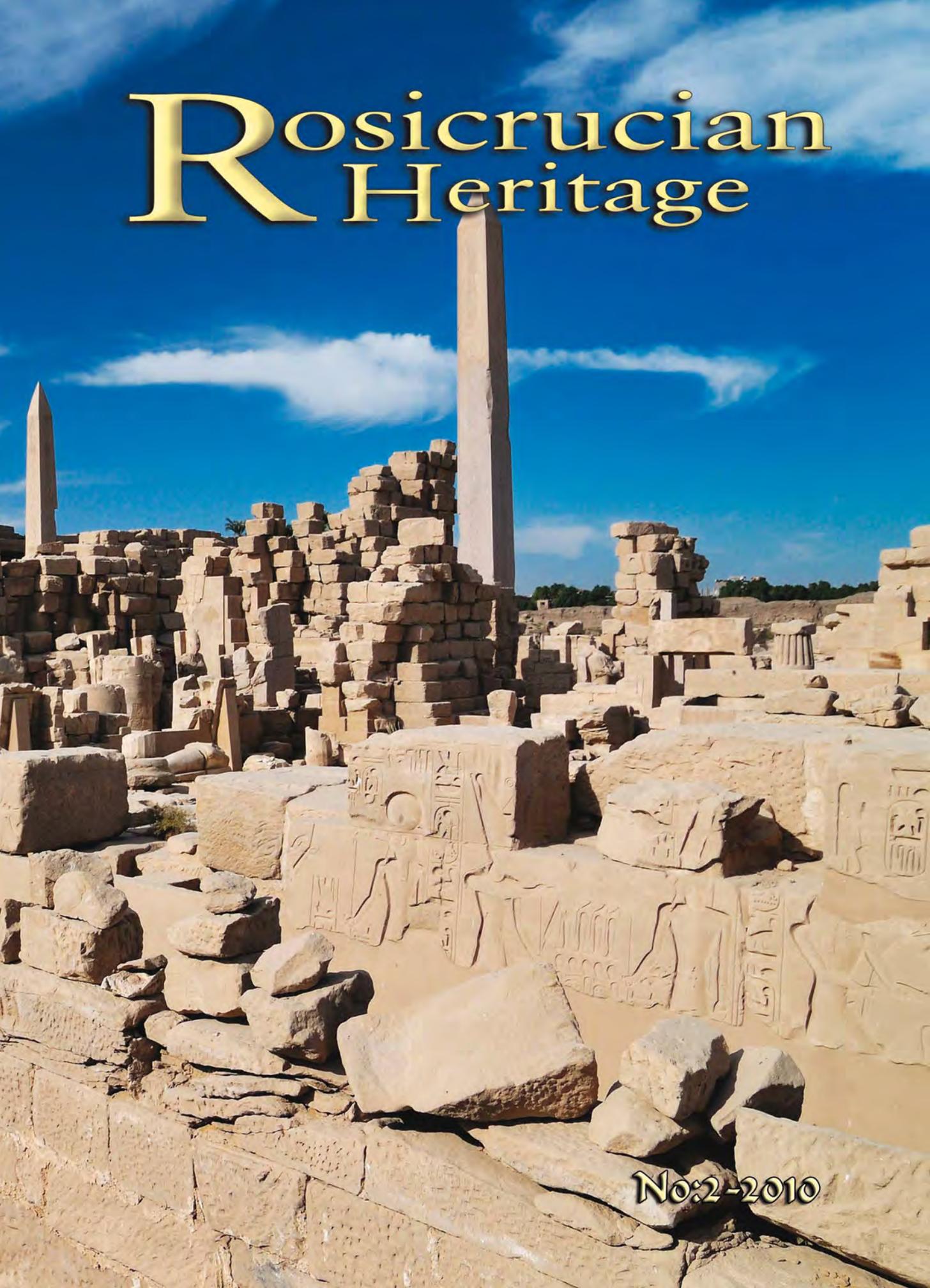


Rosicrucian Heritage

The background of the cover is a photograph of an ancient Egyptian archaeological site. In the center, a tall, slender obelisk stands prominently. To its left, another smaller obelisk is visible in the distance. The foreground and middle ground are filled with numerous large, rectangular stone blocks, many of which are stacked or arranged in a way that suggests they were part of a larger structure. Some of these blocks feature intricate hieroglyphic carvings. The sky is a clear, vibrant blue with a few wispy white clouds. The overall scene is brightly lit, suggesting a sunny day.

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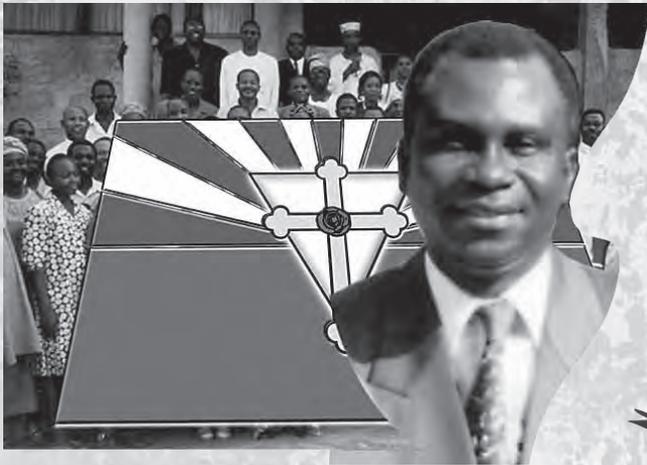
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COVER SPREAD

“From the roof of Borobudur Temple”





Sanctum Musings



by Kenneth U Idiodi, FRC

Grand Administrator for English speaking West Africa of the Rosicrucian Order

Spirituality in the Realisation of the Goals of Democracy

*An edited Keynote Address on the occasion of a Seminar organised by the Lagos Zone
of the Rosicrucian Order on Saturday 8th May 2010*

LET MESTARTBYREMINDDINGOURSELVES that the Rosicrucian Order is an educational, cultural and philosophical organisation. It is non-sectarian and non-political. This means we have as members persons of diverse religious and political affiliations. In the exercise or practice of fundamental human rights our members vote and, if interested, can campaign during elections and be voted for in whatever political party they belong. However, the Rosicrucian Order itself does not get involved in partisan politics or sponsor any of its officers or members for elective office. Individually and collectively in our private home sanctums and temples we meditate, attune and pray for humanity's leaders of thought at all levels to exhibit religious and political tolerance in their thoughts, utterances and actions. Rosicrucians do not isolate themselves from the world in which they live or from its social, economic and political travails.

From time immemorial, Rosicrucians who may not be politicians, have nonetheless exhibited the wonderful traits of good statesmen and stateswomen in low and high

leadership positions. Anyone who talks of democracy implies governance and politics. While politics may be said to be an innate urge to discuss issues concerning man's affairs, governance is the process and science of organising human beings in a way to maximise their contributions to the advancement of human civilisation.

Governance therefore was not an automatic realisation in the consciousness of man. Rather it was an ability that was gradually developed by man in the course of his evolution. From the Fruit Gathering Age through the Stone Age to the Iron Age, man gradually learnt to improve on his skills of governance. Recorded history narrates that man has lived through numerous ages, including the Pre-Stone Age, the Stone Age, the Neolithic Age, the Bronze Age and the Iron Age. In each of these ages, man progressed in consciousness and in achievement. However, of all these ages, only one is relevant to our discussion as it was during this age that man, for the first time, profusely showed his capacity to organise society so as to bring about obvious and tangible positive impact upon the human society.



That age was the Neolithic Age over ten thousand years ago. During this age, the foundation of the first great human civilisation was laid as laws were made to promote the finer aspects of the human being so that social order and governments capable of taming the lion nature of man were put in place.

Specific Achievements

Development of agriculture and enunciation of the laws that ought to govern the establishment of ideal human society dominated the Neolithic Age. As time progressed, two popular works which laid the foundation of knowledge pertaining to the process of running government systems that may be most beneficial to human beings emerged. They are the *Republic* and the *Laws* authored by Plato.

The *Republic* basically deliberates on the nature of justice, the order and character of the just City-State and the “good man” while the *Laws* outlines the nature of the institutions that would rightly facilitate the establishment of the highest human civilisation and by implication, the establishment of humane and civilised government.

From the foregoing, it can be seen that the seed of humanity’s efforts to attain the best possible social organisation was sown during the Neolithic Age, many thousands of years ago; additionally, a careful examination of ancient literature dealing with governance generally, reveals that such arcane literature not only addressed different types of government, including “democratic style of government”, they also dwelt on the levels of spirituality needed to make a success of these systems of government. Although the subject-matter of spirituality and democracy would be discussed in our days, relying on modern and present-day facts and situations, discourses of the Neolithic Age still remain germane to these issues till date.

What then is Democracy?

In our world today, political, social and economic experts have adjudicated Democracy as the best among several tested systems of Government. But what exactly is Democracy?

The most widely accepted definition made popular in Nigeria by the Rt. Hon Dr. Nnandi Azikiwe, Governor General of Nigeria (1960-1963), President, Federal Republic of Nigeria (1963-1966) is that “Democracy is government of the people, by the people and for the people.”

Contrary to the many goals generally attributed

to Democracy, the ultimate goal is the well-being of the individual based on the spiritual concept that every human being is a child of God deserving of dignity and regardless of the individual’s status in life. Democracy is a form of social organisation that encourages and actually guarantees mass participation, justice, equity and representation. Usually, four democratic institutions, (the legislature, the judiciary, the executive and the press) are put in place to promote these ideals of democracy.

Participation

By participation, is meant a process of decision making which allows and creates opportunities for as many citizens as possible to express their views and to observe

Political, social and economic experts have adjudicated Democracy as the best kind of Government.

the manner in which whatever decision may have been arrived at is carried through. Participation is dear to the concept of democracy because only where participation is guaranteed and is seen to have been promoted can government claim legitimacy as only then will the power of government flow from the wish of the people.

Justice

Justice is the process of rendering that which is to Caesar, and that which belongs to God to God. In relation to citizens within a democratic environment, justice demands that all that ought to be provided to the individual either by law or by rights, is made available to him or her without hesitation or discrimination whatsoever. The observance of justice tends to, by itself, maintain and further social peace; the lack of it or its travesty usually spells doom and brings chaos.

Equity

Equity invites those in charge of affairs to embark on distribution of social, economic and other amenities in the commonwealth in a justifiable, defensible but more particularly in a fair manner.

Representation

Perhaps, in order to promote the earlier four ideals, and in order to strategise with the view to ensuring that those ideals were fulfilled, each section of the citizenry is made to be represented on the decision making machinery. With



proper representation, the possibility of marginalisation, neglect and abandonment of individuals or sections of the population would have been highly minimised.

The Fifth Ideal

If the aforementioned four ideals have been known to democracy for thousands of years, a fifth ideal or more appropriately, a new instrument for fast tracking the realisation of the goals of democracy, is currently being made popular the world over; this fifth ideal is known as “fight against corruption.” Corruption, simply put, is the tendency and actual act of going against the rule of decency and promulgated laws regulating conduct within societies.

It is usually held in all societies that there exists a minimum level of decency and decorum which differentiates human society from the lower animal kingdom. While it is hoped and expected that human beings will naturally tune to these minimum inner standards of decency and decorum, it is equally realised by all societies that the display of these minimum standards of behaviour are neither that automatic nor easy; hence, the promulgation of human-made laws to encourage human beings to conform with decency and decorum.

However, in spite of all these efforts on the part of all societies, and in spite of the fact that human beings have lived through many ages and over millions of years on the earth plane, human beings continue to show tendencies that fall below expected minimum behavioural standards. Particularly, it has been noticed that with high technological development came a high display of traits more animalistic and more debasing than in other periods in human history. For example, display of enmity and antagonism has become not only more evident but more disastrous among human beings. The tendency and capacity for destruction of both self and the environment have assumed frightening dimensions; mismanagement

of financial and other resources by even societies said to be most cultured is not only something contemplated but happenings frequently experienced in today’s world. Terrorism as a means of registering personal and/or religious opinion has become rife and a general sense of anti-Christ behaviour and insecurity has now taken over the whole world.

Yet, without corruption-free human beings, the goals of democracy cannot be attained; it is through a corruption-free legislature that beneficial laws can be expected; only a bench and a bar that shun corruption can protect the populace against injustice; only a corruption-free executive may serve societies selflessly and profitably as democracy has intended it. Finally, only a corruption-free press may inform without prejudice and without misleading.

Corruption in the World

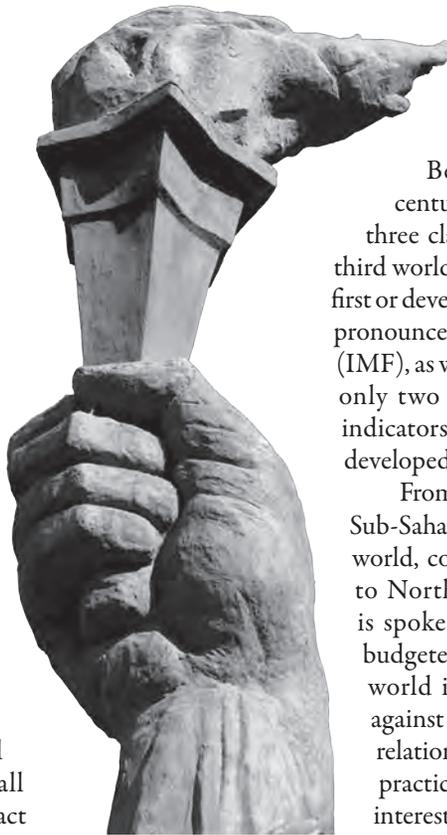
Beginning from the middle of the 19th century, the world used to be categorised into three classes of development index; namely, the third world, the second or developing world and the first or developed world. However, going by the recent pronouncement of the International Monetary Fund (IMF), as we entered the 21st century, there appeared only two types of world going by development indicators; namely, the developing world and the developed world.

From Saharan Africa to Latin America through Sub-Saharan Africa and Asia, within the developing world, corruption remains an issue. From Europe to North America through Russia, corruption is spoken about as obstacle to actualisation of budgeted goals of development. No part of the world is therefore spared by corruption. It is against this background that exploration of the relationship existing between spirituality and the practice of democracy has engendered renewed interest among world leaders and persons of good will the world over.

Spirituality and Democracy

Suggestion concerning possible positive correlation between spirituality and democracy is not a new thing. A definite and categorical statement was made about this relationship when Plato (428-347 BCE) stated that the success of democracy is contingent upon availability of “good men.”

A “good man” according to Plato and Socrates, his Master, is a man or woman whose soul has undergone such



experiences as to be ready to contribute to the “Good of Society.” In other words, a good man, according to Plato and Socrates is one who has become good enough to contribute, through his/her behaviour in establishing a good or virtuous society.

The thesis of these ancient philosophers is that becoming a “good man” implies submitting oneself to a process of training, which will eventually so prepare man’s soul to a transformation, whose aim is to increase within it the attributes of fortitude or courage; temperance or moderation; prudence or wisdom; and justice - these were and are the four cardinal virtues. According to them, the human being is neither naturally nor automatically virtuous; acquisition, realisation and demonstration of virtue therefore must follow a process of awakening certain aspects of man’s soul with the view to increasing virtue within the human being.

For the purpose of our discussion, the process described by these ancient philosophers we shall identify as process for attaining spirituality since “spirituality” is nothing but the attainment of the will of God resident in all human beings.

Within the frame of modern thinking, spirituality is unconsciously and automatically associated to religious activities or even to regular visits to worship places; while, this concept is acceptable, there also exists other processes which are not religious in nature which lead to awakening of man’s spirituality in a very efficient manner. Some of these processes are known to ancient philosophers such as Plato and Socrates and today these processes are collectively referred to as mystical process of spiritual development. Plato held that the perfect and ideal society will occur only when kings become philosophers or philosophers become kings.

Spirituality and Democracy in Nigeria

The discussion so far has succeeded in establishing the fact that through human history, it has been recognised that only spiritually conscious human beings have been able to run successful political and social organisations. Consequently, Nigeria cannot be an exception in this matter.

Nigeria is among countries on earth, counting perhaps the largest number of religious organisations and worship houses. It is therefore expected that spirituality would have by now grown to a discernible level; or at least signs and indications should by now have existed that within a foreseeable future, the work of these religious organisations and worship houses would bring desirable

change within the consciousness of Nigerians.

Unfortunately, one is not able at the moment to name the period when the work of religious activities and worship houses would bring their obvious fruit of transformation. Yet, the country is in need of quick transformation in the area of qualitative upgrading of the group consciousness if democracy that has, a number of times, run into murky waters must become stable and serve the nation. The frequent clamour for sharing the

Becoming a “good man” implies submitting oneself to a process of training which will eventually prepare a man’s soul for transformation.

national cake which has not even been baked is a colossal embarrassment to a country that has been politically independent for fifty years!

It is hoped that if religious activities were carried out with sincerity, integrity and with the fear and love of God, spirituality will grow among Nigerians to the point of serving democracy. However, one sure way of keeping the pressure on and of irresistibly driving the country towards spiritual development is to keep the banner of the fight against corruption high and strong.

This recommendation draws its strength from two age-long adages; the first of these adages is that “Evil triumphs, only where good persons do nothing,” while the second is that “The Master within is reached from without,” suggesting that if evil must be defeated; it must be confronted every inch of the way first, with material and physical means at our disposal.

Many there are today who say they do not go to Church, Synagogue, Temple or Mosque! These persons say that they are not religious but are spiritual. In the perception of these persons there is a fine line of demarcation between spirituality and religiosity.

One difference between mystical and religious worship is that in the former there is an effort to unite through meditation with the higher power, the higher self whereas in the latter there is an effort to commune through prayer with this higher power. The separateness from it is therein acknowledged and maintained whereas the Rosicrucian mystic seeks to overcome that. Each kind of worship is necessary to, and has its own place in the spiritual life.

The conviction that there is an “Other,” a power different from and higher than his own, possesses the religious devotee. On the other hand, the conviction that this “Other” is identical with his innermost self possesses the mystic meditator.

Meditation leads in the end to a sense of great



strength because the mystic in his meditation approaches union with his higher self, some of whose strength thereupon begins to enter into him. Prayer on the other hand, because of the sense of distance between the devotee and God, keeps him humble and weak. Indeed, prayer will fail to achieve its purpose if it is uttered by one overly conscious of his strength and wisdom, his self reliance and self-importance. If prayer is to be effective, it must be uttered in a feeling of contrition, dependence and humility. Religious devotion is a correct attitude for all human beings. As rays of the spiritual sun, human beings should adore their source; as the imperfect, they should love and revere the perfect Being.

All meditations should be prefaced by intense devotion, fervent aspiration, loving worship and humble prayer. The emotions must be deeply involved in this quest. Self-developing thought is necessary but self-humbling prayer is not less necessary.

Conclusion

It is a truism that spirituality is indispensable to success of democracy anywhere in the world. In Nigeria spirituality is therefore to be worked upon with the view to increasing it so that it may positively serve the emancipation of democracy.

The initial strategy recommended here in the bid to increasing spirituality among Nigerians is aggressive fight

against corruption. Realisation of the dreams and goals of Democracy may remain elusive unless we turn a new leaf individually and collectively and remind ourselves of Mohandas Gandhi's seven deadly sins still bedevilling today's humanity. For our sober reflection, these are

1. Wealth without work;
2. Pleasure without conscience;
3. Knowledge without character;
4. Business without morality;
5. Science without humanity;
6. Worship without sacrifice and
7. Politics without principles.

Let us begin with ourselves, let us develop ourselves spiritually and reflect this in our character and lifestyles at the personal level.

We will then build a national character, indeed a global character in which the dividends or fruits of Democracy and the rule of law will be harvested by all and sundry in our nation and in our planet. We must realise that there is no better world without better human beings!

Through serious efforts in the direction of spiritual and collective growth, we become better human beings and build a better world where our spirituality contributes very positively to the realisation and actualisation of the goals of democracy.

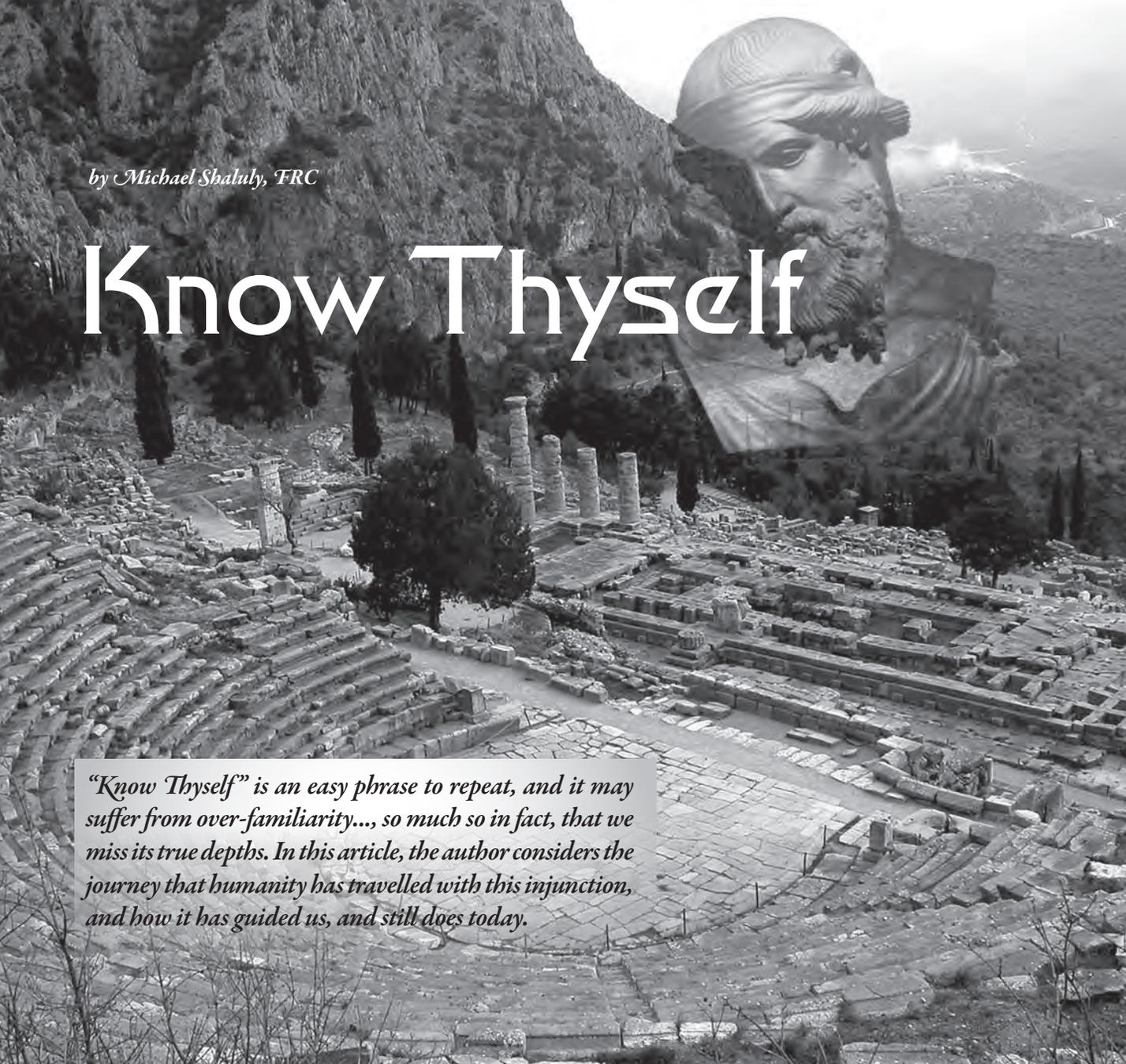
Eyes Fixed on Him

by *Hariram Khusial*



*Keep your eyes fixed on him
and your life never grows dim.
Your path may be granite-strewn
but to you his light will be shown.
Keep your ears attentive to him,
listening to the small voice within.
"Be still and know I am God...
abiding with you if you abide by my word."
Keep your thoughts attuned to him,
being pure without and within.
"For as a man thinks so is he,"
and I'll assure you of steady victory.
Let your tongue always speak of his glory;
each heart beat revealing his mystery.
And may each deed be inspired by him,
and your life never grows dim.
He's only a thought away
and watches over you night and day.
Keep your eyes fixed on him
and your light never grows dim.*





by Michael Shaluly, FRC

Know Thyself

“Know Thyself” is an easy phrase to repeat, and it may suffer from over-familiarity..., so much so in fact, that we miss its true depths. In this article, the author considers the journey that humanity has travelled with this injunction, and how it has guided us, and still does today.

SEAKER GLANCED EASTWARD TO THE rising sun and found awe and mystery and love in one moment. This cosmic work of divine inspiration was feeding the soul a full dissertation. Whispering wordlessly from the depths, consciousness had realised itself.

The above expression defines a moment when one is touched from within to follow the way of the heart. For centuries the mystery schools have been a place for mystics to study and follow these urges of their inner voice. Historians relate that in the ancient mystery schools of Greece, above the portal of Apollo at Delphi was inscribed the injunction “Know Thyself.”

These two words travel through time and give us pause even to this day. What might the author of this directive have meant to convey to the world at the time? Was this philosopher aware that these two simple words would travel to all corners of the world, and survive to make us ponder their meaning so many centuries later? Pause for a moment now, and observe what these words create within you.

The Quest for Self Discovery

From our first moments of the recognition of self and the beginnings of our conscious existence, up until the



present day, we have shown a ceaseless and continual desire for self-discovery. What drives this desire? Where does it come from?

From the beginning of our first attempts at civilization to the modern day, we have demonstrated a powerful yearning to understand our relationship with all things, and indeed, with ourselves. It doesn't matter that we may have been wearing white robes in an ancient desert village, or a suit in the middle of a glistening modern city. Each of us has experienced, and continues to experience, the urge to advance towards a greater "something."

Legend has it that when humanity first became self-aware, one of our predecessors raised his or her arms in adoration to the rising sun, giver of all life. Turning to watch the life-giving rays advance upon the firmament, there before our seeker was his or her shadow, which formed a cross. Thus, our Rose Cross was born, as was humanity's quest to understand, not only creation, but also the movement of our consciousness within it.

Centuries later the sages of old passionately laboured to assist humanity to see beyond our difficult physical existence. In so doing, they promoted an exploration of self in conjunction with scientific inquiry, for they knew that the contemplation of consciousness was vital to our existence. They knew that humanity is interconnected with all things.

Long before the masses would accept it, these mystics understood that our planet elegantly spun through space in rhythm with our vast universe, and that

The great mysteries of birth and death and our temporal existence would have been central stage in our consciousness.

consciousness had become aware of, and was a part of, this grand movement and unity. They were keenly aware of the harmonious balance of give and take that breathes animation into all things. Through these mystics, the ancient mystery schools were born into a world that to this day thirsts for knowledge that will lead to Peace Profound.

These mystics of old continue to reach down through time to give us more than contemplative statements for us to peruse. Their remaining works speak to us now as they did then, and allow us to observe the advancement of consciousness through the history of humanity.

Think about what life must have been for human beings when we first experienced an awareness of self. All that surrounded us must have been mysterious and beyond comprehension. For the first time, we would have asked ourselves "Why am I here? How am I here?"

The great mysteries of birth and death and of our



The shadow of the Cross upon the Pyramid.

temporal existence would have been centre stage in our consciousness. Natural occurrences such as thunder and lightning may have been viewed as terrifying, inexplicable events. Perhaps to make sense of the strange world that surrounded us, we attempted to explain these phenomena through fanciful tales, a multiplicity of gods, or by other

means. But through the power of thought, that driving force behind our conscious evolution and comprehension of all things, science and understanding began to develop. As our understanding of physical phenomena increased, so also did our knowledge of and

answers to questions about physical phenomena. As we freed ourselves from some of our fears and physical distractions, we gradually developed more time for reflection upon our conscious existence.

Development of the Mystery Schools

The great mystery schools, of which our present day Rosicrucian Order, AMORC, is an integral part, developed around this evolution of conscious understanding. These schools were a natural progression born of love and the desire to know and become. Many great scientific discoveries were a direct or indirect result of the workings of these mystery schools, but all who crossed their portals shared a common purpose: to pursue the inner urge to communicate with God, and to unveil those great mysteries of our conscious existence - the



mysteries of life and death.

But unlike research of a physical nature, where there is provable and measurable data, the quest for inner unfoldment was not so easily defined. Much of this work focused upon individual experiences, inspiration and intuition. How does one define the invisible? Even though each of us can realise that our thoughts are invisible, we also know with certainty that they exist, and we know they are powerful. In fact, we know that while we are conscious, we cannot escape thought.

Yet, there have been many forces throughout time that wanted to tell others how to think, and with a desire to exert control over the masses. As a result, mystical work was often consigned to a fringe element in many societies and was shunned by many. For this reason, the mystics of the past and the mystery schools themselves often had to function secretly to avoid persecution. For those ready to embark upon this path, this did not matter, for the desire to be aware of the greater, invisible self within was an unavoidable certainty.

Consequently, though often functioning at great risk, the mystery schools served an invaluable purpose throughout history, just as they do today. Even in the present, many individuals are impelled by the great whisperings of self, but know not how to pursue the answers. Hence, many conceal the most beautiful part of themselves with outer stimulation to keep the mind occupied. When the time comes, the consciousness of these individuals will pause and listen as the quiet, calm power of the small voice within reveals itself. They will then follow the path pursued by our mystic ancestors.

The Journey of Humanity

This is our journey, the journey of humanity, and though filled with the harshness that stems from misunderstanding and ignorance it is, nonetheless, a beautiful voyage towards a reunion with the God of our Hearts. It is, indeed, a journey to know ourselves, for only from ourselves can we attain true peace and true joy.

If we are unhappy, it comes only from within ourselves. Conversely, if we are joyous, this too comes from within us. What greater good can we do than to learn the ways of God, that breath of life that inspires each and every moment that gives us life? That spark of life within comes from our breath and contains all that we need for a fulfilling life. The quiet, sweet and calm urgings of the subtle voice from within are now stronger in our world than they have ever been.

Humanity's quest continues to define itself, and there is a realisation among many that there is more to life than our outer surroundings. The journey to find inner growth

has begun, and great questions and their answers rest upon you, the seeker. Driven by conscience, the voice of self, calm and unwavering, will remain strong and unmoved as your guide.

With a glimpse of this inner beauty through communion with self, darkness will be dispelled and a greater light will be seen. Through this effort, you will find others of like mind who have strong arms to lean on for support and guidance. Just as when the words "Know Thyself" were first inscribed in ancient Greece, the mystery schools are alive as an avenue for us to find spiritual and mystical understanding.

Your eyes are the eyes of the beholder, and as you journey inward, it is the human soul that will become brighter as an awe-inspiring wonder. The hand of the architect of time is absent there. Age will be replaced by wisdom; darkness replaced by understanding. In the face of adversity, words of inspiration will greet you.

We are the seekers, all of us, and we are now at the Portal of the Temple, guided by the sweet voice of conscience. Just as the sages of old, we also are building a grand and beautiful temple for others to pursue. May we go hand in hand gracefully and with loving thoughts, and present to the world that eternal request that leads to self mastery: *Know Thyself*.



Grand Relief of Eleusis: Demeter, Triptolemos and Persephone, 5th century BCE; mythological characters in the Eleusinian Mysteries.



Experiencing the Absolute

by Amorifer



THE CLASSICAL GREEK PHILOSOPHER Aristotle is reputed to have once said “*The whole is greater than the sum of its parts.*” This is easy to understand for example when we have two wheels, a handlebar, saddle, frame, chain, bolts and other related parts lying on the floor before us. They are a jumble of parts now and of little use individually. But once assembled they become a single object of great utility,

namely, a bicycle, a machine we can use to ride far and wide at speeds much faster than walking. The finished bicycle therefore is greater than the sum of its parts.

In its entirety, existence is comprised of the Cosmic, the immaterial plane, and the material plane. From Aristotle’s viewpoint the Absolute can be considered as the sum total of these separate existences and is therefore greater than the sum of the individual existences it



is composed of. It is obvious that experiencing the Absolute isn't going to be a trivial matter. But just as we can effectively experience simple examples of perfection such as those of mathematical axioms like $2+2=4$, we can similarly experience the Absolute in small doses.

Experience and Knowledge

Experience is the child of knowledge. When knowledge of a particular event manifests to our physical consciousness, we gain experience of that "knowledge event."

- Experiences of perfection concern events mainly of the *material* plane.
- Experiences of the Absolute are more applicable to events on the *immaterial* plane.

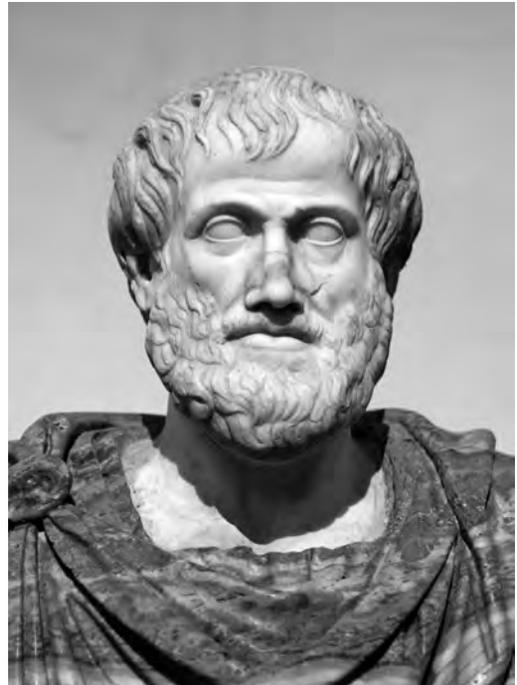
To be cognisant of knowledge from the Absolute we have to gain experience of it, and in order to do so we must use techniques such as concentration, contemplation and meditation which provide a bridge between the planes of our consciousness.

REM and Meditation

There is a meditative technique we can employ to our advantage that has much in common with the phenomenon of rapid eye movement during sleep. Scientists are aware that during our sleeping periods a certain type of dreaming occurs which is associated with rapid eye movement (REM). This is indicative of a vivid dream state which we experience as if we were awake and which may readily be recalled upon awakening.

This gives us a clue as to what we should be aiming for in order to raise the level of our outer consciousness to the cosmic plane, our preparation firstly involves the use of concentration techniques such as performing whole-body relaxation and quieting of the physical aspect of our mind/brain. We then move on to contemplation, though at this stage most students continue with whole-body relaxation and mind. I would suggest at this point that relaxing the facial muscles, eyes and eyelids are of paramount importance over other parts of the body, so as to bring about REM

Scientists are aware that during our sleeping periods a certain type of dreaming occurs which is associated with rapid eye movement (REM).



From Aristotle's viewpoint the Absolute can be considered as the sum total of these separate existences and is therefore greater than the sum of the individual existences it is composed of.

activity. Alternatively, feel the muscles of the forehead, eyes and eyelids relax.

This REM should occur involuntarily. We can't try and twitch our eyes in order to induce REM, nor can we observe when REM occurs. Our consciousness must be gently focused on contemplating and receiving any knowledge relevant to the experience we have in mind. No attempt should be made to analyse whatever insights we



receive while in this partial-meditative state. Knowledge gained should be mentally noted briefly but written down as soon as the exercise is over.

A Personal Experience

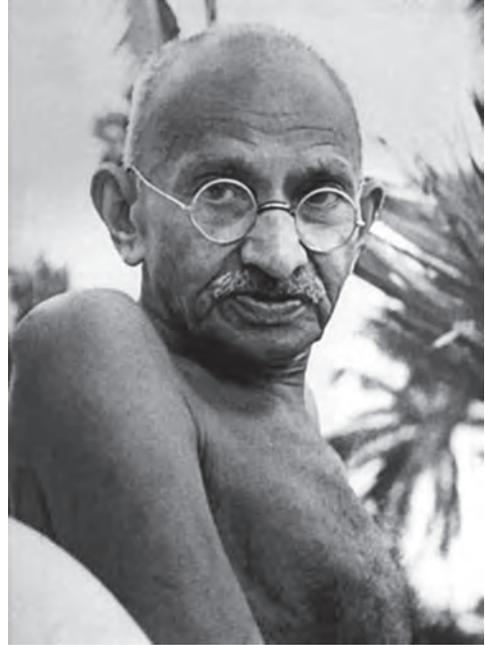
By its nature, experience of the Absolute is more of a personal event compared to that of experiencing perfection. For example a student on the path may find the experience akin to an initiation ceremony. While in a meditative or similar state of consciousness there is an awareness that something special is about to happen as the student is conscious of the presence of “superior personalities” and is about to receive knowledge that will be of much benefit to his or her progress on the path.

Other ways of assisting us to experience the Absolute is to seek knowledge from those highly developed personalities who have experienced it already. For example, the Master Jesus taught us the prayer: “*Our Father, who art in Heaven...*” In terms of the Absolute, the phrase “Our Father” signifies “the whole” of which we are a part. This means that we are intimately and spiritually connected to all Life, including animals.

Axioms of Knowledge

Here are some examples of knowledge from the Absolute gleaned and bequeathed to us by the Indian sage and mystic Mahatma Gandhi:

1. The best way to find yourself is to lose yourself in the service of others.
2. Be the change you wish to see in the world.



Mahatma Gandhi (1869 - 1948).

3. To give service to a single heart by a single act is better than a thousand heads bowed in prayer.
4. Happiness is when your thoughts, words and actions are in harmony.

There are many more statements of wisdom like these from sages and “holy” persons throughout history, and it is through these axioms of knowledge that we can experience the absolute by our own contemplations and meditations on them.

A black and white photograph of a woman and a young child embracing in a field. The woman is smiling broadly, and the child is kissing her on the cheek. The background shows a landscape with trees and a body of water. Overlaid on the image is the text of an ancient Sanskrit poem.

**Look to
this Day**

Ancient Sanskrit Poem

Look well to this day,
for it is life;
the very best of life.
In its brief course lie all
the realities and truths of existence.
The joy of growth,
the splendour of action,
the glory of power.
Yesterday is but a memory
and tomorrow is only a vision.
But today, if well lived,
makes every yesterday
a memory of happiness,
and every tomorrow a vision of hope.
Look well therefore to this day.





by Ella Wheeler Wilcox

LET THERE be many windows to your soul,
That all the glory of the universe
May beautify it. Not the narrow pane
Of one poor creed can catch the radiant rays
That shine from countless sources. Tear away
The blinds of superstition; let the light
Pour through fair windows broad as truth itself
And high as God.
Why should the spirit peer
Through some priest-curtained orifice, and grope
Along dim corridors of doubt, when all
The splendour from unfathomed seas of space
Might bathe it with the golden waves of Love?
Sweep up the debris of decaying faiths;
Sweep down the cobwebs of worn-out beliefs,
And throw your soul wide open to the light
Of Reason and of knowledge. Tune your ear
To all the wordless music of the stars,
And to the voice of Nature; and your heart
Shall turn to truth and goodness as the plant
Turns to the sun. A thousand unseen hands
Reach down to help you to their peace-crowned heights,
And all the forces of the firmament
Shall fortify your strength. Be not afraid
To thrust aside half-truths and grasp the whole.

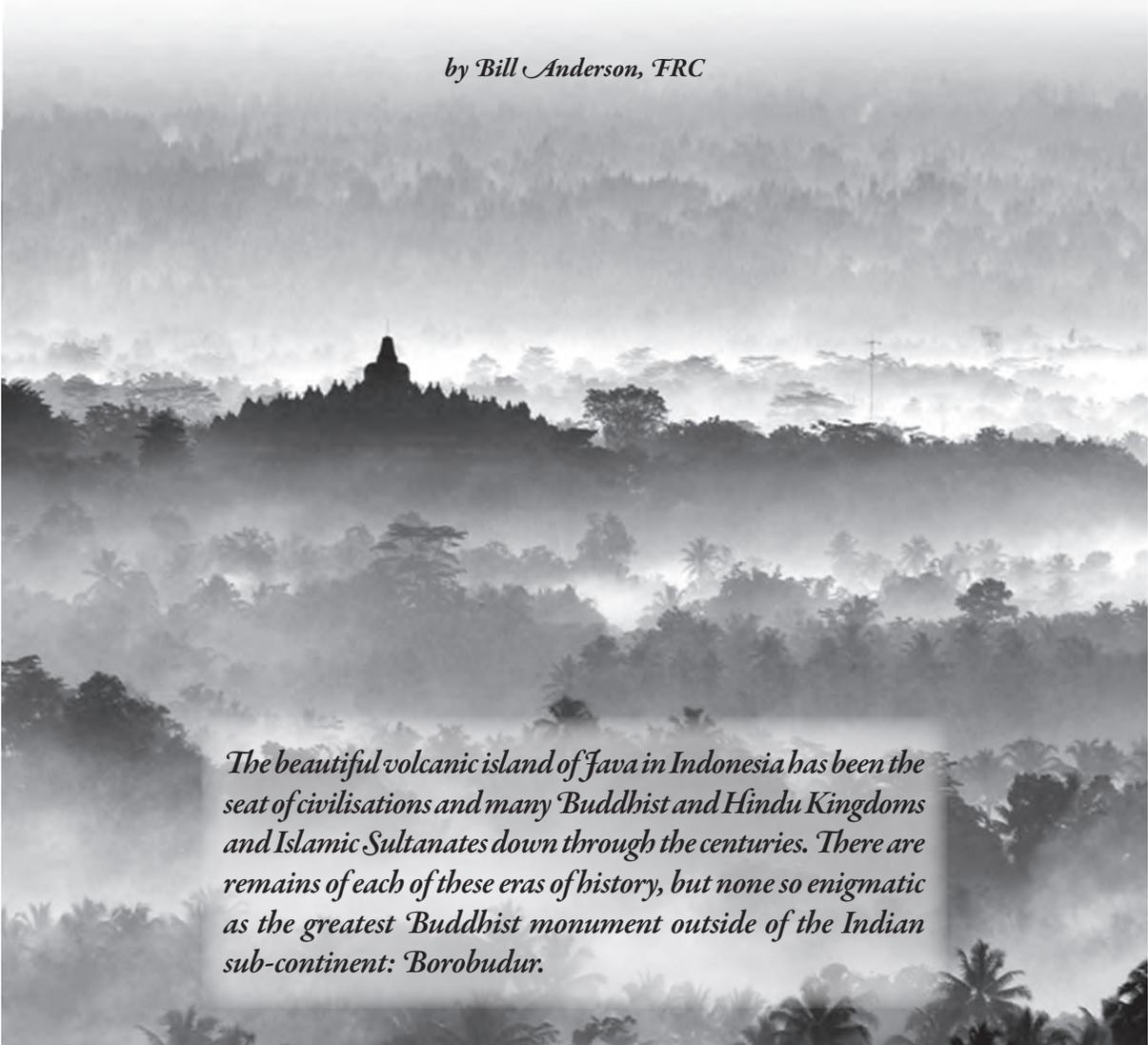
PROGRESS



BOROBUDUR

A Mandala in Stone

by *Bill Anderson, FRC*



The beautiful volcanic island of Java in Indonesia has been the seat of civilisations and many Buddhist and Hindu Kingdoms and Islamic Sultanates down through the centuries. There are remains of each of these eras of history, but none so enigmatic as the greatest Buddhist monument outside of the Indian sub-continent: Borobudur.

THE STRUCTURE KNOWN AS BOROBUDUR was not designed and built to a single plan, but rather it evolved through at least five different phases of construction over a 50 year period. Begun around 780 CE with restructuring continuing until sometime between 835 and 850 CE, it was built under the *Śailendras* (Sanskrit: Lord of the Mountain), the name of the influential Indonesian dynasty that emerged in 8th century Java. The *Śailendras* were active promoters of

Mahayana Buddhism and covered the plains of Central Java with Buddhist monuments, including this world-famous one.

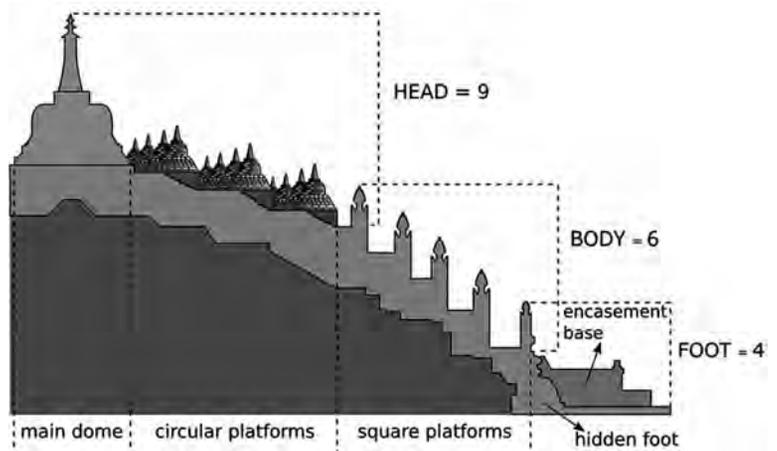
Symbolic Architecture

It seems that Javanese Buddhist concepts changed or became more complex around 800 CE and that the structure was altered to harmonise with these new ideas.



Borodudur has a pyramid-like structure and is built on and around a natural hill. In plan, it resembles a tantric mandala with six square terraces supporting three circular ones. It has been called a three dimensional rendering of the Buddhist conception of the cosmos. The square terraces are covered with carved relief's that can be read as an "instruction manual" for attaining enlightenment.

It is difficult today to unravel its complex symbolism as it does not embody a single overarching concept. The form we see it in today is the result of an elaborate interplay of many disparate elements, each with its own concepts and messages:



The form we see it in today is the result of an elaborate interplay of many disparate elements each with its own concepts and messages.

- In the first phase, a smaller building three terraces high was erected. It seems that the building was initially designed as a step pyramid, perhaps showing the influence of a local mountain cult.
- In the second phase, the foundations were widened and raised, and the stairways were redesigned. It now had five square terraces and a round structure on the top.
- In the third phase, more changes were made. The round structure on top was taken apart and a new set of three round terraces and stupas or structures containing Buddhist relics were built.
- In the fourth and fifth phases, there were only minor alterations including new reliefs and changes in the stairways. The symbolism of the whole monument was unchanged, and what changes there were, were purely decorative.

The completed monument will have looked more impressive than it does today. Originally it was crowned by a tall, multi-tiered spire symbolising the Buddhist cattra or parasol found on stupas in other countries.

Its builders constructed the monument at the confluence of two rivers, the Progo and the Elo, which run south into the Indian Ocean. Today, Borobudur stands on a hill in the centre of a lowland plain covered in palm groves and rice paddies.

But this was not always the case. Recent investigation has shown that this lowland used to be flooded by the river Progo. Borobudur has often been compared to a flowering lotus. It is thought that the builders may have selected this very spot to use the two rivers to create a lake around the monument. The resulting appearance would

then correspond to the Buddhist image of the world: the earth resting upon the world's ocean or the Lotus of the Jewel on the Lake, corresponding to Mt. Meru rising from the waters.

Cosmic Mandala

Built on a natural hill as a single large stupa, when viewed from above, Borobudur looks like a giant mandala, simultaneously representing the Buddhist cosmology and the nature of mind. The foundation is a square approximately 118 metres on each side. There are nine platforms, of which the lower six are square and the upper three are circular. The top platform features 72 small stupas surrounding one large central stupa. Each stupa is bell-shaped and pierced by numerous decorative openings. Statues of the Buddha sit inside the pierced enclosures. With no inner space as in other temples, Borobudur differs markedly from other structures built for this purpose.

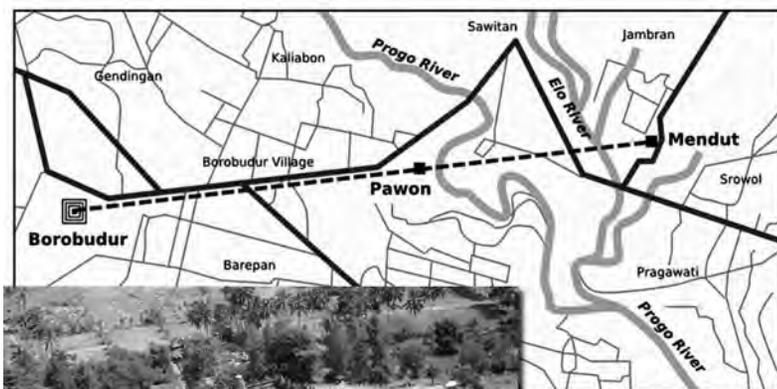
The narrative panels in the external galleries tell the story of Prince Sudhana and Manohara. They are grouped into 11 series encircling the monument

with a total length of 3,000 metres. The hidden foot of the monument contains the first series with 160 narrative panels and the remaining 10

series are distributed throughout walls and balustrades in four galleries starting from the eastern entrance stairway. Narrative panels on the wall read from right to left, while those on the balustrade read from left to right. This conforms with pradakshina, the ritual of circumambulation performed by pilgrims who move

Borobudur has often been compared to a flowing lotus.





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the long and arduous route of the ancient pilgrim, past the 1,460 carved stone relief panels, that one reaches the top of the structure and can fully appreciate the extraordinary power and beauty of this temple.

Unlike most Javanese temples, Borobudur has no inner sanctuary. This tells us that it was not designed for the worship of a particular deity or person, but was rather meant to foster a very unique form of personal spiritual education. In an inscription dated to 842 CE, the name of the structure is given as *Bhumisambharabhadura* or “Mountain of the Accumulation of Merit.” The Javanese of this period practised the *Mahayana* or Greater Vehicle version of Buddhism. They believed not only in the moral value of the Buddha’s teachings, but also in

in a clockwise direction while keeping the sanctuary to their right.

The hidden foot of the monument depicts the workings of karmic law. The walls of the first gallery have two superimposed series of reliefs, each consisting of 120 panels. The upper part depicts the biography of the Buddha, while the lower part of the wall and balustrades in the first and the second galleries tell the story of the Buddha’s former lives. The remaining panels are devoted to Prince Sudhana’s further wanderings and searches, ending with his attainment of “Perfect Wisdom.”

The 160 hidden panels do not form a continuous story, for each panel provides a complete illustration of a single cause and effect. There are depictions of blameworthy activities, from gossip to murder, with their corresponding punishments, and there are also praiseworthy activities, including charity and pilgrimages to sanctuaries, and their subsequent rewards. The pains of hell and the pleasure of heaven are also illustrated. There are scenes of daily life, complete with the full panorama of samsara (the endless cycle of birth and death).

Form and Symbolism

At first sight the monument itself does not seem as impressive as one might think. It doesn’t soar into the air like a cathedral, nor does it have an awe-inspiring profile; for Borobudur was designed to appeal to the intellect rather than the emotions. It is only after one has retraced

the existence of a large number of supernatural beings known as bodhisattvas, who help ordinary people attain their goal of nirvana.

Like a mandala or sacred diagram, Borobudur played an important part in rituals to initiate people into higher levels of spiritual awareness and power. The first of the three top circular terraces has 32 stupas, the second has 24 stupas, and the third and uppermost terrace has 16 stupas. The large dome of the main stupa, nearly 11 metres in diameter, stands in the centre.

Another part of the symbolism of this “monument to karma” is that it represents a mountain. The square terraces represent the initial slopes of the mountain, and the many Buddha images in their niches

resemble hermits living in mountain caves. According to Javanese thought, mountain peaks and caves are places where contact with the source of ultimate truth and supernatural power may be made. The scenes portrayed on Borobudur were probably meant to be viewed by lay pilgrims accompanied by priest-teachers.

Southwest of the monument, remains have been discovered of a monastery complex and another complex has been found on the same hill as Borobudur. It is the custom to divide the monument from bottom to top into three stages or dhatus, corresponding to the three stages of Buddhist thought on the way to Nirvana. The first and lowest stage corresponds to *Kamadhatu* or the “Realm of Desire.” This represents the state of a person before s/he has acquired knowledge of morality, namely before the

**Unlike most Javanese temples
Borobudur has no inner sanctuary.**





The upper platform features 72 small stupas surrounding one large central stupa. Each stupa is bell shaped and pierced by numerous decorative openings. Statues of the Buddha sit inside the pierced enclosures.

teachings of the Buddha have been discovered. In this part we see reliefs illustrating the Law of Karma or Cause and Effect and here people are bound by sensual desires that cause them suffering.

The second stage is known as *Rupadhatu* or the “Realm of Forms.” This is the realm of physical forms where the bodies of its inhabitants are composed of a subtle substance which is of itself invisible to the inhabitants of the Kamadhatu. Mankind is becoming more enlightened about the meaning of life, the need to sacrifice themselves for others and the ultimate reward for right behaviour, namely the escape from rebirth.

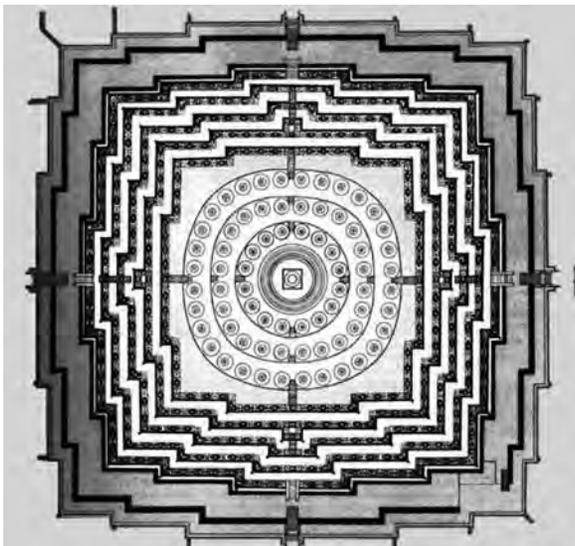
The third and highest stage is known as *Arupadhatu* or the “Realm of Formlessness.” The beings inhabiting it have neither shape nor location, and enjoy the fruits of good Karma. On the three upper terraces with their stupas it was considered that having reached this level and having

been taught by the various teachers in the lower galleries, the pilgrim no longer needed external guidance. All that remained was to complete the journey at their own pace.

The pilgrim who reached the upper parts of Borobudur would have experienced a startling physical transition, one of the greatest marvels of Borobudur. While circumambulating the galleries below, apart from seeing the scenes depicted on the walls, all the pilgrim would have been able to see was the sky and the tops of nearby mountains. In other words, from that level on, the pilgrim was completely cut off from the outside world. But when pilgrims reached the round terraces at the top, they entered a large open space from which they had expansive views out across the Kedu Plain. It is thought that the architects deliberately created this sensation to represent the pilgrim’s newly expanded view of the world.

Rediscovery

Borobudur lay hidden for centuries under layers of volcanic ash and jungle growth. During the Napoleonic Wars, following the Anglo-Dutch War in Java, the island of Java came under British administration from 1811 to 1816. The appointed governor was Lieutenant Governor Sir Thomas Stamford Raffles (1781-1826), the founder of Singapore, who took great interest in the history of Java. He collected Javanese antiques and made notes through contacts with local inhabitants during his tour throughout



Borobudur’s plan is without doubt an amazing mandala or sacred diagram in stone, meant to assist initiates to reach higher levels of awareness.





One of the many reliefs at Borobudur: they were probably meant to be viewed by lay pilgrims in the company of priest-teachers.

the island. On an inspection tour to Semarang in 1814, he was informed about a big monument deep in a jungle near the village of Bumisegoro. As he was not able to make the discovery himself, he sent the Dutch engineer H.C. Cornelius instead to investigate the site. However, the man who history has credited with the monument's recovery was Raffles, who went on to bring this magnificent site to the attention of scholars throughout the world.

In the modern Indonesian province of Jawa Tengah (Central Java), the closest city to the present-day village of Borobudur is Yogyakarta, a great cultural centre. Yogyakarta is the main tourist destination in Central Java, with many other sites nearby in addition to Borobudur. From the city, it takes about one hour to reach the main

temple of Borobudur.

A thorough restoration was undertaken between 1975 and 1984, sponsored by UNESCO and the Indonesian government. The intricate galleries were taken apart piece by piece. In all, a million stones were individually cleaned, treated and replaced on new foundations. Most visitors will bypass Java to visit the neighbouring island of Bali, but what a jewel they are missing, for Borobudur has been reborn and is ready to receive pilgrims once more.



When visitors reached the round terraces they entered a large open space from which they had expansive views out across the Kedu plain. It is thought that the architects deliberately created this sensation to represent the pilgrim's newly expanded view of the world.

THE TEMPLE BUILDER

Every man is the builder of a temple, called his body, to the god he worships, after a style purely his own, nor can he get off by hammering marble instead. We are all sculptors and painters, and our material is our own flesh and blood and bones.

-- Henry David Thoreau (1817-1862)



THE SYMBOLISM OF THE ROSE

THE ROSE IS LINKED BY A CHAIN of association with a thousand chapters in the history of humanity. A native of the East, the rose is now universal, opening its petals to the sun of every climate.

The ancients regarded the rose as the emblem of silence, love, joy and secrecy. The sanctity of the rose has been felt and recognised in all ages, from the crude drawings on rocks and in caves of our earliest ancestors, to the immortal inspirations of Dante and Raphael. The rose is the crystallisation of all growth, unfoldment and evolution in the vegetable kingdom; the evolution of plant life through eons and eons of time, struggling, suffering and aspiring towards the perfection of grace, beauty and fragrance of the flower kingdom. What does this inspiration and attainment of heavenliness symbolise?

The rose is a worthy symbol the soul of mankind in the process of its growth, unfoldment and evolution towards its Creator. Each delicately tinted petal, in the layers of mystic perfume is like the desires, longings, sufferings and aspirations of the human soul, through eons and eons of time, unfolding, grouping, growing towards the perfection of the Cosmic ideal for humankind.

Each of us, like the rose, has a sacred power which permits us to discover the inner significances, the reality of invisible things. As the rose turns its heart to the physical sun, so we turn our Soul to the spiritual light of truth, which may suddenly come upon us in the midst of darkness and ignorance. All physical perfections may come to an end, while the divine virtues are infinite. Those who are servants of spiritual beauty are everlasting.

In a poetic sense the petals of the Rosicrucian rose have lengthened life, mitigated pain, extinguished diseases, increased the fertility of the soil, given new securities to the sailor, spanned great rivers and estuaries with bridges, guided the thunderbolt innocuously from sky to earth, lit up the night with the splendour of the day, extended the range of human vision, enhanced the powers of human

by Claire Lewis, SRC

“One of the most perfect, exquisite thoughts that Nature has given us is the rose. By universal assent the rose has been voted the loveliest of all flowers on Earth.”

muscles, accelerated motion, annihilated distances, enabled men and women to descend to the depths of the sea, to soar into the air, to penetrate into the recesses of the earth, to cross continents in planes, cars and trains. These are but a part of the rose, for the Rosicrucian philosophy never rests, never attains, is never perfect: its law is progress.

Each petal of the rose on the cross is therefore symbolic of the oneness of the world of humanity, universal peace, universal tolerance, international consanguinity and solidarity, the establishment of this utopia, first in the hearts of man, then upon the Earth. The world of humanity is like a Cosmic rose garden, and the various peoples and languages are like its various flowers. The diversity of colours in a rose garden adds to the charm and beauty of the scene, just as the variety of nations enhances unity and charm.

Into each human heart the Cosmic planted the seed of a spiritual rose. If we plant its roots deep in the soil of unselfishness, water it with the dew of purity, protect it from the blasts of prejudice and bigotry, give it the sunshine of universal love, it will flourish and unfold into blossoms of heavenly beauty for all people, with the perfume of a divine civilisation.



The Creative Word in Ancient Egypt

by Paul Goodall, FRC

TO THE ORDINARY PERSON THE USE of hieroglyphs in ancient Egypt to record their language is, without doubt, one of the most commonly known historical facts. Their seeming ubiquity in the world of television, film and even advertising today belies their real nature, however. The word “hieroglyph” comes from two Greek words meaning “sacred carving,” which is a translation of the Egyptian name for their own writing system, “divine speech,” and this is certainly a reflection of the status in which hieroglyphs was held by them.

Names are Things

To help us approach this subject let us consider the two medieval philosophical views held that describe the nature of words and their relationship to physical existence or reality. The first is that of the Realist which propounds that words are intimately connected to the things which they express. For the Realist the vocalised concept of a word captures the very essence of its meaning in a non-physical but spiritual reality. This concept is expressed in the name given to that particular thing. On the opposite side of the argument are the Nominalists. They believe

that words are merely just that, with no value other than as a conveniently descriptive function without any intrinsic reference to things.

The Realist point of view is derived from Plato where he discusses in his *Cratylus* (c.360 BCE), in the form of a dialogue, the metaphysical status of words and their relationship to what we might call spiritual essences. What we glean from this is that the phonetic components of words such as vowels, consonants and mutes express universal principles or *energies* that are manifested in the natural and physical world, the inference being that the whole of nature is sound materialised. Accordingly, writes Plato from the mouth of Socrates in the dialogue, there exists a direct relationship between the sounds we utter, in whatever language we speak, to that which our utterances are referring. To maintain the integrity of his argument Plato has Socrates explain the basic etymological principles¹ to reconcile the differences in the sound of human languages.

The concept of the sacredness of language is implied throughout but particularly in the section where Socrates and Hermogenes work through cosmological names such as the hierarchy of intelligent beings, the soul and body, names of deities, astronomical entities, the elements and

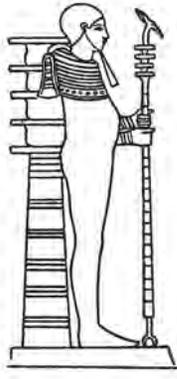


the principles of temporal regularity.² We know that the Greeks looked back to the Egyptians with respect and scholars still debate on the extent to which early Greece (c.700 BCE) evolved under the influence of ancient Egyptian culture to adopt their own unique civilization. However, Plato is debating on the same level as the Egyptian viewpoint concerning the origin and nature of language, and the Egyptians certainly regarded the spoken word as having a primordial ancestry.

The Memphite Theology

There were essentially four Egyptian creation myths centred on the cities of Hermopolis, Heliopolis, Memphis and Thebes to give their Greek names. Each of these was associated with a particular deity or deities. Although they may represent competing ideas they are really different aspects of the same process. The one we are interested in is that of Memphis in the delta region of Lower Egypt. The principle god of the Memphite theology was Ptah who was considered as the creative representative of craftsmen and often found sculpted or depicted with the skull cap in the manner that skilled workers wore in the tomb reliefs of the Old Kingdom. He was particularly revered as the patron of metal workers, sculptors and architects and perhaps this explains why this deity was often worshipped as the creator of the physical world.

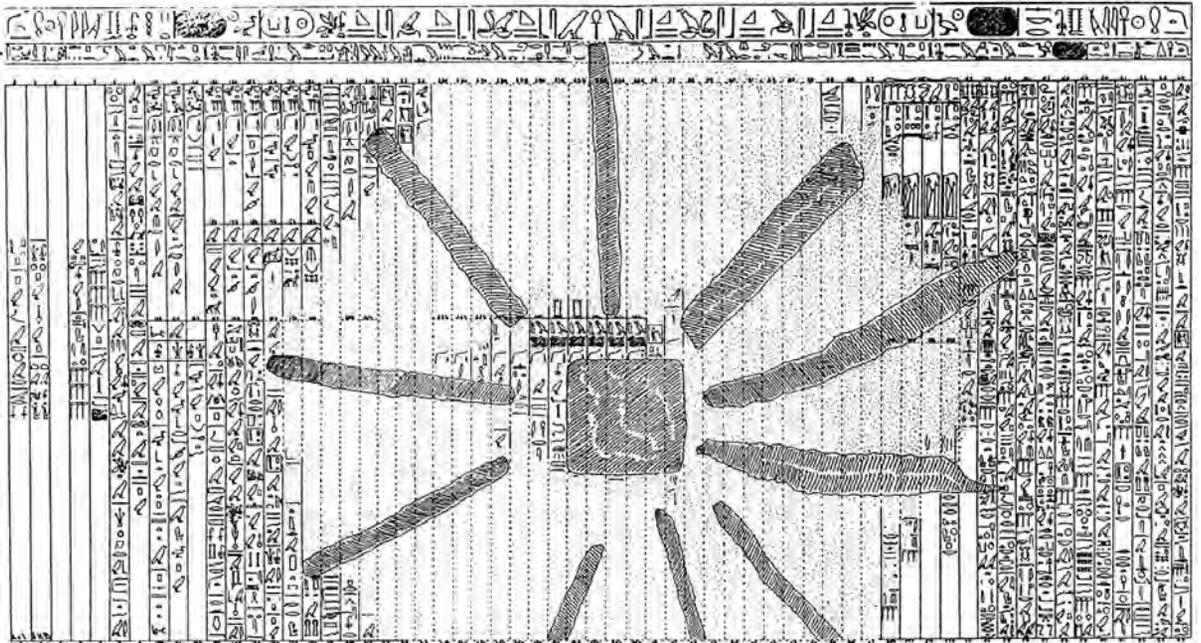
Hieroglyphic text on the Shabaka Stone... after Professor James Breasted (1865 - 1935), the eminent American archaeologist.

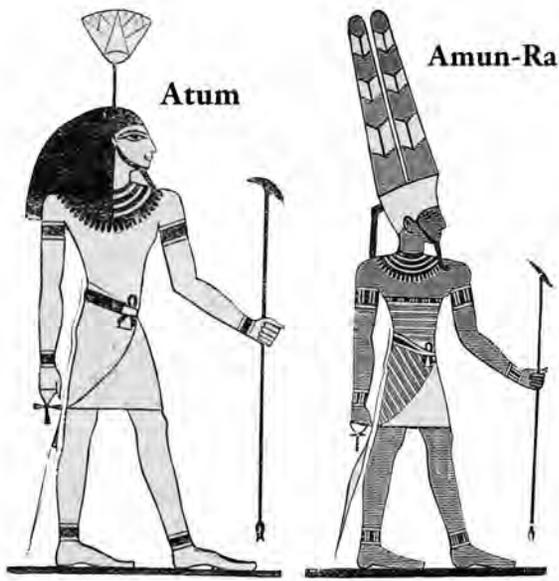


Ptah, the principal god of Memphis, wearing the characteristic skull cap.

Text from the so called “Shabaka Stone” in the British Museum, however, demonstrates his association with the aspect of creation by thought and speech. Although a 25th Dynasty object the text inscribed on it infers that the original was written on papyrus or leather.³ A section of it refers to the notion of the creative word and the role of Ptah: “*Evolution into the image of Atum occurred through the heart and occurred through the tongue [of the creator]... but much older is Ptah, who enlivened all the gods as well as their life forces through this [the creator’s] heart and through this tongue...*”

The god Atum mentioned is the principle deity of the Heliopolitan step-by-step account of creation which is primarily concerned with the physical development of this deity into the forces and elements of the world. The heart that we read of here was regarded as the seat of human thought. Ptah, in this instance, although appearing to be identified with the creator’s thought (heart) and utterance (tongue), is not the creator but the intermediary. We read that it is *through* the heart and tongue rather than *by* the heart and tongue that Ptah is involved in the evolution of Atum. Ptah then was seen as the divine force that *assisted* the creator’s initial concept of the world to come into being. As the patron of artisans Ptah can be compared to the initial concept in the mind of the craftsman before the physical form is created out of raw materials.





Atum wearing a lotus headdress whose duality of existence was expressed in the form of Amun-Ra.

Interestingly, in its presentation of Ptah as an intermediary between the creator and the physical world, the Memphite theology prefigures the role and place of the Christian Logos as expounded in the opening verse of the Gospel of John: *“In the beginning was the Word, and the Word was with God... He was in the beginning with God. Through him all things came into being...”*

Just to clarify further, in the Heliopolitan and Memphite theology Atum and Ptah are actually *part* of the created world where Atum is the material source of creation and Ptah is the agent through which the world can be evolved.⁴ By the 18th Dynasty the Egyptians had begun to see that all these divine forces represented by the gods could be understood as aspects of a single creator they named Amun which means “hidden.” This god was set apart from nature although his presence was felt in the milieu of everyday life. This duality of existence was expressed in the form of Amun-Re, not seen but felt, hidden but manifest. The sun in Egyptian was known as “Re” or “Ra” and was the culmination of creation in the Heliopolitan system hence the combination of Amun and Ra.

The Creative Word

The Memphite theology credits Ptah as being involved with the creation of everything and significantly with the creation of “every divine speech.” In Egyptian this is termed *mdw-ntr* (medew-netcher) meaning “speech of the god” and is the same phrase used to describe hieroglyphic

writing. This is an apt way to define what hieroglyphs are in terms of what has been discussed so far; on the one hand they portray images of objects in the material world and on the other they are representations of ideas and turning that around we can say that creation itself is mirrored in the hieroglyphs.

There were a number of ways the Egyptians expressed this creative aspect of the spoken word in their language; for example, the term “effective” or “effectiveness” (*ʒh* or *ʒhw* akh/akheh) an abstract noun, was often associated with intellectual activity or speech and was a word that had connections to the concept of “magic” (*hkb* heka) Magic was associated with creative or “effective” speech so the expressions “recite by magic” and “speak with effectiveness” are two ways of saying the same thing.

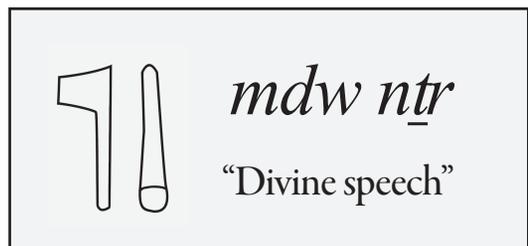
One person in all of Egypt had the responsibility of being effective and that was the Pharaoh. As an intermediary between mankind and the gods his was a sacred and important function for the maintenance and harmony of the kingdom and in this he was closely associated with two components of magic which the Egyptians called “perception” (*siʒ* see-ah) and “annunciation” (*hw* hew) Perception was the magical ability to see what was needed to be done and annunciation was the power to make that something happen through speech.⁵ We can see this creative aspect of perception and annunciation paralleled in the Genesis account of creation where we read:

And God said, “Let there be light,” and there was light [annunciation].

God saw the light, that it was good... [perception].⁶

Sacred Words; Sacred Sounds

Although the creative word was most closely associated with Ptah of Memphis, it was another deity we are perhaps more familiar with as Rosicrucians, that is identified by the Egyptians with the power of speech and the origin of writing; that deity was Thoth, known by several names, one of which is “Lord of Writing.” He also has the magical ability to bring things into existence through the power of the spoken word and for this reason is readily aligned



with the hieroglyphs in their role as representatives of the physical and spiritual world.

The reverence with which the hieroglyphs were held is reflected in the following words of Amenophis, son of Hapu who lived during the 18th Dynasty (c.1550-1352 BCE): "I was educated in the god's book and I looked on the tools of Thoth [hieroglyphic script]; I was prepared in their secrets..." From the same period Amenemhet Surer writes that he was "master of the secrets of the divine words."⁷ Training in the mastery of hieroglyphs in the House of Life was long and arduous and was itself a work of "effectiveness" that eventually allowed the scribe, but more especially the magician, to become "true of voice" (*m3^c hrw* maa-kherew). This mastery did not just mean being able to write or hew out the sacred carvings but to become intimately involved with their iconography, their inner language and potency of sound; to be initiated into the mystery of the relationship between sound and form.

Such was the ancient Egyptian perception of the intrinsic power of hieroglyphs to draw things into existence that the mutilation of them was a method employed to render them harmless. It may be difficult for the modern mind to understand this ancient attitude to writing and words. In our own time powerful oratory has an effect on the emotions and can bring about the most wonderful and evil of human actions but this is still not the

same as the regard for which the ancients had toward the power of the written and spoken word. Indeed, the very act of having in one's possession a particular writing or manuscript was enough to have the power to put into motion that which the words articulated.

Whenever we look at pages of hieroglyphs in a book, or even better have the good fortune to actually stand in front of several columns of them at a temple in Egypt, we should reflect on the nature of the work it took to create them. These writings, carved or painted, were meant to stand for as much of eternity as they were able to; bringing into permanent reality the thoughts and human emotions engendered within them. From the initial decipherment of them in the early 19th century and the subsequent development in their translation up to the modern day we know nearly as much about Egypt, its history, people and social order as we can. But more importantly we have a greater understanding of its collective spirituality and the relationship of that smaller group of people at the top of the societal pyramid crowned by the overlooking presence of the Pharaoh, who was the living intermediary between the people and the gods, those who represented everything in the universe and which were embodied within the hieroglyphs that were carved upon the statues and monuments.



Thoth, the "Lord of Writing."



The equipment of the scribe is synthesised in the hieroglyph that expressed the act of writing (ss sesh) and also symbolised the scribe himself as well as the object of his technique, the written document. Pictured also are two examples of the scribe's palette, each with ink-wells at the top.

Endnotes

1. Plato, *Cratylus*, section 390c – 427d.
2. Ibid. section 397c – 410e. see also <http://plato.stanford.edu/entries/plato-cratylus/#Ety390427>
3. Allen, James P, *Middle Egyptian: An Introduction to the Language and Culture of Hieroglyphs*, 2004, p. 172
4. Ibid. p. 181
5. Ibid. pp. 156-157
6. Ibid. p. 157
7. Quoted in Naydler, Jeremy, *Temple of the Cosmos*, 1996, pp. 142-143



PYTHAGORAS THE TEACHER



Part 3

by *Mary Jones, SRC*

Part 1 of this series about Pythagoras concerned his life and times. This enigmatic Greek philosopher has left a legacy that has lasted to the present day. In Part 2, we were introduced to numbers and their influence on music. In Part 3 we continued our examination of numbers with an investigation into the Tetractys and the amazing correspondences we find with various modern sciences. In Part 4 we now look at some of Aristotle's comments in his Metaphysics and the philosophy behind numbers.

IN HIS WORK METAPHYSICS (C.350 BCE), Aristotle proposed three questions: What is existence, and what sorts of things exist in the world? How can things continue to exist, and yet undergo the change we see about us in the natural world? And, thirdly, how can we understand this world? He wrote in response to the first two questions on existence and being:

"...the so-called Pythagoreans, who were the first to take up mathematics, not only advanced this study, but also having been brought up in it they thought its principles were the principles of all things. Since of these principles numbers are by nature the first, and in numbers they seemed to see many resemblances to the things that exist and come into being—more than in fire and earth and water (such and such



a modification of numbers being justice [for example], another being soul and reason, another being opportunity..., and similarly almost all other things being numerically expressible)..."

He continues to expand on the third question on understanding nature:

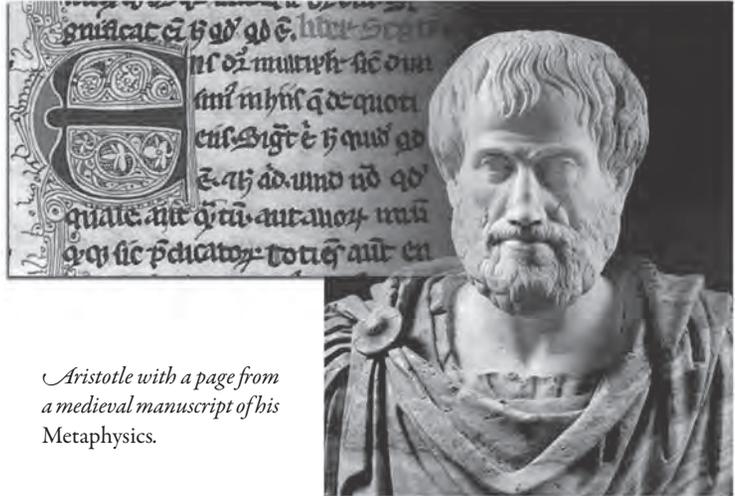
"...since again, they [the Pythagoreans] saw that the modifications and the ratios of the musical scales were expressible in numbers; since then, all other things seemed in their whole nature to be modelled on numbers, and numbers seemed to be the first things in the whole of nature, they supposed the elements of numbers to be the elements of all things, and the whole heaven to be a musical scale and a number. And all the properties of numbers and scales which they could show to agree with the attributes and parts and the whole arrangement of the heavens, they collected and fitted into their scheme; and if there was a gap anywhere, they readily made additions so as to make their whole theory coherent."¹

It is clear that they conceived number as the first principle (Greek: *Arché*) and that the substance of the entire universe is identified with numbers. Number is conceived not as a mental abstraction but something which exists in and composes all things. Philolaos of Tarentum (c.475 BCE), in his book *On Pythagorean Numbers* states: "All things, at least those we know, contain Number; for it is evident that nothing whatever can either be thought or known without Number."

The Neo-Platonist Iamblichus reinforced this when he stated that the causal approach to nature consisted "in positing mathematical things as causes" from which the objects in the perceptible world arise. He subscribed to the Pythagorean belief that only what was possible in mathematics was possible in the structure of nature, and that nothing could exist that implied a mathematical impossibility. What advanced thoughts for such an early era in our history!

Number Philosophy

A metaphysical philosophy lay at the heart of Pythagoras' thought and teachings. His understanding of numbers was quite different from the understanding of today. To Pythagoras and his followers, the idea of number was a living, qualitative reality that had to be experienced. To them, it was not something to be used, but rather something whose nature was to be discovered.



Aristotle with a page from a medieval manuscript of his *Metaphysics*.

Nowadays, we think of number as a sign to denote a specific amount or quantity. We use numbers as tokens to represent things. But the Pythagoreans saw number as a universal principle such as light or electromagnetism or sound. As modern physics has demonstrated, it is precisely the numeric, vibrational frequency or wavelength of electromagnetic energy that determines its particular manifestation.

Two Principles

According to , the Pythagoreans traced the origin of all things back to two principles..., the even and the odd. He wrote:

*"Evidently then, these thinkers also consider that number is the principle both as matter for things and as forming both their modifications and their permanent states, and hold that the elements of number are the even and the odd, and that of these the latter is limited, and the former unlimited; and that the One proceeds from both of these (for it is both even and odd), and number from the One; and that the whole heaven, as has been said, is numbers."*²

For the Pythagoreans, the elements of number are the even and the odd, or the limited and the unlimited; this is because numbers derive from the One and the One from the even (unlimited) and the odd (limited). Aristotle tells us that the Pythagoreans saw the unlimited as evil, and limited as good. It seems that they also identified the number one (the monad) with the limited and two (the dyad) with the unlimited. The emergence of the One appears to follow the Law of the Triangle in that it comes from the odd and even and itself produces

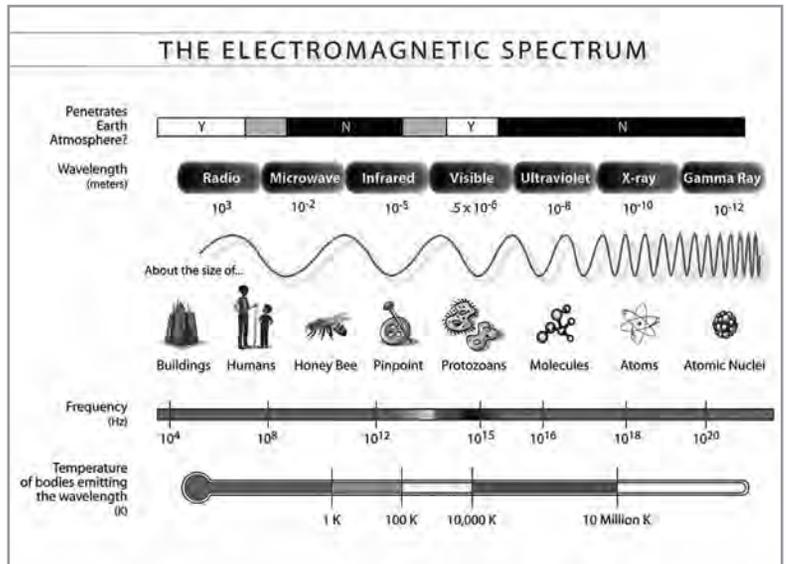


number or the whole of nature.

Accepting that “Number” constitutes the essence of everything, it is overshadowed by the concept of a material reality quite separate and distinct from what we might consider to be a purely abstract number, and even today in atomic physics laboratories, reality is composed of complex numerical interactions in dealing with subatomic particles and fields. Einstein says that the universe is “Number,” which accords with the ancient Pythagorean vision. According to Richard Feynman (1918-1988), the discovery of the Theory of Relativity came about because of a Greco-Pythagorean mode of investigation based on the interaction of sets of axioms with subsequent logical deductions. The strength of the foundations of scientific Pythagoreanism is from the methodological approach, rationally analysed and developed with great discipline and, at the same time, transcended by a powerful initiatory and ontological global system.

Geometry

It should be noted that mathematics and geometry were considered to be intimately related, since geometry necessarily requires knowledge of mathematics and since numbers, consisting of single points, combine to form geometric figures, so that we can talk about triangular,

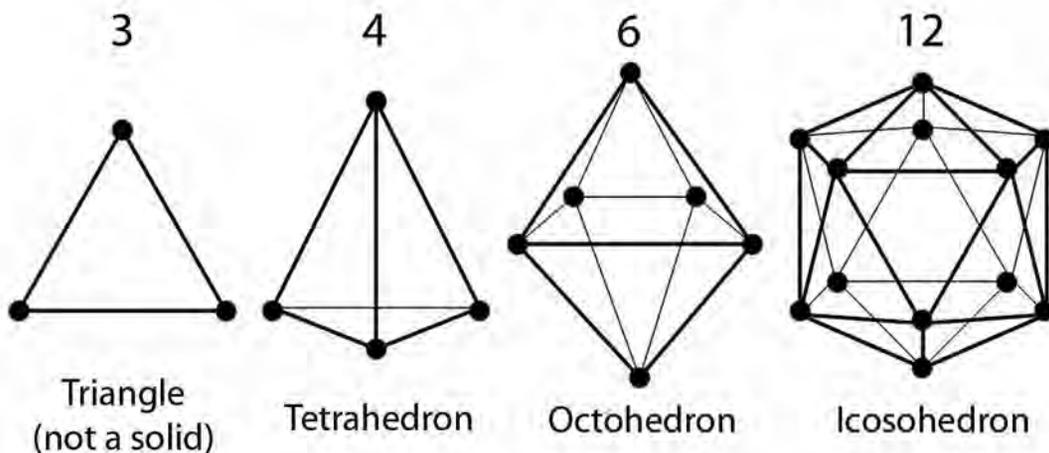


Pythagoreans saw number as a universal principle, such as light, electromagnetism or sound.

square, rectangular and cubic shapes. Number was considered an essential part of the Monad, and the Monad was considered identical to a geometric point.

A number then was a geometric figure and a geometric figure was a number. The geometric figure is a number of points in space: the actual number determining the shape or object itself. The concept that is the basis of the Pythagorean principle that things are numbers is therefore, a measurable one. From this we can infer that since the whole world is made of numbers it follows that the true nature of the world is a sort of geometry in

Platonic Solid Vertices



The geometric figure is a number of points in space: the actual number determining the shape or object itself.



numbers and is therefore measurable. This allows an explanation of things such as the seasonal motion of the celestial bodies, musical harmonies, the cycle of vegetation, as well as abstract qualities and things such as justice, the intellect and the soul.

The properties and elements of numbers correspond to the properties of things. So, something that seems far removed from number is, on closer inspection, traceable to a quantitative and measurable structure. Simple mathematical operations like addition, subtraction, multiplication and division allows the search for equality and harmony in One and the one in multiplicity. This was of great importance to the Pythagoreans, who were the first to measure the real and the abstract in nature in these terms, and recognise the unity and harmony of the world and its beauty.

For Pythagoras, mathematics was a bridge between the visible and invisible worlds. It was a way of understanding and manipulating nature, leading to the contemplation of eternal things that never vary. By focussing on the elements of mathematics, you could calm and purify the mind and ultimately experience true happiness. One, the original number, is what is in everything and everything is combined in the One.



The discovery of the Theory of Relativity came about because of a Greco-Pythagorean mode of investigation based on the interaction of sets of axioms with subsequent logical deductions.

Endnotes

1. Both quotes from *Metaphysics*, Book 1, Part 5, translated by W D Ross, <http://classics.mit.edu/Aristotle/metaphysics.1.i.html>
2. Ibid.

The Mystical Number Seven

PERHAPS THE NUMERAL SEVEN IS considered the most mystical of all numbers because it is the one number which cannot be divided evenly into the circle...

by Divinator

The dividend from the division of the circle by the number seven is intriguingly close to the outer angle of the Great Pyramid: 51 degrees and 51 minutes.

Circle	Divisor	Dividend
360	1	360
360	2	180
360	3	120
360	4	90
360	5	72
360	6	60
360	7	51.428571
360	8	45
360	9	40

The Mystical Nature of Pi

The number 22 is considered symbolic of a complete circle, or the circle, because this is reflected by the twenty-two letters in the Hebrew alphabet, the twenty-two keys in the Major Arcana of the Tarot (Keys 1 - 21, plus the Fool) and indicating the full circle of experience; the function 22/7 being one cycle of human experience divided by the spiritual Seven or Divinity within. This function is the value of Pi; or, the closest to it as can be expressed in whole digits. The discovery of Pi was a significant breakthrough in mathematics because its value is the relationship between the circumference of a circle and its radius and diameter; Pi presented humankind with a formula by which these things might be easily measured.



The Story of Colour.



by Kenneth Harrolds, FRC

What is colour? How does it arise? Is it an integral part of the objects and things that surround us in our environment? Or is it, as mystics say, an inner experience of the human consciousness as a result of reflected light rays?

IT HAS BEEN SAID THAT EARLY MAN FIRST appreciated the colour of red, followed by green, black and then yellow. Certainly the ancient Egyptians used these colours principally in their tombs and temple decorations. Colour was a gradual development in the human consciousness and continues to be, for there is yet more to know about colour in our world.

We can choose a vantage point almost anywhere on Earth and see colour manifested around us, from the

ground at our feet upwards to the great expanse of the sky. Above us are multicoloured sunsets and sunrises. In front of us is the green foliage of spring, the multi-hued flowers of summer, and the red, yellow and brown leaves of autumn. Below our feet are the gems and stones of Mother Earth, which reveal such exquisite reflections and sparkling depth of colour. Almost without exception, colour is associated in varying degrees with the life and being about us.



Colour in Higher Realms

We're told by great minds and great mystics, who have had a glimpse or a vision of yet higher cosmic realms, that the colours there are even more brilliant and enthralling than any we can experience on this mundane world. Be that as it may, many people will admit that when they look at the beautiful colours of a rose or an orchid or even a common petunia that the ultimate seems to be before their eyes. And perhaps it is, that is, to the extent that a person can emotionally respond to its beauty of form and colour. Even the most hardened soul will respond to some degree, and in so doing move a little towards the beauty inherent within themselves.

In considering colour, we soon realise its value in our everyday life; both in the natural phenomena about us and in our man-made environment; for example in our homes and in the clothes that we wear. Colour, in the latter case, depends upon arbitrary decisions we make. Our attempts at interior decoration are mostly successful, although on some occasions a total disaster can occur through inharmonious colour choices. It is obvious, therefore, that we should take a critical look at colour and at the harmony or lack of harmony with which we may surround ourselves.

Light through a Prism

Colour comes from light. If you put a prism in the path of a beam of light, it will split into the colour spectrum. Physics recognises only seven colours in the colour spectrum: red, orange, yellow, green, blue, indigo and violet; since it deals only with the frequencies of the colour waves. Any given colour is thus a vibration of a specific wavelength. Speaking in terms of colour pigments, the artist recognises three primary colours, each of a different wavelength. The artist combines these colours to form secondary and tertiary colours and even further combinations and shadings ad infinitum. Red, yellow and blue are primaries; while orange, green and purple are secondaries.

When white light (which contains all the colours) strikes some object, some of the vibrations (colours) are absorbed, while one or more colour vibrations are reflected. This is then picked up by the retina of the eye and forwarded to the brain for translation. The translation that takes place results in an inward realisation of a specific colour or colours. What may be interpreted as orange in one person's centre of consciousness may differ somewhat as a

realisation in another person. What makes a wall in your living room at home appear as a pale yellow is simply that the atomic and molecular structure of the paint on the wall is such that the pale yellow vibrations of white light aren't absorbed but reflected back to the retina of your eye and thus passed into the centre of consciousness for translation and meaningful experience. The wall only appears yellow. If the object upon which the light falls absorbs all the light, it'll then appear black. Black indicates the absence of reflected light.

Colour is, as we have said, derived from light. The material world has no colour until light strikes it. Even then colour isn't part of the material world, but of the light vibration that is reflected to the human eye. If there's no eye there is no colour.

Light and Us

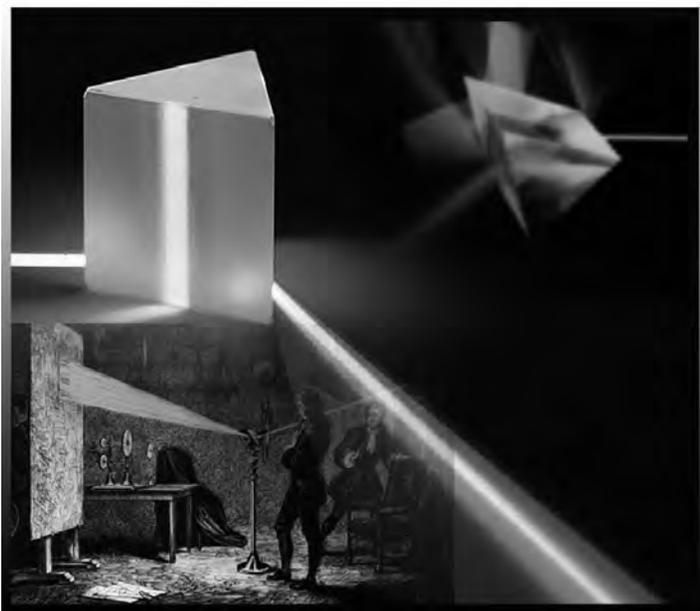
Light, and the colour vibrations contained in it, have a life-giving function in addition to colour value. They stimulate growth in plants, the very things upon which we humans depend for life. Without light, no growth could take place. Without light, life couldn't exist and the meaning of life would be unmanifest.

Let's think about how creation is a balanced system made to appeal to the higher nature of man. For a moment or two give free rein to your imagination. Suppose that an orange were so chemically constituted that it absorbed all the rays of light striking it. Then the orange would appear



The beauty of the earth from space betrays the hidden world of colour below...





Our modern understanding of light and colour begins with Isaac Newton (1642 - 1726) and a series of experiments he published in 1672.

black to you, wouldn't it? It would also lose something by comparison. Suppose also that all flowers were molecularly constituted to reflect all rays of light in proper proportion. All the flowers in the world would, therefore, appear white. Again we would have lost something. So it is in the great variety of colours that we receive from the gift of light and in the variety of vibrational atomic structures that our world is made so beautiful for us, even though, as has been emphasised, the experience is an inward and personal one. We need to know everything we possibly can about light and colour since they have such a profound effect upon us.

Colours Effects on Us

Colour has two effects on us: the symbolic and the emotional. We can explain its symbolism, but the emotional impact is in the process of greater appreciation. Think first of the colours to which we symbolically give a meaning. Typical examples are: having a yellow streak, feeling blue, seeing red and being green with envy. In Western cultures, baby girls are dressed in pink and boys in blue, brides wear white and widows wear black.

White, a symbol of purity, took much longer to develop in the human consciousness. It wasn't until bleaching agents were created that could whiten and remove foreign elements from linen that a consciousness and appreciation for white became significant. The rare and expensive whitened cloth was used in the beginning almost entirely by the early priests of the mystery temples, and later by their initiates, as a symbol of purity.

Dr. H. Spencer Lewis was a great investigator of

colour and how it might be used to benefit mankind. He stated that the vibratory rates of a certain colours affect our sympathetic nervous system in such a way that they engender various emotional responses which we always consciously or unconsciously associate with that particular colour thereafter. Different colours affect each one of us differently. For instance, if a particular shade of red was to be flashed on a screen in front of 50 people, there could very well be fifty different interpretations of that red in the minds behind the fifty pairs of eyes viewing it. So it follows that each of us must assess the effect of the basic colours upon ourselves. However, some general hints can be given. We'll consider the case of the colours of objects as commonly seen in our day-to-day lives, and some of the effects these colours or shadings might have upon our being.

Red

Red is lowest in the vibratory rate of the colour scale. It's been used successfully in therapy for the emotionally ill, especially in severe cases of depression. It stimulates, because red is an exciting colour.

Generally, though, for the good of our health and emotions, too much red or a heavy red may not be as beneficial as blue, green or even yellow. It's a very aggressive colour, earthy and sometimes warlike.

Yellow

Yellow is the second primary colour and is generally considered to be a mental colour, stimulating the mind and heightening awareness on the intellectual plane. However, as with all colours, there are various shades to consider.

If you're the poet, the mystic, the dreamer, the seer (and each of us is to some degree), you'll find delicate shades of yellow pleasing because they enhance this expression from yourself. Are you interested in the study of natural law and spiritual things? Then choose a room in your home, a sanctum if you will, decorated in delicate yellow



for contemplation. But keep the shades delicate. Mustard yellow is out, as it's more representative of lesser ideals.

Blue

Blue, vibrating at a higher rate than red or yellow, is the third primary colour. More research needs to be carried out on the emotional impact of blue.

Pastel blues are of the spiritual level of our being. Yet these shades can have a puritanical influence for some people. If this is a problem simply avoid overindulgence in blue surroundings. Of course, you would need to get a proper balance. Blue is often considered a cold colour, which might negate its use in living rooms where warmth, relaxation or happiness is the prime concern. However, when you would like a peace-producing effect, as in meditation or in searching for spiritual knowledge, don't overlook the use of blue.

Orange

The secondary colour orange is a combination of red and yellow. It contains some of the nature and vibrations of both, but on another level. The aggressiveness of red combined with yellow in its mental aspect gives a wearer of this shade a little stimulus of each. At those moments when you felt right with the world, when you realised that somehow you had found a bit more of your true nature than you expected was there, were you by any chance wearing something orange?

Orange is a happy colour. Use it to stimulate self-confidence where there's hesitation or timidity. Try it especially in social areas, such as a living room or TV room, where you want to stimulate good feeling, friendship and the free flow of ideas. Perhaps a picture of a brilliant orange sunset would be enough or several well-placed objects of similar hues. Experiment!

Green

The secondary colour green is a combination of blue and yellow. It is spiritually elevating and mentally stimulating and brings excitement and anticipation. Green suggests springtime and new opportunity, and is associated with hope and aspiration, compassion, sympathy and understanding.

Delicate pastel greens are sure to be found somewhere in the surroundings of aspiring adepts. Sea-green or sea-foam greens, laced with silver, shouldn't be

The vibratory rates of certain colours affect our sympathetic nervous system producing various emotional responses.

overlooked. Lime green is thought to have a sedative effect, but keep away from dark, drab greens which are flat and lack life.

Purple

The secondary colour purple is the combination of red and blue. Contemporary feelings about purple are in the areas of exaltation, victory, royalty and success. It's the colour of kings and queens. It is a positive colour that stimulates dedication, fairness, honour, honesty and earnestness of spirit. If we allow it to be part of our life and environment, its magnetic quality is sure to raise our spirits in times of stress.

To conclude, we should make a consistent effort to feel the effects of colour on our emotional and mental being and choose those colours that seem to enhance the higher states we desire. Colour is not a part of the material objects in our environment; it's rather a constituent of light and is reflected to our consciousness, where realisation takes place.

*Mere colour, unspoiled by meaning, and unallied with definite form,
can speak to the soul in a thousand different ways.*

-- Oscar Wilde (1854-1900)



CREED FOR HAPPINESS

I SHALL BEGIN EACH MORNING UNAFRAID, AND SHALL SEEK THE WONDERFUL GIFT THAT THE DAY WILL BRING. I SHALL BE GUIDED BY INTELLIGENCE RATHER THAN BELIEF, AND SHALL SEE TRUTH AND IGNORE NO FACT. I SHALL CONTROL MY THOUGHTS AND GUIDE THEM INTO THE HIGHEST REALM, HOLDING MY CHERISHED AMBITIONS AND SACRED IDEALS UPPERMOST IN MY MIND.

THROUGHOUT THE DAY I SHALL ENJOY ALL THE BEAUTY OF MY SURROUNDINGS. I SHALL GLORY IN MY ASSOCIATIONS AND ASPIRE TO THE EXALTATION THAT COMES WITH LOVE OF GOD AND OF HUMANITY.

I SHALL FORGIVE FREELY BEFORE FORGIVENESS IS ASKED. I SHALL HARBOUR ILL THOUGHTS TOWARD NO ONE. I SHALL FULFIL EVERY TRUST. I SHALL REMAIN POISED AND SERENE IN EVERY TRIAL, AND FACE EACH EMERGENCY WITHOUT FEAR.

I SHALL BE FRIENDLY AND COURTEOUS TOWARD ALL. TO ME EACH DAY WILL BE ONE OF KINDLY DEEDS AND UNSELFISH LOVE. I SHALL OBEY THOSE IN AUTHORITY AND GIVE LOYALTY TO ALL TO WHOM LOYALTY IS DUE. I SHALL BE CLEAN IN BODY, ACTION AND THOUGHT. I SHALL REVERE MY GOD AND HAVE THE UTMOST RESPECT FOR THE RELIGIOUS CONVICTIONS OF MY FELLOWS.

TO OBTAIN THE MOST FROM LIFE I SHALL GIVE THE BEST THAT I CAN GIVE. AT ALL TIMES WILL I ENTHRONE SERVICE AND ELIMINATE THE MOTIVE OF GAIN. I SHALL PERFORM EACH TASK CHEERFULLY. I SHALL BUILD AND NOT DESTROY.

AND SO WILL I COME TO THE END OF EACH DAY WITH THE SATISFACTION BROUGHT BY SERVICE, SERENITY, KINDNESS AND LOVE. I SHALL GO TO MY REST WITH THE PEACE THAT COMES FROM AN UNTROUBLED MIND AND THE MEMORY OF TASKS WELL DONE.



Rosicrucian Activities

SIROC National Conference 2009

ANY LIFE THAT IS NOT POISED FOR helping humanity is not worth living! Sisters of the Rosy Cross (SIROC) under the auspices of the Rosicrucian Order AMORC, organises skill acquisition seminars and various activities for human resources enhancement.

These Sisters radiate warmth and exude a great feeling of being alive. They share with the less-privileged and give to the poor charitably.

The 2009 SIROC Conference was a thrilling event to participants. It also made evident how far we still have to go to meaningfully address women as the bedrock of the society.

Cake baking at the practical session of the SIROC Skills Acquisition activities.

It was impressive to see 130 enthusiastic women from all over the country participate in side events and demonstrations such as interior decoration, baking, cultural display, singing and dancing. It was particularly stunning to see how excited the women were throughout the practical session which also featured problem – solving lectures, forums and meditations.





Cultural display by SIROC members from Edo/Delta zone during the Social Night.

Interior Decoration at the Skill Acquisition workshop.



SIROC Participants at the Annual Conference.



LBA Activities in 2009

COMING ON THE HEELS OF ITS TENTH anniversary, the LBA Annual Conference of 2009 with the theme “Building on our Foundation” was well attended by Light Bearers drawn from all parts of the country. The timing for the conference which coincided with the Easter season when tertiary institutions were on break more so, accounted for the high attendance.

High points of the conference were the election and subsequent swearing-in of a new executive to pilot the affairs of LBA for the next two years (April 2009 – April 2011) as well as the induction of 56 Light Bearers as substantive members of the Light Bearers Association.

Grand Administrator Kenneth Idiodi had a special session with the Light Bearers which lasted for two hours. This afforded these young Rosicrucians the opportunity to ask questions ranging from mystical to general life issues. Being the first of its kind, the Light Bearers were thoroughly thrilled by the frankness

and simplicity with which the Grand Administrator responded to all their questions. At the end of the day, the Light Bearers were challenged, inspired and motivated to go out there into the larger society and make a whole lot of difference

In a bid to improve the soft skills of Light Bearers, these young persons had a session on Life Action Planning. Toast Master sessions were also held to improve the public speaking ability of Light Bearers.

It was indeed an opportunity of a lifetime as the Light Bearers left the Rosicrucian Park in Calabar heading back to their various destinations with a sense of fulfillment and looking forward to the 2010 annual conference with plenty of enthusiasm.

Over 200 LBA Members in Attendance during the Lecture Period



Group Participation on LBA Life's Action Planning Session at the Annual Conference



LBA New Members Induction Ceremony



*56 New LBA Members
being inducted.*

*Grand Councillor Sam
Portuphy conducting the
Induction Ceremony.*





HEREAS LIFE IS NOT ALWAYS A PERFUMED rose garden, one can't help but notice how for some, it almost could be. For them, everything seems to flow so harmoniously, and whilst not necessarily materially wealthy, they radiate an inner wealth of happiness and peace which is the envy of all. So how do they do it?

Well, one thing they all seem to have in common is that they long ago dared to take charge of their destiny! Examining *needs* rather than *wants*, and true *values* rather than *passing fads*, such people realised that more than anything else, what they needed to learn was to rely upon their *own insights* rather than those of others, come to their *own conclusions* rather than accept the conclusions of others, and above all, to take their *own decisions* in life and for better or worse, *live with the consequences of their own actions*.

The *Rosicrucian Order* assists people to find within themselves their own, personal "*higher wisdom*," something which exists as a potential in all human beings. Developing this inner understanding can lead to what sages and avatars of all ages have referred to simply as "*Illumination*," a pure state of joy, perfection and achievement beyond our fondest hopes.

Gaining this knowledge and experience is not merely an academic exercise, it is a *series of practical steps* needed in order to gain first proficiency and eventually mastery over our daily thoughts and actions. Instruction in the steps necessary to reach these goals is what the *Rosicrucian Order* has to offer. Its approach to inner development has brought happiness, peace and success into the affairs of thousands of people in the past and you too can benefit from it if you wish.

To find out more about the *Rosicrucian Order* and its unique system of inner development, write to the address below, requesting a *free* copy of the introductory booklet entitled "*The Mastery of Life*." Find out..., it could be the valuable turning point in your life.

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