used to refer to the *"higher self"*, fondly known to Rosicrucians as the *"Master Within."*

https://www.youtube.com/watch?v=PVCtCxnJyKY

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS



Rosicrucian Declaration of Human Duties

by **Pensator**

IN THE turbulent times following World War II, the United Nations produced *The Universal Declaration of Human Rights.* Rosicrucians around the world feel themselves in harmony with these ideals, and I would like to take a look in particular at Article 29 of the *Universal Declaration* and the Rosicrucian answer in its *Declaration of Human Duties.* If we expect to have rights, then we should also expect to have duties towards our fellow humans. When the two are in harmony we will be well on our way to creating a better world, one that will bring us all a few steps closer to union with the Divine.

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS



Article 29 of The Universal Declaration of Human Rights

1. Everyone has duties to the community in which alone the free and full development of his personality is possible.

2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Declaration of Human Duties

Article 1: It is each individual's duty to respect, without reservation, Human Rights such as they are defined in the Universal Declaration.

Article 2: It is each individual's duty to respect him or herself and not to debase his or her body or conscience through behaviours or practices that jeopardise his or her dignity or integrity.

Article 3: It is each individual's duty to respect others, irrespective of race, gender, religion, social status, community or any other apparently distinctive element.

Article 4: It is each individual's duty to respect the laws of the countries in which he or she lives, being understood that such laws should be based on respect for the most legitimate rights of individuals.

Article 5: It is each individual's duty to respect the religious and political beliefs of others, as long as they do not harm human beings or society.

Article 6: It is each individual's duty to be benevolent in thoughts, words and deeds, in order to be an agent of peace in society and an example to others.

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

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

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

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

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

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

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

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

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS



Sacred Symbol of Oneness

John Dee's Hieroglyphic Monad

Part 1: Origins

by **Paul Goodall**

THE INTENTION of the first part of this article is to survey some of the obvious origins of the composite symbol that John Dee calls the *Hieroglyphic Monad*, an enduring example of his intellect and mystical disposition. The treatise, called *Monas Hieroglyphica* (*Sacred Oneness*), within which it is contained, consists of 28 pages (folios) of text and diagrams accompanied by an explanatory commentary that elucidates this enigmatic glyph. The figure is presented as a symbolic representation of the universe, demonstrating divine order and the inherent structure of nature.[1] The diagrammatic form employed within the *Monas Hieroglyphica*, while belonging to the humanistic tradition of pictorial invention, was unusual for its time since contemporary works on alchemy were largely emblematic. For this reason Dee, in presenting his symbolic figure to the reader, goes into great detail by disassembling the glyph into a number of diagrams explained in a series of 24 Theorems. It should be noted that there is much more going on within the *Monas*

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS



Title page of ***Propaedeumata Aphoristica****, 1558.*



Title page of ***Monas Hieroglyphica****, 1564.*

Hieroglyphica than these articles present. They will, however, serve as a general introduction to John Dee's aspirations concerning his *'child'*, as he often called it.

After seven years of mental preparation says Dee in the preface and twelve days of writing,[2] *Monas Hieroglyphica* was finally published in Antwerp in 1564 by Willem Silvius (d. 1580), a printer that Dee specifically chose as someone who could: *"bring* [the Monas] *forth and produce it trim and well put together in every way."*[3] He exhorts Silvius to *"... imitate my carefulness in* [arranging] *the variety of letters, the points, the lines, the diagrams, the schemata, the numbers and other things."*[4] Silvius was renowned for his typographic design and expertise in illustration so he was just the sort of printer that Dee was searching for to undertake the production of his diagrammatic treatise. Indeed, Silvius is referred to by Dee as his *Amico suo singulari,* his *'singular friend'* (folio 10v.), and lived at the premises of the printer while overseeing its production.

First Appearance

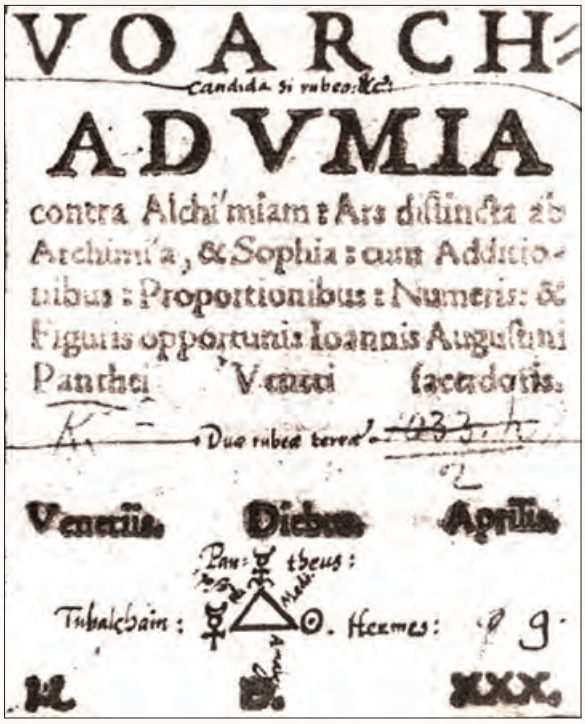
Monas Hieroglyphica is not, however, the first time the glyph was introduced by Dee; it appeared on the title page of his *Propaedeumata Aphoristica* (*'Preparatory Aphorisms'*), six years before in 1558. The hieroglyph is enclosed in a cartouche-like frame and flanked by the initials of John Dee's name. This work, consisting of 120 aphorisms, was based on the observation of nature and empirical experimentation that is natural philosophy, through the use of optical geometry and mathematics. Its main theme was astrology and alchemy. In it he develops the idea that the terrestrial sphere is affected through the emanation[5] of *'celestial virtues'* (originating in the astrological, i.e. planetary, realm) that propagate in the same way as visible light.[6] Light can be studied and manipulated through the science of optics, a method that Dee more than likely derived from natural philosophers such as *Al-Kindi* (c.801–873), *Robert Grosseteste* (c.1168-1253) who was the Bishop of Lincoln, and *Roger Bacon* (c.1214–1292). Through study of the structure and causal mechanism of the universe provided in the *Propaedeumata Aphoristica*, and subsequent knowledge of the correspondences of the celestial influences and their effects, one is in a position to control and manipulate the emanations of celestial virtues to desired effects.[7]

This work, then, prepared the way for the development of the later *Monas Hieroglyphica* in which he states (folio 10) that his *"...mind had been pregnant with it* [Dee calls the Monas his *'child'*] *during the whole course of seven years"*, next to which in the margin Dee makes a reference to his *Preparatory Aphorisms*: *"As appears in our Propedeumatic* [sic] *Aphorisms, printed in London, in the year 1558, from aphorism 52."* In the revised edition

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS



*Title page of Pantheus' **Voarchadumia**, 1559.*



Above is an example of Dee's annotative hand extracted from the central part of the title page (British Library copy).

of 1567, Aphorism 52 states, regarding mirrors as devices for focussing *"celestial rays:"*

> If you are skilled in Catoptrics *[the study of mirrors and reflected light]* you will be able to artfully impress the rays of any Star much more strongly upon any given material than Nature does by itself...[8]

Furthermore:

> The symbols used in Inferior Astronomy *[alchemy]* are incorporated in a certain MONAD which is derived from our theories.... The diligent Investigator of Secret has this great assistance available to him when examining the particular powers, not only of stars, but of other things that the stars affect with their perceivable rays.[9]

At this time Dee refers to the Monad essentially as an alchemical symbol. Flanking the right side of the figure on the title page of *Propaedeumata Aphoristica* is a vertical scroll, within which is stated *"ΣΤΙΛΒΩΝ* [Stilbôn] *acumine praeditus est instar omnium planetarum"*, meaning, *"Mercury, endowed with a sting is the form of all the planets."*[10] *Stilbôn* is the Greek name for Mercury and this statement reflects the alchemical nature of the hieroglyph and the primary importance of Mercury in the alchemical process. It was only during the twelve days of writing *Monas Hieroglyphica* in January 1564 that the full import and nature of the glyph became clear. This is evident in the later Cabalistic and numerological aspects associated with it which Dee was not, it seems, preoccupied with during the production of his *Propaedeumata Aphoristica*.[11]

Despite this assertion, however, there are grounds to demonstrate that the Hieroglyphic Monad was more than just at the gestational phase during this period. In 1559 Dee was given a copy of Pantheus' alchemical and Cabalistic *Voarchadumia*[12] which describes a new theory of the transmutation of metals. Dee's interest in this work is evident from the copious annotations and drawings in its margins. A study of these marginalia reveals that Dee was using Cabalistic speculation as a means of acquiring knowledge concerning material natural substances and non-spiritual matters. Significantly, he also includes the Monad in the marginalia to support his reflections relating to the text. This perhaps indicates that Dee had already developed some of his main ideas about the Monad, prefiguring the *Monas Hieroglyphica* five years later.[13]

Furthermore, we find on the title page of *Propaedeumata Aphoristica* the hieroglyph centrally framed and exhibiting rays emanating from the monadic point which seem to reflect its power, nature and placement in terms of its construction as a symbolic representation of the universe. And in terms of its

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS

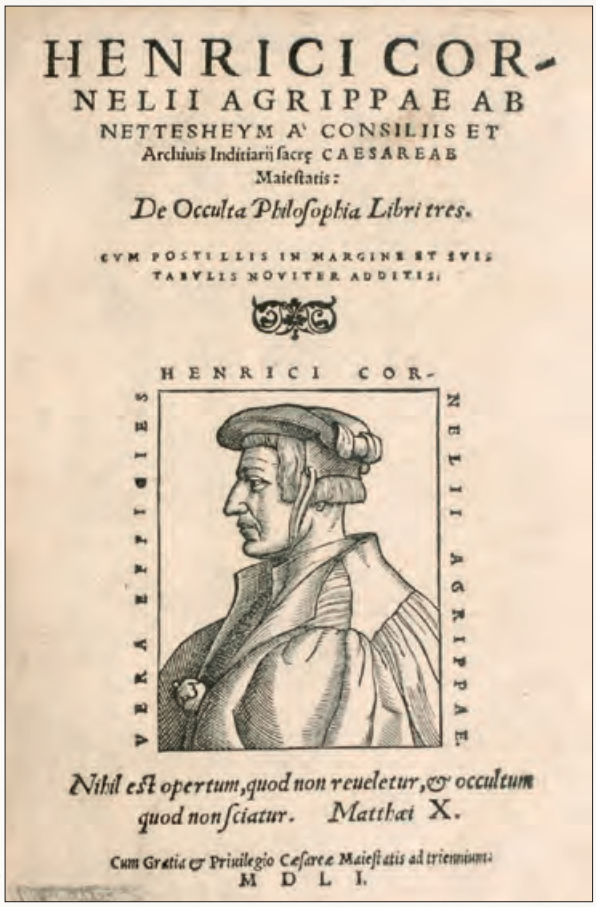


Image source: www.vimanlibrary.com/2013/05/infinite-fire-webinar-a-the-real-hermetic-tradition/

The title page of Heinrich Cornelius Agrippa of Nettesheim, De occulta philosophia libri tres (1551).

potential as a repository of universal knowledge we see written in the scroll to the left of the figure, *Est in hac Monade quicquid quaerunt sapientes*, meaning *'There is in this Monad whatever the wise men seek.'* This is a paraphrase of the alchemical aphorism, *"Est in Mercurio quicquid quaerunt sapientes"*, meaning *"There is in Mercury whatever the Wise men seek."*[14]

Some Conceptual Aspects

As a polymath, John Dee's world-view, philosophies and scientific bent had many origins; consequently, we find various periods during which his intellectual outlook and direction changed. His aspiration to present the world with a figure and the concepts that surrounded it encapsulating human knowledge of nature may be found, at least initially, in the work and ideas of Roger Bacon (1214–92) whom Dee came across in 1556.[15] As a result, by 1558, Dee came to possess, or had consulted, all of Bacon's works.[16] It is certain then, that Dee was aware of the connection that Bacon had made between alchemy, astrology, natural magic and mathematics which were

Agrippa's Scale of Unity

Archetypal World	Hebrew letter *Yod* י	**One** - *divine essence, the fountain of all virtues and power, whose name is expressed with one most simple letter.*
Intellectual World	Soul of the World	**One** - *supreme intellect, the first creature, the fountain of lives.*
Celestial World	Sun	**One** - *king of stars, the fountain of life.*
Elemental World	Philosophers' Stone	**One** - *subject and instrument of all virtues, natural and supernatural.*
Lesser World	Heart	**One** - *first living, and last dying.*
Infernal World	Lucifer	**One** - *price of rebellion, of angels and Darkness.*

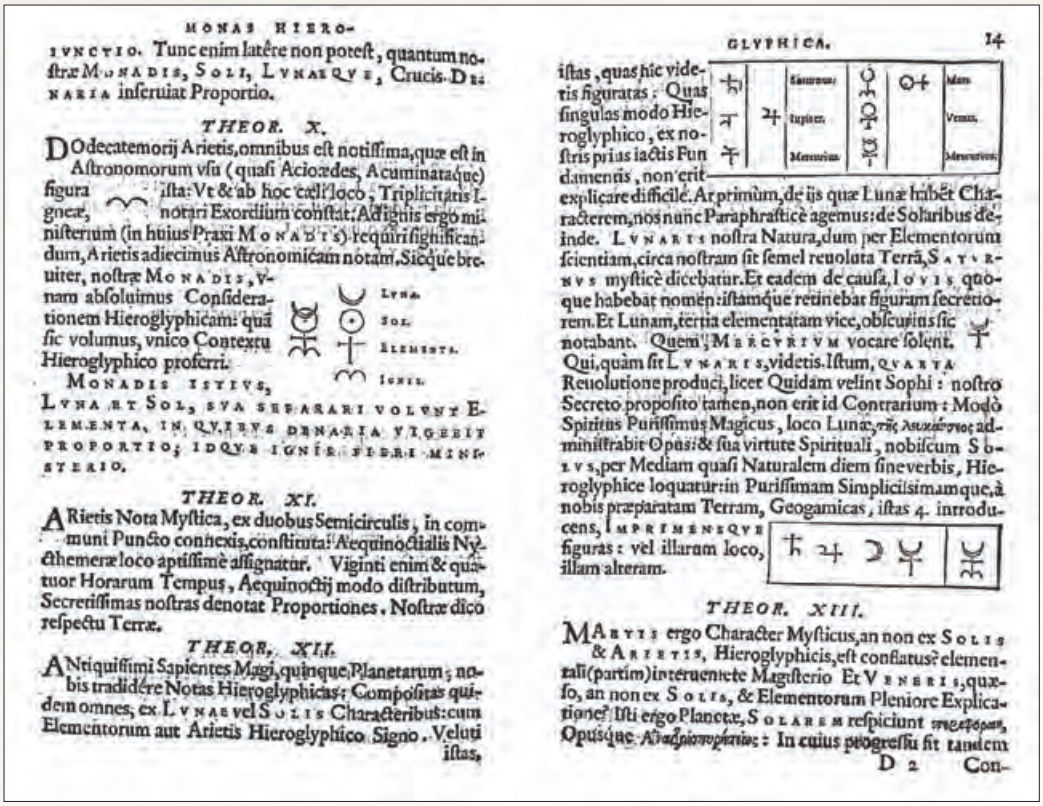
integral to Bacon's unified knowledge-programme. This was a consequence of the belief that the terrestrial world is governed by the celestial and the supercelestial worlds. Therefore, knowledge of the occult sciences were directly beneficial to humankind and Dee, as a consequence, was continually engaged in promoting this knowledge.[17] In his mind, the nature of the Monad was constantly evolving, from a diagrammatic magical and alchemical figure in the 1550s to an expression of a *"universal grammar"*, a repository of universal knowledge by the 1560s.

Besides Roger Bacon, Dee was reading the German polymath Heinrich Cornelius Agrippa von Nettesheim (1486–1535); particularly his treatise *De occulta*



Trithemius with a page from his treatise on cryptography, ***Steganographia.***

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS



MONAS HIERO-
IVNCTIO. Tunc enim latére non poteſt, quantum noſtræ MONADIS, SOLI, LVNÆQVE, Crucis DENARIA inſeruiat Proportio.

THEOR. X.

DOdecatemorij Arietis, omnibus eſt notiſſima, quæ eſt in Aſtronomorum vſu (quaſi Acioædes, Acuminataque) figura ♈ iſta: Vt & ab hoc cæli loco, Triplicitatis Ignææ, notari Exordium conſtat. Adignis ergo miniſterium (in huius Praxi MONADIS) requiri ſignificandum, Arietis adiecimus Aſtronomicam notam. Sicque breuiter, noſtræ MONADIS, vnam abſoluimus Conſiderationem Hieroglyphicam: quã ſic volumus, vnico Contexru Hieroglyphico proferri.

MONADIS ISTIVS, LVNA ET SOL, SVA SEPARARI VOLVNT ELEMENTA, IN QVIBVS DENARIA VIGEBIT PROPORTIO; IDQVE IGNIS FIDEI MINISTERIO.

THEOR. XI.

ARietis Nota Myſtica, ex duobus Semicirculis, in communi Puncto connexis, conſtituta: Aequinoctialis Nychemeræ loco aptiſſimè aſſignatur. Viginti enim & quatuor Horarum Tempus, Aequinoctij modo diſtributum, Secretiſſimas noſtras denotat Proportiones. Noſtræ dico reſpectu Terræ.

THEOR. XII.

ANtiquiſſimi Sapientes Magi, quinque Planetarum; nobis tradidére Notas Hieroglyphicas; Compoſitas quidem omnes, ex LVNÆ vel SOLIS Characteribus: cum Elementorum aut Arietis Hieroglyphico Signo. Veluti iſtas,

GLYPHICA. 14

iſtas, quas hîc videtis figuratas: Quas ſingulas modo Hieroglyphico, ex noſtris prius iactis Fundamentis, non erit explicare difficile. Ar primùm, de iis quæ Lunæ habét Characterem, nos nunc Paraphraſticè agemus: de Solaribus deinde. LVNARIS noſtra Natura, dum per Elementorum ſcientiam, circa noſtram ſit ſemel reuoluta Terrã, SATVRNVS myſticè dicebatur. Et eadem de cauſa, IOVIS quoque habebat nomen: iſtamque retinebat figuram ſecretiorem. Et Lunam, tertia elementatam vice, obliquius ſic notabant. Quem, MERCVRIVM vocare ſolent. ☿ Qui, quàm ſit LVNARIS, videtis. Iſtum, QVARTA Reuolutione produci, licet Quidam velint Sophi: noſtro Secreto propoſito tamen, non erit id Contrarium: Modò Spiritus Puriſſimus Magicus, loco Lunæ, τῆς λειτουργοῦντος adminiſtrabit Opus: & ſua virtute Spirituali, nobiſcum SOLIS, per Mediam quaſi Naturalem diem ſine verbis, Hieroglyphice loquatur: in Puriſſimam Simplicitatem que, à nobis præparatam Terram, Geogamicas, iſtas 4. introducens, IMPRIMENSQVE figuras: vel illarum loco, illam alteram.

THEOR. XIII.

MARTIS ergo Character Myſticus, an non ex SOLIS & ARIETIS, Hieroglyphicis, eſt conflatus? elementali (partim) interueniente Magiſterio. Et VENERIS, quæſo, an non ex SOLIS, & Elementorum Pleniore Explicatione? Iſti ergo Planetæ, SOLAREM reſpiciunt πατέρα, Opuſque Adaptionis: In cuius progreſſu ſit tandem

D 2 Con-

LEFT: Monas Hieroglyphica extract: folios 13v and 14, Theorems X to XIII. From this geometrical mercurial figure Dee demonstrates the planetary components in various permutations, while identifying which incorporate lunar mercury or solar mercury symbolism: named as the "uterine brothers" in the text.

RIGHT: Geometrical planetary connections in Theorums 12 and 13 producing the so-called 'Uterine Brothers', ultimately resulting in the alchemical Lunar and Solar Mercury symbols through the addition of the Aries astrological sign for Fire at their bases.
(Diagram after Jim Egan in The Meaning of the Monas Hieroglyphica with Regards to Geometry, *(osmopolite Press, 2010, p. 12.)*

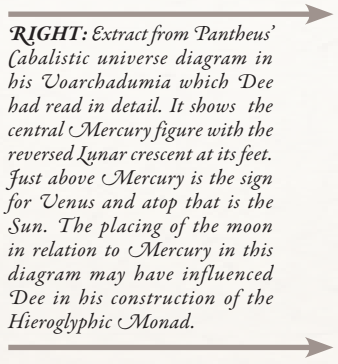
philosophia libri tres (*Three Books on Occult Philosophy*). The most relevant part concerning the *Monas* is in Book 2, Chapter 4, entitled *De unitate, & eius scala* (*Of Unity and its Scale thereof*). This *scala unitatis* (*scale of unity*) lists the manifestations of *essential oneness* in the archetypal, intellectual, celestial, elementary, and lesser (microcosm) and infernal worlds.[18] Significantly, the elemental world (the earthly realm), according to Agrippa, contains the *lapis philosophorum* (*Philosophers' Stone*) which alchemically equates with *Philosophical Mercury*, the agent of transmutation. And we find that Dee's hieroglyph is essentially composed of the symbolic figure of Mercury. In fact, Dee underlines the leading role of the mercurial rather than the solar aspect in his *Monas Hieroglyphica*.[19] This facet is emphasised in the repetition of the Mercurial name *Stilbôn* in the scroll that flanks the figure on the title page: *"ΣΤΙΛΒΩΝ* [Stilbôn] *acumine stabili consummatus, omnium planetarum parens, et rex fit"*, meaning *"Mercury becomes the parent and king of all the planets when made perfect by a stable pointed hook."*[20]

The German Benedictine abbot and polymath Johannes Trithemius (1462–1516) had a significant influence on Dee's cosmological and magical worldview. The term that Dee uses in *Monas Hieroglyphica* for alchemy, *inferior astronomy*, originates in his reading of Trithemius who regarded alchemy as an *astronomia inferior* (*a lower or terrestrial astronomy*) and a branch of natural magic. This was grounded, on the part of Trithemius, in the belief that the text of the Emerald Tablet of Hermes Trismegistus conveyed a cosmological process alongside that of alchemy.[21] There are, indeed, parallels between the Tablet and the *Monas*; one example being the expression in both of the *one* or the *one thing* (*una res*). The Hieroglyphic Monad reflects the hermetic concept that: *"All things were made from the one by the contemplation of the one, so all things are born of this one thing by adaption."*[22]

Dee's passion for the secrets behind the gamut of natural philosophy involving *magia* stemmed largely from Trithemius, whom he avidly studied, particularly the *Steganographia* (1499) which is a treatise on cryptography and the transmission of information by occult means. Dee referred to the *Steganographia* as *"the most precious jewel that I have yet recovered..."* and undoubtedly laid the foundations of his approach in creating the *Monas Hieroglyphica*.[23]

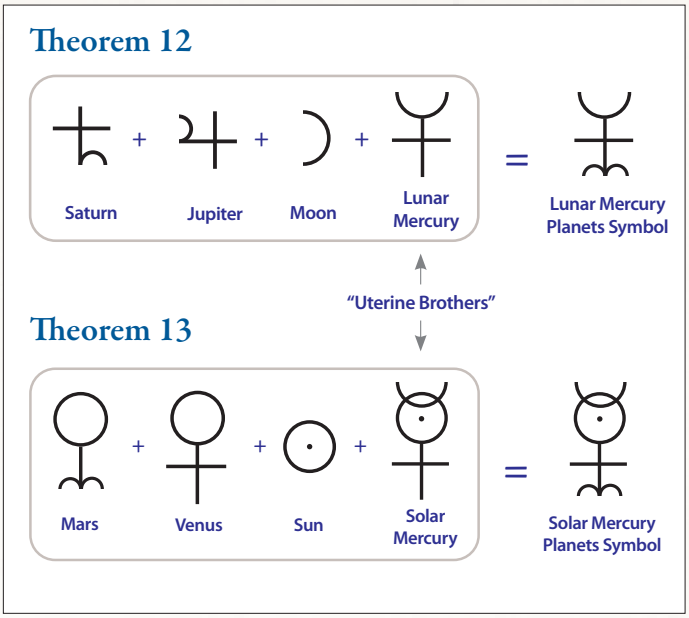
On 20 January 1563, Dee acquired in Antwerp a copy of *De Usu et Mysteriis Notarum Liber* (*'Concerning the magical properties of characters'*) by Jacques Gohorry (1520–1576) which discussed extensively Trithemius' numerology. This work is a compilation of occult themes that includes two excerpts of letters by Trithemius: one concerns the qualities required of a *'true'* magus and the other advises the recipient on the three principles of magic. Dee's annotations against these letters demonstrate that they had a profound influence on the final form of the *Monas Hieroglyphica*.[24]

Other sources include Guillaume Postel (1510–81) skilled in Cabala and the mystical Hebrew alphabet who he met in France around



RIGHT: Extract from Pantheus' Cabalistic universe diagram in his Voarchadumia which Dee had read in detail. It shows the central Mercury figure with the reversed Lunar crescent at its feet. Just above Mercury is the sign for Venus and atop that is the Sun. The placing of the moon in relation to Mercury in this diagram may have influenced Dee in his construction of the Hieroglyphic Monad.

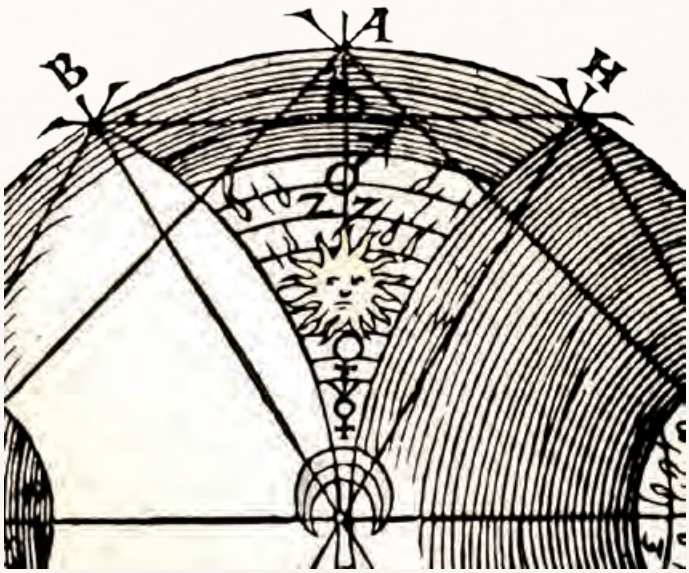
© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS



1548; also the Italian humanist Pico della Mirandola (1463–94) whose mathematical theses influenced Dee. Another influence that should be mentioned is the German humanist and scholar Johannes Reuchlin (1455–1522) and his *De Arte Cabalistica* (1517) in which he emphasised the intermediate function of mathematics as taught by Pythagoras, who we will come to later.

Geometrical Composition

The geometrical composition of the hieroglyph appears to be of Dee's own invention, *"conceived in London, yet born at Antwerp"* in 1557.[26] He attributes its initial conception, however, to divine inspiration, where he refers to Mercury



(folio 4) as: *"an astronomical messenger* [sent to us] *by our IEOVA* [Jehovah]." It is known that he possessed a copy of *De re aedificatoria libri decem* (*Ten Books on Architecture*), 1523 edition, by the humanist scholar *Leon Battista Alberti* (1404–72) which contained references to the Egyptians' use of hieroglyphs as sacred writing and which may have influenced him in creating his cosmogram.[27] From this geometrical figure Dee derives all of the planetary symbols as well as the Greek, Hebrew and Latin alphabets. Alongside its main alchemical thrust he also incorporates arithmetical and cabalistic extrapolations which overall translates the figure into a cosmogram of universal import. The mercury sign with two half moons at its base (forming the sign for Aries) may have its origins in Pantheus' *Voarchadumia* in which there is a diagram of the Cabalistic universe featuring mercury at its centre with a reversed crescent moon at its feet.[28]

The humanist scholar and philosopher Marsilio Ficino (1433–99) was famous for translating from Greek into Latin the fourteen treatises comprising the *Corpus Hermeticum* at the behest of his patron Cosimo de Medici (1389–1463), completing the task in 1463 and finally having it printed in 1471. From one of these treatises we read: *"But why, then, should we neglect a universal image, an image of the very universe itself?"*[29] Ficino thought that mathematical and geometrical figures could be used as a *'sign repertoire'* for the creation of such a universal image.[30] Dee owned works by Ficino, which he heavily annotated, grounding himself in Neoplatonic Hermeticism and acquiring broad knowledge of that philosophy which essentially presents humans as intermediaries between the divine and the terrestrial spheres, and uniquely possessing the capacity to mould their own natures.

The title *Monas Hieroglyphica* means *Sacred Symbol of Oneness*, recalling, as C. H. Josten writes, *"...the una res* [one thing] *of the Smaragdine Table* [Emerald Tablet]"[31], suggesting that the figure and its geometry has a hermetic connection. In support of this hermetic aspect it will be observed on the title page of Dee's *Propaedeumata Aphoristica*, mentioned above, that the hieroglyph is centrally framed within a cartouche. Moreover, we see the initials of John Dee's name flanking the glyph. This may simply denote ownership in glorification of its author but perhaps a deeper meaning could be implied that has a hermetic source, namely man as the microcosm. In the same way that Adam Kadmon, the archetypal man, is superimposed upon and embodied in the emanatory Cabalistic Tree of Life glyph we might see a similar embodiment of the esoteric aspects of man (astrological and alchemical) within the Hieroglyphic Monad. This is reinforced by observing the rays issuing from the monadic point toward the elements but particularly the sun and moon on the title page of Dee's *Propaedeumata Aphoristica* in keeping with the alchemical sexual polarities and their conjunction. Additionally, Dee states in Theorem 13

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS

(folio 14v) of *Monas Hieroglyphica*:

> In this progression Appears another Mercury, who indeed is the Uterine Brother of the first. This is clearly the fully complete Lunar and Solar Magic of the Elements, as the Hieroglyphic Messenger tells us most expressly, if only we fix our eyes upon him and lend him an attentive ear. He is (GOD WILLING) that most Famous Mercury of the Philosophers, the MICROCOSM and ADAM. [32]

The other Mercury referred to here is Solar Mercury, the *Uterine Brother* of Lunar Mercury (see illustration).[33] Mercury plays many changeable roles and given its status in alchemy i.e. as *"the matter, the method and the result"* of the alchemical work, reveals that the alchemist or *magus* is indeed *mercurial man*, being both subject and agent of the process.[34]

In Part 2, I will present the basic structural geometry of the hieroglyph and its planetary and astrological components. This will be followed by an introduction to the numerological and emanatory aspects inherent in the figure.

References

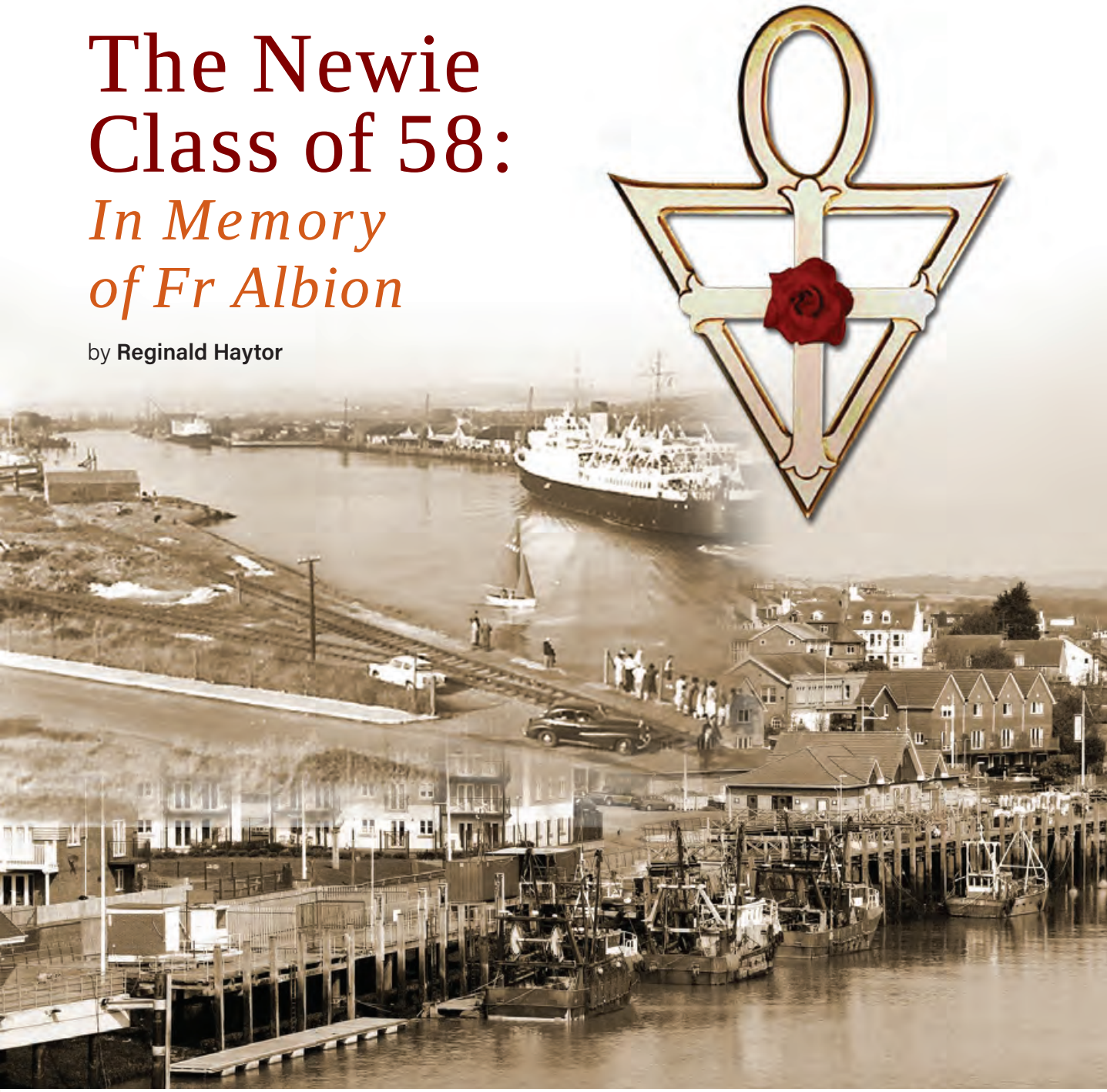
1. See: Hilde Norrgrén, 'Interpretation and the Hieroglyphic Monad: John Dee's Reading of Pantheus' Voarchadumia', *Ambix*, 52:3, 2005, pp. 218-219.
2. On the last page (folio 28) of the *Monas*, Dee states that he began 'his labours' which ran from 13th - 25th January, 1564.
3. Manuel Mertens, 'Willem Silvius: "Typographical Parent" of John Dee's Monas Hieroglyphica' in *Ambix*, 2017.
4. Stephen Clucas, 'The Royal Typographer and the Alchemist: John Dee, Willem Silvius and the Diagrammatic Alchemy of the Monas Hieroglyphica' in *Ambix*, 2017, p. 12.
5. The concept of 'emanationism' connecting the celestial and sublunary worlds was not conceived by Dee. It appears to have originated in Aristotelian natural philosophy and found in later Arabic texts, although this was not strictly Aristotelian as there was not a clear differentiation between the ethereal and elemental sphere. The later universal emanationism that loosely connected Neoplatonism, the Hermetica and Arabic Aristotelianism was ultimately of a Neoplatonic interpretation. See: Nicholas H. Clulee, *John Dee's Natural Philosophy: Between Science and Religion*, Routledge, 2013 (1988), p. 71.
6. Nicholas H. Clulee, 'Astronomia Inferior: Legacies of Johannes Trithemius and John Dee' in Newman/Grafton (editors), *Secrets of Nature: Astrology and Alchemy in Early Modern Europe*, 2001, MIT, p. 174.
7. Nicholas H. Clulee, *John Dee's Natural Philosophy: Between Science and Religion*, Routledge, 2013 (1988), p. 66.
8. Translation by Jim Egan, *The Works of John Dee: Modernizations of his Main Mathematical Masterpieces*, Cosmopolite Press, 2010, p. 34.
9. Ibid.
10. See: Peter J. Forshaw, 'The Hermetic Frontispiece: Contextualising John Dee's Hieroglyphic Monad' in *Ambix*, Vol. 64, No. 2, 2017, p. 124.
11. Nicholas H. Clulee, *Astrology, Magic and Optics: Facets of John Dee's Early Natural Philosophy* in *Renaissance Quarterly*, Vol. 30, No. 4, 1977, pp. 643-4.
12. Giovanni Agostino Pantheus, *Voarchadumia contra alchimiam: ars distincta ab archimia et Sophia: cum Additionibus: Proportionibus: Numeris: et Figuris* (Venice, 1530) The term 'Voarchadumia' is derived from Hebrew and signifies gold that is thoroughly refined.
13. Norregrén, op.cit., pp. 217-18.
14. Peter J. Forshaw, 'The Hermetic Frontispiece...', p. 126
15. Clulee, *John Dee's Natural Philosophy*, p. 121
16. Clulee, *Astrology, Magic and Optics*', p. 642.
17. Clulee, John Dees's *Natural Philosophy*, p. 126. Dee even went so far as to write a defence, *Speculum unitatis*... (although unfinished and now lost), against the accusation that Bacon's 'science involved the practice of magic and other demonic arts'. Ibid., p.64.
18. C. H Josten, 'John Dee's Monas Hieroglyphica' in *Ambix*, Vol. 12, 1964, p. 106.
19. Federico Cavallaro, 'The Alchemical Significance of John Dee's Monas Hieroglyphica' in S. Clucas (ed.), *John Dee: Interdisciplinary Studies in Renaissance Thought*, Springer, 2006, p. 165.
20. Forshaw, 'The Hermetic Frontispiece...', p. 132.
21. Clulee, 'Astronomia Inferior...', op. cit., pp. 173-4.
22. See Clulee, Ibid., p. 179.
23. Clulee, *John Dee's Natural Philosophy*, p. 136.
24. See further, Stephen Clucas, 'Pythagorean Number Symbolism, Alchemy, and the Disciplina Noua of John Dee's Monas Hieroglyphica' in *ARIES* 10.2, 2010.
25. Michael & Phyllis Walton, 'The Geometrical Kabbalahs of John Dee and Johannes Kepler: The Hebrew Tradition and the Mathematical Study of Nature' in Theerman & Parshall (eds.), *Experiencing Nature*, University of Western Ontario Series in Philosophy of Science, Vol. 58, 1997, p. 46.
26. Norregrén, op. cit., p. 219.
27. György E. Szonyi, *John Dee's Occultism: Magical Exaltation Through Powerful Signs*, SUNY, 2004, p. 164.
28. Urzula Szulakowska, 'John Dee's Alchemy of Light: The Monas Hieroglyphica and the Cabbalah' in *The Alchemy of Light: Geometry and Optics in Late Renaissance Alchemical Illustration*, Brill, 2000, p. 62.
29. Quoted in Szonyi, ibid., p. 167.
30. Ibid.
31. C. H. Josten, p. 106.
32. Translation by Jim Egan, op. cit., *The Works of John Dee*, p. 94.
33. Jim Egan, *The Meaning of the Monas Hieroglyphica with Regards to Geometry*, Cosmopolite Press, 2010, p. 35.
34. C.H. Josten, pp. 103-4.

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS

The Newie Class of 58:

In Memory of Fr Albion

by **Reginald Haytor**



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

Most of us were completely new to Rosicrucian philosophy, and especially its approach to spiritual and psychic consciousness. But three gentlemen in the group had been in the Order since 1923 (longer than I was old), and a married couple had joined in 1934, while the rest of us had been members for seven years or less. Despite groups similar to ours being almost entirely men only, we were blessed with four women, who brought their talents

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS

of kindness, grace and gentleness of spirit into the midst of the remaining 14 men.

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

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

A Painful Disappointment

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

What was hardest though was the inner turmoil that the three gentlemen who had joined AMORC in 1923, and the gentleman who had joined in 1934, had to undergo when making their decisions; for they were all Master Masons and between them had well over a century of Masonic training, tradition and wisdom which they had imparted to younger Masons for decades. Of the 12 Masons who were in our spiritual circle, only the four oldest and I refused without hesitation to part company with the spiritual heritage we had acquired during our Rosicrucian affiliation while two others were deeply conflicted.

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

Frater Albion

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

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

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

We were shocked into silence as he proceeded to speak in beautiful and eloquent terms about reincarnation, and how it had brought new meaning and hope into his life when he had first been introduced to it in the last year of Victoria's reign as monarch of the British empire. Above all, it had, he said, prepared him for the inevitable end to his life which he believed was now imminent. And then he read a discourse by former Grand Master Raymund Andrea, where he too spoke of reincarnation in a manner which revealed the broad sweep of time before us; and we could feel our own lives as but brief moments within the vastness of eternity.

Fr Albion then asked us in a gentle and most

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS

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

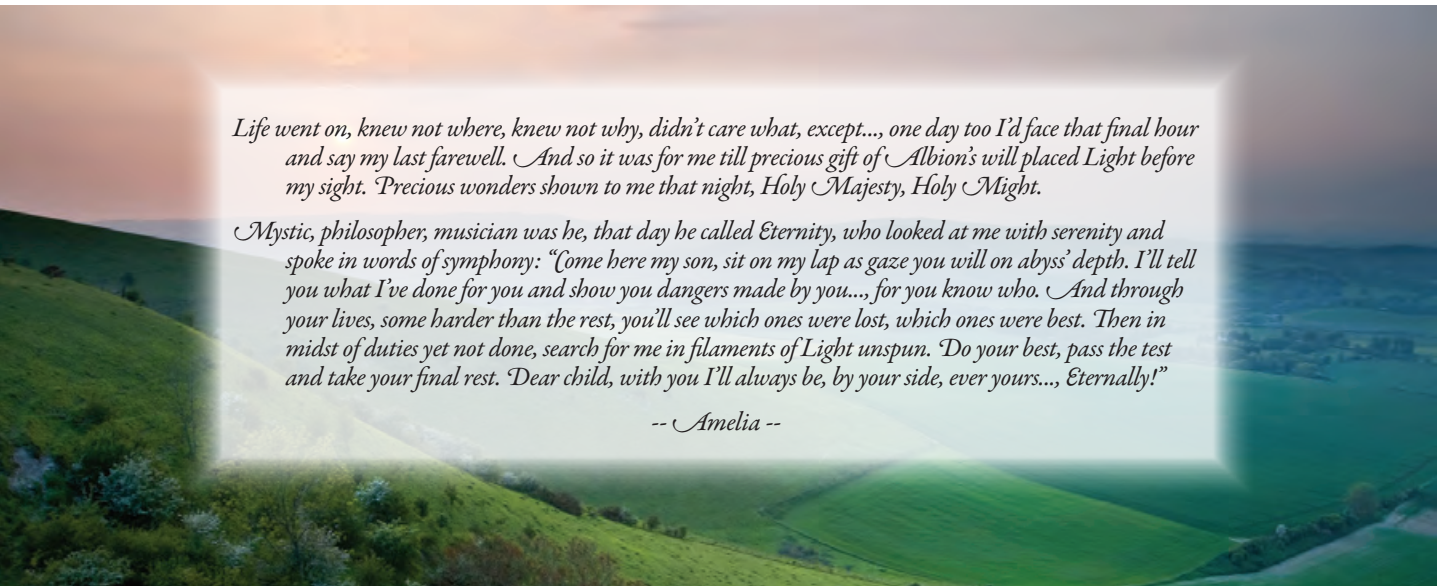
A Final Serenade and the Descent of Holiness

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

With the deep, resonant tones of the cello filling the room, I found myself involuntarily taking in great gulps of air as the heights of emotion overwhelmed me. Through closed, tear-filled eyes I saw before me an abyss of the darkest emptiness I have ever felt. Far from threatening, it was like the last leg of a long journey home, for in the immense far distance I saw a tiny point of light of fierce brilliance inviting me to boldly move towards it. I instinctively knew that this was the final destination and ultimate purpose of my life, my true home. Despite the masterly performed music, I felt a silence enter my being, calming me instantly and filling me with peace and beauty beyond compare, beyond human form, beyond all understanding and description whatever. It was a moment as if created by a master magician who had touched my heart and brought out something entirely new and of such subtlety and refinement that nothing I have experienced since can compare to the feeling of holiness which then descended upon me.

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

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



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

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

-- Amelia --



Guardians *of the* Sacred Flame

by **Lucy Crawford-Sandison**
(Grand Administrator)

TRUE GUARDIANSHIP of a sacred flame has been likened to the peace that surrounds a sleeping, new-born child; there is an aura of gentleness enveloping everyone present. Likewise, when all is quiet within us..., physically, mentally, and spiritually..., we feel a deep peace emanating from the aura around a candle flame, especially when it is truly gazed upon as a sacred flame. For a mystic, the beauty of this flame does not come from its size, its brightness or even the warmth it radiates; the real beauty lies in a growing awareness of our guardianship of an inner spiritual fire, and of being agents of the Divine Light.

A Gentle Flame

Mystics have alluded to the mastery of gentleness over the centuries. Guardianship of a sacred flame symbolises the attitude needed to develop certain qualities of soul, as if beholding an inner mystical flame and learning to walk in its light. This experience grows from within when our outer gaze turns inwards. With utmost reverence and awe, it is as if witnessing the peace of an underlying but invisible eternal light, which suddenly springs to life with great brilliance out of the profoundly restful, still quiet of a cosmic night.

Beholding such a moment is a whole living journey, indeed a journey that can be traced through worldwide mythological stories about humankind's long relationship with fire. As with all good stories, there is something seemingly enigmatic to learn and there are 'right' and 'wrong' paths to take. However, it is the altruistic goal born anew, as each new vantage point of greater awareness is reached, that symbolises a person's inner fire being transformed into a steady, harmonious flame, and to walk in its light.

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS

Why do we associate a candle flame with tenderness and the need to be protected? Isn't a candle flame just a practical means of safely carrying a small quantity of fire between one place and another, or to be able to see in the dark? The light of a candle comes from the releasing of energies. There is a constancy of emanation because of a perfect balance between the wick, the wax, and the air in which the candle can ignite and sustain itself. It can ignite through a spark or through the sharing of fire from another source. Once ignited, the air is constantly drawn towards the manifested flame, sustaining its life. A wick without wax would cause the fire to burn out in a few seconds. Wax without a wick would cause no fire to be kindled at all. A well-made candle is the perfect balance of wick and wax-fuel needed to ignite and then maintain with ease the light and warmth which emanates from a candle flame.

The releasing of new inner energies heralds new phases of creativity

Moving away now from a physical candle and flame, what do we need to do to metaphorically 'ignite' within ourselves an 'inner flame' and to bring it into perfect balance with our inner and outer landscape whereby the flame steadily releases energies that radiate from us our true inner light and warmth towards all others? This is sometimes described as someone having an *'inner glow.'* Furthermore, the releasing of new inner energies heralds new phases of creativity. How are these creative energies, the creative fire going to be released in a balanced way without exhausting us too quickly, or never getting anything created at all?

Protecting the Flame

Even if that inner flame is finely tuned to our *'inner landscape'*, external influences can still threaten to extinguish it. A flame needs to be protected against too many or too great external forces. Rain can quench it, wind can blow it out, and enclosing it too tightly may cause it to suffocate. We therefore need to be proactive in tending our flame, though our innate sense of human nurture actually loves to protect an inner flame, whether ours or that of someone else. This natural feeling of the sacred reflected in it, compels us to protect it ever more inwardly. Metaphorically speaking, we yearn to protect it from the storm, like the lantern of a light house, or to shield it from profanity like the sanctuaries of a temple. We yearn to increasingly carry it ever deeper within, into the innermost dwelling place, wherein it is very pleased to reside!



We yearn to protect the flame from the storm, like the lantern of a light house.

As the physical substances of a candle are transformed into ash and gases, the flame releases energies of light and warmth that express the workings of cosmic laws through nature. So too does our soul-consciousness release spiritual energies as we increasingly become agents of the Divine, each of us being a flame burning ever more brightly as bearers of Divine Light. The more the unrefined parts of our outer nature are transformed, the more brightly we radiate soul qualities as if a gentle flame were residing in a very personal inner temple of our soul, illuminating our world and that immediately around us.

The limits of light emanating from a candle flame are governed by natural laws. The light touches and enlightens all within its range to some extent. When the candle flame is carried away, the limits of this light it radiates move with it. So what then are the limits of our inner light? Furthermore, how did we kindle our inner spiritual fire? Was it always there ready to grow, or was it ignited at a certain moment on our spiritual path? These sorts of lingering questions beckon mystics to go on a journey of pondering the significance of the symbolism of fire, a flame, and the light it radiates.

The Fire of the Gods

Since ancient times, fire has been of deep significance for people to experience the relationship between

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS



Sitting around a campfire under a clear, twinkling night sky, connects us with our ancient ancestors who were in awe of this relationship, and whose stories were evocatively recalled around a crackling fire.

humanity, nature and the universe. Sitting around a campfire under a clear, twinkling night sky, connects us with our ancient ancestors who were in awe of this relationship, and whose stories were evocatively recalled around a crackling fire. Today, traversing thousands of years from continent to continent, we find a great mythological heritage of questions about the nature of fire. In particular, the guardianship of fire**.** For this seemingly unpredictable and enigmatic substance could be experienced as being either beneficent or destructive in human affairs. It could be delivered from the Gods as a flash out of the skies to become the red, flaming flower of a forest fire..., or it could be captured on a stick to push back the dark uncertainties of the night. And it could appear to have an elemental life-form of its own, both beautiful and feared, that could be demanding or needing to be appeased.

Because fire must have appeared to early humans as having a life of its own, it could even represent life itself.

Because fire must have appeared to early humans as having a life of its own, it could even represent life itself. Furthermore, it's qualities were felt as having many outer appearances in the workings of the natural world, such as in the warming, vitalising rays of the sun, a warmth that matured seeds in Autumn and beckoned spring shoots to rise. Yet, it also had numerous appearances in the inner nature of humanity, such as in creativity, imagination and wilfulness. Such ideas about fire struck a chord of natural awe in ancient people who revered the unity of humanity, nature and the universe. Ritual was their space of actively maintaining this relationship, but stories were their primary repositories and vessels of wisdom.

Many such stories are played out in the sagas of deities and heroes. After all, it seemed fitting that fire might somehow originate in the lofty cosmic world. It might originate from an unknown, unseen divine fire, believed to be the fire of the gods. And eventually they would have wondered how the fire they found on earth was linked with their inner fire. Physical fire transformed the material world; it could be used to forge metals together or to purify substances. Exquisite craftsmanship of fire-forged objects represented something of this fire of the Gods just as much as it represented the poetic, artistic imagination. Crafting brought together nature's gifts to be transformed by the fire of will and creative emotions. Forged together with divine inspiration, gifted craftspeople had the possibility of creating higher, more sacred forms of material objects for use in rituals. Indeed, emotions could easily be represented by fire because fire could enflame or be steady; just as emotions could be passionate or calm. And just like fire, emotions were qualities that needed to be harnessed and brought into useful service, like and agent unlocking the portals of the Gods.

The First Fire

The receiving of the first fire out of the cosmic spiritual world by humanity is found in many ancient mythologies, such as the Greek Prometheus story in which Prometheus defies the other gods by stealing the Divine Fire and giving it humankind. The gods, however, did not consider humans to be worthy of being entrusted with something



'Physical fire transformed the material world; it could be used to forge metals together or to purify substances.

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS



In Greek mythology Prometheus brings fire to mankind as told by Hesiod, with its having been hidden as revenge for the trick at Mecone.

as valuable and powerful as the Divine Fire and this act causes Prometheus to be sentenced to much suffering. This act symbolises the risks and consequences of overreaching if a person is not prepared.

The capture of the first fire are echoed in some of the Indigenous Australian Alcheringa (dreamtime) stories.[1] The first fire could be given to a person by an ancestor, or it might just be discovered; but either way, they needed to make a decision whether to keep it for themself, or share it with others. The allure of the golden treasure of warmth can tempt

The capture of the first fire are echoed in some of the Indigenous Australian Alcheringa (dreamtime) stories.

selfish desires, and the symbolism of this is that humans need to be well prepared to be Guardians of the Divine Fire, or suffering will occur. If selfishness occurs, someone, in this case a dreamtime guardian, must retrieve the fire from the deceitful individual. An important lesson is that if the divine fire has arrived in the human sphere of existence, it must be cared for only by those who are worthy of it and used only for the good of all. Anything representing fire, including divine inspiration, if held onto egotistically, was viewed as destructive.

Qualities of Guardianship



J.R Tolkien

We find themes of this symbolised in the Norse and Germanic sagas of Brynhildr and Nibelungel, woven into Richard Wagner's epic Ring Cycle, and J.R Tolkien's *The Hobbit* and *Lord of the Rings.* Both authors had a deep interest in the symbolism of ancient mythologies. The symbolism of a ring of fire, or a ring of fired gold, perhaps portray lessons about the type of qualities needed to win power for the good when being guardian of spiritual fire. There are balancing qualities needed to avoid pitfalls as increasing psychic energies grow.

In Tolkien's stories, the *One Ring of Power* is made within the *fiery mountain* and gives its owner power over life and all beings. Anyone wearing the ring, must have certain balancing qualities to avoid the corrupting possibilities of selfish urges such as non-attachment and humility. Only the Hobbit *Frodo Baggins* can bear the corrupting powers of the ring for any length of time because he is childlike and more-or-less naïve and free of egotistical desires.

In Wagner's *Ring Cycle*, the gold used to make the ring was initially kept under the special protection of the Rhine maidens in the waters of the river, until it was stolen by the dwarf *Alberich* who favoured the measureless power that would belong to him from forging a ring out of this special gold, instead of choosing the love of the Rhine maidens. This is symbolic because the Rhine maidens lived naively in an innocent form of love that permitted them their rightful guardianship. The commonality of these stories is the revealing of the voice of conscience. It also represents a higher spiritual choice of standing in a circle of trust and of unity with one's fellow humans, rather than standing outside of it, in isolation; even if some people think they can do the very highest good all by themselves. Safely using one's inner spiritual fire is a test of conscience, but the other is the love of humanity.

Humility and Love of Humanity

In the early 20th Century, the Swedish Nobel Prize Laureate Selma Lagerlof wrote a story called *The Sacred Flame*[2] adapted as children's play.[3] It depicts the journey a young Florentine man, *Raniero di Raniero* during the Crusades. Raniero is a character with lots of unrefined, unruly, selfish traits, and an impulsive personality. He

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS



The Fire Temple of Baku is a temple in Surakhani near Baku, Azerbaijan. The temple was used as a Hindu and Zoroastrian place of worship.



Painting "Monhegan, Maine" by N. Roerich, 1922

becomes a soldier on a Crusader's conquests to the Holy Lands. Before leaving Florence, Raniero vows to the image of the Madonna in the cathedral that he will bring back to her the best and rarest item that he has won in battle, thinking only of treasures and honours. The Crusaders capture Jerusalem, and Raniero celebrates with arrogant excesses.

Soon, however, he is taught a great spiritual lesson. He rushes to be the first to light his candle from the Holy Sepulchre in the Temple, and thereby inadvertently becomes the new guardian of the Sacred Flame. The other knights mock him for having a little candle propped with stones whilst they have useful, blazing torches. They challenge him to deliver, as promised, the most precious thing he has won. With pride at stake, he begins a long journey home. Protecting the flame from being extinguished while at the same time helping others, teaches him a big lesson in humility, gentleness and love. Throughout the journey he completely recreates his outer nature by becoming a true Guardian of the Sacred Flame. Through his humble service to humanity he begins to master his unruly side, conquer his bad habits and to finally deliver the precious flame to the Duomo singing, *"Verily this flame has recreated me, gentleness and love for humanity."*

Sacred Flame, Sacred Light

Another important tradition of guardianship of fire is the feminine quality of tending to a sanctified fire in a consecrated space. The holy fire in ancient Rome, which burned in the vesta's circular temple was tended to by the Vestal Virgins who served for thirty years. The sacred fire which burned in Kildare, Ireland in pre-Christian times was continued within the Celtic Christianity of *St Bridgit*. In 480 CE she built her monastery and it is said the fire kept burning for 900 years. Worldwide there are still many religious and cultural traditions which include the maintenance of a sanctified fire within a sacred enclosure, such as in the Zoroastrian tradition, or symbolised in mystical tradition.

The light of the mystic's flame has been beautifully depicted in the paintings of Nicholas Roerich. Sometimes depicted as a jewel in nature, a shining light throughout all of nature's kingdoms, be they mineral, plant, animal or human kingdoms, one can imagine that all encounters with it are an unfolding event of consciousness wherein inner and outer perception co-mingles, fructifies, and births a new level of perception. Perhaps even an encounter with a sacred eternal light that is pervading everything.

For the mystic, whether individually or collectively, being in relationship with the sacred light, places more and more responsibility on every thought, word and deed as more spiritual wisdom is illumined. This challenge is no mean feat. No wonder then that mystics have their own hidden stories of trials and tribulations. For to quietly take up responsibility for being agents of Divine Light is a journey that must include the love of humanity and of all life on earth. A watershed moment on the journey is quite possibly a sudden realisation of standing with *'two feet in'*, simply trusting in a gentle, guiding divinity, and becoming in the process a steady flame radiating Light for all to receive.

Endnotes

1. *"Echoes of the Dreamtime", "Capture of the First Fire"* - Ainslie Roberts,.
2. *"The Christ legend", "The Sacred Flame"* - Selma Lagerloff.
3. *"The Sacred Flame"* - Waldorf teacher resources William Ward.

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS

Kiki

by **Dick Povey**
(1921 – 2014)



DO CATS have a psychic awareness and bonding with humans with whom they are closely associated? The following anecdote, true in every respect, convinces me that some, if not all, do. The story concerns Kiki, a pet Siamese cat.

Arriving home one afternoon and feeling a little weary I walked to my bedroom, removed my jacket and hung it in the wardrobe. I noticed Kiki fast asleep on my bed. Without speaking to her as I would have done had she been awake I went through to the lounge, passing my other two cats resting in the dining room and briefly talked to them.

In the lounge, I laid down on the carpeted floor on my back and relaxed. My relaxation must have been complete, for within a few minutes I had a strange experience. A feeling of approaching death gradually came over me. Never before had I known such a feeling. I felt the life force within my body diminishing as if it were evaporating into the air and with it came total calm and resignation, and a sense of utter peace. I have never been afraid of death, or *"passing through transition"* as we Rosicrucians call it; but I was impressed by the beautiful and restful way it was occurring..., how lovely!

Then I suddenly became aware of those I was about to leave..., my wife, my children. I couldn't just leave them like that I decided! I had to do something about it. I resolved to stir myself, to get up, but I couldn't. The sublime feeling I had swept aside all motivation I tried to muster, even though I knew that I was within a few of minutes of breathing my last breath. I was beyond all power to do anything about it. Just a minute or two more and the ultimate peace and tranquillity of the Cosmic would be mine.

But I had not reckoned on Kiki! Out of the corner of my eye I saw a movement in the doorway. Kiki was walking straight towards me. There was no hesitation, no stopping, just a positive, purposeful and determined striding in my direction. She stopped next to my chest, raised herself upon her hind legs and with her fore legs started pawing rapidly on my chest. It may seem ridiculous that a small and gentle little cat was performing first aid on a human. Yet this is what was happening. She knew that I had to be shaken out of my tranquillity; I had to be disturbed and she was making sure she would do just that! I was mildly annoyed by her intrusion and told her to go away. But she just ignored me and carried on pawing.

Somehow, I had to stop her so, raising myself on one elbow with great difficulty, I pushed her away. With that movement, the life force suddenly rushed back with all its strength and vigour, I felt it powerfully return and revive me rapidly. Kiki had succeeded in doing what she had to do. She had saved my life and she knew it. For two or three seconds, she looked me straight in the eye, then turned and walked back the way she had come.

I got up and sat on a chair and gave thought to the experiences of the last few minutes. I had been on the very brink of death and I had not the slightest doubt of this. One of God's creatures whom I had loved dearly had saved my life. I made my way back into the bedroom and there Kiki was once again fast asleep on the bed. Can it be denied that even in her sleep she had a psychic urge which awakened her and sent her to me and that intuitively she had known just what had to be done? Thank you, Kiki. May the Cosmic bless you, even though you yourself have since passed through the Great Initiation to the hereafter. I will follow you there one day, of that I am sure, my dear, dear friend.

> Dick followed Kiki on Thursday 29th May 2014, having spent 73 years as a dedicated Rosicrucian, devoted in countless ways to the high spiritual and humanitarian ideals of the Rosicrucian Order.

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS



by **Frank Donaldson**

LIFE FORCE

The Temple of Creation

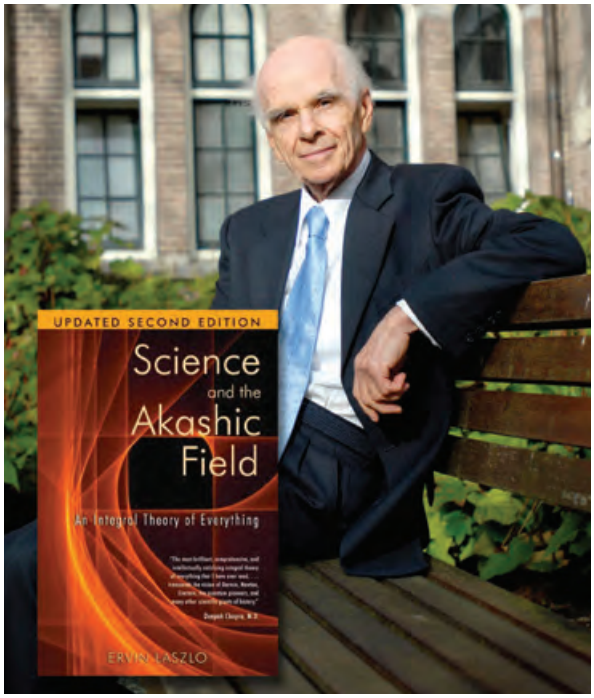
Every cell, in every creature, possesses a consciousness entirely unique to its particular function. Knowing this can be a powerful factor in our lives, for inevitably, there are times when we require additional energy and abilities beyond the norm in order to see us through a crisis or some particularly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

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

The Hungarian scientist and author Erwin László in his best-seller *Science and the Akashic Field* (2004), discusses the existence of this field as well as reasons for its existence and possible mechanisms through which all things are guided into following certain templates into which they evolve. It is as if we were born to evolve into approximations of those 'templates of perfection', though no two templates are ever identical. For Rosicrucians, the template applied to each person is called *the soul,* while the perfection the person aspires to evolve into during any incarnation is referred to as the *soul personality.*

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

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS



Professor Erwin László.

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

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

At summer's end, their inner impelling purpose, their *life force*, operating faithfully through the operation of their DNA, urges the family to begin flying to the opposite hemisphere of our planet. Travelling thousands of miles over land and open sea, they arrive at their new summer home to begin the cycle of raising a new little family again. When autumn arrives in this second home, and spring at the same time beckons on the other side of the world, the same template of life, encoded in and operating through their DNA, calls the couple back across vast stretches of land and sea to the very same place they were before, 12 months earlier, to begin another cycle. This inner, impelling life force, responds rhythmically to the physical laws of their existence, acting always according to their DNA, which in turn operates within the bounds of the template by which they received life.

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

Urge for Life

Former Imperator of the Rosicrucian Order, Ralph M Lewis said: *"All living things are compelled to live."* When we consider the part we identify as "our self", the urge is more compelling still. If we cut ourselves, there is an immediate biological reaction to isolate the injury and begin the process of creating new tissue to bring the affected part back into the harmonious stream of the rhythm of our being. All this is at a fundamental level governed by our DNA, though I postulate again that at an even deeper level, this DNA is governed by a template of sorts which tells it, from one moment to the next, how to operate, how to change and mutate when necessary, and in the present case, what chemical instructions to give to the body to heal itself.

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

Each of us has the urge to both absorb and emit

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS



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

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

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

A friend once confided to me that there were times in his life when he was overcome with a feeling and keen awareness of the constant ebb and flow of life within and around him. He was overwhelmed with the vastness of it all and said he had eventually found the answer to his searching in the words *"...all things are becoming."* He realised then that the great power behind all things is a life force of sorts, or an impelling set of instructions to each living kind to live and evolve in the way best suited for it. And the ultimate purpose of it all is *self-awareness*.

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

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

Cosmic Impulse

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

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

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS

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

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

When God enters your life, there will be no doubt that you are experiencing the most sacred, gentle, beautiful presence you could ever conceive, and the power it imbues you with remains with you for the rest of your life. You know that something unique and special has been added to your being, something you cannot see, something which speaks to you but in a way that is different from your senses. And as the years are added to your life, you get to know this hidden mystery better and realise with joy how you are the link uniting Divinity with the material universe of which you are a part.

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

Cosmic Ebb and Flow

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

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

Hidden Energy

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

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

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

- *Our Mental Energy*: In the 21st Century we are busier than any generation before us. Yet, we also have more time in which to direct our mental energies, primarily because we have learned to use time more judiciously.

- *Our Spiritual Energy*: The boundless power of spiritual serenity is available to us all. It is our source of good will, self-confidence and inner strength. We are therefore able to accomplish difficult tasks easily and put extra effort into everything we do.

Energy can be equated to time used wisely or unwisely. We are conscious of energy being used first and most predominantly in physical activities, then in mental activities, and finally in our spiritual concerns. Knowing that our particular, unique version of the

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS

great Life Force of the universe is related in the vast dimensions of time to every aspect of life, we find that it is the most precious thing we have; for everything we accomplish is done because of the life force we are imbued with, and it occurs only in that fleeting moment called *'now.'*

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

Inhibited Energy

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

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

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

Motion Must Equal Emotion

In the last years of life, the energy which propelled and guided us in our early physical and mental pursuits, now less robust but equally compelling and still seeking expression, finds that expression in the sphere



If you receive a gift or if joy and happiness come to you, it is vital that you to pass on such blessings in one form or another that will benefit others.

of psychic development and spiritual unfoldment. Our energies serve us best if we use them wisely and intelligently. To recall the Rosicrucian Elbert Hubbard's wise words *"Motion must equal emotion."* In other words, if you study, you must express what you are learning; you must teach, write or create. Your expression must equal your impression.

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

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

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS



This lightly edited article was written for the February 1978 edition of the Rosicrucian Digest by the well-known physicist and Rosicrucian, Walter Albersheim, a close friend and confident of former Imperator of AMORC Ralph M Lewis.

Precognition & Free Will

by **Walter J Albersheim**

THE MARCH 1948 issue of *The Rosicrucian Digest* contained an article entitled *The Paradox of Free Will.* In this article I pointed out that the religious dogmas of free will and of God's omniscience are incompatible with each other, and that this contradiction led to agonies of doubt, bitter enmity and cruel wars between groups of Christians proclaiming the love of God, their Saviour [Jesus Christ], and men of good will. The article tried to escape this dilemma by stating that our innermost self, when free to operate unencumbered, is identical with the Divine Mind, so that our truest will, based on our deepest insight, is in full harmony with the *'will of God.'*

But that comforting thought could not completely put the problem to rest. It matters not whether we think in terms of a personal God, of a super-personal Cosmic Mind, or of a personal set of *Akashic Records*, individual beings are not, in the broadest terms, free agents but, as it were,

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS

motion-picture personalities acting out a prerecorded script, fully predetermined. And yet, foreknowledge of some events seems to exist among humans and even animals. We have prophets of old, lonely shepherds with second sight, and manifold reports that animals become restless and fearful long before earthquakes strike.

Recently, precognition has been verified by a careful study carried out at a renowned research institute. In a typical procedure, an untrained observer is carefully watched and isolated. He or she goes into meditation and describes scenes that are visited later by two or more participants in the experiment. The participants have 10 or more sealed and numbered envelopes stating localities to be visited. At a time later than the observer's meditation period, the experimenters select one of the envelopes through a machine-operated random process. They open the envelope, drive to the indicated place and write a description of its location or photograph it. In a high percentage of cases the two descriptions agree closely.

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

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

The entire universe, with its galaxies, stars, life-filled planets, and its physical and karmic laws, is the creative thought of the Divine or Universal Mind that forthwith 'became' a reality. From the mystical viewpoint, this Being is eternal, but to our time-bound understanding it gradually evolved individual living beings endowed with thinking minds. Only *'after'* they evolved in accordance with the original creative thought, could one speak of a Universal or Cosmic Mind as both the totality and source of all individual minds.

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

Every thought conceived in the Divine Mind, and in the individual minds composing it, sets in motion eternal reality.

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

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



© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS

Is Precognition *Possible?*

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



THE POSSIBILITY of knowing what lies ahead has always intrigued our imagination. To have knowledge of future events would obviously extend our personal powers, it would enhance our security and make it possible for us to acquire personal advantages. That such a perception exists as a faculty of certain people has been a belief recorded from earliest times. Even primitive societies give credence to what may be termed precognition.

Psychical research has defined precognition as the *"...supernormal indication of any kind of event still in the future."* This, of course, indicates a hyperesthesia, a super-sensitivity by which the individual discerns what cannot be realised by an ordinary person. It is naturally apparent that there is a relationship between prediction and precognition insofar as determining events in the future is concerned. However, precognition and premonition imply a psychic or, as ordinarily said, a supernormal insight. For example, experienced physicians can predict the development of diseases from certain causes which they observe. Similarly, engineers can predict how structures will react under

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS

certain stresses and strains. These are empirical matters of reasoning from observation, founded upon what has previously been learned from a particular class of data. In other words, not all predictions are psychic, whereas premonition and precognition usually refer to psychic phenomena only.

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

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

History is replete with tales of those who were thought to possess faculties of precognition. Such were the oracles, sibyls, priests and prophetesses of cults and religions. The sibyls were prophetesses who performed their art in Babylonia, Egypt, Greece and Italy. The most famous were the sibyls of Cumae, a Greek colony in Campania, Italy. The *Sibylline Books*, said to be 10 in number, were a collection of prophecies principally from Cumae. In the writings of Thucydides, there is an account of an oracle who was supposed to have foretold the great plague of Athens.

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



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

Case Histories Accumulated

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

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

Another incident is the report of a dentist working in his laboratory. He was preparing an adhesive for a denture in a copper vessel. Suddenly, he heard a commanding voice say loudly several times: *"Go to the window. Go to the window."* He did not stop to see from where the voice from but responded by rushing to the window, which was at the opposite side of the large laboratory room. Instantly upon arriving there, there was a loud explosion; the copper vessel had disintegrated. Fragments of it were imbedded in the

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS



The Oracle of Delphi.

ceiling directly above where the dentist had stood, and had he been there, he would have been seriously injured. No one was in the closed laboratory; consequently the voice could not have come from anywhere except his own mind.

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

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

A similar case attributed to autosuggestion is that of another woman who had a precognition of her death. She stated that she would die within 10 days, though at the time, she had had no indication of any serious ailment. However, on the 10th day, she passed away as she had predicted. It is assumed that subconsciously she had an awareness through subtle sensations of an organic nature of some abnormality. These sensations she morbidly construed to mean her coming death. Undoubtedly, it was her own objective mind, her reason, that set the arbitrary date of death. By holding that thought and causing it to become a fixation, she had brought upon her own body the unconscious effects that induced her death.

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

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

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

Still another example of the cause of precognition and seeming premonition is what is known as paramnesia. This technical term is popularly called false memory, which is a memory of something one has seemingly forgotten. When the experience is had again, there is a haunting familiarity about it. Yet, the individual believes that s/he has actually never previously experienced it objectively. Consequently, the event is attributed to a psychic phenomenon of some kind.

For example, a boy may as a child see a particular type of architecture which fascinates him in some way. As the years pass, he forgets the incident entirely; it is beyond his objective recall. Many years later, as an adult, he visits a distant city for the first time. As he walks along the street, a building holds his attention. The old structure

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS

seems very familiar to him, and it seems as though he has been on this street before; and yet he knows he has not. He is confused, believing he is recollecting something from some psychic experience. He may even think that it is from a past incarnation, a past life. Actually, it is a recollection of an incident lost to ordinary recall, for he does not remember the childhood impression caused by a similar type of building.

An Example of Paramnesia

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

> Upon April 4, 1917, I awoke with a feeling that some communication had been made to me of which I had only carried back one word, which was ringing in my head. That word was Piave. To the best of my belief, I had never heard that word before. As it sounded like the name of a place, I looked it up in the index of my atlas, a river some forty miles behind the first line which at that time was victoriously advancing.
>
> I could not think how any military event of consequence could arise there, but nonetheless I was so impressed that I drew a statement that some such event would occur there and had it signed by my secretary and witnessed by my wife, with the date, April 4, attached. Six months later this river became the front line between the Italian and Austro-Hungarian armies."



Sir Arthur Conan Doyle.

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

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

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



Dr. James Hyslop.

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

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS

by **Helena Dumont**

The Circassians



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

Religion

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

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

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

Habze

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

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS

as *Language of the Universe* or *Word of the Cosmos*, comparable to the concept of Dharma.

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

The god THA

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

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

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

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

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

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

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

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS

by **Joe van Dalen**

The Foundations of Health



This series of articles is a summary of a recently published book [1] of the same title by Dr Paul Dupont, a former head of a clinic and member of the Rose-Croix University International.

Physical, Mental and Spiritual Wellbeing

MORE AND more books and articles relate how to maintain good health and fitness from a physical point of view. An increasing number also deal with health from a mental perspective. But the spiritual aspect of health is still rarely discussed. This despite the fact that the physical, mental and spiritual planes of our being are all related.

Much scientific evidence today supports the link between our physical body, thoughts and emotions. Research is also emerging that corroborates the notion that there is a spiritual influence on our health which mystics of the past have always maintained. While most people focus on the physical and the mental aspects, it cannot be ignored that the source of energy that maintains life is essentially of a spiritual nature.

The spiritual and material parts of our existence can therefore not be separated since they interact with each other. While the physical body may at times lack vitamins and mineral elements, so the spiritual and mental may be lacking emotional and spiritual nutrition. Good health is an equilibrium between the physical and spiritual. Harmony between all levels of our being will maintain perfect health.

The Physical State

Physical deficiencies likely to disturb our Physical, Mental and Spiritual Health.

Avoiding excesses and deficiencies are keys to balanced

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS



health. If imbalances exist on any one of the levels already mentioned, it will affect the other two. Physical deficiencies that may affect the mental and spiritual levels, are the following (the list is by no means exhaustive):

Lack of iron -- A lack of iron can bring on depression and a loss of memory. It automatically makes our inner being more fragile making it more difficult to maintain harmony on the mental and emotional levels.

Lack of magnesium -- A lack of this mineral makes people more nervous, irritable and suffer from insomnia. They have difficulty adapting to stressful situations.

Lack of vitamin B -- The lack of this vitamin leads to a loss of memory, tiredness and a difficulty concentrating, all the things needed for healthy mental activity.

Lack of phospholipids -- Phospholipids are the main food for the brain and the autonomic nervous system. A lack here can disturb the connection between the physical and mental levels. The spiritual energy that flows naturally through these systems will also be disturbed. Emotional worries are the result and people find it difficult to return to a state of peace and spiritual equilibrium.

Lack of iodine -- A lack of iodine lessens ideation. That is, it is vital in sensory perception and the formation of ideas. It is suggested today that when homo sapiens started to consume seafood that the species rapidly evolved. A troubled thyroid gland is the cause of difficulties. Hypothyroidism means a difficulty concentrating and slow thinking. It makes meditation and spiritual perception hard. Iodine is also a source of energy.

Lack of lithium -- A lithium deficiency makes people more nervous and sensitive to stress. Stress is part of the positive and negative aspects of existence. Where people have a lessened ability to handle negative stress, there are problems of sleep, a disharmony in the functioning of the organs thus accelerating aging. Regions where drinking water has more lithium, there people are happier and live longer.

Lack of essential fatty acids, omega-3 and omega-6 -- A general lowering of overall energy levels, particularly of the nervous system can be the result of a lack in essential fatty acids, omega-3 and omega-6. The omegas are transported by the phospholipids and provide energy; phosphatidylcholine and phosphatidylserine transport the omega -3 DHA and EPA, both necessary for the transmission of sympathetic nervous system influx. They make up the membranes of cells of any organism, particularly neurones. Clearly a lack of these causes nervous

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS

troubles and problems in the autonomic nervous system, vital for the functioning of the body.

The Mental State

Stress and its Influence on Our Physical and Spiritual levels.

Stress is not necessarily negative. In a certain way, it can restore harmony to the human condition at the different levels. It is primarily a stimulus that can change the way we act and can be[2]. An awareness of stress makes it possible to discover more of Self and helps to re-centre ourselves. What makes it detrimental to health is the way we handle it negatively, when we do not realise its cause, when we throw the cause on to others or particular events. Of course, nothing ever happens by chance. While we continue to oppose the stressful conditions, it becomes a more negative factor and affects both the physical and spiritual aspects of being.

When we are in a prolonged negative stressful state, we make 'bad blood.' Some people manifest skin conditions like psoriasis, others digestive problems, or nervous conditions and depression. Negative thoughts poison the psyche through worries, negative emotions, and there is a general difficulty in rising above material circumstances to commune with the beneficial universal spiritual forces.

An awareness of stress makes it possible to discover more of Self and helps to re-centre ourselves.

The soul becomes imprisoned in a darkness. Preoccupied by fixed negative and disturbing ideas, a person cannot project a positive consciousness to levels of peace, harmony and goodness. Negativity releases hormones into the nervous system preventing harmony spiritually. This is exacerbated when there is too much emphasis on the ego and materialistic values.

The Spiritual State

Influence of Materialism and the Ego on the Physical and Mental Levels.

Materialism -- Humanity currently benefits from the great progress made in the fields of communication and transportation, at least in industrialised countries. These conveniences should have freed individuals from material constraints and allowed for more leisure time, greater spirituality and reflection on Self.



However, the time for rest is occupied by increasing materialistic demands. The mind is almost exclusively concerned with the rational and the five senses flood the brain with material perceptions in the main. With a lack of deep thinking, humans are cut off from a relationship with the Divine and the spiritual energy of the universe, losing contact with nature. Rather, the attention is focused on the material world with the needs and passions it generates.

Computers and vehicles could liberate individuals but too often tend to plunge consciousness further into material values or an illusory world. Some realise this and are turning towards meditation, yoga and other ways to satisfy the inner life. However, not all methods used have a spiritual basis and may even reinforce materialism, giving the illusion of a spiritual practice. They merely amplify the ego.

A lack of true spiritual values obscures the real meaning of life and diminishes insight into what we need to do to maintain proper health.

A lack of true spiritual values obscures the real meaning

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS

of life and diminishes insight into what we need to do to maintain proper health. Those who take the time to meditate and attune to the divine gain information springing from the depths of their being. Isn't the small voice within always aiming to keep us in balance, and fight against shortcomings such as egoism?

Weaknesses related to the ego -- There are people who unconsciously keep themselves in a state of hate, resentment, spite, envy and jealousy. These spring from the ego and certainly from a lack of spirituality. Spirituality is not religiosity even though believers may associate the two. Spirituality is something all humanity has in common, and is innate, beyond belief and education.

A child born into a loving environment will show the characteristics of a spiritual nature. He or she will abound with energy, and growth under its influence produces an independent spirit. Gradually, this nature can be thwarted by external events, habits, living conditions, and suggestions that the material world is all important. Adolescents may go through a crisis period because of it unwittingly, where the spirituality of childhood becomes lost.

Egoism increases when young people are badly educated or brought up, and when the inner conscience is ignored. Of course, this may not directly affect the health but the moment



when a debt (or Karma) intervenes, then a lack of spirituality may disturb the personality so much that the mind becomes greatly disturbed. Stress develops and perhaps physical illnesses. Depression is so common these days.

--- to be continued ---

1. *Les fondements physiques, psychiques & spirituels de la santé* by Dr Paul Dupont, Diffusion Traditionelle, 2019

2. *Stress and the Discovery of Self* by Dr Paul Dupont, Rosicrucian Books 2015



© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS

by **Albert van Wyk**

Inner Light



UNDERLYING all nature is a hidden world of spiritual light. Unlike sunlight, it is so intensely radiant that it cannot be perceived by mortal eyes. Sunlight is the visual aspect of this "greater light", and is but a shadow of the radiance of the true light. This spiritual light exists in every part of the universe and manifests both spiritually and physically. It is an unseen universal force giving life to plants, animals and humans, and giving molecular and atomic order to all inanimate objects. Nature is the living, visible garment of the Divine, and for those who can see it, the spiritual force of Life, is visible as a radiant Light, emanating from all things, even the inanimate.

This all-embracing essence contains the potentiality of every plant even before it emerges from seed, every flower, bush and tree. Although plants contain immaterial qualities, they also require substances of the earth, such as soil and water. These terrestrial substances are the physical building blocks of the plant, but immaterial qualities are also there, and these qualities are responsible for its life and continuity.

Nature is the living, visible garment of the Divine.

As living matter within a seed develops, it follows the growth pattern of the characteristics of the plant it will become. The DNA of every living thing ensures this, and the Life force ensures the DNA carries out its mission of replication with accuracy. For example, a geranium seed sprouts and grows into a plant of exquisite beauty, filling hearts with happiness at the perfection found in nature. Through the individuality of its species encoded in its DNA, the geranium differs from every other flower by its special characteristics of colour, form, fragrance and growth cycles. This can be regarded as the plant's personality, and such can be said of each species of plant. This primitive awareness, which exists in all plant life and distinguishes one flower from another, one vegetable from another, one tree from another, and so on, ad infinitum, is the intangible expression of consciousness made possible by the Life force operating through the DNA of the species.

Every plant, even the lowly weed, exists for some purpose. After it has served its purpose, or if its growth cycle is terminated before fruition, the unseen Life force with its distinguishable awareness, is neither lost nor destroyed. In principle, as a potential, it remains to bring life into newly created earthly counterparts. It is a common everyday occurrence, and has existed from the dawn of creation.

An infinite guiding intelligence dwells not only in the higher creatures, but also in fields of wheat, in forests of trees on land and forests of kelp in the sea. It is an intelligence which humankind in its infancy has called God, the Great Eagle, the Protector, Divine Light and many other things. Whatever terms have been used over the millennia, it remains the same indwelling force of creation, the same God of our deepest understanding.

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS



LEONARDO

Mystic or Humanist?

by **Marc Cornwall**

HUMANISM is a philosophical and ethical idea emphasising the value of humans individually and collectively, and generally prefers critical thinking and evidence over acceptance of dogma or superstition. It is a comprehensive world view which embraces human reason, metaphysical naturalism, altruistic morality and distributive justice, and consciously rejects supernatural claims, blind faith based on any premise, including that of religious tenets, pseudoscience and superstition.

There is a more recent movement or extension called *'transhumanism'* that upholds the right of people to shape their own evolution by maximising the use of scientific technologies to enhance human physical and intellectual potential. While the name is new, the idea has long been a popular theme of science fiction, featured in such films as *2001: A Space Odyssey*, *Blade Runner*, the *Terminator* series, and more recently, *The Matrix*, *Limitless* and *Transcendence.* However, as its adherents hint at in their own publications, transhumanism is rooted in *Rosicrucianism* and *Freemasonry*, and derived from the *Kabala*, which asserts that humanity is evolving intellectually, towards a point in time when man will become God. Modelled on the medieval legend of the *Golem* and *Frankenstein*, transhumanists believe that humans will one day be able to create life itself, in the form of living machines, or artificial intelligence.

Some Rosicrucians maintain that the great Italian polymath *Leonardo da Vinci* (1452 – 1519) was one of them. This cannot have been since the modern Rosicrucian movement appeared in the early 17th Century, nearly 100 years after Leonardo passed through transition. So, if he

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS



Petrarch has been called the "Father of Humanism."

was not a Rosicrucian was he a mystic or a humanist? Here, I will examine this question. Mysticism has been defined as an experience of union with nothingness or the Void, as a kind of altered state of consciousness which is attributed in a spiritual way as enlightenment or profound insight, and as a way of transformation.

First European Humanists

Some of the first humanists were Italian and great collectors of old manuscripts, including *Petrarch* (1304–1374), *Giovanni Boccaccio* (1313–1375), *Coluccio Salutati* (1331–1406), and *Gian Francesco Poggio Bracciolini* (1380–1459). Of the four, Petrarch was dubbed the *"Father of Humanism"* because of his devotion to Greek and Roman scrolls. Many worked for the Catholic Church and were in holy orders, like Petrarch, while others were lawyers and chancellors of Italian cities, and thus had access to book-copying workshops, such as Petrarch's disciple *Salutati*, the Chancellor of Florence.

In Italy, the humanist educational programme won rapid acceptance and, by the mid-15th Century, many of the upper classes had received humanist educations, possibly in addition to traditional ones. Some of the highest officials of the Catholic Church were humanists with the resources to amass important libraries. Such was Cardinal *Basilios Bessarion* (1403–1472), a convert to the Catholic Church from Greek Orthodoxy, who was considered for the papacy, and was one of the most learned scholars of his time. There were several 15th and early 16th Century humanist Popes one of whom, *Enea Silvio Bartolomeo Piccolomini*, i.e. *Pope Pius II* (1405–1464), was a prolific author. These subjects came to be known as the humanities, and the movement which they inspired became known as humanism.

The waves of Byzantine Greek scholars and émigrés in the period following the Crusader sacking of Constantinople in 1204 and the end of the Byzantine (Roman) Empire in 1453 and who migrated to Italy greatly assisted the revival of Greek and Roman literature and science via their greater familiarity with ancient languages and works. They included *George Gemistos Plethon* (1355–1452/54), *George of Trebizond* (1395–1472/73), *Theodoros Gazes* (1398–c.1475), and *John Argyropoulos* (1415–1487). All can be considered humanists who joined their minds with the greater humanist movement.

The Renaissance

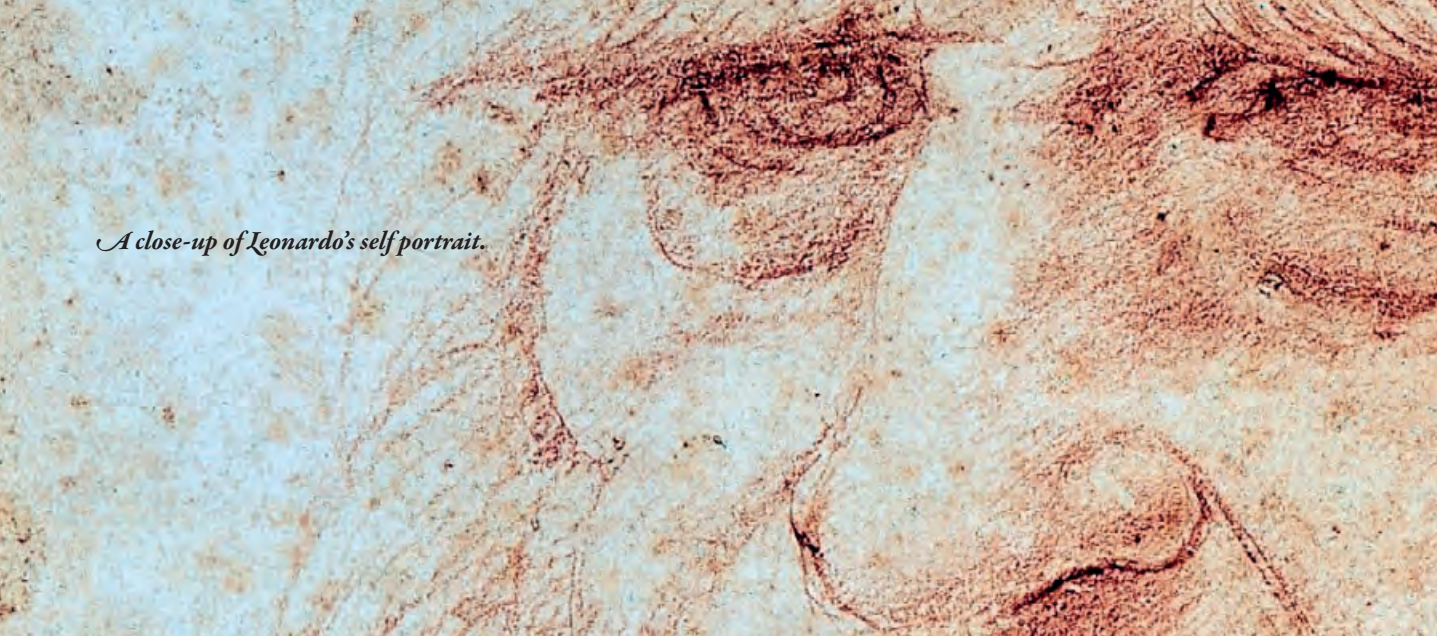
The Renaissance was a transformational period in European history from roughly the 14th to the 17th Centuries. It was a cultural movement that began in Italy and eventually spread throughout Europe and transformed nearly all facets of European culture and society. It saw a resurgence of classical texts, and the development of new scientific techniques and novel and innovative styles of art. Leonardo da Vinci (1450–1519) is perhaps the most famous figure of the Renaissance. His life and work reflected the popular humanist ideals that shaped the Renaissance era. In many ways, Leonardo reflects the fundamental components of the Renaissance, as his interests spanned the fields of art, architecture, music, science, mathematics, anatomy, geology and botany.

By the 16th Century, the Renaissance had spread throughout Europe, impacting the course of literature, science, philosophy, religion, politics, and art. However, the Renaissance initially started in Italy with figures such as Leonardo and Michelangelo, who studied and dabbled in an extraordinary number of intellectual and artistic branches. Many consider Leonardo to be the epitome of the *'Renaissance man'*, a polymath, someone



Michelangelo - another Renaissance figure.

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS



A close-up of Leonardo's self portrait.

whose intellectual achievements and interests span a wide variety of fields in art, science and literature. Along with Leonardo other Renaissance figures such as *Michelangelo* (1475–1564), *Galileo Galilei* (1564–1642), and *Mikołaj Kopernik* (*Copernicus* 1473–1543) are considered to embody the qualities and characteristics of a classic Renaissance man. Many of these men, including Leonardo, are also considered humanists, humanism having emerged as a significant intellectual movement during the Renaissance.

Humanism developed as a reaction to the rigid and narrow teachings of medieval Scholasticism, which promoted the education of a small portion of the population in preparation for becoming doctors, lawyers, or theologians. The humanist movement emerged as an alternative path of education and civic engagement. It emphasised the benefits of creating a citizenry equipped with the ability to converse intelligently and participate in civic life toward the betterment of humankind. Humanists believed that the path to this could be found through study of the humanities: rhetoric, grammar, poetry, history and moral philosophy. Humanist education was also deeply grounded in the restoration of classical texts, to be used as guides to moral philosophy.

Leonardo

"Once you have tasted flight, you will forever walk the earth with your eyes turned skyward; for there you have been, and there you will always long to return." -- Leonardo da Vinci --



Galileo Galilei.

Ludovico Sforza also known as *Ludovico il Moro* (1452–1508), was Duke of Milan from 1494 until 1499. He was famous as a patron of Leonardo and other artists, and presided over the final and most productive stage of the Milanese Renaissance. He is probably best known as the man who commissioned Leonardo's painting *'The Last Supper.'* There are said to be various mystical aspects to this painting: you can see how Leonardo grouped the disciples in four groups of three suggesting the four seasons. Jesus, representing the Sun in the middle of the 12 zodiac signs.

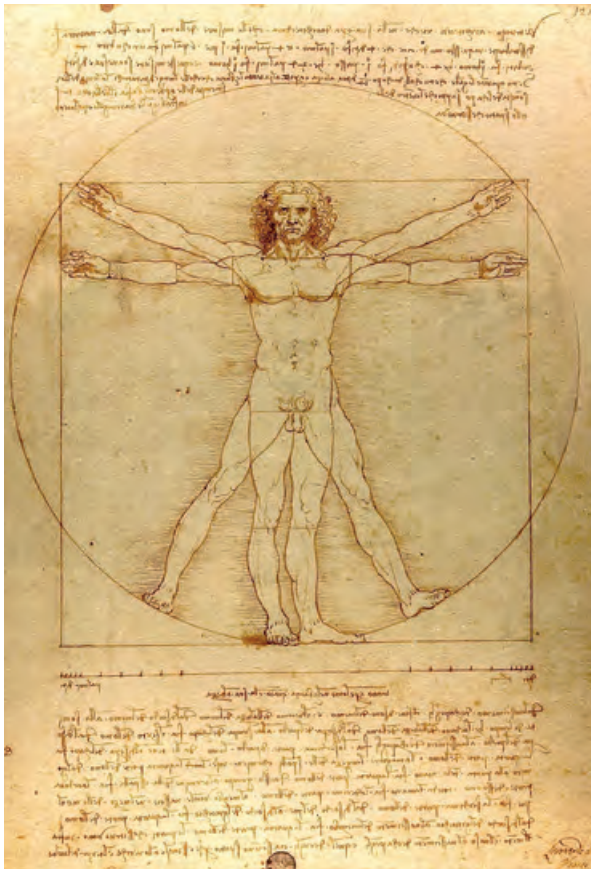
The image is impossible to forget once you've seen it. Leonardo's *'Vitruvian Man'* (c. 1487) – the bold, outstretched human figure, arms and legs flung wide to the boundaries of a circle and a square; symbol of man in the universe, man as the universe. It is one of the most famous drawings in history. It epitomises the grandeur of art, the power of geometry, the ideals of the Renaissance, the beauty of the human body and the creative potential of the human mind. This drawing, more than any other, reflects his intersecting interests in art and science. It also demonstrates the impact of humanism on his work. Vitruvian Man depicts the image of a man superimposed in two positions.

In addition to the visual representation, Leonardo included detailed notes based on the writings of the ancient classical architect *Vitruvius*. Vitruvius viewed the human body as the primary source of proportion in the classical style of architecture. Leonardo paid homage to Vitruvius in his

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS

illustration of the relationship between ideal human proportions and geometry. The drawing combined Leonardo's study of art, science, anatomy and geometry with his veneration for the writings of antiquity. In addition to his great work as an artist, Leonardo, drawing his inspiration from the natural world, attempted to create works of science and engineering.

His methods involved an emphasis on observation and detail, as opposed to theory, which was the traditional approach to science during this period. He produced a large number of studies and depictions of plants and animals. He sought to portray the intricacies of horses, the movement of water, and the complexities of the human body. He drafted rudimentary sketches and designs of a wide range of machines, from helicopters to tanks. Leonardo also dabbled in the examination of human anatomy, and at times would obtain corpses from local hospitals and partake in dissection toward the furthering of art and science. Because of this, the church declared Leonardo to be anti-Christian and denounced his work.



Vitruvian Man from one of Leonardo's notebooks. Note the writing.

Walter Pater, in his book *Studies in the History of the Renaissance* wrote:

> Nature was the true mistress of higher intelligences, so he plunged into the study of nature. He brooded over the hidden virtues of plants and crystals, the lines traced by the stars as they moved across the sky. He also studied the correspondences which exist between the different orders of living things, through which, to eyes opened, they interpret each other; and for years he seemed to those about him as one listening to a voice silent for other men.

Leonardo was said to have been an initiate of the mystery traditions and his adherence to the methods of humanism and his fervent inquiry into a vast array of studies, from science, to literature and art, represent the major transformations of the Renaissance period. He has been a household word for the 500 years since his lifetime. His unique qualities of thought and spirituality, have fascinated people throughout the centuries. As a participant in the primordial tradition later to be manifested in the Rosicrucian Order, Leonardo's approaches reflect those of Rosicrucian students in every age.

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS



Emerson and Transcendentalism

by **Jeff Cottis**

RALPH Waldo Emerson (1803-1882)..., philosopher, writer, poet, lecturer and mystic..., was the spokesman for a new American thought emerging in the mid-19th Century. Though he spoke clearly to his own generation, he speaks just as clearly to us today, and his thoughts and ideas are just as meaningful in a world much changed from his era. Through most of the 20th Century, Emerson was one of the most often quoted of all Americans, and his writings have been translated into many languages. His philosophy is widely respected and his ideas remain a regular and popular topic of discussion throughout the world.

Emerson was the chief spokesman for New England Transcendentalism, a system of thought stressing, among other things, the underlying unity of all things, the innate goodness of humanity, the transcendence of intuition over tuition for reaching profound truth, and the spiritual potential of the individual. While transcendentalism borrowed from both European and Eastern philosophies, its origin was in the hard-working New England area of the USA, with a generation of intellectuals seeking independence from traditional thought.

This transcendental view of life is particularly American..., practical, open, optimistic, full of vitality, encouraging people to question, think for themselves, and seek a healthy individuality. Emerson may have captured part of its spirit in the phrase: *"plain living and high thinking."* Henry Thoreau, Walt

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS

Whitman, Nathaniel Hawthorne, Margaret Fuller, Bronson Alcott, and Theodore Parker were all part of, or closely connected with, the Transcendentalist movement.

Emerson believed in the potential of each individual. He stressed this idea throughout his writing and public speaking. Central to this idea of individual potential was his concept of the *"Over-Soul"*, a divine power of which all people are a part. In this concept of Over-Soul, social and class distinctions are nil because all men and women share in this great democracy of spirit. All are brothers and sisters on the path of life, all share a great potential. The highest part of self, the intuition, the *"still, small voice within"*, is part of Over-Soul. And each individual can reach for higher understanding of self and the universe through establishing rapport with the Over-Soul in him or herself.

But humanity is held back by a closed mind, by accepting without question or thought the ideas of others. Instead of listening to the voice within, following our own star, we too often put ourselves down, allowing others to tell us what to think and how to live. Emerson felt that the one thing of value in this world is the active soul. He encouraged us to establish rapport with our inner being and think for ourselves. To quote directly from Emerson:

> A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the lustre of the firmament of bards and sages. Yet he dismisses without notice his thought, because it is his. In every work of genius we recognise our own rejected thoughts; they come back to us with a certain alienated majesty. Great works of art have no more affecting lesson for us than this. They teach us to abide by our spontaneous impression with good-humoured inflexibility then most when the whole cry of voices is on the other side. Else, tomorrow a stranger will say with masterly good sense precisely what we have thought and felt all the time, and we shall be forced to take with shame our own opinion from another.[1]

Emerson felt that the one thing of value in this world is the active soul.

Throughout his life, Emerson sought a more complete understanding of profound truth. As the leading philosopher of Transcendentalism, Emerson believed in the innate goodness and spiritual potential



Nature stimulates us to observe. In our observation, we employ reason, thought, contemplation, creation.

of humanity, the active soul seeking higher truths about self and the universe. Seeing the human being as primarily a spiritual being within a physical body, Emerson encouraged each individual to become more attuned with the inner self, our spiritual nature. Profound wisdom comes to us through communication with our inner self (soul). In the human quest for higher understanding, Emerson saw nature as the great teacher awakening each of us to our inner self, instructing us about life, our potential, our spiritual destiny. It's a lonely quest because most choose to live only in the outer world, and we live where our thoughts are.

In a little book entitled *Nature* (1836), which challenged conservative religious thought of the day, Emerson put forth in lyric prose his personal experiences and realisations concerning nature's many levels of instruction to man. Most of Emerson's later writing reflects basic ideas put forth in this little book.

At the outset of Nature, Emerson discusses the attitude necessary for truly observing and learning from nature:

> The sun illuminates only the eye of the man, but shines into the eye and heart of the child. The lover of nature is he whose inward and outward senses are still truly adjusted to each

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS



"The sun illuminates only the eye of the man, but shines into the eye and heart of the child."

> other; who has retained the spirit of infancy even into the era of manhood. His intercourse with heaven and earth becomes part of his daily food, In the presence of nature a wild delight runs through the man, in spite of real sorrows.[2]

Nature stimulates us to observe. In our observation, we employ reason, thought, contemplation, creation.

> Until this higher agency (reason) intervened, the animal eye sees, with wonderful accuracy, sharp outlines and coloured surfaces. When the eye of Reason opens, to outline and surface are added grace and expression. These proceed from imagination and affection.... If the Reason be stimulated to more earnest vision, outlines and surfaces become transparent, and are no longer seen; causes and spirits are seen through them. The best moments of life are these delicious awakenings of the higher powers, and the reverential withdrawing of nature before its God.[2]

Emerson believed that we create our own world through thought. We are instructed and guided by our observation of nature, but the world we create in our own mind is the world we inhabit. Through his or her creative mind each person will draw *"beautiful faces, warm hearts, wise discourse, heroic acts."* Seeking a better world of beauty and truth, the human being creates, in form and in thought. The artist seeks beauty; the philosopher, truth. But the aim is the same.

> The true philosopher and the true poet are one. And a beauty which is truth, and a truth which is beauty, is the aim of both.[2]

Emerson encouraged people to aspire to their highest ideals. Toward the end of *Nature*, he explained:

> Every spirit builds itself a house and beyond its house a world and beyond its world a heaven. Know then that the world exists for you. For you is the phenomenon perfect. Build therefore your own world. As fast as you conform your life to the pure idea in your mind, that will unfold its great proportions. A correspondent revolution in things will attend the influx of the spirit.[2]

Footnotes

1. *"Self-Reliance"* from *Essays, First Series* (1841) by R.W. Emerson.
2. From *"Nature"*, by R.W. Emerson.

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS



by **Eve Baker**

Searching for Something Better

Sow a thought and you reap an action;
Sow an act and you reap a habit;
sow a habit and you reap a character;
sow a character and you reap a destiny.

— Ralph Waldo Emerson —

WHAT IS the discontentment which creates such restlessness among people nowadays? Some say it is an overzealous search for perfection, others for an over-fastidious nature, never satisfied with anything, always seeing the flaws rather than the small signs of perfection. There are many reasons I suppose, but foremost among them is I believe an inner sort of blindness to the obvious, an inability to recognise the most treasured object of our quest when it passes before our very eyes. And there it goes, out of sight, and we simply go on searching, never remembering for a moment that we once had it straight before us.

I remember one summer, looking for a suitable subject to sketch on the Ashdown Forest in East Sussex, only a mile or two in fact from our beloved Greenwood Gate, headquarters of the Rosicrucian Order in the United Kingdom. I wandered about from place to place, considering first the group of pine trees making up Greenwood Gate Clump, then Kings Standing Clump, then over the gorse a distant view, a quiet pasture on a slope leading to up to the airman's grave at Duddleswell, and a valley and stream cutting a narrow channel between grassy banks overhung by alders. Somehow, none of these

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS



were right. I wandered from place to place, becoming more and more despairing, eventually returning to the pine trees of the ancient Greenwood Gate clump that I had originally considered. During the interval, the light had changed. They appeared different. It was a hot day, bringing about the aromatic perfume of the pines and the gorse. Light shimmered round them in quivering vibrations although the air was still, a windless day.

Several hours I spent sketching those trees, well over a hundred years old, looking at them differently, more intently, so that I became aware of their strength, their grace, their real identity as living forms. My finished sketch was not particularly good and has long since been destroyed, but the memory remains clear and strong as one of perfection rejected at first but which was there, awaiting acclaim. The subject, the day, the situation all offered ideal combinations for my purpose; yet I took so long to see with perceptive eyes. I could so easily have failed to see altogether what was already there through my own fault-finding criticism.

How often do we look at things, seeing more readily what is wrong than what is right? And very often we allow the offending detail to assume exaggerated proportions. Perhaps that is how I first saw the group of pine trees, finding not what I was looking for, seeing some not quite satisfactory aspect, a line that failed to please, or some detail wrong, so that I turned away, dissatisfied. But later, through a moment of illumination, when light had brought the trees and me into focus, there were no wrong aspects, it had been right all along.

Sometimes, I wonder if it is our destiny to see so many things in such a distorted way that we are forever frantically making changes in order to improve things. Perhaps this is what the allegory of the Garden of Eden is about; that man, through trying to improve on perfection, caused himself to be removed from it in consequence. This could be one interpretation, for ever since then it seems, all down the ages, we have a long saga of human arrogance and pride, trying to improve on things, changing them, and often leading to destruction. Everything has become so impossibly complicated that it is now difficult to accept anything simple as perfect and entire without trying to improve on it. Has this always been a quality of the human mind, or has it developed as civilisation have evolved? Have we always been more prone to making errors before finding out that things were better left undisturbed, that the original had a rightness that cannot be improved upon..., after we have damaged it?

There seems to be a tantalisingly strong impulse to say or think that if only certain things were changed, were in another place, were larger, or of a different shape, were somehow, anyhow other than what they were when first encountered, they would be so much better. And then we find much later, after much disappointment and bitter experience, that they were fine as they were, in fact much better before anyone interfered with them! We are told that this is how we learn, but it seems to be a long, confusing and damaging process; part of evolution no doubt, but perhaps one we grow through to a wiser, more perceptive stage of knowing. I can envisage a time when matter is not such a dominant factor as now, when it will no longer be necessary "to do" in order to find out what is wrong with what we are doing, for the faculties of mind and intuition will be allowed greater scope, and we will perceive with direct understanding what we see now only dimly.

How often do we look at things, seeing more readily what is wrong than what is right? And very often we allow the offending detail to assume exaggerated proportions.

We have upset the ecology of our world to such a grave extent that it is still uncertain if it can be redeemed. We admit that the warnings which were given by certain more far-seeing people were right in their predictions. Global warming, species extinction, loss of habitat, overpopulation, the list goes on and on what our species has done. The predictions have been proven to be true and the consequences for all life on Earth are increasingly dire. We have a lesson to heed here: *"if nature ain't broke, don't mess with it"*, and this is the direction in which true progress should lie. This is the further development

© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS



to encourage, the ability to see and to know directly, intuitively, without doing anything, precisely what the ultimate right action for this time is.

And yet, I suppose, we all rush in and make what alterations to our environment that we decide on, with the best of intentions, thoroughly convinced that our actions are right. How often are gardens planned, only to be re-designed a short while afterwards, on further consideration! I well remember well how at one time we collected stones and suitable rocks to build a rockery in our own cottage garden, feeling quite sure that it would give us what we required: colour with the minimum of labour, thinking that aubretia and arabis, saxifrage and London Pride and similar rapidly spreading plants would grow quickly and thickly, preventing the weeds from coming through. To some extent, this was correct, and the plants spread and flourished as we hoped; but the more pernicious weeds still provided a problem. Couch grass and ground elder were rampant and their roots were able to extend beneath the boulders and become matted with the plants.

Eventually, the only answer to the problem was to dismantle the rockery, laboriously to unearth all the stones, some of which were of a considerable size and weight and moreover had become quite deeply embedded in the soil, and somehow to dispose of them. Our final conclusion was that the original lay-out was better as it had been with beds that could be regularly dug and cleaned. So this is what we reverted to and has since worked perfectly satisfactorily. One such error was not sufficient, however! There was another occasion when it seemed that a flower bed to tend would prove easier than so much grass to mow each week, in the foolish illusion that periodical weeding would suffice to keep it in order. Again, this was another theory that was valid only in argument. In practice it was much more arduous to mow the paths around the beds than to go straight across the whole area.

We have a lesson to heed here: if nature ain't broke, don't mess with it, and this is the direction in which true progress should lie.

On a less personal level, taking the countryside as a whole, we may recall when there was a wide-scale extermination of wild flowers growing on roadside verges, termed "weeds", in comparatively recent years, until a uniform green of nothing but grass was achieved. Then people began to miss the flowers they had so systematically banished. Not only did wide expanses of unrelieved grass seem monotonous but bees, butterflies, moths and other very desirable insects declined alarmingly. There was an ominous deadness with the verges.



© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS

The flowers had many virtues which were not acknowledged until they were not there.

So, flowers are being encouraged once more, colour is reappearing, the glorious gold of dandelions and orange-tipped butterflies, patches of rosy-pink centaury, delicate spikes of agrimony, the royal purple of knapweed, majestic mullein, starry marguerites, dainty poppies and dusky marjoram, are all coming back to our verges, making them less tidy but more habitable for all the other life forms. All we have done is bring things back to as they always used to be. Once more, things have been found to be better had they been left alone. In spite of many remembered incidents such as these, people still go on gilding lilies, painting roses, failing to know perfection when it is right before them, deceived perhaps by the very simplicity of perfection into thinking that there could be something better.

We have been told that our earth is *"a planet of schooling."* This we interpret to mean a place of learning by doing, where endeavour must be seen as busy effort. This may indeed have been right up until recently, but do we need to go on doing things in quite the same way?

Most of the instances I have related may have been of trivial events to prove a point, but there are many others connected with our modern way of life that are constantly proving equally foolish. In horticulture, for example, artificial plant-feeding is rapidly giving way to a return to organic substances. Intensive methods of farming are being considered dubious and widely condemned in some circles, with an increasing inclination to resort to a more natural way of husbandry, even if the yields are far lower.

Natural law is stronger than we gives it credit for. It is capable of maintaining a balance if allowed to, if just left to its own devices. But this does not mean nature-run-wild, without restraint, or that it does not need some fostering and encouragement. It does however imply greater observation, thought extended both deeper and wider; the encouragement of a greater sense of wonder and respect for all life, indeed a deep reverence for it. This way we will be spared much waste of labour, energy, despair, disappointment and expense. This way will humankind make greater strides of progress than by any amount of over-busy activity.

This must be our goal, to learn to see when a thing is perfect and not to damage it. Then, by perceiving the perfection, identifying ourselves with it in recognition of its superb refinement and economy. From this we learn a vital lesson, one of the most important that our time on earth was meant to teach us. There is no need to rub something out and draw it again when we have learnt to identify perfection. Nor do we even need to try and make a replica of perfection, for we can become part of it even if only momentarily, if we learn to observe with sensitivity. Perhaps that is why, when I see again that group of trees in the Ashdown Forest, I never fail to recognise them. And now I always see them as I did in that moment of revelation, in perfection.

This must be our goal, to learn to see when a thing is perfect and not to damage it.

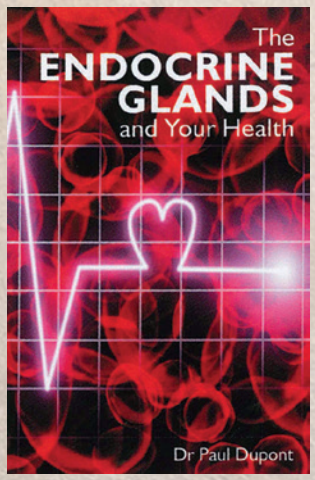
Our world can be perfect once again, when we have ceased trying to improve what needs no improvement, doing things the wrong way through over-elaborate schemes and deceptive practices, out of ignorance and arrogance. If we stop seeking for something better, we may then give the perfection which is already here a chance to make itself known to us. We cease looking but learn to see.

Not a day passes over the earth, but men and women of no note do great deeds, speak great words, and suffer noble sorrows.

-- Charles Reade (1814 – 1884) --



© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS



INSIGHTS
A collection of Rosicrucian Essays into Metaphysical and Natural Laws

An excellent overview of Rosicrucian thought on a variety of subjects, including ancient mystery initiations, the seven steps to attainment, what occurs after death, psychology of mysticism, colour and its mystical influence, time unlimited, and much more.

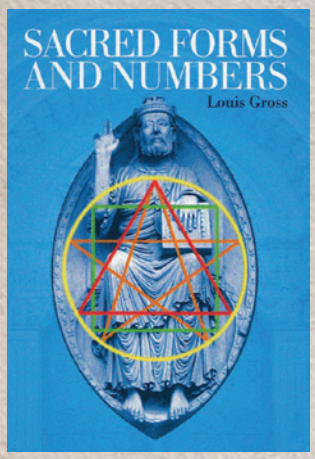
Paperback - 175 pages
$22.95 + postage

THE GRAIL QUEST
Search for Transcendence
by Earle de Motte

The Grail romance retains three reasons for its enduring popularity. First, it is an allegory expounding certain moral principles. Second, it is initiatory in nature. Third, it is believed to contain the secret of life. These and related themes are explored in this well-researched book.

Paperback - 164 pages
$24.95 + postage





SACRED FORMS AND NUMBERS
by Louis Gross

For ancient philosophers, simple geometrical forms and their corresponding numbers were the crystalisation of divine thought. Representing the principles of creation itself, this book will show you the symbolical value of numbers and sacred geometry.

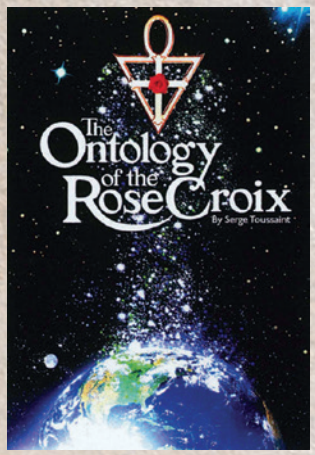
Paperback - 230 pages
$34.95 + postage

THE ROSICRUCIAN Magazine
Published quarterly

This is one of the many official magazines of the Rosicrucian Order. Each quarter we publish a wide selection of articles on mysticism, spirituality, health and wellbeing, philosophy, science and the arts. All articles highlight one or more aspects of the discovery and attainment of excellence in whatever field is presented. We are sure you have friends who would enjoy reading The Rosicrucian as much as you do. A subscription to this unique magazine would make an excellent gift for any discriminating reader.

Only $24 per year for four issues (includes postage).

To organise a gift subscription, please forward your payment as well as the name and address of the person to whom the magazine should be sent to, to our Sydney office address at ROSICRUCIAN ORDER, Suite 2, 111 Moore Street, Leichardt, NSW 2040, AUSTALIA. (Tel: +612 9518 3444)



THE ONTOLOGY OF THE ROSE CROIX
by Serge Toussaint

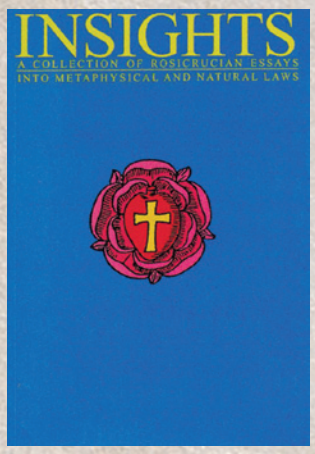
This publication, written by the French Grand Master of AMORC, gives an easy-to-read study of the basis of the Rosicrucian teachings. It explains the knowledge of divine laws, knowledge which we can and must acquire in the course of spiritual evolution.

Printed in A4 - 32 pages
$11.95 + postage

INSIGHTS
A Collection of Rosicrucian Essays on Mystical and Metaphysical Laws

This is an excellent overview of Rosicrucian thought on a variety of subjects, including Ancient Mystery Initiations, Seven Steps to Attainment, the Art of Mental Creation, What is Karma? What Occurs After Death? Colour, Numbers, Breathing and a great deal more.

Paperback - 175 pages
$22.95 + postage



© Supreme Grand Lodge of AMORC
ORDO ROSAE CRUCIS



As steals the morn upon the night,
And melts the shades away:
So Truth does Fancy's charm dissolve,
And rising Reason puts to flight
The fumes that did the mind involve,
Restoring intellectual day.

-- Charles Jennens (1700-1773) --