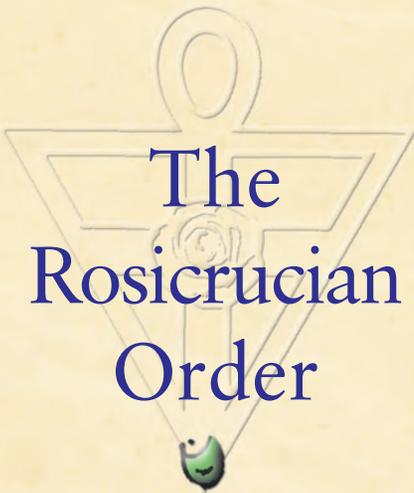


BROSICRUCIAN BEACON



June 2005





The Rosicrucian Order



JSN'T IT AMAZING how powerful a clear, personal philosophy of life can be; how everything seems to flow so harmoniously for those who have dared to take charge of their destiny? Analysing their real needs, they soon realised that more than anything else, they needed to rely upon their own insights rather than those of others, take their own decisions rather than rely on those taken by others.

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ISSN 0966-33X

Published quarterly by the
English speaking jurisdiction
for Europe and Africa of the
ROSIKRUCIAN ORDER A.M.O.R.C.
P.O. Box 35
CROWBOROUGH,
EAST SUSSEX TN6 1ZX
ENGLAND

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Official English Language
Magazine of the
Rosicrucian Order, AMORC
(Europe and Africa)

Issued free to members as an
incidence of membership

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Changes of address must reach us
by the first of the month preceding
publication.

ROSIKRUCIAN BEACON

June 2005, Vol 14, No. 3

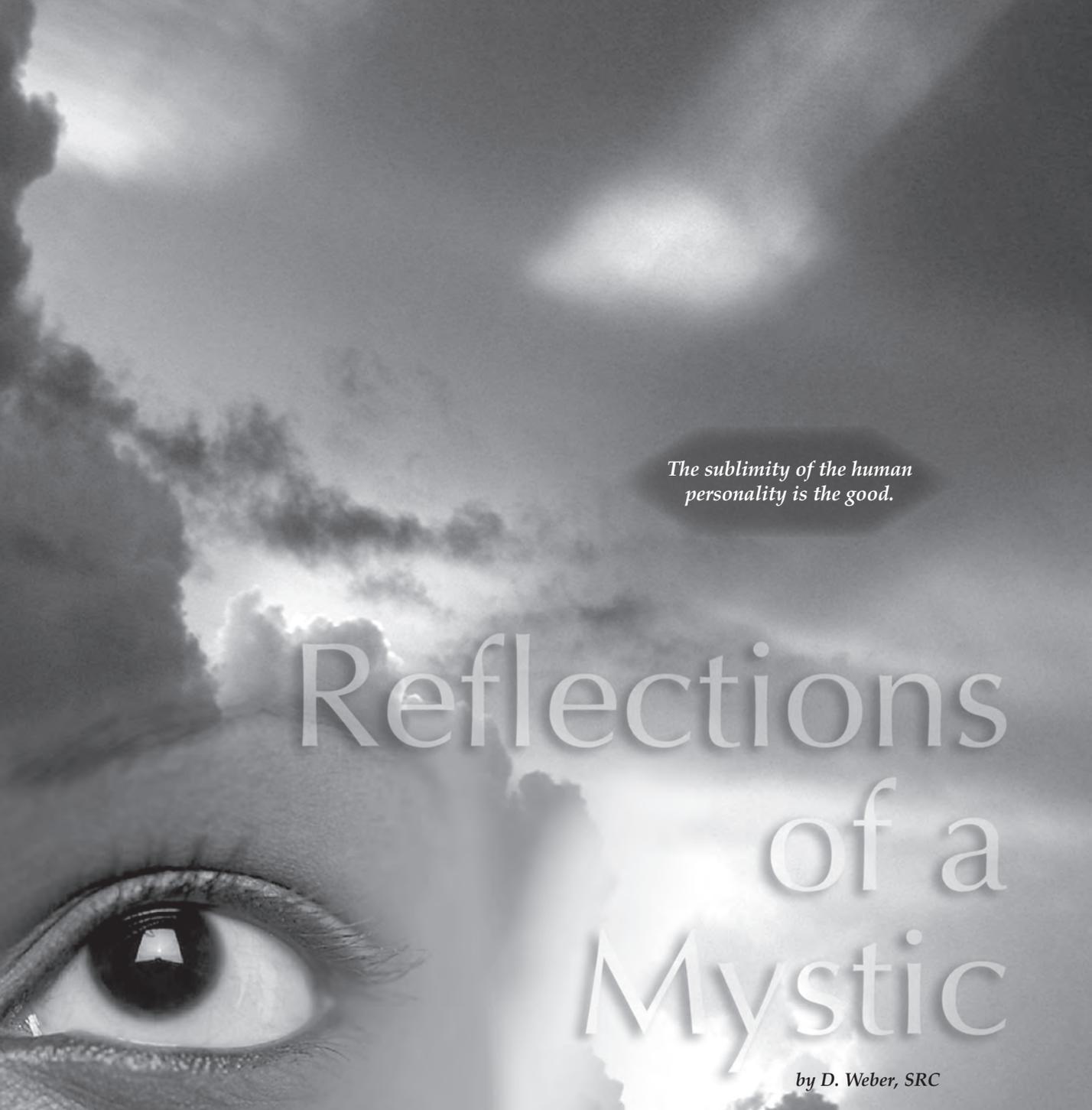
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COVER SPREAD

"Mid Summer Evening Light"





*The sublimity of the human
personality is the good.*

Reflections of a Mystic

by D. Weber, SRC

AS A METAPHYSICAL WAY OF LIFE, mysticism considers the psychic and spiritual worlds of greater consequence than their physical counterpart, the everyday world of material reality.

Although Rosicrucians do not negate the important role of the physical, nevertheless as mystics, their highest priority is the search for truth. And in that search, each mystic eventually discovers that within the being of every living human, there exists a core of goodness exceeding

all human understanding, and this they call "God." The aim of every mystic therefore is to realise and externalise this God in every act of life, thereby bestowing upon matter a purity and dignity worthy of this divine source.

The mystical life is achieved by a long process of spiritual refinement, and one lifetime is but a beginning. Many have sought the mystical life. The ascetic forsakes the world and seeks to uncover his or her concept of this "inner God," not knowing that a more stable path lies in



engaging with the world rather than rejecting it. Most people are caught in the maelstrom of human responsibilities and cannot or do not wish to retire from the physical world. Yet, many people, despite their daily challenges, also seek the divine in periods of solitude from daily affairs. Both the ascetic and the modern mystic who fully engages with life on all levels, considers the crucible of life an opportunity to temper the metal of the soul. We seek that for which mankind has always sought; that which we hope will bring about a union with God and a reintegration of the warring forces within ourselves.

As mystics we yearn for truth; we search for it through meditation and feel an inexpressible happiness when we discover or realise the God within. It is then for us a light, dispelling the darkness of doubt and confusion. We are able to see and love all life everywhere, and fortified with an inner serenity, we can meet adversity and suffering and accept them as part of the total human experience to be used as stepping-stones in our ascent toward perfection.

Humility

Humility is indispensable, being invariably the sweetest flower in the inner garden and of the greatest value. Genuine humility implies a profound knowledge of human psychology; it is a cloak that protects and defends true wisdom. Humility is not ignorance. Rather, it is an introspective consciousness, a progressive realisation of divine unity which prevents us from being aroused by envy and keeps us aware of the consequences of our own thought. Freed from lower-level thinking, we are therefore protected from our own pride and vanity and realise the inner peace of tolerance and love.

As the disciples of mysticism, teachers, sages and saints alike have sought wisdom within the inner silence of the soul. Mysticism is not a dazzling light that blinds. Neither is it a flickering, perishable flame that confuses the aspirant. It is a permanent, dependable light, dissolving the errors of darkness.

Mysticism Must Be Lived

The greatest mystics of history did not limit themselves to merely writing down their message. It was their life in thought, word and deed that spoke most of who they were. Unlike the artist who leaves a masterpiece to enlighten and

inspire posterity, the mystic finds it impossible to sever a part of the total consciousness and make of it a complete and comprehensive message that says it all.

It is well for the aspirant to remember among other lessons the teachings of Jesus the Christ, that "... unless a corn of wheat falls into the ground and dies, it stays alone. But if it dies, it brings forth much fruit." (John 12:24) To understand this parable is to understand a profound mystical truth.

Although humanity appears to be racing toward its own early demise, we understand that the race is yet in its infancy and that men and women are still playing with their lives, like children pursuing fantasies. Intangible, sacred

There must be self-discipline in the study and application of the basic principles of life and constant practice of moral and virtuous habits.

and permanent values are ignored, and so many, many people occupy themselves with trivia and all that is transitory. In a turbulent and disquieting world, only the inner God is real, though sadly, so few are fully conscious of this yet.

Mystics of past centuries sought perfection through the practice of moral virtues, and so too do the mystic of today. Francis of Assisi, John of the Cross, eminent Muslim, Christian and Jewish mystics of past centuries, the seventeenth century German mystic Jacob Boehme, and many others, have been fountains of human inspiration.

Time must be allotted for retreat, for meditation. There must be self-discipline in the study and application of the basic principles of life and constant practice of moral and virtuous habits. These are necessary to awaken and develop the psychic and spiritual elements of the aspirant. "*Mysticism is exalted grace,*" said Plato. And Saint Teresa, in describing the inner ecstasy, spoke of "*a going within to experience the feelings of the soul... a closing of eyes, ears and mind and realising life as pure soul.*"

These heights are gained through progressive discipline, and the mystic discovers that the wisdom thereby gained strengthens one in divine light. It girds us with spiritual power and reveals the real treasure of life: the sanctity of that inner God and the sublimity of the human soul.



Scientific Mysticism



Part 4

by William Hand, FRC

In Parts 1, 2 and 3 of this series we looked at the exciting developments in the science of Quantum Physics, Systems Theory and String Theory. We now have the necessary tools to begin to explore many mystical topics in a scientific framework.

IN THIS ARTICLE WE WILL BEGIN to formulate ideas (which scientists call hypotheses) on how various aspects of mysticism may work. Before we do this, it must be stressed that what is presented here are just ideas; they may be correct, but they may also turn out to be wrong. Someone

once said "being an expert is no guarantee against being dead wrong." and we should all remember that. Having said this, however, the ideas are soundly based and I hope they will stimulate further ideas and possibly one day, even some experiments. Therefore, in this article I would like to consider the broad topic of "Extra-Sensory



Perception" or ESP as it is usually termed, since I am sure that most readers will have had at least one experience of this to relate to. So let's begin the journey of exploration!

Extra-Sensory Perception (ESP)

In any scientific investigation of a phenomenon one has to begin by understanding what the phenomenon is and indeed whether there is actually anything worth investigating. The broad and generally accepted definition of ESP is the process of becoming aware of something in the world by means other than the five senses of sight, hearing, touch, taste and smell.

The accepted definition of ESP is the process of becoming aware of something in the world by means other than the five senses.

However, we always have to be very careful in trying to identify genuine ESP. Many pet owners, and especially those with dogs, say that their animals have a sixth sense, that is, they seem to become aware of things either before they occur or without apparently perceiving them with the normal senses. Remember however, that dogs have an acute sense of smell extending far beyond the range of our own limited ability. Therefore, the ability of an animal to find its way in the dark or to follow a trail may seem remarkable to us but it is just a matter of the animal using its everyday senses.

Perhaps a little less obvious are the cases where owners say their dog has a precognition of events like knowing minutes beforehand when someone it loves will return home. This too can have a simple explanation, it is possible that the dog is picking up familiar sounds beyond our range of hearing or maybe sensing sound waves through a heightened sense of touch in its legs.

Of course, these explanations are difficult to prove but the experiences by themselves would hardly provide credible evidence for the existence of ESP in animals. Perhaps a little more remarkable are the documented accounts of animals running away from the shoreline before the tragic tsunami in the Indian Ocean made landfall in December 2004. Could these be attributed to ESP? In theory, this is possible, but there are also alternative explanations. For example, the animals may have detected earth tremors or a sudden change in the

sound of the sea that may then have triggered an instinctive primitive response to flee; and if one has to move away then one is naturally going to head inland. I hope I am conveying, by the use of these illustrations, that the question of providing reasonable evidence for the existence of ESP is not as simple as might first appear.

We can, however, find similar examples of ESP in human experiences, and some of the most widely documented evidence dates from wartime, particularly during the First World War. There are numerous accounts of women appearing to know not only that their husbands had perished in battle, but sometimes even the time of death of their loved one, before receiving the news by normal channels. Also there can be few people on this earth who have not experienced what is commonly called a hunch or intuition or just a simply a feeling of "knowing" that something has happened or is about to happen in their lives. These experiences cannot be dismissed since they are common and do need to be explained. More contentious examples of ESP include dowsing, divination, remote viewing and telepathy.

I do not wish to become bogged down in trying to present hypotheses for how specific examples of ESP such as telepathy may operate. Rather I am seeking an understanding of the common attribute of all types of ESP phenomena, that is, the process of becoming aware of something other than through our everyday five senses of sight, hearing, feeling, touch and taste.

Understanding ESP

How could ESP work? Let us step back and analyse the situation. When we see something with our eyes, what happens is that photons of light reflected from the object are focussed onto sight receptors, called cones and rods, at the back of our eyes and the resulting pattern of nerve stimuli is then interpreted as an image by our brains. This process of seeing is well understood by science, except perhaps precisely how the brain does the interpretation. So, we are seeing with our brains, not with our eyes.

This is also true for the other four senses. All our interactions with the world are ultimately interpreted in our brains and constitute our reality of the material world we live in. Some of these external stimuli also provoke a response from us and our interaction with the world



around us then becomes complete. The responses are sometimes of an internal rather than an external nature. For example, the act of reading a book may impart some new knowledge to us, causing us to think and contemplate on its implications. In the human brain then, the image of the printed words in a book can become linked with thoughts and possibly subsequent actions. This demonstrates one of many links that exist between mind and matter. This linkage is important as it provides the starting point for a better understanding of ESP.

In Part 1 of this series we looked at Quantum Physics and considered the difference between actuality and reality. Briefly actuality is the true *underlying essence of something*; reality is our *personal perception of that essence*. All realities are different depending on how we come to know of the thing we are observing, perceiving, experiencing. Therefore *actuality + observation* give us *reality*. For all organisms that we commonly describe as being *conscious*, for example, plants, animals and humans, the “observation” part of the process then can be replaced by the word *consciousness*. It can furthermore be said that *actuality + consciousness > reality*. In other words, the combination of the state of actuality and the expression of our consciousness is greater than reality itself.

Although we have no control over “actuality” as it exists as it is, full stop, we do have control over our consciousness, for we “make up our mind” and focus our awareness (see Part 1). If our consciousness was restricted to processing the inputs from our five senses, then our “reality” would consist entirely of the material world and our interaction with that world through our thoughts and actions. It follows that ESP must arise from acts of consciousness other than through the five physical senses. I know that some readers will now be declaring that this is obvious. But what we have arrived at through the application of logic is the key and central role that consciousness plays in ESP. It tells us that any ESP experience is a valid reality and one of many that we can *choose*. Another way of looking at it is to say that ESP is the result of a *relationship* between actuality and consciousness. So for ESP to occur, a mechanism has to exist relating “consciousness” to “actuality.”

Quantum Physics tells us that actuality is vibratory in nature (quantum waves) and String

Theory tells us that actuality is multi-dimensional. Uniting consciousness with vibrations of actuality will involve an exchange of information and energy between the vibrations of the matrix comprising our consciousness with the vibrations of the thing we are becoming aware of. This is an application of Systems Theory introduced in Part 2 of this series. The exchange of information and energy will take place in multi-dimensions and not necessarily within the confines of “normal”

The linkage between mind and matter is important as it provides the starting point for a better understanding of ESP.

three-dimensional space plus time. It follows then, that ESP is likely to arise as a result of a process that involves information and energy exchanges in the hidden dimensions of String Theory.

Our hypothesis therefore, is that ESP is the result of a process involving the interaction and consequent exchange of information and energy between strings vibrating in multi-dimensions. Mystically, the process is an act of *love* since love in its multitudinous forms arises from information-energy exchanges.

Does The Hypothesis Fit In With Common Experience?

Scientifically this is a very good and necessary question to ask because if we can find just one example that does not fit in with the hypothesis, then the hypothesis must be either wrong or incomplete. So what examples do we have of ESP?

Let us consider intuition or hunches. We have all had these; they are common and occur relatively frequently. To solve a problem or to answer a question by intuition normally requires one to cease dwelling on the issue objectively. Then the answer comes in that instant when one is relaxed and not generally thinking about anything. It flashes into objective consciousness as if from nowhere as a complete solution and you somehow know that it is right. The usual simple explanation is that it is the subconscious mind at work. This is true but does not say anything about the process.

Our hypothesis is that intuition arises from the interaction of strings in dimensions outside of





normal four-dimensional space-time. So what is interacting? Suppose our problem is that we have a choice of two houses to buy. Both are similarly priced and both offer similar amenities and location but we cannot make up our mind which to purchase. One of our hobbies is gardening and our mind is cluttered with gardening experiences; the smell of flowers, the joy of watching trees grow and the thrill of picking and eating home grown vegetables. Each of these experiences is recorded, not only as neural connections in our brains but as vibratory patterns of strings that comprise our thoughts and expressions of joy. The houses we would like to buy both have gardens and those gardens too comprise

quiet moment and the choice is made.

There are many things happening here but the key starting point is that the desire for a nice garden motivated by willpower triggers the subconscious question: are the string patterns in harmony? Perhaps this is where the common saying that “the vibes are wrong” comes from? Of course we could have made the correct choice of garden by objectively analysing the soil and physically finding the contamination, but then we would have had to think of doing this in the first place, since soil analysis is not normally undertaken in purchasing a property. And why would we even think of having the soil analysed; intuition perhaps?!

Intuition arises from the interaction of strings in dimensions outside of normal four-dimensional space-time.

vibrations of strings in all dimensions. But in one house there is a problem, the soil has become contaminated and what once had the capacity for abundant growth, no longer has that potential. The string vibrations from this garden no longer contain the familiar pattern of completely healthy plants and trees. These vibrations are therefore out of harmony with our internal desires or the vibratory string pattern we are seeking. A harmonious link can therefore not be made with this garden. Fortunately, the other garden is fine and the exchanges of information and energy between the strings create a new pattern of my desires, my plants, and my experiences occurring in the garden. This *vision* is therefore realised in a

In the illustration just discussed, we considered a rather static “sensing” of a problem; but what about more dynamic examples of ESP such as perceiving the death or distress of a loved one? How might this fit into our hypothesis? The key here is the term “loved one.” We always have a special bond with those closest to us. This loving intimacy means that harmonious vibrations are gradually built up between the two parties. If one then becomes in distress, or indeed dies, the harmony is disturbed and discordant vibrations of strings begin to emanate and be picked up. This can come as a shock to the receiving person since it is highly likely to project suddenly into objective consciousness thereby creating the intuitive knowledge that something catastrophic has happened. *This often works over vast distances since in the hidden dimensions of String Theory, distance and time do not have the meanings they have in our everyday objective world.*

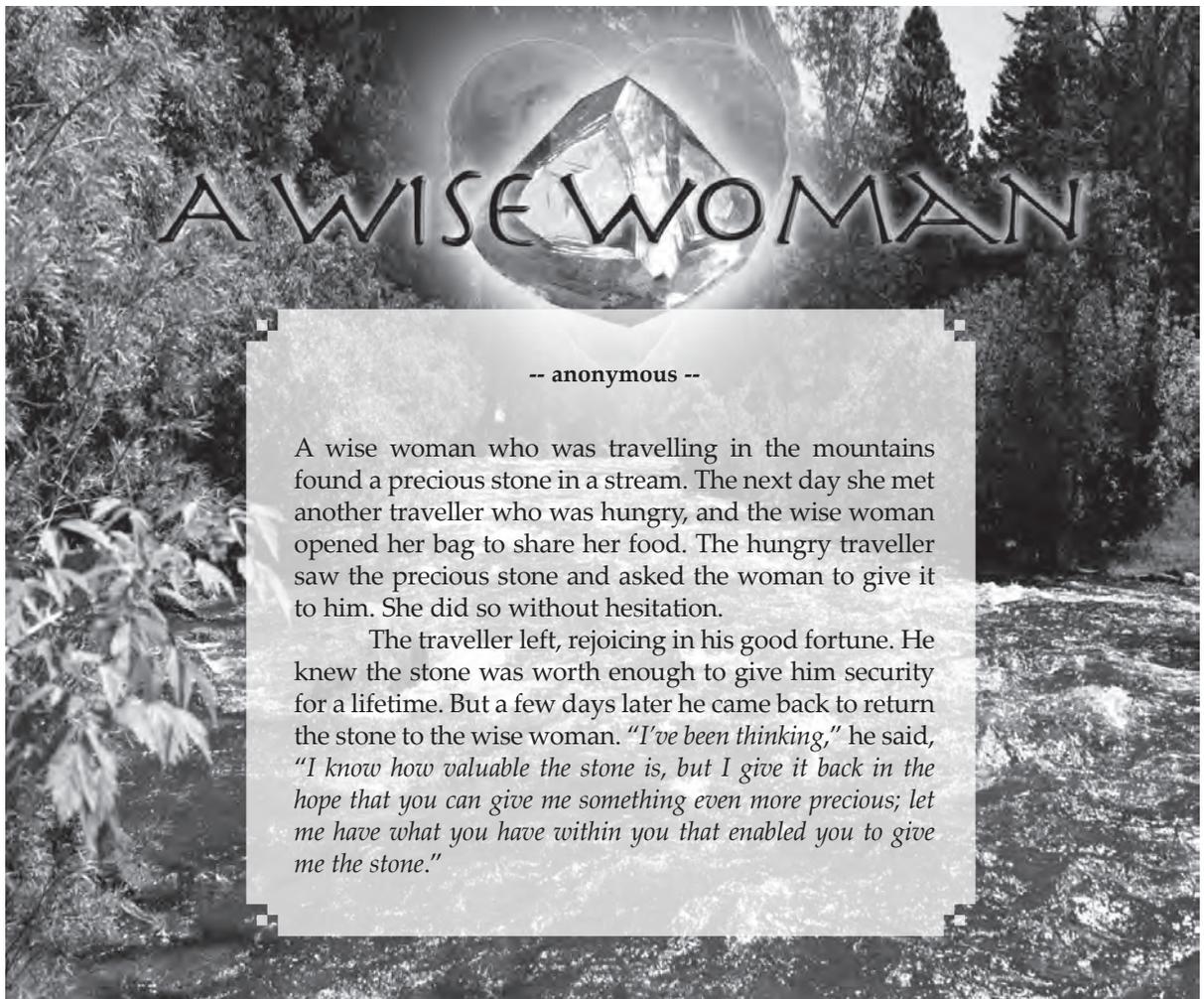


Critics at this stage may say that this is all very well and point out that we are just manipulating things to fit in with the hypothesis. This is a valid opinion, but the aim of this part of the article is to check whether examples of ESP *could* be explained by our hypothesis. If they could not, then the hypothesis would need to be revised. Clearly we have not looked at all possible manifestations of ESP but we have considered the generic process of obtaining knowledge by means outside of our five normal senses. At the outset I admitted that the explanations offered here could be totally wrong since at this stage we do not have verifiable evidence of the process that is going on in ESP. There may be alternative and better explanations and at this stage we have to wait for further advances in theoretical and experimental physics that could either put our

hypothesis on a more solid footing or start to cast serious doubt on it. Only time will tell.

However, it is obvious that any credible theory of the working of ESP has to explain both sensing at a distance and sensing locally through means other than with the five everyday senses. Perhaps more controversially, if we accept that some examples of ESP are prophetic (as in dreams, for example), then that theory would also have to take the element of *time* out of the equation. Our present hypothesis does this by considering string interactions in the hidden dimensions.

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



-- anonymous --

A wise woman who was travelling in the mountains found a precious stone in a stream. The next day she met another traveller who was hungry, and the wise woman opened her bag to share her food. The hungry traveller saw the precious stone and asked the woman to give it to him. She did so without hesitation.

The traveller left, rejoicing in his good fortune. He knew the stone was worth enough to give him security for a lifetime. But a few days later he came back to return the stone to the wise woman. *"I've been thinking,"* he said, *"I know how valuable the stone is, but I give it back in the hope that you can give me something even more precious; let me have what you have within you that enabled you to give me the stone."*



Rosicrucian History

From its Origins to the Present



Part 16

A Journey to the East

by Christian Rebisse, FRC

ALTHOUGH HARVEY SPENCER LEWIS considered her as a co-founder of the *Ancient Mystical Order Rosae Crucis*, May Banks-Stacey (1846-1919) remains relatively unknown. It is important for us therefore, to pause to look at the unusual journey of this Rosicrucian.¹ May Banks-Stacey, born Mary Henrietta Banks, was the daughter of Thaddeus Banks, an eminent lawyer, and Delia Cromwell-Reynolds. She was an excellent student

and gained a lawyer's diploma. She was also a competent musician with a magnificent voice. A talented woman of great class, she was part of several high society circles in Washington and later in New York. Married in 1869, May Banks-Stacey became widowed when only forty years old. Her husband, Colonel Stacey May Humphreys (1837-1886), died in 1886 in New York where the Staceys were living at the time. This new circumstance was to allow the young widow to devote time to



activities which, until then, she had no doubt been unable to participate in.

The East

After the death of her husband she often lived with her son, Captain Cromwell Stacey. As with many in the military, his activities took him abroad.² His mother often accompanied him, allowing her the opportunity of travelling to China, Japan, India, Tibet, the Philippines, Europe, Cuba and Australia.³ The daughter of May Banks-Stacey confirmed that her mother had met the Zulu king and many other native chiefs, and that she studied the thoughts of Baha'ulla (1817-1892), the founder of the Bahai faith.

She was a member of the *Theosophical Society* and, as it happens, part of the Theosophist Inner Circle: an inner, esoteric circle that Helena Blavatsky (1831-1891) had formed within the Society and whose members were directly bound to her by oath.⁴ The co-founder of AMORC was also interested in the Orient, particularly the teachings of Swami Vivekananda (1862-1902), a disciple of Ramakrishna, who had left Bombay for the United States in May 1893.⁵ Along with personalities like Gandhi, Vivekananda represented Hinduism in the *Parliament of Religions* that opened in Chicago on 11th September 1893. He gained wide acceptance and was invited to stay in America. For three years he travelled the country giving lectures and seminars in which he introduced the *Vedanta* and teachings of Ramakrishna. His ideas had an influence on all those who belonged to the *New Thought* movement at the time. Romain Rolland has shown that Mrs. Eddy, the founder of *Christian Science*, was herself influenced by him, and it is likely that the same went for William Walker Atkinson, the most oriental of the *New Thought* masters.⁶ On the other hand, Swami Vivekananda's teachings also contributed to slowing down the expansion of the *Theosophical Society* by presenting a more authentic face of the Orient. During the years 1894 and 1896 Ramakrishna's disciple conducted classes in New York, of which May Banks-Stacey probably attended since it was during these years that she became acquainted with Eastern philosophy.

The Manhattan Mystic Circle

The family of May Banks-Stacey were involved in Freemasonry. One of her ancestors, James

Banks (1732-1793), was one of the founding members of the first lodge in New Jersey in 1761 (St. John's Lodge No.1), in which he served as junior warden.⁷ We do not know if her father was an actual Mason but it is highly likely, given that May was a member of the Eastern Star, one of the oldest mixed Masonic groups. Access to this organisation came out of what was called "adopted Masonry"⁸ and was the preserve of mothers, wives, sisters or daughters of Freemasons. It should be noted however, that indications that she belonged to the Eastern Star are not conclusive and perhaps do not refer to the Masonic organisation but to an Order of the same name founded by Annie Besant in parallel with the Theosophical Society.⁹ This would be a logical possibility given that May Banks-Stacey was very much involved in that movement.

She was also a member of an adopted Masonic rite called the *Manhattan Mystic Circle* that she seems to have instigated. This marginal organisation, starting in February 1898, appeared as a mutual aid and charitable society made up of daughters, wives, sisters and sisters-in-law of Freemasons. According to its *Constitution and By-laws of the Manhattan Mystic Circle, Lodge No. 1 O.M.*, the director of the Lodge was called the "Illustrious Mistress." May Banks-Stacey appears to have held this role, if we can believe handwritten notes on a copy of a constitution we have been able to consult.¹⁰ Outside of esoteric activities she was also interested in the life of her country. She belonged to the *Daughters of the American Revolution* and was a member of the *National Society of Colonial Dames*, both patriotic organisations. In 1898, she became First Vice-President of the *New York Women's Republican Association* that worked for the presidential campaign.

Egypt

As her daughter detailed in a letter, May Banks-Stacey was well versed in occultism, whether astrology, chiromancy or white magic. She added that during her travels in India and Tibet, her mother acquired a great amount of knowledge: "I think she preferred Egypt to all other countries. She told me about certain impressions she had had while visiting ancient temples, the feeling that there was a time when she must have been Egyptian in one of her many incarnations."¹¹ It was in Egypt, according to Harvey Spencer Lewis, that some





The Future, February 1908 edition.

Rosicrucians gave May Banks-Stacey a “mystical jewel” and sealed documents that they asked her to keep until another person presented her with an exact copy of one of the seals and asked for her assistance in establishing the Rosicrucian Order in America.

Who were these initiates she met in Egypt? Harvey Spencer Lewis did not say. By mentioning the Rosicrucians, did he refer to those Freemasons who were holders of the Rose-Croix degree?¹² Let us not forget that around 1863, Jacques-Etienne Marconis de Nègre granted a letter of patent to the Marquis Joseph de Beauregard to create a *Sovereign Sanctuary of Memphis in Egypt*, a rite that gives a particular significance to the Rose-Croix degree. The Rosicrucian tradition also featured Demétrios Plátonos Semelás (1883-1924), a Greek Martinist living in Cairo, who actually claimed to have received the inheritance of the *Rose-Croix of the Orient* in a monastery on Mount Athos, the holy mountain in northern Greece, in 1902.¹³ In October 1911, he conferred an initiation of the “aspirant R.C. degree” upon Georges Lagrèze, an inspector of the *Martinist Order*, travelling through Egypt at the time. Tradition has it that the latter then transmitted this initiation to Papus.¹⁴

Was the Rosicrucian that May Banks-Stacey met in Egypt, Semelás? That remains one hypothesis. However, if that were the case, it would resolve various enigmas, particularly the fact that in 1913, Harvey Spencer Lewis was in contact with Eugène Dupré, Semelás’ assistant.¹⁵

According to Harvey Spencer Lewis, after Egypt, May Banks-Stacey went to India where, having presented the documents she received in Egypt, she was initiated into the *Rosicrucian Order*. She was named legate of the organisation for America but it was pointed out to her that the Order would not be established in that country until 1915, under the patronage of France. This episode in the life of the co-founder of AMORC remains enigmatic, because there is no proof of this initiation in India. It is tempting to read into this a possible visit to Adyar in Madras (the modern Chennai in Tamil Nadu state, India), the seat of the *Theosophical Society* of which she was a member, and which had always had a certain Rosicrucian affinity. We should remember that at the time of the creation of the *Theosophical Society*, its leaders wavered between several names for the organisation, including that of “Rosicrucian.” After the death of Helena Blavatsky, this tendency became more marked with Annie Besant who created the *Eastern Star*, and then in London in 1912 the *Order of the Temple of the Rosy Cross*, an ephemeral movement whose activities were interrupted in 1918. Was it the *Theosophical Society* that May Banks-Stacey contacted in India? The hypothesis seems plausible. Following that Indian venture, Harvey Spencer Lewis states that she stopped over in London, where she met a certain “BE, Deta Conts,” whom she described as an eminent student of occultism. She then returned to New York where she launched herself into Masonic activity.

The New Ontology

In the previous article, it was stated that May Banks-Stacey was a member of the New York Institute for Psychical Research founded by Harvey Spencer Lewis. We do not know the date that she joined, but in his autobiography, Lewis records that he met her there at the end of 1907. At the time, although only twenty-four years old and employed as a photographer for a New York newspaper, he was always busy at the New York Institute of Psychical Research and beginning to write articles on the psychic sciences and esotericism.



In February 1908, he collaborated on the magazine *The Future*, a monthly publication belonging to the *New Thought* movement.¹⁶ Under the pseudonym of "Professor Lewis" he wrote articles on astrology.¹⁷ Using the name "Royle Thurston" he published the first article of a series entitled *The New Ontology*, which he described as being a series of lessons about a new science explaining life and death, as well as all spiritual phenomena. He touched on topics such as the vital force, food, health, magnetism, hypnosis and psychic energies. His collaboration with this magazine lasted only a short time because, two months later, he had an experience that changed his life forever.

A Mystical Experience

Because of these activities, Harvey Spencer Lewis had had no opportunity to return to the Metropolitan Church on 7th Avenue in New York. However, in the spring of 1908, he felt the need to return to this place, which, seven years earlier, had been his spiritual home. On the Thursday after Easter, about 4:30 in the afternoon, he went to the church and sat down in a pew to meditate. It was then that he felt the presence of an invisible being who he perceived as a man with a long white beard and radiating an impression of peace and harmony.

This mysterious being told him that the knowledge he aspired to would not be found in books, but within the depths of himself, and that he should travel to France to be initiated into the Rosy Cross. Who was this mysterious man? Was it really a spiritual being? Did it correspond to the perception of the archetypal wise old man described by Carl Gustav Jung? Whatever the answer, the mystical experience touched Harvey Spencer Lewis profoundly and so became the beginning of his "pilgrimage to the East."

In the hope of obtaining more information about Rosicrucianism in France, he decided to write to a bookshop owner in Paris whose catalogue he possessed. We have not been able to identify the person in question, who is also described as being an editor-in-chief of a newspaper. It was possibly Henri Durville's bookshop, which served as a library and publication society at the same time and was located at 23 Rue Saint-Merri in the 4th Arrondissement of Paris. Specialising in magnetism, as well as being a library with more than 8,000 books and magazines about magnetism

and occultism, the shop in fact offered interested people rare books.

It had a collection of around 7,000 engravings, portraits, autographs and other documents in line with its speciality. As a publishing house, it had a very important catalogue of works dispatched to many countries. Henri Durville was also director and editorial secretary of the *Journal du magnétisme*. According to the October 1909 edition of this magazine, there was a *College of Magnetism* in New York directed by Dr. Babbitt working in connection with Durville's *Société magnétique de France* (Society of Magnetism in France).¹⁸ Whatever the identity of this bookshop to which Harvey Spencer Lewis wrote, he soon received this reply:

"If you were to come to France, and if it would not be an inconvenience for you to call at the studio of M...., professor of languages, residing atBoulevard Saint-Germain, he might be able to tell you something about the society about which you are enquiring. It would be a good idea to show him this letter. Certainly, a letter telling him of your arrival, with the date and name of your ship, would be courteous."¹⁹

The Journey to France

While his financial situation did not allow him to consider such a journey, an unexpected opportunity arose the following week. His father, Aaron Lewis, who was an expert in documents and a reputable genealogist, needed an assistant to undertake some research in France on behalf of the Rockefeller family. And so, on 24th July 1909, the two boarded the *Amerika*, a ship of the Hamburg Amerika Line, and headed for Europe. It arrived in Cherbourg on Sunday 1st August and they travelled on to Paris by train. The days that followed were wholly devoted to genealogical research and it was not until the following week that Harvey Spencer Lewis could visit the languages professor of the Boulevard Saint-Germain and the bookshop owner.

In his account, *A Pilgrim's Journey to the East* (see footnote 19), it is recorded that his meetings with the professor occurred on Saturday 7th and Monday 9th of August. He was a man of around forty-five years of age, who spoke perfect English. He questioned Lewis at length to sound out his intentions. During the second meeting, he recommended that his American visitor travel to the Midi, the South of France, where he would





Harvey Spencer Lewis in his office.

receive further instructions.

As stated previously, the contact with the languages professor could have been organised by Henri Durville. However, we may well wonder if our traveller didn't pursue his investigations by going to the famous *Librairie du Merveilleux*, a bookshop established by Lucien Chameul. This is where Papus and his friends organised the first meetings of the *Martinist Order* and the *Kabbalistic Order of the Rose-Croix*, and where magazines such as *L'Initiation* and *La Voile d'Isis* (The Veil of Isis) were launched. As a veritable meeting place for every occultist in Paris, the bookshop had been purchased by Pierre Dujols and Alexandre Thomas.²⁰ In 1909, these two men were working on an edition of *Sept Livres de l'archidoxe magique* (The Seven Books of the Magical Archidox) by Paracelsus, which was to be published under the auspices of the *Kabbalistic Order of the Rose-Croix*. Furthermore, the alchemist Pierre Dujols (1862-1926), whom some believed to be Fulcanelli, the 20th century's most enigmatic alchemist, was interested in the Rosy Cross and in a work entitled *La Chevalerie amoureuse, troubadours, félibriges et Rose-Croix* (Amorous Chivalry, Troubadours,

Felibriges and the Rose-Croix). The Felibriges were a group of Provençal poets, a movement of which he referred to in several places in connection with Toulouse and the *Académie des Jeux floraux* (Academy of Floral Games), a literary society. In his book Dujols states: "Well informed people still talk secretly about the contemporary Rosicrucians in Toulouse."²¹

In his autobiography, Harvey Spencer Lewis included other facts stating that those whom he contacted in Paris suspected him of wanting to penetrate some Freemasonic secret. On this point, he referred to his contact with the Parisian bookshop owner whom he described as being one of the officers in a branch of Freemasonry, possessing old manuscripts, seals, jewels and accessories belonging to inactive Rosicrucian lodges. Despite their suspicions, he was finally directed to those who were to guide him towards the light he sought, and he was advised to make his way to Toulouse.

Why did his contacts not recommend that he enter into communication with Joséphin Péladin and Papus, who, at the time, were well-known for their Rosicrucian activities? In fact, in





The Capitole of Toulouse

June 1908, the previous year, Papus had presided over a Spiritualist Congress that gathered more than seventeen initiatic organisations together.²² However, this important event couldn't hide the crisis facing the initiatic groups directed by Papus, particularly the *Kabbalistic Order of the Rose-Croix*. Since the death of Stanislas de Guaita in 1897, this group had actually been inactive. During the same year, Péladin placed the *Order of the Rose-Croix, the Temple and the Grail* into dormancy. So it is understandable why Harvey Spencer Lewis had not been pointed towards these organisations, but rather, as we shall see, towards the region where they had their origins: Toulouse.

Toulouse: La Ville Rose

Once again, luck, if not Divine Providence, smiled upon our traveller, because his father had just planned to leave for the South of France to pursue his genealogical research for the Rockefeller family. The following day, Tuesday 10th August, they left Paris and following some adventures that Harvey Spencer Lewis interpreted as tests, they arrived in Toulouse on the Wednesday. The next day, his father continued his work and probably went to the donjon of the Capitole to consult the city's archives²³ while Harvey went to the Capitole's Salle des Illustres (Hall of Fame) where he met a person which, thanks to whom, brought his quest finally to an end. In fact, after a brief discussion this person gave him a note on which was written the name of the avenue where he was to meet some Rosicrucians.

Harvey Spencer Lewis did not disclose the name of this person; he was happy just to indicate his profession as that of a photographer. Later, his son Ralph Maxwell Lewis indicated that he was actually a distinguished photographer.

In all likelihood, he was Clovis Lassalle (1864-1937), who specialised in projects for fine arts, archaeology, commerce and industry. This hypothesis was confirmed in a letter dated 26th August 1909, found in Harvey Spencer Lewis' personal archives.²⁴ Moreover, it is interesting to note that this photographer had met Firmin Boissin several times at the residence of the Privat family, friends of his who were printers.²⁵ Now it should be noted, as we saw previously in Part 13 of this series: *The Rose Garden of the Magi*, that it was Firmin Boissin who introduced Adrien Péladin and Stanislas de Guaita into the Rose-Croix.

Harvey Spencer Lewis took a taxi to the address the photographer had given him, left the city centre, crossed the river Garonne and travelled for some kilometres before finding himself opposite a building bearing an old tower similar to the one featured on an image the professor in Paris had shown him some days earlier.²⁶ Having ascended the steps of a circular staircase leading to an upper floor, Harvey Spencer Lewis was met by an elderly man with a long grey beard and slightly wavy long white hair. The room he entered was square and the walls were lined with books. This man was the archivist of a mysterious Rosicrucian Order, a group of initiates from the



Clovis Lassalle



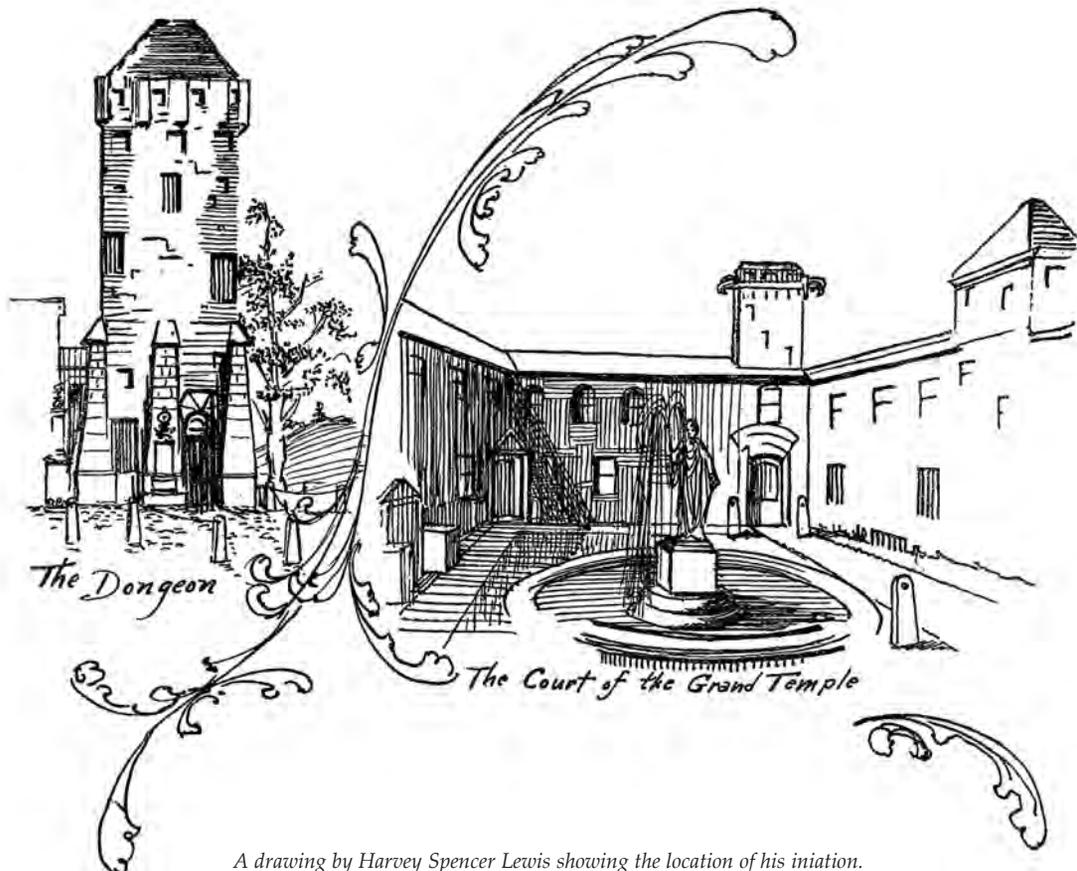
Languedoc with only a few members left who met in strictest confidence. Lewis pointed out that his contact was also a member of the same group of Freemasons to which the bookshop owner he met in Paris belonged. After showing him the archives, the old man declared that he was judged worthy of knowing more and that he was to meet the Grand Master of the Order that same day.

Initiation

Around three o'clock that afternoon, Lewis again took a taxi to the address indicated by the archivist, travelling further from Toulouse by following a route along the river, passing through the old town of Tolosa and finally arriving at a stone building surrounded by a high wall, situated on a hill. According to the *Journey of a Pilgrim to the East*, it was here at this chateau, that he was going to be initiated into the *Order of the Rose-Croix*. While the text does not give any details about the ceremony, the autobiography nevertheless provides some interesting information. We learn that the person who met him was the Comte (Count) Reynaud

de Bellcastle-Ligne, a 78-year old man, who lived there with his widowed daughter and whose means of subsistence were modest despite their noble background. Speaking perfect English, he led Lewis to a drawing room to ask him about the psychical research he conducted in America, and appeared very interested in the mystical experiences had by his visitor.

At the end of the interview the Comte de Bellcastle-Ligne informed Lewis that the moment had now arrived for him to be initiated and asked him if he was ready to face the "Terror of the Threshold." He led him to the first floor of the chateau to show him what remained of the former Rosicrucian Lodge. According to the Comte, the temple had not been in use for more than sixty years, even though up until 1890 it was sometimes frequented by a few Freemasons. His father had been the last presiding officer. The period of activity of the Lodge was therefore around 1850, that is, during the time of Alexandre Du Mège and the Comte de Lapasse or several years before Firmin Boissin invited Adrien Péladin into the Rose-Croix.



A drawing by Harvey Spencer Lewis showing the location of his initiation.



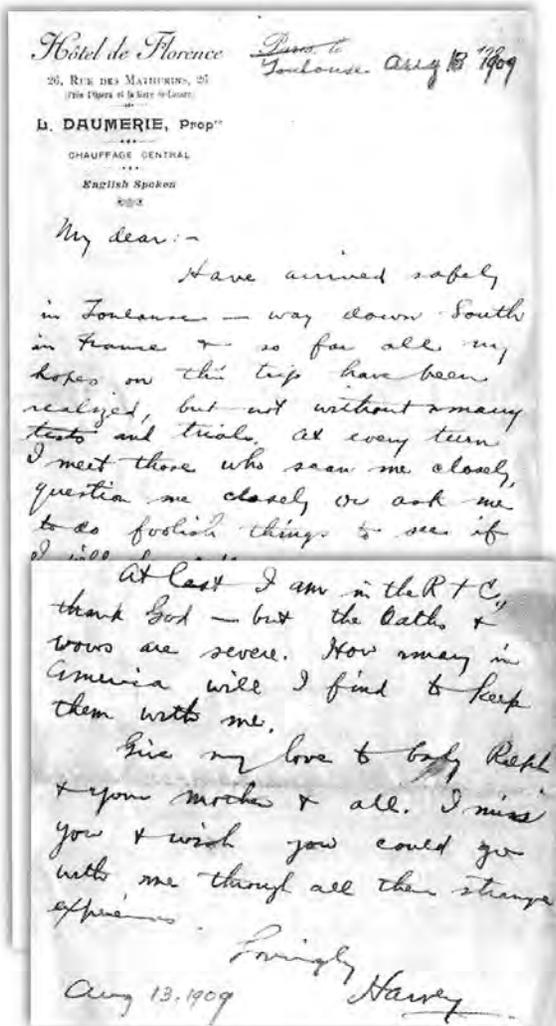
The Comte stopped before an iron door and told his visitor that he now had to cross three successive chambers "alone with God and his Master." Complying with the instructions given, Harvey Spencer Lewis entered the first room, an antechamber. This was followed by the second one, a dark place where he underwent the "test of the threshold." Here he had a mystical experience, during which he again felt the presence of the invisible being that had already manifested to him the year before. Finally, he reached the third chamber where the waiting Comte explained that the room no longer had the ornaments and accessories it once accommodated. Consequently, he would have to adapt the initiation ceremony. He conducted it at different points of the chamber

and communicated to him the secret meaning of the ritual.

From this moment on the old master considered his visitor to be initiated. He led him to a small room where he advised him to rest, since he would have to stay for several hours before meeting the others. Harvey Spencer Lewis lay down on a couch and dozed off. When he awoke, he realised that he had slept for three hours. He had relived the ceremony he had just witnessed in a dream. This time, it was not the Comte who conducted it, but the "Master" whose presence he had discerned in the second chamber. A little while later, Raynaud de Bellcastle-Ligne introduced him to three men of advanced years who were, and whose relatives had also been, members of the *Order of the Rose-Croix*. At the close of that conversation, he was again led to the former lodge where the Comte placed a cross with a rose around Lewis' neck, declaring him now authorised to establish the Order in America.

After this ceremony, one of the members present instructed him to consult a book that contained the major laws and principles of the Order, allowing him to copy the symbols and diagrams of various Rosicrucian ceremonies. From a trunk placed in the centre of the room, the Comte took some symbolic aprons, an altar cloth and various archival documents so that the new initiate could take notes of the symbols belonging to the various degrees of the Order. He was then given the necessary information for introducing Rosicrucianism into America.

The person directing this meeting was not the Comte but someone called Lasalle who acted as the master of ceremonies. Although the spelling of the name differs slightly, it is unlikely that this is the same photographer that Lewis had met earlier that day in the Hall of Fame, particularly since he refers to the master of ceremonies as the author of numerous historical documents, while we know of no writings by the photographer from Toulouse. Of course he could have been alluding to the countless photographs taken by Clovis Lassalle in connection with archaeology and prehistory²⁷ but whatever the case, the master of ceremonies informed Harvey Spencer Lewis that he was now in possession of all the necessary instructions and that he would yet have other inner experiences. He was finally asked not to open a Lodge in America before the year 1915.



Letter written by Harvey Spencer Lewis to his wife Mollie the day after his initiation on the 13th of August, 1909.



The day after his admission to the *Order of the Rose-Croix*, 13th August 1909, Lewis wrote to his wife Mollie:

*"All the hopes I had placed on this voyage have been realised but not without numerous tests and trials. Beautiful place here. I am taking lots of photos of the old building where I participated in the strangest ceremonies I have ever seen. I am at last in the R+C, thanks to God – but the oaths and promises taken are demanding. How many people will I find in America who, along with me, will be able to respect them?"*²⁸

As a postscript to the affair, some days later on 26th August while he was back in Paris, Harvey Spencer Lewis received a letter from Clovis Lassalle. The following Monday, Aaron Lewis and his son embarked on the return journey. Following a stopover in London, where they visited the British Museum, they boarded the *White Star* of the MS Adriatic Line on Wednesday 1st September and headed for New York. For Harvey Spencer Lewis, it was the beginning of a great adventure.

Secret Beginnings

As we can see, the initiation of Harvey Spencer Lewis has two aspects; an encounter with Rosicrucians who belonged to a lodge whose last activities went back to the 1850s and mystical experiences realised inwardly. A mystery surrounds the identity of his initiator. It is likely that Harvey Spencer Lewis used the name Raynaud de Belcastle-Ligne to hide his real identity.

This account can also be considered in large part to be symbolic. The history of esotericism is rich in works combining concrete facts with real mystical experiences so as to form an edifying and mythical story. In fact, this is a characteristic often found when looking into the history of the founders of great spiritual movements. At a conference on initiatic legends, Antoine Faivre underlined the importance of myth in the establishment of esoteric movements.²⁹ He considered the existence of these founding legends in some ways as being one of the criteria of authenticity of traditional orders. The foundation story of Rosicrucianism, the journey of Christian Rosenkreutz to the East and the later discovery of his tomb, belong in this category, and the account of Harvey Spencer Lewis' initiation could well be the same. Roland Edighoffer has put forward an interesting interpretation:

*"In this description, we can recognise several traditional initiatic themes, some aspects of which appear in the Chymical Wedding written by Johann Valentin Andreae: the symbol of the tower, the spiralling staircase that underlines the axial development of a gnosis, the square and upper room that evokes the divine Tetragrammaton, the letter that must be handed over at the entrance of the chateau, and the cave that is like the womb of a new birth. The two mystagogues, man and woman, bring to mind the archetype of the 'wise old man' that Jung described as ambivalent (Gesammelte Werke, Olten, 1976, 9/1, p.231). The role of sleep is not insignificant either in the analysis of this text."*³⁰

The experience of Lewis had included a real encounter with adepts belonging to a Rosicrucian circle, an almost inactive one to be sure, but whose fire was still smouldering under the ashes. It included, above all, a spiritual aspect and this is a fundamental point. In Part 6: *The Emerald Land*, we presented the opinion of Henry Corbin with regard to initiatic filiations being built on a spiritual experience. For him, this type of experience constitutes a fundamental criterion of validity. Of course, as he points out, this area is not filled with facts that the historian can verify. It is a matter of sacred history, but for all that, it cannot be ignored, because a study that retains only objective and chronological facts to judge the origins of an initiatic movement would lead to historicism, that is, to an essentially positivist and reductionist vision that is incompatible with the nature of this type of movement. It would therefore miss the essential by neglecting its connection with the sacred dimension and the non-temporal.

Why did those Rosicrucians from Toulouse entrust the restoration of Rosicrucianism to an American? In the past, they had already given Stanislas de Guaita and Joséphin Péladin the responsibility of this mission, but the Order again fell into inactivity despite their efforts. It therefore seemed impossible to re-establish it in the Old World. In 1875, Franz Hartmann had already reached this conclusion. On the other hand, we can presume that Rosicrucians, who are often credited with an ability to foresee important events, sensed that a major conflict within Europe was to unfold and feared the resulting destruction. By entrusting their heritage to an American, and by giving him the mission to establish the Order in the United



States, they probably thought the continuity and perpetuity of the Rosicrucian Tradition was assured.

Footnotes:

1. The following details were taken from various publications: "Mrs. May Banks-Stacey, Matre, Rosae Crucis America", *The American Rosae Crucis* magazine, Vol.1, No.1, January 1916, p.17; "The Supreme Matre emeritus raised to the Higher Realms", *Cromaat D* magazine, 1918, pp.26-27 and Harvey Spencer Lewis, "The authentic and complete history of the Ancient and Mystical Order Rosae Crucis", *The Mystic Triangle* magazine, January 1928, pp.335-336. Some details are extracted from correspondence exchanged between Delia Stacey Muller, eldest daughter of May Banks-Stacey, and Harvey Spencer Lewis in 1930. These documents are in the archives of the Supreme Grand Lodge of AMORC.
2. Captain Cromwell Stacey of the US 21st Infantry was the one who captured Garcia and killed the leader of the pulujan insurrection on the island of Samar in the central Philippines. During his stay, he was also nominated "presidente" in Parang.
3. The information provided by her daughter does not allow us to pin-point these journeys with accuracy; it seems, however, that she started travelling after the death of her husband, that is, from 1886 till 1906 or even 1912. She probably travelled alone too, without her son.
4. Unfortunately, we do not know the dates she frequented Blavatsky's group. It was definitely after her husband's death in 1886. We know the Inner Circle functioned during two periods; the first between 1884 and 1888, and the second between 1888 and 1891. She was therefore a member of the TS before 1891 and probably left it after 1891, that is, after the death of its founder, a time when the society was somewhat divided.
5. In his book *The Life of Vivekananda*, Paris, Stock, 1930, Romain Rolland explains the context of this journey and retraces the activities of Vivekananda in the USA.
6. Romain Rolland points out the relationship between certain details in *Science and Health*, the famous work by Mrs. Eddy, and the basic ideas of the Hindu Vedanta. See the above book by Rolland op.cit., pp.60-62.
7. See Gould's *History of Freemasonry Throughout the World*, vol. VI, New York, Charles Scribner & Sons, 1936, p.5.
8. Adopted Masonry, that is, for women, started in France in 1740. It took its symbolism from the Old Testament and at first was mainly dedicated to charitable works. The work of Louis Guilleman de Saint-Victor, *La Vraie Maçonnerie d'adoption* (1799) described its structure, which, according to its rites, had four to ten degrees. The Eastern Star, founded in 1830, then reorganised towards 1860 by Rob Morris (1818-1888) was one of the most important branches in the world. Although mixed, it used essentially feminine symbolism referring to well-known Biblical figures like Eve, Ada, Martha, Ruth or Esther.
9. Annie Besant had created this organisation to facilitate Alcyone's mission, that is, Jiddu Krishnamurti (1895-1986), the son of a Theosophical Society dignitary in whom she saw the incarnation of the Maitreya, the Great Teacher. From 1922, at the age of 20, the young Krishnamurti, who did not want to play the role of Messiah, rebelled and publicly broke with the Theosophists.
10. As in Adopted Masonry, the lodge of the Manhattan Mystic Circle had four cardinal points: Asia (East), Africa (South), Europe (West) and America (North). Sisters wore a white satin apron and a jewel representing the flaming heart with an insignia in the centre. The jewel worn by the Illustrious Mistress represented a ladder of seven steps decorated with five golden stars; that of Inspector was a cross surmounted by a white dove; that of Preceptor was a knot "of gold bent" with an arrow. For more details, see the Constitution and by-laws of the Manhattan Mystic Circle, Lodge no. 1 O.M., New York, John Meyer.
11. Letter dated 4 November 1930 from Delia Stacey Muller to Harvey Spencer Lewis.
12. As we shall see later, Harvey Spencer Lewis very often used this term to designate members in Freemasonry of the 18th degree, important members of various initiatic organisations; indeed mystics whose ideas he believed supported the Rosicrucian ideal.
13. From this transmission of a heritage and following a mystical experience he had in Cairo, Semelás was to establish the Order of the Lily and the Eagle in 1905.
14. Georges Lagrèze had been given a mandate by Papus to regulate particular problems in the Martinist organisation in Egypt. Even though the archives we have checked record the initiation conferred on Georges Lagrèze, there is no trace of the one he was to have transmitted to Papus. It would therefore seem to be legendary. Robert Ambelain was also to maintain he had received this initiation from Lagrèze. However, from the way he criticised Semelás in his book *Martinisme contemporain et ses véritables origins*, it is doubtful (Les Cahiers du Destin, 1948, p.13).
15. On 23 July 1913, Eugène Dupré wrote a long letter to Harvey Spencer Lewis. This document was discovered in Ralph Maxwell Lewis' house in 1996 after his wife's death. The tone of this letter is familiar and suggests that the two had already established a connection some time earlier. In the letter, Dupré gives Harvey Spencer Lewis all the necessary information to establish a Martinist lodge in the USA. He attached the various degrees of the Order and certificates of the Martinist S.I. and Free Initiator degrees. It also tells us that he was given the mystical name Moshea (or Hoshea) and the number "DPR-D24A". No doubt, because of World War I, Harvey Spencer Lewis could not implement the plan. It was only at the time of the FUDOSI in 1934 that he envisaged being able to establish Martinism within the Rosicrucian Order.
16. *The Future*, New York, Future Publishing Company of F.T.McIntyre.
17. In: "What has the future in store for you?" an article that deals with the horoscope of the USA for 1908 (pp.46-49) and "Department of astrology and astral sciences" (pp.52-54), he shows himself to be a fine astrologer.
18. The subjects dealt with in the *Journal du magnétisme*, the Society of Magnetism in France's magazine, correspond exactly with Harvey Spencer Lewis' preoccupations during this time. A large section of the magazine is made up of bibliographic notices and the list of books published by Durville Publishing. It was distributed in many countries. The geographical position of Durville's bookshop and its description could be the same as given by Lewis in his account.
19. Harvey Spencer Lewis, "A Pilgrim's Journey to the East" and "I Journeyed to the Eastern Gate", *The American Rosae Crucis*, May 1916, pp.12-27.
20. At the time, following the affair of the Order of the Renewed Temple, these two gentlemen were on bad terms with Papus. In fact, in 1908, during a spiritualist séance organised by Martinists gathered in a hotel at 17 Rue des



- Canettes, they received, through direct writing, a mission to establish a Templar Order with René Guénon as its leader. And so the Order of the Renewed Temple was begun and its creation led to the exclusion of Guénon from the Martinist Order. It was dissolved in 1911, a date when Dujols became seriously ill. It is interesting to note that of the seven degrees of this Order, the fourth was curiously enough called: "Rose-Croix of Egypt."
21. It should be noted that before Pierre Dujols took over the *Librairie du Merveilleux*, he was a journalist in Toulouse. The manuscript extract cited here on p.70 was written about 1912. It was edited by La Table d'Émeraude in 1991 with a commentary by J.F. Gibert. Another version of the text was published by Geneviève Dubois under the title *Les Nobles Écrits de Pierre Dujols et de son frère Antoine Dujols de Valois*, Le Mercure dauphinois Publications, 2000, according to a manuscript housed in the municipal library of Lyon (Ms 5488).
 22. The convention was held on 7-10 June 1908. He wore a white Martinist robe in the Human Rights office in the presence of journalists and the uninitiated. Reports were published in *Le Matin* (8-10 June), *L'Éclair* (8 June), *Le Figaro* (7-8 June) *L'Humanité* (8 June), *Liberté* (7 June) and *Le Monde illustré* (13 June), Parisian newspapers at the time. Papus published a book related to the event entitled: *Compte rendu complet des travaux du congrès et du convent maçonnique spiritualiste*, Paris, Librairie Hermétique, 1910.
 23. The city archivist was François Galabert (1873-1957). Besides his professional role, he was a member of many scientific societies including the Archaeological Society of the Midi founded by Alexandre Du Mège. Jean Coppolani paid homage to him in the society's bulletin in an article entitled: "Notice sur la vie et les travaux de M. François Galabert, secrétaire général de la Société," 4th series, vol. II, 1954-1966, Tarbes, 1967, pp.32-36.
 24. Clovis Lassalle sent Lewis this letter while he was still in France. The importance of Lassalle's role is underlined by the fact that this letter was found among Lewis' personal papers, in a folder marked "important historical documents."
 25. Clovis Lassalle also knew several members of The Archaeological Society of the Midi since he worked with them, notably François Galabert, in producing the *Album de paléographie et de diplomatique*, published in 1913, 1928 and 1933.
 26. From all the evidence and contrary to what some have said, this tower was not the donjon of the Capitole, since Harvey Spencer Lewis had just left this building to catch a taxi and that he left the city to reach the place of his initiation. For many Rosicrucians, however, it symbolises the place where the founder of AMORC was initiated. The description he gives is unfortunately not detailed enough to locate it precisely. Besides, there are many towers not far from the centre of Toulouse. On this subject, see Alex Coutet's book *Toulouse, ville artistique, plaisante et curieuse* (Toulouse, a pleasant, curious and artistic city), Toulouse, Librairie Richard, 1926, a book for which Clovis Lassalle had taken some pictures of buildings.
 27. Clovis Lassalle co-produced some publications about several prehistoric caves with the Abbé Breuil, Dr. L. Capitan and D. Peyroni. He also collaborated, on behalf of the Archaeological Society of the Midi, with Émile Cartailhac and François Galabert, both members of the Académie des Jeux floraux. We can also add that he was awarded a gold medal at the Universal International Exhibition in Paris in 1900.
 28. This letter and the envelope bearing the Toulouse postmark are in the archives of the Supreme Grand Lodge of AMORC.
 29. This conference was organised by the magazine *Renaissance traditionnelle* in Paris in October 2001. The text of the lecture "The Origins of Freemasonry: three approaches" by Antoine Faivre was published in *Renaissance traditionnelle*, No. 129, 2002, pp.5-12. Roger Dachez dealt with the same subject in "Sources and functions of secret history in the case of Willermoz, in 18th century Masonry" in *L'histoire cachée entre histoire révélée et histoire critique*, Lausanne, L'Age d'Homme, coll. "Politica Hermetica" No. 10, 1996, pp.79-89.
 30. Roland Edighoffer, *Les Rose-Croix*, Paris, PUF, coll. "Que sais-je?" 1982 and 1986, p.108.



ONE EVENING A MAN TOOK A SMALL CANDLE from a box and began to climb a long winding stairway. "Where are we going?" asked the candle. "We're going up higher than a house to show the ships the way to the harbour." "But no ship in the harbour could ever see my light," the candle said, "it is so very small." "If your light is small," the man said, "just keep on burning brightly and leave the rest to me."

When they reached the top of the long stairs, they came to a large lamp. Then the man took the little candle and lit the lamp. Soon the large polished mirrors behind the lamp sent beams of light out across the miles of sea.

We are God's candle! Our job is to keep on shining. The success of our work is in God's hands. Remember that a tiny candle or match can start a forest fire. The little flame of your good example can actually change the lives of others without your knowing it. Be a light to them like the beacon light in this tale which guided the ships to safe harbour.





When the Seeker Comes Calling

by Stephen Tanham, FRC

MYSTICAL ORGANISATIONS CURRENTLY face a very difficult period; indeed, perhaps their most critical time. There is ample political evidence that the world is entering a new age. Whether or not this reflects the start of the true Aquarian age from an astrological perspective, whatever the nature of the underlying tensions in the world,

one thing is certain: from a moral, political and philosophical perspective we are entering a new Aeon in mankind's development; and hence we face the gravest of challenges and tests in the months and years ahead.

Any organisation must continually face tests to its structural and moral integrity. This is a law of nature and of the forces beyond nature.



Those familiar with the Kabbalistic glyph, the *Tree of Life*, will know that life is always suspended between the balancing powers of the merciful, expansive right pillar and the discriminating forces of severity produced by the left pillar. By this dynamic, Life retains fitness and vitality or surrenders to the dissolving forces in order that the material (of whatever level of vibration) which comprised its Form, can be re-used by the Cosmic Mind. If these concepts are new to you I would urge you to study the Kabbalah in at least its basic form since it provides the Rosicrucian with a vocabulary with which to approach the whole of mystical study.

The modern Rosicrucian Order was created in another century, almost another age. It burst forth into a formative period of the 20th Century in which there was tremendous hunger for things that were mystical, since the general public knew so little. The images that the Order used in those days were evocative and designed to stir thoughts of ancient knowledge and wisdom being passed through the ages under the careful guardianship of high Rosicrucian mystics. What has changed? Why do people not seek out these teachings with the intensity of a hundred years ago? The answers are many but we should particularly examine those that influence the ways we promote our beloved mystical tradition.

First of all, we should ask ourselves how strong is our attachment to that which we have learned under the careful guidance of AMORC? Growth of the Order has always been the result of personal enthusiasm on the part of its members. We cannot expect to communicate well with others if we do not shine with enthusiasm for what we have learned and are set to learn in the future.

Secondly, we should acknowledge that there are now many more sources of mystical wisdom than there were a century ago. Go to a large, modern bookstore and you will see that the "Mind, Body and Spirit" section is one of the busiest. This should tell us that the hunger for such knowledge has not gone away, quite the opposite in fact. The simple truth is that sincere people are faced with a bewildering array of apparently similar sources of mystical training. Now as Rosicrucians we know with conviction how different our carefully graded path is compared with the shallow provision of knowledge which is perpetuated by many other organisations professing to be mystical

schools. Having said this, the responsibility of communicating this essential difference is ours.

The third factor to consider is that we have an essential responsibility to be and to appear to be a modern institution. Our media imagery needs to be continually updated or we will look like a fading organisation not keeping abreast of the times. You will know that much effort is going into this work from both a printed and internet perspective.

Our greatest asset is our hidden strength. We are blessed with a secret weapon. Throughout its history, the Rosicrucian Order has been able to call on the service one of the most powerful agents of communication known to the Cosmic Mind: it is *You*, the mystical aspirant and member of this Order.

As each one of us moves our consciousness up the central pillar of our lives, towards our true selves, a spiritual, alchemical process begins to

First of all, we should ask ourselves how strong is our attachment to that which we have learned under the careful guidance of AMORC?

operate, changing our very being. Initially, you may not notice such changes, but should you bump into an old friend who you have not seen for some time, he or she will immediately discern that there is something new and vibrant about you. The light of the Soul, the true personality, is slowly filling the outer being and pervading all aspects of the outer self to the extent that over the course of several years, we find ourselves literally transformed by this loving power from within. But power is nothing unless it has both the *will* and the *means* of expression. We are not given a reservoir of loving energy to keep it to ourselves. We have to become part of the *Cosmic flow*; and this brings me to the central theme of this article.

With development comes the light of insight. But as with all mystical advancement, with that light also comes a corresponding responsibility. In this case the responsibility is the most sincere attempt to pass on what has been learned, and in this task we often face our greatest personal challenge.

Close your eyes for a moment and lift yourself out of your ordinary consciousness. Imagine you are a part of the Cosmic Mind at a level where the very fate and destiny of mankind is



planned and put into action. Visualise yourself as part of a god-like intelligence examining, with love and care, the potential development of a soul due to incarnate into another body and begin a life full of hope and opportunity. Move forward in time beyond the birth and see how that stream of life flows through experience, triumph and adversity to reach a point where that "living soul" comes into contact for the very first time, with a genuine "School of the Soul" such as the Rosicrucian Order. It might be in the street, perhaps a casual conversation with a friend that gives the new direction. It might be via an informed and wise opinion that you express at work or it might be at a Rosicrucian Open Day that you have helped to bring into existence.

Despite the vast powers of the Cosmic, the advanced progress of its most determined Souls rests entirely on such moments, the fleeting second when the uninitiated new soul encounters the Mystical Path for the first time and two people's lives interact at the highest potential level. For the Cosmic desire to be fulfilled, two things have to happen: the receiver has to be ready, and the transmitter has to be tuned in and willing to deliver the gift of light that both already possess in some measure. It is to the potential perfection of this moment that the rest of this article is dedicated to.

Imagine now that you are in such a moment. A seeker has approached you with a question about the Order. They seemed to seek you out amidst all the faces in the room. The air around you has become quiet. Whatever background noise there is has faded as though some vast intelligence is re-arranging this moment in time to give you the very best chance to do your mystical work. The seeker is looking at you with an intensity that he or she rarely uses, because their common Soul has acted to bring them to attention, to ensure they listen on a level rarely used in normal conversation. Perhaps the light around you also changes, seeming to shimmer and take on a glow as other intelligences seek to aid you in this most precious of encounters.

What will you say? Are you prepared for this? Since you are here, there can, by definition, be no question of there being insufficient potential for the moment to achieve its purpose. You scan your own knowledge of mysticism. There are so many directions in which you could take the conversation. You think of the power that emotion

brings to the dryness of logic and pray that the combination of intelligence and emotion will empower *your* point of contact.

You take a breath, itself the very symbol of the beginning of creation, and in the half-second before you speak your mind is filled with a synthesis of everything you hold dear, everything you have learned. You see how you are a living duality, a mixture of matter and loving energy which is derived from a single universal emanation of *Being*. You see how the mother force of the planet, Nature, has nurtured your vehicle of self from the earliest attractive power of matter, learning to sustain its form then passing through billions of years of evolution to express and expand the force of *Life* that sustains it against the dissolving forces of chaos. You see the upward spiral of *Life*, through mineral, animal and human forms. You move through evolutionary time at light speed and return to the moment, feeling the power of your Soul, something *above* Nature which now urges you to reach for your deeper powers of communication, opening your inner eyes to the vastness of loving intelligence beyond.

Now, because you are operating from a deeper point of consciousness, the very landscape of your own mind is mapped out before you. You see the oscillating polarities of organic force that constantly test your resolve to move beyond the appetites. You sense the false power and identity of the ego and you see the deadly attraction of self aggrandisement, an abuse of the higher vision granted to you. And in that moment, you reject any approach that sets you on a pedestal in front of the sincere seeker who stands before you.

Finally there comes into your consciousness the quiet inner certainty that you are something beyond all of these, that you hold within you the most precious form of sight in the universe. In that quiet heartbeat, you become the very eyes of Divinity looking out on its creation. *But you can say none of this to the seeker before you.* To do so would overwhelm the young, potentially mystical mind that now waits on your response to their question.

So what will you say? What will you say now that you have the will and the confidence to deal with this moment? It is at this point that many mystics relate that they could feel the movement of the intelligences around them. All fear is removed and the mystic is made aware, psychically, that there is a unique way of



communicating with the seeker in front of them. Often, a new way of saying something springs to mind, a new combination of ideas, or the linking of what lies ahead with some observed element of the seeker's personality. It takes confidence that can only be born of experience and willingness.

Many Rosicrucians have said to me: "*But I don't feel up to the important job of explaining this to a newcomer.*" They are fearful of getting it wrong. They feel they do not have a solution within themselves to overcome this lack of confidence. One of the most important attributes we learn as mystics is *willingness*. Willingness implies two things: an openness to venture into a situation in the knowledge that you will be helped along the way because your purpose is noble; and a gradual dropping away of fear as you see, time after time, how potent the power of the Cosmic really is. Push yourself into that position and any vacuum you create will instantly be filled by the creative power of the Cosmic Mind.

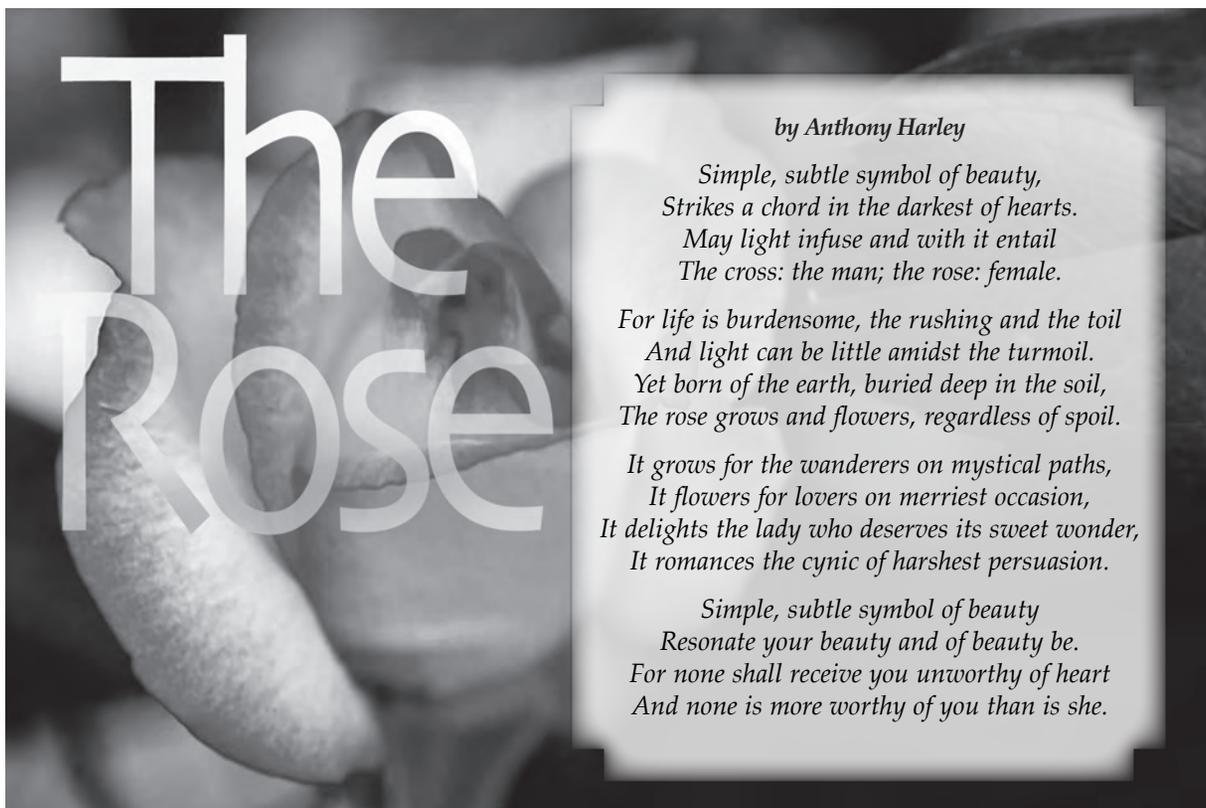
The final dimension to all of this is how *you will be changed* by the process itself. This often unexpected alchemy is at the very heart of mysticism and gives a living example of the

power of the Cosmic stream of love to accelerate the path of those who serve God.

From now on, let your confidence triumph over any doubt you may have about your abilities to communicate the essence of the Rosicrucian teachings to a potential new seeker. Don't entertain the idea that you can't do it, for when it comes, the solution will comprise the very elements of that moment. And no other intelligence, no matter how advanced, could perform it better than you as you stand at that personal crossroads of time and circumstance.

Let us end with a quotation from the Christian Mystic, Thomas Merton, who takes us eloquently into that state of mind which we need if we are to *know* that the Cosmic will be with us in this moment of trustingly stepping into the unknown: "*True solutions are not those which we force upon life in accordance with our theories, but those which life itself provides for those who dispose themselves to receive the truth.*"

So, when the seeker comes calling, know that you are already prepared, and in that moment let one plus one equal something truly wonderful.



by Anthony Harley

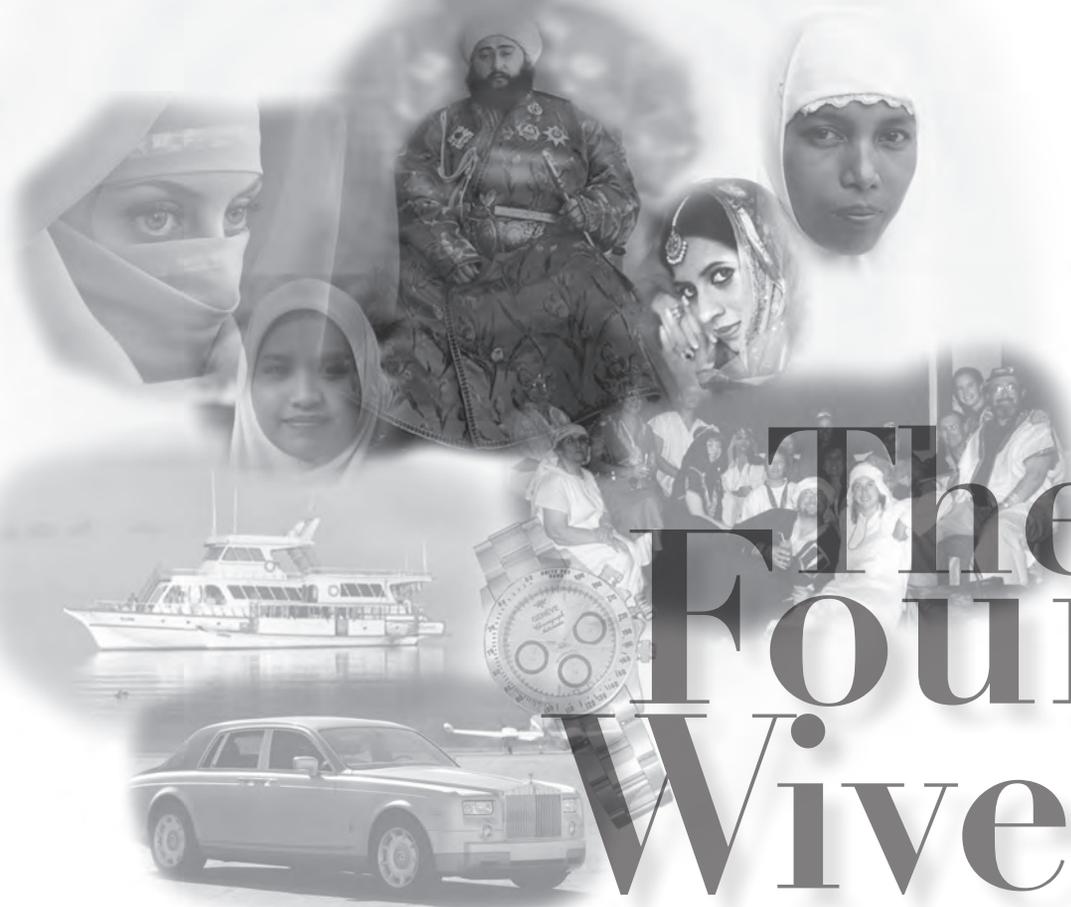
*Simple, subtle symbol of beauty,
Strikes a chord in the darkest of hearts.
May light infuse and with it entail
The cross: the man; the rose: female.*

*For life is burdensome, the rushing and the toil
And light can be little amidst the turmoil.
Yet born of the earth, buried deep in the soil,
The rose grows and flowers, regardless of spoil.*

*It grows for the wanderers on mystical paths,
It flowers for lovers on merriest occasion,
It delights the lady who deserves its sweet wonder,
It romances the cynic of harshest persuasion.*

*Simple, subtle symbol of beauty
Resonate your beauty and of beauty be.
For none shall receive you unworthy of heart
And none is more worthy of you than is she.*





The Four Wives

by Amelia

THE EMIR OF BAGHDAD, NUSRAYN Al-Haqq (may he live long) heard of the arrival in his city of a man who was reputed to be the wisest of all. His interest was piqued particularly by this lowly peasant's claim that he had travelled for years and thousands of miles, enduring great danger and hardships through floods, droughts,

icy winters and parched deserts with the sole purpose of reaching this palace, reputed to be the most lavish ever built, to address the Emir, the most powerful man in all the world.

Being impulsive and brutal in the treatment of his subjects, he ordered that the man be brought into his presence at once to prove his wisdom against that of his own conceited



though eloquent advisers. The man was found by the palace guards in the poorest part of the city, chained and roughly dragged through the streets before being thrown before the Emir who haughtily said: "My people claim you are the wisest of all, wiser even than these, the esteemed advisers of the greatest Emir of all. They have spent their lives in the acquisition of knowledge and you would claim to be wiser than them? Prove your wisdom to me and my counsellors or you will experience a death that no man has ever endured."

Far from being afraid, the peasant, dressed in a torn a dirty robe boldly rose to his feet to the astonishment of everyone in the room, for it was palace custom that everyone spoken to by the Emir should remain prostrate until ordered to rise. The guards raced towards him to force him down but the Emir, flushed red in the face with rage, waved them away and icily spat: "Speak peasant, for these may be the last words you utter in earthly life."

Undeterred, the peasant remained standing, cleared his throat and slowly looked around at everyone in the manner of a man of power who knew men's hearts and could grant their fondest wishes. Then he fixed his eyes upon the Emir and began.

Once upon a time my Lord, there was an Emir who lived in a country of many merchants and great riches. It was said that he was the wealthiest Emir who had ever lived and the opulence and beauty that surrounded him in his palace were a sight that rulers from far and wide coveted to see. He was content and happy with life and had four wives, betrothed to him all in strict accordance with the law. But his promise of treating them all equally and with the same care and attention that their dowries had bought, was not honoured.

The Emir loved his fourth wife Balqis by far the most and adorned her with the finest robes and jewellery. He treated her to the finest of delicacies, gave her whatever she desired and ordered his slaves to cater to her every wish and fancy. For Balqis was a delight to speak to, and was full of wit and humour to lighten the burden of ruling this mighty kingdom.

The Emir loved his third wife almost as much as his fourth and showed her off regularly to envious visitors from neighbouring kingdoms. Her name was Jamilah for she was the most beautiful of all women in the world. Her form, her grace, her laughter, her gentle caresses, were more than any man could hope for.

However, the Emir feared that one day lovely Jamilah would leave him for another man; for many men of wealth and power desired her and he had heard it said that a great bounty had been placed on her capture by a great rival of his in a far off land.

The Emir was also fond of his second wife, for she was his most intimate confidante and was always kind, considerate and patient with him. Her name was Huda, and whenever he faced a dilemma he would confide in her and she would assist him to come to wise decisions. For Huda was astute in matters of wealth and was the main reason that the Emir could pay for the loyalty of the provincial chiefs of his kingdom.

The Emir's first wife Khalida however, was the most loyal of them all. Although she had made great contributions in maintaining his health, wealth and kingdom, she did not have the wit and humour of the fourth wife, Balqis. Nor did she have the ravishing beauty and sensuality of Jamilah, the third wife. And nor did she have the financial acumen and astuteness of Huda, the second wife. The Emir did not love Khalida, indeed he hardly noticed her constant presence at his feet, despite knowing her valuable contribution to his success. Yet, despite this, she loved him deeply and served him loyally day and night. But for all her loyalty, she was treated no better than a slave, and was even derided openly by the Emir's esteemed advisers.

There was complete silence in the hall, broken not even by the usual heavy wheeze of

No matter how much time and effort we lavish in making it look good, it will leave us when we die.

the Emir's laboured breathing, caused by years of overindulgence. The peasant looked around at everyone with a sharp and penetrating gaze, and finally rested his eyes on the Emir before him who stared back with bemused annoyance.

One day, my Lord, by the will of Allah the Almighty, the Emir fell gravely ill, and knowing that his time was short and that he soon would lose the luxury and delight of his opulent life, he said to himself: "I have four wives and a life of delight even the blessed of eternity would envy. Yet when I die, I shall be alone. I have but a few hours left in this world, so I will speak to Balqis, my beloved fourth wife, for surely she wishes to join me in eternity." Summoning his fourth wife he said to her: "Balqis, my beloved, I have loved you more than any woman, endowed you with the finest clothing and showered



great care over you. Now that I am dying, will you follow me and keep me company?" "No my lord!" she replied. "You are old and must go alone, for I am yet young and love life more than I have ever loved you and will marry your Vizier Abdul when you die." And knowing that the Emir was too shocked and weakened to even reply, she turned and walked away without another word. Her answer cut like a sharp knife right through his heart and he was overcome with grief, for this was the wife he had cared for with all his heart and material possessions, and she was not even prepared to accompany him beyond the grave!

But lovely Jamilah, his third wife, would surely follow him and grace him with her beauty in the hereafter. So the sad Emir summonsed Jamilah, his third wife and said to her: "Jamilah, my beloved, I

When we die, they go to others who profit from our labours, and care not who we were, and may even have been our mortal enemies in life.

have loved you all my life and honoured and adorned your beauty, making you the most desired woman in all the world. Now that I am dying, will you follow me and keep me company?" "No my lord!" she replied. "Life is too good! When you die, I will marry your lifelong enemy Emir Hussein, for he has offered me protection against poverty and a life as luxurious as you have led." As she turned and left his heart sank into the depths of despair and the chill of death touched his shoulder, for patience, as my Lord knows, is not a virtue of Death.

In desperation now, the Emir summonsed Huda, his second wife and said: "My beloved Huda, I have always turned to you for help and you have always been there to advise me rightly. When I die, will you follow me and keep me company?" "No my lord, I cannot" she replied. "I will help you to your grave, but no more than that," she said and walked away. Her answer came like a bolt of lightning, and he was devastated, for now, he thought, he was completely alone, without a friend to turn to, and without a companion to accompany him with Death who was by now right by his side.

Then a voice called out: "My Lord..., I will leave with you and follow you wherever you go." The King looked down, and there was Khalida, his first wife anointing his feet with oil. She was thin and bedraggled from malnutrition and neglect and stooped over from permanently bowing down to his every whim and fancy. Greatly grieved, the Emir said:

"Dear Khalida, my beloved first wife, how I wish I had taken better care of you when I had the chance, for you are indeed the only one of my four wives who really loved me. How I wish I had known this before this fateful hour."

The room was in stunned silence as the peasant added: *Indeed, my Lord, he should have known this, as indeed we should all!*

Gazing around the hall as one who knows the deepest mysteries of all hearts, the peasant continued by addressing the crowd: *In truth, oh followers of the path of comfort, we all have four wives in our lives: Our fourth wife is our body. No matter how much time and effort we lavish in making it look its best, it will leave us when we die. Our third wife is our possessions, status and wealth. When we die, they go to others who profit from our labours, and care not who we were, and may even have been our mortal enemies in life.*

Looking at the Emir he continued: *Our second wife, oh great defender of the faith, is our family and friends. No matter how much they have been there for us in life, the furthest they can come is to our graveside. But our first wife... he paused and looked around, is our soul. Often neglected in the pursuit of wealth, power and the pleasures of this world, the soul is the only thing that will follow us wherever we go, the only true companion we will ever have. Therefore, cultivate, strengthen and cherish your soul now, for it is the only part of you that will be with you always, indeed for all eternity.*

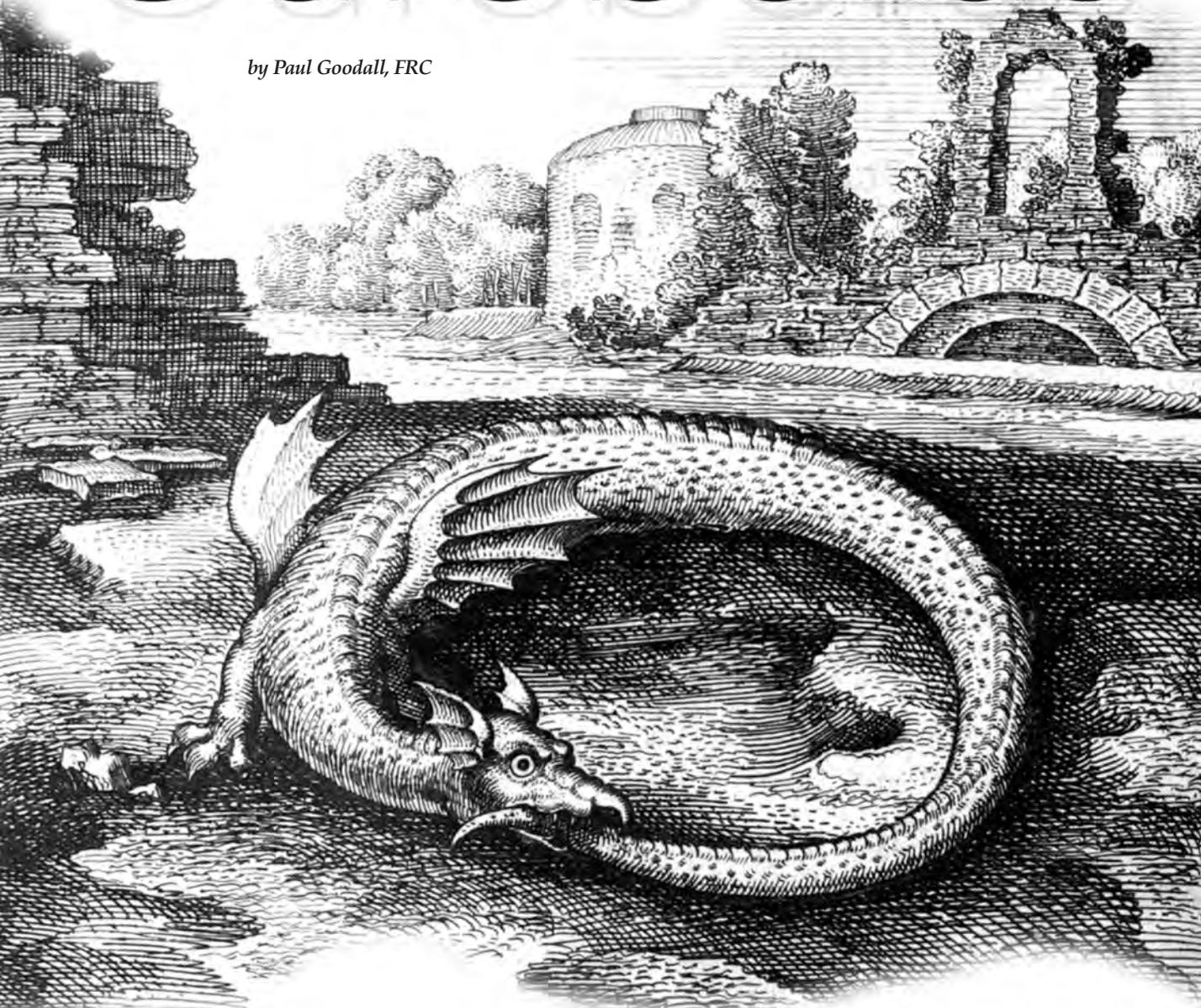
No one stirred or looked up as the peasant bowed and waited for the Emir's response. But the great Emir of Baghdad remained silent, staring sorrowfully at the ground. A great gloom had descended upon him and he sat on his throne thinking of what the peasant had said for two full days before he returned to his old ways. But there were others amongst his guests who were deeply touched by the words of this wise peasant and went away changed forever, with sorrow and contrition for their own disregard for their souls.

No one knows what happened to this peasant of wise words, for in the silence that followed his concluding words, no one, not even the Emir's guards and esteemed wise men, noticed as the teacher of hearts, the legendary Mustafa the wise of Córdoba, slipped silently through a doorway never again to be seen.



The Ouroboros

by Paul Goodall, FRC



OF THE MANY ELEMENTS THAT have been used to make up alchemical figures throughout the centuries, one of the most universal is that of the serpent or snake. This archetypal symbol is

readily seen today in the composite glyph that is mundanely used to represent the medical profession; the caduceus of Hermes. Here is displayed the harmonious union (or resolution) of the dual polarities, male and female, represented



by the intertwined snakes aligned to the winged staff of Mercury. Although there are many aspects concerning serpent symbolism and forms throughout esoteric literature and thought, this article is about one expression of the use of the snake, namely its employment in the symbol commonly known as the ouroboros. This is depicted as a serpent (or often a winged dragon) doubling back on itself and grasping or biting its own tail to form a circle. The word in Greek means "tail-biter."

Origins

Evidence of the existence of this emblem goes back to antiquity indicating that it featured in many ancient cultures with Egypt (Fig. 1)



Figure 1: Example from Egypt around the 26th dynasty.

appearing to have the earliest record of it around 1600 BCE.¹ Nicolas Flamel (1330-1417) wrote of it in his *Exposition*:

*These are the serpents and Dragons which the ancient Aegyptians have painted in a Circle, the head biting the tayle, to signify that they proceeded from one and the same things, and that it alone was sufficient, and that in the turning and circulation thereof, it made itself perfect.*²

From there it cropped up in Phoenicia before moving to the Greek sphere. One example also comes from the Zhou (formally Chou) dynasty of China around 1200 BCE where it is seen engraved on a bronze receptacle (Fig. 2).³ The later Hellenistic culture of the Greeks at Alexandria, perhaps plagiarising the Egyptian template, provided the form that is most



Figure 2: The symbol appearing on a Chinese bronze receptacle.

common in medieval and early modern European alchemical manuscripts and documents (Fig. 3). An extract from the Alexandrian poet and writer Claudian (c.390 CE) highlights this:

*Far off, unknown, beyond the range of thought, scarce reached by gods, the years' rough haggard mother, stands a primeval cave in whose vast breast, is time's cradle and womb. A serpent encloses the cave, consuming all things with slow power, and green scales always glinting. Its mouth devours the back-bent tail, as with mute motion it traces the beginning.*⁴



Figure 3: From George Wither's *A Collection of Emblems, Ancient and Modern*, 1635. Note the symbolic depiction of birth and death as represented by the child and skull.





Figure 4: The Gnostic form from The Chrysopoeia of Kleopatra (the "gold-making" of Cleopatra) 2nd century CE.

It is also found in Norse culture where it is named Jormungandr from the myth of Yggdrasil and in that of India (Hindu), where the dragon circles the tortoise which supports the four elephants that carry the world.

Symbolism

So, the ouroboros has been universally used throughout the ages, not just in the spiritual alchemical sense but also as a representative philosophical symbol with powerful metaphysical connotations. It is indeed, in modern terms, an archetypal and definitive figure typifying the eternal life cycle and for Rosicrucians, the cyclical evolution of the soul personality (renewal).

Primarily then, the idea of time is reflected in its form, though coupled with the added attribute of eternity. In the Gnostic example from *The Chrysopoeia of Kleopatra* (2nd century

CE) during the Alexandrian period (Fig. 4), this is qualified by the placing of the Greek phrase "en to pan" (one is all) within the figure, allowing a metaphysical representation of the whole of creation. This is further enhanced by the addition of painting one half black and the other white, denoting the universal opposites, active and passive, in a resolved state, thus forming an androgynous whole. Furthermore, the distillation process in physical alchemy and the transformative process in its spiritual aspect are singularly conveyed by the circular nature of this symbol.

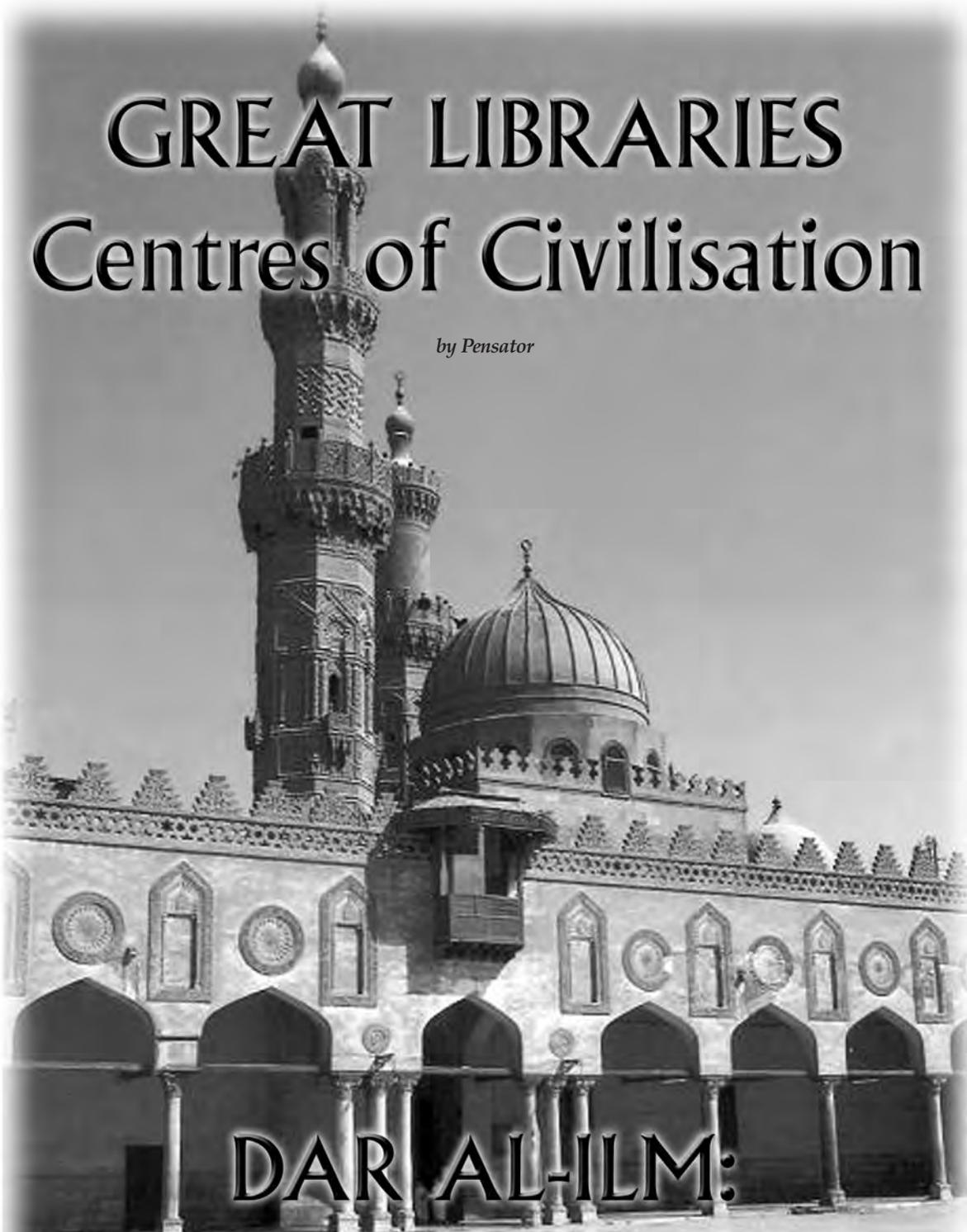
With its fundamental representation of the concept of time, we find other symbols closely related to it. One example is that of the zodiacal wheel with its twelve segments arranged around the circumference. The Greek derivation of its name is telling; *zoe* meaning "life" and *diakos*, "wheel." Another is that of the personified Saturn who commonly represents time and who is also said to have devoured his own children.

In conclusion, it might be added that this symbol, so wonderfully constructed in the human imagination and so able to perform its task, cannot be surpassed since it is ultimately a product of the universal consciousness of which we are all a part.

Footnotes

1. References to this dating abound across the internet but with no accompanying evidence to validate it. It is included to give the reader an approximate idea of how far back secondary sources claim it to be.
2. From Flamel's *Exposition of the Hieroglyphical Figures - His Secret Booke of the Blessed Stone called the Philosopher's*. London, 1624 quoted in Lyndy Abraham's *A Dictionary of Alchemical Imagery*, 2003, p.207.
3. <http://www.spirasolaris.ca/sbb4f.html>
4. From the second book of Claudian's poem *On the Consulship of Stilicho* quoted in Jack Lindsay's *The Origins of Alchemy in Graeco-Roman Egypt*, 1970, p.268.





GREAT LIBRARIES Centres of Civilisation

by Pensator

DAR AL-ILM:

The House of Knowledge in Cairo

CAIRO, THE CAPITAL OF EGYPT is known primarily, and for many, exclusively, for the Sphinx and Pyramids. Don't be fooled however, for Cairo is a whole lot more than this, a teeming, fascinating city in its

own right, as ancient and important as any of the Roman cities of Europe, indeed, maybe more ancient even than any other city in the world. In their hurry to see the ancient Egyptian monuments on the Giza plateau, many tourists forget that Cairo is an Islamic city, and as such,





In the reign of Imam-Caliph Al-Mu'izz (953–75), Fatimid fortunes reached their height.

has a wonderful inheritance. This year, during the Rosicrucian trip to Egypt, those taking part should pause to consider the wonders of this medieval city and its glorious place in history.

Cairo is huge. The district of *al-Fustát* lies

The arts and sciences, philosophy and religious learning flourished in Fatimid Egypt.

over the ruins of the Roman fort of Babylon, named by the Romans after the famous Mesopotamian city. However, its north-eastern part and the district of *Matariya* lie over the ruins of one of the most illustrious cities of ancient Egypt: Heliopolis, after which the north-eastern part is still named. Heliopolis, the city of the sun, was the home of Ra. His temple, which is calculated to be about four times as large as the temple of Amun at Karnak, was a famous centre of knowledge and wisdom and one of the first massively organised places of worship in the world. It drew not only ancient Egyptian seekers, but many famous ancient Greeks too.

As we can see, and are about to discover, Cairo, though a predominantly Islamic city, has a proud history as a centre of knowledge, both mundane and spiritual.

The Victorious City

On 10th June 973CE, the Fatimid Imam-Caliph al-Mu'izz rode into his new capital city situated a few miles to the north-east of Fustát. It was officially founded on 3rd May 970CE as al-Mansúriyya, now renamed Madinat al-Qáhira al-Mu'izziyya, The City of Victory of al-Mu'izz, or more simply al-Qáhira: from which we get Cairo. The name al-Qáhira also refers to the planet Mars, which was in the ascendant on the day the city was founded. Al-Mu'izz decorated the city's four suburbs with luxurious buildings and delightful gardens, as he made Cairo into the metropolis of a great Islamic empire, stretching from Sicily and Tunisia to Syria and the holy cities of Mecca and Medina in present-day Saudi Arabia. Cairo, as a great centre of civilisation, rivalled Baghdad, Cordoba and Constantinople. Egypt under the Fatimids is generally recognised as one of the most brilliant periods of Islamic history.

Who were the Fatimids? This Arabian dynasty claimed descent from the prophet Mohammed through Fatima, his daughter, and her husband, the prophet's cousin Ali, who was also the fourth Caliph. This direct descent from the prophet himself gave the Fatimids high status in the Islamic world. They were what we would term today, Shi'ites, from the Arabic *Shi'a Ali* (The Party of Ali). They termed their ruler the Imam-Caliph because he combined spiritual and political power and the primary purpose of the new city of Cairo was to house the Imam-Caliph, his government and army.

Under the three outstanding Imam-Caliphs: al-Mu'izz (953-975), al-Hakim (996-1021) and



Fatimid tombs at Aswan.





The mosque of al-Azhar, 970 CE.

al-Mustansir (1036-94), Egypt became a world power. Cairo was the focal point in the east-west trade routes, linking Spain to India and there were commercial contacts with the Italian city-states. In addition, the Fatimids had the only sizeable Muslim navy of the period.

The arts and sciences, philosophy and religious learning flourished in Fatimid Egypt which had a policy of religious toleration. The majority of the population were Sunni Muslims and could practise their religion quite openly, while Christians and Jews were, on the whole, well treated. The Fatimid government even entered into friendly relations with the Orthodox Christian Byzantine Empire.

The House of Knowledge

After the demise of the Beit al-Hikma (House of Wisdom) in Baghdad, in 991, Abu Nasr Shabur ibn Ardashir, the vizier of the Abbasid Caliph ar-Radi, founded a library, the so-called Dar al-Ilm (House of Knowledge) in al-Karkh, a suburb of Baghdad, and consisting of some

10,000 books. It was probably this institution that served as the prototype of the great Fatimid library in Cairo.

Contrary to popular opinion, when the Arab army conquered Alexandria in 641CE, they did not order the wholesale destruction of the famous *Library of Alexandria*. For a variety of reasons, the once great Library was no longer as important as it was a few centuries before. It still contained many books, but these seem to have been acquired by many different people, and many eventually found their way into the library of the Imam-Caliphs. Here was direct continuity from the ancient world, and after the translations of ancient books and knowledge had finished in Baghdad, it was continued in Cairo.

During the 10th and 11th centuries, the Fatimid court engendered some of the liveliest theological and intellectual debates in the Muslim world. Astronomers, poets, grammarians, physicians, legal experts, theologians and other members of the intelligentsia flocked to the capital and were given generous salaries for





Courtyard of al-Hakim mosque.

their creative work; much like Alexandria some 1,300 years before. Many philosophers were also drawn to this exciting intellectual milieu in Cairo. Among the most famous were Hamid al-Din al-Kirmani, al-Mu'ayyad fi'l Din al-Shirazi and Nasir-e Khusraw. Some of their works are currently in print in English.

On Saturday 24th March 1005 (10 Jumada II of the year 395 of the Islamic calendar) the Imam-Caliph al-Hakim, one of the most intriguing figures in Egyptian history, officially opened the Dar al Ilm, the House of Knowledge, otherwise known as the Dar al-Hikma (House of Wisdom). It lay at the northern end of the Western palace, housed in the former residence of a Slavic court officer named al-Mukhtar, who was *Sahib al-Qasr* (Steward of the Palace) under the Imam-Caliph al-Aziz, opposite the later Aqmar mosque which is still in existence today. Entrance was through a gate called the *Bab al-Tabbanin*. The building was re-furnished and re-decorated and new doors and curtains were provided. And finally, it was equipped with a library unmatched anywhere in the contemporary world. In the library precincts you would find Koranic scholars, grammarians, philologists and even doctors consulting.

The library proper contained a great many bookshelves spread around several enormous halls. The shelves were divided into compartments by vertical partitions. Each compartment was secured by a hinged door with a padlock. There were more than 200,000 bound books, amongst which were manuscripts in all domains of science and culture; books on jurisprudence of all the schools, grammar, philology, traditions

of the prophets, history, biographies of rulers, mathematics, astronomy, spiritual knowledge and alchemy. The door of each compartment had a label of contents attached.

In 1010, al-Hakim endowed the income from some of his own properties in perpetuity for the upkeep of the Dar al-Ilm. There were servants to look after the needs of the public who used the library, which was open to everyone. Al-Hakim wanted people from all walks of life to be able to access the library, it didn't matter whether they wanted to read the books, just have a quick look or even copy them. Everything they might need was provided: ink, inkstands and paper. A sum of 257 dinars per year was set aside for this alone. Of this, 90 dinars was for paper, 48 for



The minaret of Al-hakim mosque.

the librarians (*al-khazin*), 12 to buy water, 12 for repairing books and pages, 15 for ink and pens, 10 for reed mats, 1 for the repair of curtains and 4 dinars for carpets during winter.

Al-Hakim appointed a teaching staff of experts of various academic subjects with all their salaries paid by the treasury. Those whose names

Unusually for the times, women were also allowed into these esoteric lectures.

are known were all Sunnis.

After the time of troubles in 1068, the total loss of the library was replaced and the collections were reassembled. The Dar al-Ilm reopened later in a new location, at the east side





A medieval map of Cairo.

of the Great Eastern Palace, and was, as a result of this, no longer directly in contact with the centre of political and military power. It remained there until the end of the dynasty. Books from the palace library were once more transported to be housed within its walls. Despite our lack of information on its development and operation during the later Fatimid period, the Dar al-Ilm stands out as an exemplary medieval institution of knowledge.

Emanation of Light

The presence of the Imam-Caliph and his sanctity conferred a particularly special position on Cairo, for the Imam was regarded as the terrestrial incarnation of the universal intellect. He was also considered to be an emanation of the divine light. At the heart of the new city stood the palace complex, and as the palace was deemed

to be the depository of the spiritual knowledge of the Imam-Caliph, it was deemed to be the appropriate place for the dissemination of such knowledge.

In Baghdad, the ceremonial of the Abbasid Caliphs took place mainly within their palace, whereas in Cairo, Fatimid ceremonies were processional and designed to be seen by all the citizens. To the Fatimids, the world could be interpreted on many different levels, and Cairo, conceived of as almost a ritual city, was the setting for state ceremonials par excellence. They invested their ceremonials with multiple meanings which were not intended to be understood by everyone who witnessed them.

There were two palace-complexes, one Eastern and the other Western with a parade ground between the two palaces called the *bayn al-qasrayn*, meaning *Between the Two Palaces*. This was the main thoroughfare of the new city. Ritual had a prominent place, especially in the Eastern palace. When seen from afar it was said that the Eastern and Western palaces loomed like mountains behind their high walls enclosing the ritual space where the Imam-Caliph lived.

The Sessions of Wisdom

An Imam is a spiritual leader. Knowledge (*ilm*) and wisdom (*hikma*) are regarded as gifts from God. The believers considered the Imam-Caliph as the gift of God to humanity, who served as a guide to mankind. His duty was to teach the mystical truths of the universe, transmitting the esoteric and mystical aspects of God to everyone on earth. The form of Islam promulgated by the Fatimid rulers mixed Gnostic and messianic ideas that became interwoven with Neoplatonic philosophy.

The Fatimid rulers had a high esteem for learning. During their pre-Egyptian years they had developed a series of public lectures addressed to different audiences. These gradually developed into an elaborate programme of instruction which were termed the *Majālis al-Hikma* (Sessions of Wisdom). Essentially there were two types of teaching session: public lectures for large



audiences on the *zâhir* or exoteric subjects, and private lectures on the *bâtin* or esoteric subjects. The people who attended the esoteric lectures referred to themselves as the *awliya Allah* or friends of God, or simply *awliya*. The Sessions of Wisdom were open to both men and women, unusually for the Islamic world. Their cosmological speculations, which were extremely modern for those days, were at the peak of contemporary thought.

The private *Majâlis al-Hikma* were held on Fridays, some also on Thursdays. Texts read at these Sessions of Wisdom had to receive the prior approval and authorisation of the Imam-Caliph. All the texts were written down and archived. Some are still extant.

Once the initiate or *mustajib* had solemnly taken the oath, he/she would undergo a step-by-step induction into wisdom. From time to time they were tested. The lessons in the *bâtin* or esoteric wisdom were only accessible to these initiates and were held in the palace where privacy was easier to guarantee. There was a special audience hall (*majlis*) used purely for this. The person who directed these sessions, the "Master" in Rosicrucian terminology, was called the *Da'i al-Du'at* or Supreme Da'i. It was he who took these sessions in person on a Friday. We still have a book containing the teachings taught by the most famous Supreme Da'i, Mohammed ibn al-Nu'man in his compendium *Ta'wil da'a'im al-Islam* (The Interpretation of the Pillars of Islam). Each of its 120 chapters is termed a "session." Part of their esoteric teachings seems to have been the descending triangle from the universal intellect down to man, and an ascending triangle showing the progression of the individual soul on its way back upwards to the creator, a theme familiar to many later European mystical traditions.

The Supreme Da'i personally taught the initiates, who addressed one another as *Ikhwan* or brothers. As we have said, unusually for the times, women were also allowed into these

esoteric lectures. The discourses took place in the palace of the Imam-Caliph, where the men were taught in the *iwan* or audience hall, while women received their instruction in another palace audience hall called *al-Muhawwal*.

The Supreme Da'i had to have his manuscripts personally authorised by the Imam-Caliph before he delivered them at the Sessions of Wisdom. He also had to have extensive educational qualifications, combined with extraordinary moral and intellectual attributes, as well as excellent organisational abilities. He needed to have sufficient knowledge of the *zâhir* and *bâtin* to be able to explain them to many different types of people on various intellectual levels. He was also often trained in jurisprudence. He was expected to be knowledgeable not only in the Koran, but well versed in other non-religious subjects such as philosophy and history, as well as the teachings of non-Islamic religions. In total, the Supreme Da'i was a highly learned and cultured individual.

The Final Chapters

Under the Imam-Caliph al-Mustansir, Egypt was plagued by a series of crises, food shortages, even famine due to low Niles for seven consecutive years. In November 1068, the palaces and the library of the Dar al-Ilm, consisting of forty rooms full of priceless books and other objects, were plundered by the Imam-Caliph's Turkish guard and some high officials during a complete breakdown of law and order. The works of classical authors alone that disappeared comprised 18,000 volumes and there were also

2,400 Korans decorated with gold and silver. Of these books, 25 camel loads found their way to the palace of the vizier Abu l'Faraj Mohammed ibn Jafar! A month later he had to flee from Egypt, his house was plundered and the books strewn to the wind. Other books from the House of Knowledge ended up with a certain Imad ad-Da'ula Abu l'Fadl ibn al-Mukhtariq in Alexandria, and when he was murdered, the books were dispersed all



The massive gates of Bab Zuweila defined the southern limit of Cairo, 1092 CE.



over North Africa. Many books were just thrown in the Nile, but others found their way to the other great Islamic cities.

Saladin, the Sunni Kurdish general from Iraq, who had become vizier of Egypt, overthrew the last Fatimid Imam-Caliph al-Adid (1160-1171) on 10th September 1171. A few days later, the 14th and last Fatimid Imam-Caliph died after a brief illness. Saladin placed the remaining members of the Fatimid family in permanent captivity in various districts of Cairo. The immense treasures of the Fatimids, including their vast libraries were pillaged or sold. The Dar al-Ilm was turned into a hospital. In 1174, Saladin went a step further and proclaimed himself Sultan, under the auspices of the Abbasid Caliph in Baghdad, and thus began the Ayyubid dynasty that ruled Egypt, Syria and the Holy Land, and got drawn into the Third Crusade with Richard the Lionheart.

Although the medieval Islamic world was superior to Europe in the same period in all scientific disciplines, there was no such thing as a university, except for the Dar al-Ilm. It was a worthy successor to the great Beit al-Hikma of Baghdad and the university at Jundishâpur in Iran, whose stories were covered in earlier editions of the Rosicrucian Beacon. Today, little remains of the old Fatimid city, except the mosque of

al-Azhar. The, original royal mosque of al-Azhar, (the Radiant One) was the first mosque of the Fatimid city. Completed in 971CE, it is the oldest university in the world and is still the principal teaching centre in the Islamic world. It offers free instruction and board to students from all over. There also remains the mosque of al-Hakim, and some old Fatimid-period city gates.

Today, very few of the tourists that visit Cairo and do their shopping in the Khan el-Khalili bazaar realise that beneath their feet lies part of the site of the now vanished brilliant palaces of the Fatimid Imam-Caliphs, and the remains of one of the world's greatest educational and cultural institutions.

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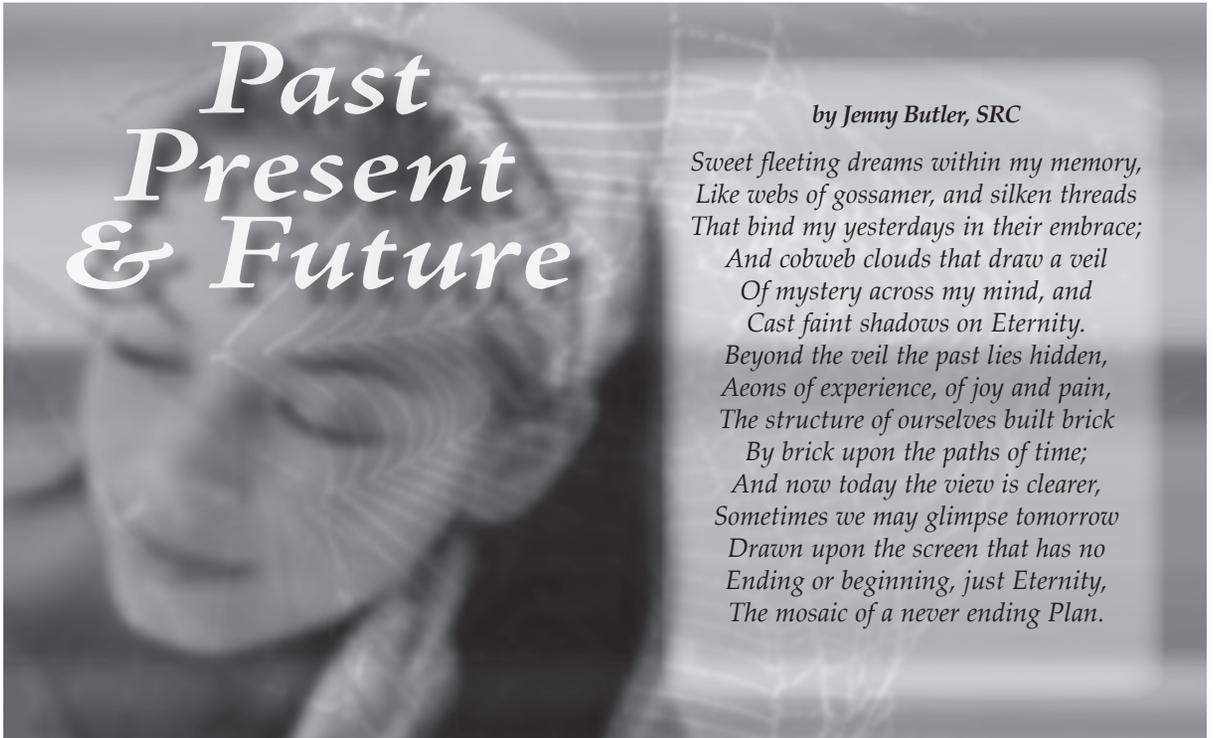
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Past Present & Future

by Jenny Butler, SRC

*Sweet fleeting dreams within my memory,
Like webs of gossamer, and silken threads
That bind my yesterdays in their embrace;
And cobweb clouds that draw a veil
Of mystery across my mind, and
Cast faint shadows on Eternity.
Beyond the veil the past lies hidden,
Aeons of experience, of joy and pain,
The structure of ourselves built brick
By brick upon the paths of time;
And now today the view is clearer,
Sometimes we may glimpse tomorrow
Drawn upon the screen that has no
Ending or beginning, just Eternity,
The mosaic of a never ending Plan.*



The Detached Heart

Reflections on Meister Eckhart

by *Connie James, SRC*

What could be sweeter than to have a friend with whom, as with yourself, you can discuss all that is in your heart?



MEISTER ECKHART, A PROFOUND introspective mystic of the 14th century once said: *"Of more value than humility or mercy is the condition of the detached heart."* His sermon, *On Detachment*, was written for and preached to the general public with a view to highlighting and praising the quality of detachment of "the heart" from the normal tumult of life. He found the quality of detachment so supremely important in fact that he went counter to all accepted theological scholarship of his day in proclaiming that it was detachment and not love that was the most important of all virtues: *"... but I praise detachment more than all love."*

His Life

Johannes Eckhart has been called the father of German mystics. It has even been said that after Plotinus, he was the greatest philosopher-mystic to have lived. We do not know when or where

he was born, but it is thought that it was prior to 1260 CE, either in the German state of Saxony or in Thuringia. This was during the time of the fall of the Knights Templar. The first known mention of his name is in a list of professors at the University of Paris in 1302.

The following year he was Provincial of the Dominican Order in Saxony and in 1307 the title of Vicar-General of Bohemia was added, whereupon he reformed the religious houses of that state. In 1311, he returned to the University of Paris and in 1312 he became head of the Dominicans in Strasbourg. Eight years later in 1320, he was Prior in Frankfurt after which he was given a Chair at the Dominican College of St. Jakob in Cologne and the title of Magister (*Meister* in German) by Pope Boniface VIII. In Cologne he quickly enhanced his reputation as a preacher and it was here too that the mystics Johannes Tauler, Jan van Ruysbroeck and Heinrich Suso, whose mysticism was expressed in terms of the contemporary literary romantic



cult of the *Minnesänger* (minnesingers), probably heard him and became his disciples.

The church became alarmed at the enthusiasm roused by his teaching and especially at its effect on the common people. In 1325-26, suspicion of his teachings brought him before the Inquisition in Venice. He was accused of *preaching to the people in their own language*, things that might lead to heresy. He delivered his Protest before that body, and then on 13th February 1327, made his public "Declaration of Orthodoxy" in the Dominican church at Cologne. This was the last date Meister Eckhart was known to be alive. He is thought to have died soon after, and was excommunicated by Pope John XXII on the 27th March 1329.

It was at Strasbourg and Cologne, both German cities at the time, that he established his great influence as a teacher and for an entire generation preached to the multitudes in their native language, German. At that time it was a novel idea to instruct the people as well as the many semi-religious communities and brotherhoods of that day in their own language. The Beguines, Beghards, the



A representation of a Dominican Friar.

the accusation "that he wished to know more than he should." This meant that Meister Eckhart was travelling in areas of thought either uncharted or unapproved by the ecclesiastical hierarchy.

Immanence of God in Man

The crux of Meister Eckhart's disagreement with Catholic orthodoxy lay in his pantheistic expression of God's immanence in the universe, his stress upon individual mystical experience and his desire to edify the masses.

Eckhart came to believe that the world is the creative thought of God; the mind of God is expressed throughout the universe. Yet nowhere is God more definitively expressed than in man, the microcosm. This doctrine of the immanence of God in man has been called the most distinctive contribution made by Eckhart's system of philosophy. He loved to write and speak of the divine "spark" in the soul, which is not merely united to God, but rather *one with Him*.

Scholars have divided the authentic collection of Meister Eckhart's works into German and Latin sermons and tracts. The German publications are the result of Eckhart's sociability and practical nature. Although a scholar, he wanted to enlighten the general public, so he wrote in German for their benefit. In this way, he opened the understanding of the average man and woman to the practical possession of a vital spiritual experience. Eckhart strongly believed in a religion that provided an inner rebirth for every person. If religion did not manifest this transformation, it was worthless. He expresses this belief in a Christmas sermon where he spoke of the perpetual generation of the creative Word in the human soul: "But if it takes not place in me, what avails it? Everything lies in this, that it should take place in me."

On Detachment is Meister Eckhart's sermon from the German collection that identifies the way in which the immanence of God may be experienced in the human soul. In this essay, the mystic makes the classic distinction of the subjective and objective natures of man: "You

He was accused of preaching to the people in their own language.

Friends of God and the religious devotees of his own Order were all taught in German rather than Latin, which at the time (and for centuries after) was the teaching medium of his day. Eckhart said: "If the ignorant are not taught, they will never learn; the business of a doctor is to heal."

Perhaps it was his willingness to attack cherished positions held by revered saints and respected institutions that led Eckhart into collision with the church. As a member of the Dominican Order, he made his views public in such great ecclesiastical centres as Cologne and Paris. And in later life, his views carried much authority when he became Vicar-General of Bohemia. As his analytical mind pursued truth, the liturgy and ceremonial of the church became less satisfying, and he leaned toward the accumulation of knowledge by way of the inner light. The papal bull of 1327 made



should know that the masters tell us that in every man there are two kinds of men. The first is called the outward man. This man is served by the five senses and yet the outer man operates by the power of the soul. The second man is called the inward man: that is the inmost part of the man, and the inward man does not heed the five senses except insofar as he is their guide and leader."

Outward or Inward Motivation

A further distinction is made between men, those who are motivated by the outer being and its sense experience, and those who live by the light within. Eckhart maintained that the former squander their time with transient possessions; the latter behave as Jesus directed by putting the "Kingdom of God" first in their lives. The immediate benefit of the inner-motivated man is not absence from trials and tribulations, but an inner peace in the presence of a crisis. In contrast, while the outer man not only experiences suffering, he suffers himself from the lack of inner stability and meaning.

The power of God finds itself unable to communicate effectively with the outward-orientated man. "The inner light can only come to those who are ready for it, for God works in us as he finds readiness," says Eckhart. As a means of interpreting this thought for the general public, Eckhart uses the analogy of baking a variety of different breads at the same time. The baker may put in the oven different pieces of dough, made of oats, barley, rye and wheat. Although the oven contains a single baking temperature, the different pieces of dough do not bake equally in response to this heat. The material is to blame and not the heat itself. Similarly, it is the nature of the inner and outer beings (the receptiveness of the one and the stubborn dominance of the other) in individual men and women that defeats or abets God's purposes with mankind.

The inward-directed man, according to Eckhart, prepares his heart for spiritual experience by emptying it. This is the "nothingness" objective of Zen meditation or the condition prior to ecstasy spoken of in Rosicrucian philosophy. When the detached heart, detached from "this" or "that" has *nothing* as its aim, then the greatest spiritual receptivity is possible.

To support this premise, Eckhart uses the

analogy of a wax tablet. As long as something is written on the tablet, it cannot be used again. First the writing must be deleted; the tablet is not as functional as when nothing is written on it. In like manner, the heart must be emptied or detached from all things for the Cosmic to make an impression on it. Moreover, the prayer of the detached heart is to be free from all prayers that petition, except for the prayer for the heart in order to be uniform with God.

Conclusion

In retrospect, Meister Eckhart stands as a lighthouse in an age that sought enlightenment in obedience to outward liturgy and piety. Apparently, his form of introspective mysticism had little effect on the German reformer Martin Luther (1483-1546), although he too, wished to liberate the church from an empty form of worship and theology. But then this seems to be the natural conflict between light and darkness

through the ages. The light shines in man's darkness, but there are few who see it.

Eckhart did not just write for theologians, but also for ordinary men and women. This is why he wrote in German and not in Latin. From his time onwards German and not Latin, was the language of all popular tracts. Meister Eckhart takes us on no mere philosophical expedition, but on a journey into the realm of God.

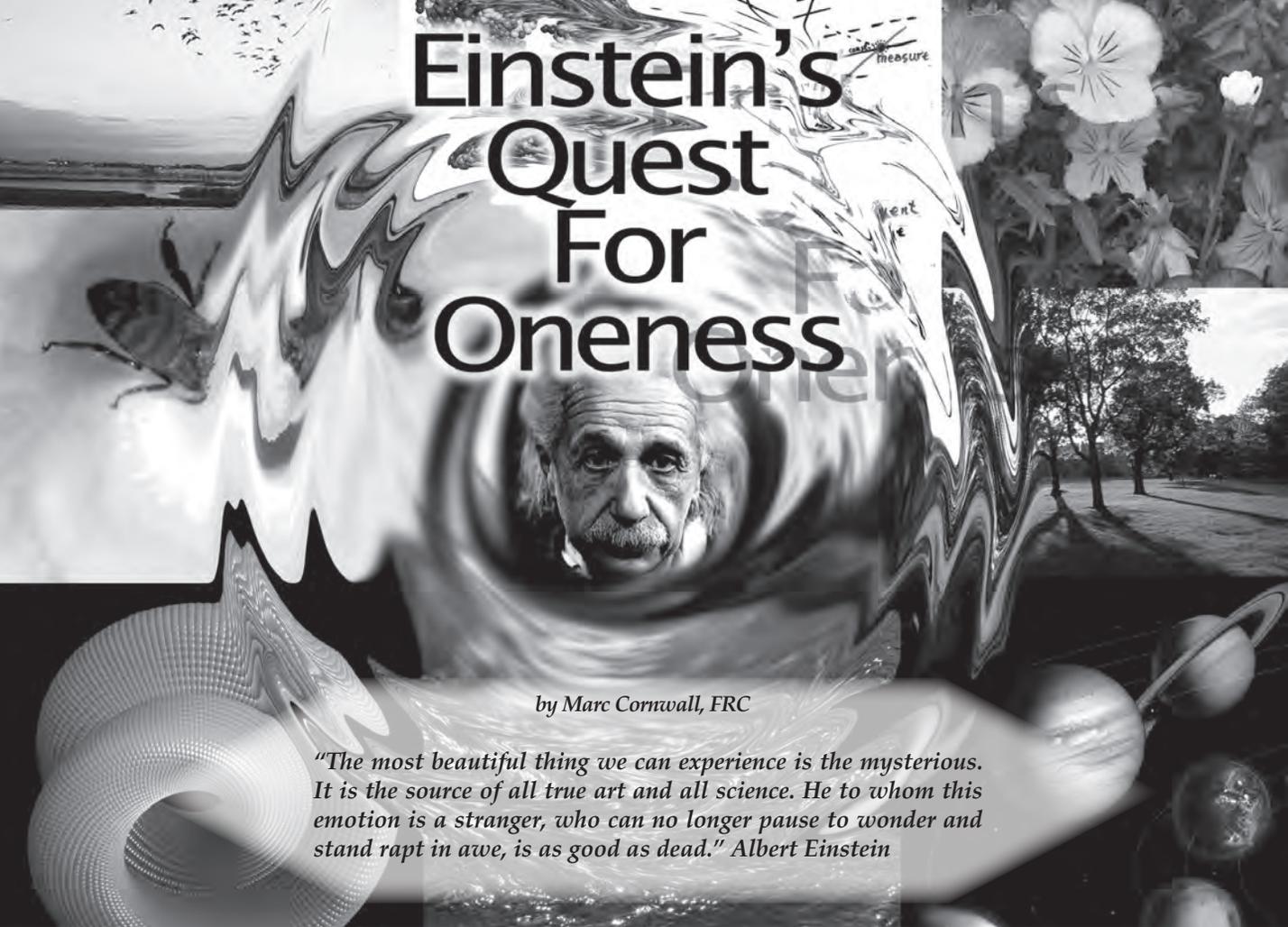


A contemporary image of the founder of the Dominican Order, Domingo de Guzman (around 1170-1221), in reflective pose.



A woodcut of Meister Eckhart preaching.





Einstein's Quest For Oneness

by Marc Cornwall, FRC

"The most beautiful thing we can experience is the mysterious. It is the source of all true art and all science. He to whom this emotion is a stranger, who can no longer pause to wonder and stand rapt in awe, is as good as dead." Albert Einstein

ON 16TH APRIL 1955, ALBERT EINSTEIN, the most controversial and the most beloved of modern scientists, left this earthly plane. His work altered forever the way we view the natural world. Ever since, historians and scientists have been attempting to assess the heritage he left to humanity. In this article that commemorates the 50th anniversary of the death of Einstein, a little known aspect of this great man's life will be analysed.

For fifty years the name Einstein (1879-1955) was synonymous with scientific genius. He loomed over early 20th century physics as its defining, emblematic figure, having given the world Special Relativity in 1905 and General Relativity in 1915, spending the remaining 40 years of his life searching for what we are still searching for today, a "unified theory of everything." Whilst he failed in this last grand mission, he left humanity with two rigorous theories that have yet to be proven wrong but also the memory of a man of humble demeanour, profound insight and compassion for all of God's creation.

His face was familiar not only to scientists

but also to millions of laymen who neither understood nor cared about Relativity. "Why is it," he asked a *New York Times* journalist in 1944 "that nobody understands me, but everybody likes me?" How did the obscure creator of an arcane cosmological theory become so well-known and loved? We remember his unruly shock of hair, gradually softened and bleached by age, overshadowing his features, frozen into an eternal question mark and covering a deep inner sadness. Only in the last photograph, taken a few weeks before his fatal illness, did loving-kindness ease the tenseness of dedication, while his tired eyes twinkled benignly over the rims of his glasses.

A Man and his Mission

His features tell the story of his mission. The questioning look stands for a life devoted to research. The lines of sorrow were etched by the heroic failures to which even this successful pioneer was subject in his scientific and humanitarian efforts; for Einstein was a great man as well as a great scientist, and his work was not limited to scientific treatises. Although he





Einstein and his first wife, Mileva.

expressed himself in many fields, his endeavours were directed toward a single goal: to bring about unity, simplicity and harmony where others saw only diversity, contradictions and hostility.

In the science of Physics, he unified waves and particles, space and time, matter and energy, and attempted to unify electricity and gravitation. In human affairs he tried to reconcile races and nations, and socialism with freedom of the individual. In philosophy he tried to bridge the gap between science and religion, between determinism, human responsibility and moral law.

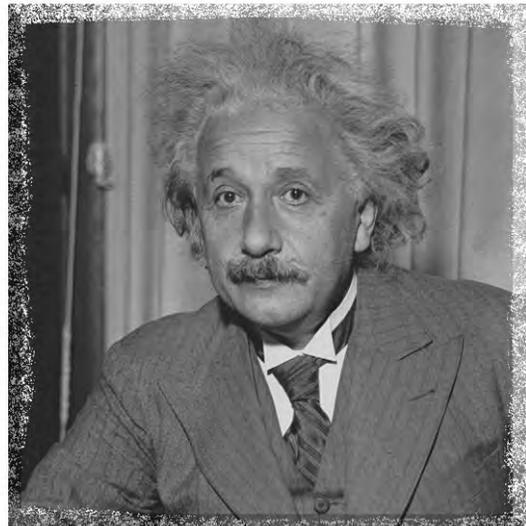
Let us first take a look at his scientific work. Doubted in the beginning, it is now part and parcel of every textbook, of every college or university course on fundamental Physics. He first hit world headlines in 1919 when an expedition to investigate a solar eclipse confirmed his *General Theory of Relativity*. He became an overnight media sensation. But 1905 was his *annus mirabilis*, when, during a single miraculous year, he produced not one but three world-changing papers, something only comparable to Sir Isaac Newton during the years 1665-1666. In recognition of this, the international physics community has set aside 2005 as the World Year of Physics as a tribute to Einstein's centennial.

Einstein's first pioneering venture was a bold interpretation of photoelectric effects. By asserting that light is emitted in the form of bullet-like photons, he paved the way to the unification of waves and particles that was brought about, some

fifteen years later, under the name of *Quantum Mechanics*. It is for this photoelectric research that paved the way for the acceptance of the dual nature of light as both particle and wave, that Einstein was awarded the Nobel Prize in Physics in 1921. A hundred years later, technologists are still finding new ways of harvesting novel inventions from his theories.

His greatest and most famous creative achievement was of course, the *General Theory of Relativity*. Its impact upon the physical sciences was enormous, in two widely separate fields. In the macroscopic field of astronomy, it corrected imperfections in Newton's laws. Hitherto unexplained changes in the orbit of the planet Mercury were accounted for. The theory also predicted the bending of light rays by the gravity of the Sun and the reddening of light emitted by very heavy stars; both predictions were soon confirmed. Relativity further asserted that space itself was curved so that the universe, although unbounded, might turn back upon itself and form a vast but finite cell. This view strangely resonates with some of the deepest and most ancient mystical cosmologies.

In the microcosmic field of rapidly whirling atomic particles, Relativity proved that a particle accelerated to high speed becomes heavier than when it is stationary; a fact soon verified by atomic physicists and cyclotron¹ builders. Conversely, by losing mass, a particle sets free large amounts of energy. This last assertion is the principle underlying the nuclear bombs and atomic power plants. But in addition to these material results,



Einstein the gifted scientist.



Relativity greatly affected the thinking and the philosophy of the 20th century.

Relativity's Axioms

Its first axiom was that space and time do not exist separately, only conjointly as a four-dimensional framework of observation, a framework that changes with the standpoint and motion of the observer. This may seem natural and sensible to Rosicrucians, who for many years have regarded time and space as manmade abstractions. However, it aroused a furore with conservative scientists as well as with totalitarian politicians both Nazi and Communist.

Relativity's second axiom was the equivalence of energy and matter. This was accepted with less of a struggle than the first, because its practical proofs and consequences were undeniable. But from a philosophical viewpoint it was equally revolutionary. "Solid" matter could no longer be regarded as an entity separate and distinct from light, for example, and other forms of radiation. The entire physical universe therefore had to be viewed as a vast ocean of vibratory energy, once again, in full agreement with age-old Rosicrucian tenets.

In the introductions to his papers on Relativity, Einstein hinted that he was spurred on to his deductions by a belief in the consistency and unity of nature. Underlying the harmony and symmetry of physical laws, Einstein sensed a Cosmic Intelligence, which he contemplated with rapture and awe. His lifelong search for Truth was a kind of mystical worship. It permeated his entire being and became embodied in the questioning look common to all his photographs.

Quanta and Beyond

In spite of his great work and renown, his scientific opinions in the second half of his life were out of step with the trend of later physics. At his death, his lifework was unfinished and in doubt, and his scientific failures were as heroic as his achievements. His inability to accept the validity of Quantum Mechanics, and his transcendental belief that system and order reigning supreme in some higher, Divine Law, is expressed in anguished terms in his now famous phrase: "God does not play dice with the World."

It was, alas, his personal belief only,

unproved by research and opposed by his scientific peers. Indeed, as Quantum Mechanics developed further and further and eventually became an easily proven fact of natural law, had he lived longer, his anguish may only have grown stronger. His *General Theory of Relativity* and the *Theory of Quantum Mechanics* are irreconcilable at the level of our human experience, but we know that both theories will one day be superseded by an even greater and more all-encompassing theory, perhaps *Superstring Theory* which promises to eventually lead us to a unification of these two great opposing theories of the 20th Century.

Frustration and dilemmas beset not only Einstein's scientific work but also the social, philosophical, educational and political views that he expressed vigorously in many articles and lectures that he gave around the world. Although sensitive and modest, he did not hide in an ivory tower. In later life he involved himself with many social causes, being concerned with people individually and with humanity as a whole. He devoted himself to simplicity, elegance and

Einstein hinted that he was spurred on to his deductions by a belief in the consistency and unity of nature.

mathematical beauty, wishing fervently that all of humanity could enjoy peace, economic security, political and religious freedom, and leisure to pursue the higher things of life such as science, art and philosophy. In his younger years, Einstein had been shocked by the oppressions, tortures and murders perpetrated by the Nazi regime in his native Germany. He had called upon the Western democracies to save humanity from this onslaught of a new Dark Age, by force of arms if necessary. And when the Second World War did break out, Einstein, by now living in the USA and researching at Princeton University in New Jersey, advised President Roosevelt to develop the atom bomb, lest Hitler should possess it first and use it to enslave the world. This led to the start of the famous "Manhattan Project," the American research programme that produced the first atomic bomb.

The war was hardly over, when a new danger threatened from the hostility between the USA and the USSR. However, by this time, Einstein had become convinced that victory by



force of arms was futile. He spoke out bravely for reconciliation, for a strengthening of the United Nations and for the unity of all mankind. For these efforts he was honoured in 1948 by the "One World" award which perhaps meant as much to him as the Nobel Prize. He spent his declining years in the fear that the fruits of his own scientific research might help to bring untold suffering to mankind, perhaps even to wipe out all civilisation. He once commented that although he did not know with which weapons World War III would be fought, World War IV would be fought with sticks and stones.

As a human being he believed in the overwhelming power of love, in moral law and in the progress of mankind.

A third inner conflict that troubled Einstein was the schism between his humane instincts and mystical intuition on the one hand, and his scientific convictions. As a human being he believed in the overwhelming power of love, in moral law and in the progress of mankind. But as a scientist, he believed in strict determinism. But if determinism is a fact, he speculated, if it is true that every particle and every energy-ripple in the universe follows a fixed "World Line," then it matters not whether their course is preordained by a capricious God or by an inflexible physical law. Does mankind struggle against a life that is already predetermined for it? Would it not be better then for them simply to submit to the inevitable? What is the use of devoting your life to the search for scientific truth unless you feel deep down that your efforts are a service freely chosen? Perhaps the expression of hopeless bewilderment so evident in many pictures of Einstein is due to this philosophical impasse.

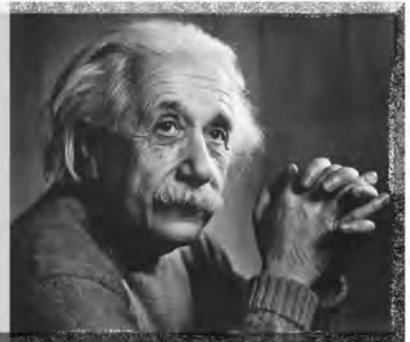
Einstein and Mysticism

Rosicrucian philosophy teaches a way out of this dilemma that baffles puritan scientists and believers alike. The particles and waves, for which relativity postulates rigid determinism, constitute only the negative polarity of an all-pervading vibratory energy. Over and above them is the positive domain of Life Force, Consciousness and Will. This positive domain is neither limited by space-time nor by physical determinism. Since Consciousness and Life can affect and direct

matter (at least in our own bodies), we are entitled to believe in inner freedom despite outward necessity, and to believe in a moral law underlying physical laws. Perhaps the crowning scientific unification, the one that eluded Einstein, will consist of the discovery of the law that governs the interplay between material energy and conscious life force. That truly would be a watershed for humanity.

During the last two decades of his life, Albert Einstein embarked on a solitary, unsuccessful quest to find one single unifying theory for modelling the universe. He did not achieve the scientific triumph of gathering all physical laws into one, the so-called *Theory of Everything*. He did not live to see the dawn of an age in which nations could unite in peace and brotherhood and did not attain the Peace Profound of reconciling the finite laws of matter with the voice of Infinity within his soul. But, he earned and savoured the mystic joy of leading science and humanity a long way onward toward the eternal goal of Unity. This is the heritage that Albert Einstein left to the world. Let us ever remember and cherish this.

"Science without religion is lame. Religion without science is blind."



"A human being is a part of a whole, called by us 'universe,' a part limited in time and space. He experiences himself, his thoughts and feelings as something separated from the rest. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty."

Footnotes

1. An accelerator that imparts energies of several million electron-volts to rapidly moving particles.





by H.Spencer Lewis, FRC

IF I WERE QUESTIONED AS TO WHAT is the most important or outstanding benefit, in a general sense, resulting from the studies and practices of the Rosicrucian principles I would unhesitatingly state that it is the beginning of a newer and better life through a newer and better understanding of God.

While it is true that the Rosicrucian Order has always been a very practical organisation of real workers in the world, we cannot overlook the fact that the fundamental principles enabling the aspiring mystics of the Rosy Cross to become more happy and successful in their earthly lives are related to spiritual truths leading to an awakening of the spiritual concepts of life.

Even those who are most busily engaged with the material problems of life and think they have little time for spiritual thought and meditation, often keenly realise that they need a better and more intimate acquaintance with the spiritual things of life and especially a better concept of the inner concept of a highest good, namely the "God of my heart." It is useless for anyone to try to argue that the average man or

woman is not benefited by a better acquaintance with this inner concept of God that some refer to simply as the "Supreme Mind." As a man or a woman becomes more and more attuned with this inner God, all aspects of life are changed for the better.

Fortunately, the Rosicrucian teachings have kept pace with the evolutionary progress of man's concept of all things. If in five, ten or fifty thousand years of human evolution and human struggle toward higher ideals, mankind has not brought itself closer to the inner God through a better understanding of it, then we would have to admit that human evolution is failing and that the perfection of the human race is an impossible task. But I doubt there are many rational beings who would venture to make such a statement.

The nearer a person approaches his or her concept of God, the more evolved and more inclusive his or her consciousness becomes. The concepts and ideals that satisfied a person in the past, or at least brought a satisfactory understanding of God to most people in centuries past, are clearly unsatisfactory in today's world. A better understanding of ourselves has led to



a great change in our concept of the inner God, and our experience of the workings of many of the divine laws operating through our deeper selves, even here in our daily material affairs, has in recent decades radically changed our concept of this Divine inner part of ourselves to the extent that we have a fundamental principles of divinity that we can all agree upon.

The general working of the laws of love, mercy and justice in all of our human affairs has similarly modified our concept of what God's laws and principles must be like. Even the continued evolution of human love or the love of human beings toward one another and especially the love of parents toward their children, has taught succeeding generations that each personal inner God is in fact a reflection of an even greater supreme God of all that is, a "father" to us all who is more loving than we can ever understand.

The Rosicrucian teachings have kept pace with these evolving concepts and continually anticipated the newer questions, problems and explanations that mystics of the past have contemplated during periods when they have attempted to lift themselves out of the material affairs of life in order to raise their consciousnesses to higher planes.

First of all, the mystic reveals God to him or herself as not only a loving, merciful, just ruler, but also as one to be loved instead of feared. How easy it is for some of us to recall that in our youth it was a commonplace expression to say that this or that individual was doing wrong because he did not have the "fear of God" in his heart. It seemed to be the accepted norm to think of God as someone to be recognised with terror and awe.

Little children were taught that they should do certain good things and refrain from doing certain bad things, for they should fear God and his mysterious power of punishing them for their misdeeds. This idea of fear was developed to such an extent that they did not dare think of God while smiling or laughing, or to speak of him in any casual way without an attitude of extreme fear. It is no wonder then that children (in some religious families at least) came to believe that God could be approached only at bedtime through the week, or in the church on Sunday, while on bended knee and with hands upraised in typical attitudes of fearful adoration.

The erroneous biblical quotation intimating

that revenge was a power exclusively given to God, and also that God visited his wrath, envy, hatred and retribution upon men and women, and furthermore, that he was jealous and suspicious, were ideas commonly promulgated by religious leaders who based their arguments upon isolated and mistranslated passages in the bible.

It is no a wonder then that for ages, men and women have speculated upon the loving and merciful nature of God and asked why he allowed so many sinners to succeed in life while those who tried to be pious and honest were unfortunate. Reasoning from such a false premise was responsible for the doubt that gradually arose in the minds of millions of persons as to the love and supreme wisdom and mercy of such a God. We may safely say that the strongest arguments used by atheists today in their contentions that there is no God are based upon the fact that God

has been misrepresented to millions of persons

A better understanding of ourselves, has led to a great change in our concept of the inner God.

or represented as such a being as would warrant our doubting that he was a merciful and loving Father.

New Approach to Living

Rosicrucian members' concepts of God are so wholly different from all of this and yet so consistent with what Jesus taught. The greatest disciples and Lights among us in the past have revealed that we find Rosicrucians entering into a new life through their better understanding of God and God's ways. Such an understanding brings peace and contentment to the weary self, to the tired, tried and sorely tested physical body, and to the perplexed mind. It brings hope and renewed life and energy, and a firm conviction that justice will prevail and that truth will be demonstrated.

Such understanding opens up a new phase of life and a broader horizon here on this earth plane. It brings God closer to us, more intimate, more personal and friendlier in every human sense of the word. It makes God's laws appear in a warmer light as not only immutable and not only just, but as rational, reasonable and thoroughly understandable. It does away with all of the seeming inconsistencies and injustices and takes out of the picture entirely the idea that God is an arbitrary, jealous ruler. Surely, only petty human



beings of low mental and moral integrity can have such emotions? Surely God who is greater than all of us, cannot stoop to what even we know to be wrong?

Greater understanding makes us realise that we ourselves, through our own thoughts, words and deeds, and not an unmerciful God, bring into this life the unfortunate results of our errors. Instead of God finding joy and happiness in the suffering that we have had visited upon us, He is sympathetic and willing to forgive if we but ask for it and make ourselves worthy of it.

Certainly, an enhanced or deeper, more mature concept of God is the greatest change that can come into the life of any person. It is in fact fundamental to all of our thinking and doing in every phase of our existence, to have this concept of God evolve continually throughout our many lives in the material realm. But we cannot fully realise this, nor test the truth of it, until our concept of God has been changed sufficiently for to realise that it is in fact something that evolves

just as everything else about us evolves too.

The Rosicrucian teachings therefore, are of extreme importance from a purely spiritual point of view inasmuch as this one great change of concept with regard to what God *is* brings about that regeneration and rebirth which every religion claims to be the ultimate end of its doctrines and practices.

Let us keep this in mind and speak of it to those who may inquire about the Rosicrucian teachings and about the relation of these teachings to spiritual matters. It is not necessary to have a religious creed or dogmatic outline of religious principles in order to become more spiritual and to have a better understanding of the God of all that is. Every man, woman and child is spiritually renewed as he or she understands and adopts ever deeper and more all-inclusive concepts of the inner God, which ultimately are no more than beautiful though incomplete prototypes of the sole God of all creation.

Around The Jurisdiction Rosicrucian Activities



Rosa Hards, SRC – 100 Years+

ROSA HARDS IS PERHAPS THE oldest living Rosicrucian in the British Isles today, for on 28th September 2004, she celebrated her 100th birthday.

During her active membership of the Rosicrucian Order, she was for some years the Inspector General of Britain, appointed by the then English Grand Lodge in San Jose, California, to oversee and assist the Affiliated Bodies in the UK on behalf of the Grand Lodge. The office of Inspector General no longer exists, partly thanks to Rosa who



perceived that some Affiliated Bodies felt that she was only there to inspect and report, rather than her real mission of assisting and guiding. Accordingly, she requested that her office be replaced by that of Grand Councillor, assisted by Regional Monitors,

and this holds to the present day.

After many years of loyal service, she retired,



but remained a studying member of the Order. She changed residences many times. Friends sometimes found it very difficult to keep up with her moves, and often referred to her as a "rolling stone." Finally, her latest residence was found by Regional Monitor Mary Sheriff and some other members in a nursing home a few miles from Mary's own home.

Mary's first visit to Rosa at the nursing home was an experience she said she will always remember. After a few moments, Rosa recognised her: "Oh, you're from Pythagoras Chapter, you're Mary!" she exclaimed. The sharpness of her memory and steadiness of her voice were amazing. Over the next few months, Rosa revealed to Mary the story of her early years. To be able to recall these facts so clearly is a wonderful feat, which she attributes to being a member of the Rosicrucian Order.

Rosa was born on 28th September 1904 near Greenwich Observatory. Later, she and her two elder brothers moved with their parents to Kent. She went to a Grammar School where she excelled and obtained a university scholarship. Despite this, on leaving university she found it difficult to get work, so her father bought her a typewriter and she taught herself to type and undertook secretarial work from home. This led to her getting a full-time job as a secretary at Bethlem Mental Hospital.

Experience in any field is an advantage, so Rosa completed a two-year training course as a general nurse at Plumstead Infirmary. But during her final exams, she contracted influenza, and was unable to sit them. Her next move was to enter teacher training. When she qualified, she became a teacher at a rural school, and after a while she rose to become Head Teacher.

Rosa became a member of AMORC in 1934, when an advertisement "Know your Life" in a local newspaper caught her attention. This was

the beginning of her journey on the Rosicrucian path, a journey that continues to this day. She has so many memories of meeting the members of the Affiliated Bodies she tended, and the kindness and hospitality that was shown to her. The enthusiasm shown when she organised Conclaves in various parts of the British Isles to draw members together had rewarding results.

These are the memories that drift through Rosa's mind as she spends her twilight years in the warmth and comfort of the nursing home. The decision to enter care was not an easy one for her, independent as she was, and parting from her home and its contents was hard. Those trying to assist her to move underestimated her strength of mind and did not fully realise the clarity of thought and determination that, despite her age, she still possessed. To use Rosa's exact words: "They thought I was just an old woman, and that all my personal papers and affairs would just be in a mess. But they forgot I am a Rosicrucian!"

Mary smiled to herself when she heard that, and thought how sad that they possibly did not know about the Rosicrucian Order and the



Centenary birthday cake and a 100th birthday card from Queen Elizabeth II

strength that its teachings provide.

Mystical Weekend In the Derbyshire Dales

8th-10th April 2005

WHEN ROSICRUCIANS GATHER TO share a mystical weekend they do so to deepen their understanding of the universal mysteries, more finely appreciate the infinite array of Cosmic gifts, and relish the spirit of fraternity with their fellow seekers. The setting of Byron Chapter's residential weekend at the Nightingale Centre in

Great Hucklow, in the glorious open spaces of the Derbyshire Peak District, lends power to the concept of broadening the mind and comprehending the expanse of what is on offer.

This weekend, from 8th to 10th April, was a meeting of many old friends and a few new ones, combining in a spontaneous air of conviviality. The theme for the weekend was



Vehicles of the Self. The newly installed Master of Byron Chapter, Barbara Jefferies, set the scene at the first Pronaos convocation on the Friday evening with a spiritually uplifting discourse entitled *Our Divine Nature*. This was beautifully complemented by guest speaker Jenny Williams, last year's Byron Chapter Master, with her discourse, *Discovering Our Own Nature* during the Saturday morning Pronaos convocation.

A Celestial Sanctum Attunement taken by Leane Grimshaw was followed by a lively afternoon of one-hour talks. Regional Monitor Shirley Elsby invited the membership to experiment with Rosicrucian visualisation techniques for the fulfilment of rightly held desires in her presentation, *Visual Effects*. Jo Cartmale gave an introduction to the arts of dowsing as a means of discovery, not only as a means of locating water but for applications as diverse as healing, clearing unwanted energies from buildings and realigning the chakras. Her audience was given free rein to use a wide array of dowsing rods, crystal pendulums and other equipment.

The evening treat was a presentation by Leane called *Sacred Sound: Rosicrucian Order*, with the audience interacting with her choice of chants from around the world, crystal bowls and a most powerful intonation of Rosicrucian vowel sounds intoned within a pyramid. This is similar to her forthcoming presentation at the Keswick Mystical Weekend.

Before breakfast on Saturday and Sunday members refreshed their spiritual bodies with meditation in the temple. Sunday's presentation was given by the ever-entertaining Grand Councillor Steve Tanham, offering a chance for members to explore the *Vehicles of the Self* by means of a 'Road Map' for the Modern Rosicrucian. Grand Master Sven Johansson joined us on the Sunday and after leading a Celestial Sanctum attunement before lunch, used the final Pronaos convocation to present a new discourse stressing the paramount importance of developing intuition in order to pierce the Cosmic veil.

There was one extra surprise when the Grand Master initiated Jo Cartmale and Jane Hammond as AMORC's first Regional Finance Officers, giving them responsibility for setting up and overseeing a modern era of accounting for Affiliated Bodies in the British Isles.

Our thanks are warmly offered to the Byron Chapter team, which organised this uplifting and inspirational weekend.



The Osirian Mysteries - An Initiation

THIS WAS ONE OF THE TWO MYSTICAL dramas presented at Francis Bacon Lodge, London, by its members in RC year 3357 (February 2005). The events enacted in this drama, depicted the life and death of Osiris, the Ancient Egyptian God of the Dead.

The cast from left to right: Technician 1, Inner Guardian, Mystae (the Initiate), Master, Anubis (the Jackal-headed God), Technician 2, First and Second Priests.





No words can express the great joy and triumph which I then experienced.

Neither can I compare this gladness to anything except to a state in which life is born in the midst of death.

While in that state, my spirit immediately saw through everything, and recognised God in everything, even in the herbs and grasses.

-- Jacob Boehme (*Aurora*, xix:4.) 1612