

# Rosicrucian Heritage



No:2-2011

# Experience Cosmic Consciousness

**Y**OU ARE ONE WITH THE UNIVERSE, and share the beauty, harmony and symmetry in all things. The conscious purpose and direction of the Cosmic instructs and directs everything, and you can learn the direction and purpose of life meant just for you.

The psychic self is an innate faculty of human consciousness and volition that all humans possess but few understand and fewer still can put to good use. If you want more in life than just the daily grind..., if you are seeking a way of accomplishing the most fulfilling and rewarding you know for the rest of your life..., if happiness,

peace and justice for all is what you seek., then learn to attune your consciousness with your psychic self, and thereby find the Cosmic Consciousness that is already, fully formed, within you.

By reading and enjoying this magazine you have an open mind, and this message was meant for you! To find out more about the Rosicrucian Order and how it can help you, visit our website [www.amorc.org.uk](http://www.amorc.org.uk) or contact us for a free copy of our introductory booklet "The Mastery of Life."

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**ISSN 1118-0242**

Published biannually by the  
ROSIKRUCIAN ORDER, AMORC  
(Europe, the Middle East and Africa)  
REGIONAL ADMINISTRATION  
State Housing Estate, PMB 1220,  
Calabar, Cross River State,  
NIGERIA

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Issued free to members as an incidence  
of membership

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

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“PRAGUE CASTLE: Museum of Alchemy”





## Fr Kenneth Idiodi is elected to the Supreme Board of AMORC

University courses at Rosicrucian Park in San Jose, California and has hosted and directed many Rose-Croix University extension courses in Nigeria and Ghana. Between 1978 and 1982, he served as Grand Councillor and Administrator of AMORC for Nigeria and Cameroon. When the Order was legally incorporated in Nigeria in 1982, he became President of the Rosicrucian Order AMORC (Nigeria). In 1983, the then Emperor Ralph M. Lewis appointed him Grand Regional Administrator and Liaison Officer for English-speaking African countries.

Brother Kenneth Idiodi zealously embraced the teachings and studies of the Traditional Martinist Order and served as Consecrator/Monitor of the Grand Temple of the Sovereign Grand Council of the Order from 1985 to 1992.

The expansion and decentralisation program of the worldwide Rosicrucian Order brought about the creation of the English Grand Lodge for Europe, the Middle East and Africa of AMORC. In April 1992, Fr Idiodi was confirmed as Regional Administrator and Vice-President of the Board of Directors of the new English Grand Lodge, and was installed as Provincial Master of the Traditional Martinist Order for English speaking West Africa. In 2008, Emperor Christian Bernard re-designated Frater Idiodi as Grand Administrator of the English Grand Lodge for Europe, the Middle East and Africa.

Since June 1975, Frater Idiodi has been happily married to Sr Gbubemi Bridget Idiodi I (nee Metseagharun), a professional Nurse and midwife as well as a long-standing member and officer of the Order assisting her husband in creating the *Light Bearers Organisation (Youth Wing)* and the *Sisters of the Rosy Cross (SIROC)*, an organisation dedicated to woman members and friends of the Rosicrucian Order in Nigeria. Frater and Soror Idiodi are blessed with four



**A**T A MEETING OF THE FULL BOARD of directors of the Supreme Grand Lodge in Lachute, Canada, on 3<sup>rd</sup> October 2011, Grand Administrator Fr Kenneth Idiodi was unanimously elected a member and full voting director of the Supreme Board of AMORC. Frater Idiodi remains the Grand Administrator for English speaking West Africa with Fr Sven Johansson as Grand Master of the English Grand Lodge for Europe, the Middle East and Africa.

### A Brief Resume of Fr Idiodi

**F**rater Idiodi hails from Isoko, Delta State of Nigeria. He was born on 20<sup>th</sup> December 1946. After his early education, which earned him a degree in Mathematics in 1969; he trained and fulfilled his childhood ambition to become a professional Aviator.

From a tender age he had a deep interest in spiritual, metaphysical and mystical studies, and this led him to join the Rosicrucian Order in 1965 and he has remained an active member ever since. He affiliated with Isis Lodge Lagos in 1969 and served as Master 1974/75. It was during this period and while working as an Air Traffic Controller at Lagos Airport that he was invited by the Supreme Grand Lodge to commence the Nigerian administration of the Order in Lagos as from 1<sup>st</sup> October 1974.

Fr Idiodi has participated in several Rose-Croix



children, all active Rosicrucians, and currently have five grand children all appellated in the Rosicrucian tradition.

Fr Idiodi is well known within and outside Rosicrucian circles for his many public lectures, as well as Radio and Television interviews. He has travelled extensively within Nigeria and abroad, conducting workshops, seminars and symposia on philosophical, metaphysical and mystical subjects. He has participated and presented papers at many Rosicrucian Conclaves and International Conventions.

In an investiture ceremony at the Cultural Center, Calabar on 7<sup>th</sup> September, 1995, the Radio, Television and Theater Workers Union of Nigeria (RATTAWU) awarded Frater idiodi the title, "*Grand Commander of Arts/Education (GCAE)*". In another colourful ceremony at Asaba on 5<sup>th</sup> December 1995, Fr Idiodi, was sworn in as an Honourable Justice of the Peace

(JP) by the Chief Judge of the Delta State Government of Nigeria.

Fr Idiodi is an Associate Member of the Nigerian Institute of Management and in 1998 was honoured with a Doctorate Fellowship of the Nigerian Institute of Administrative management. He has received other awards of Fellowships and doctorate degrees (honoris causa) from academic institutions and universities.

Born of Royal lineage to Parents who were professional teachers and Christian missionaries, Prince Kenneth Idiodi and his wife Bridget are honoured with Chieftaincy titles and therefore understand African traditions and cultural heritage. His hobbies include music, counselling, philosophical writings, metaphysical research, and table tennis, and he is a Patron of the Boys Scouts Association. He regards his service to the Rosicrucian Order and humanity as a Cosmic Mission, which he must always strive to fulfil.



# Sanctum

# Musings

by Kenneth U Idiodi, FRC

*Grand Administrator for English speaking  
West Africa of the Rosicrucian Order*

## The True Spirit of Service

**Spirituality in the Realisation of the Goals of Democracy**

*An edited Keynote address on the occasion of the Northern Zonal Conclave  
of the Rosicrucian Order on Saturday 11th June 2011*

**F**OR SOME TIME NOW, SEVERAL agencies of the print and electronic media are agog with the wind of change in the socio-political skies of our planet; especially the African continent, including Nigeria. At a time when the world economy is so unstable and impacting rather negatively upon the citizens of advanced nations and especially upon citizens of developing or emerging nations; at a time we have just experienced the Presidential and National Assembly inaugurations,

we are truly ready to continue with the process of Nigeria's national rebirth by freeing ourselves from the shackles of the past in order to squarely address the promises of the future. This is a time to rededicate ourselves, to the true nature of service!

The theme of this Conclave is "Illumination: Key to Good Governance and National Unity." To discerning minds, it is understandable that enlightened and true service is indeed what good governance is all about, and good governance,



which amongst all other things means catering for all citizens in every nook and cranny of our country in terms of infrastructural development, good education, efficient health care delivery, adequate transportation, power supply, portable water and all those things known worldwide to be dividends of Democracy. When these goodies go round, national unity and coherence as well as the pursuit of happiness are promoted. Good governance and national unity, therefore may not be feasible unless we have the individual and collective commitment towards “selfless service” or “service above self.” Hence, the topic of my Keynote address: “The True Spirit of Service.”

## Service

The universal answer given by any contesting politician who is asked why he or she is running for the office is “to serve the people.” It would be unthinkable for any other answer to be given especially during the campaign period. Service to you the customer is also expounded by corporate banks in their numerous adverts in the public media offering a wide range of irresistible packages. Prompt and courteous service is what you expect when you go into a restaurant to buy a meal apart from quality food.

A call to service could be employment in any of the armed forces or the taking up of a pastoral vocation. The idea of service can easily be applied to all sectors of society because service is the fundamental building block of society. The spirit of service therefore pervades the society and the quality of a society is directly related to quality of the spirit of service contained in the hearts and minds of the individuals in the society.

## Society

Man is gregarious in nature and has come to rely so much on the support offered by society that existence outside it would be difficult to imagine. Many of us take many of the services we receive from society for granted. To have a realization of just how much we rely on society, let us imagine for a moment how we would cope with being stripped naked and dropped in the middle of a jungle far from any human contact.

The idea immediately generates the fear of unprotected attack from wild animals closely followed by the depression of being isolated from others. There is also the anxiety of being exposed to health hazards

and suffering inadequate food supply. It is unlikely that anyone would survive for long under such conditions and if they did survive would look less and less human in the course of time.

Man is what he is because of his society. *Society* is defined as *an extended social group having a distinctive cultural and economic organization.* Scientists have observed that seemingly independent individuals can cooperate so closely as to become indistinguishable from a single organism. This collaborative process is seen at work in ants that work together like the cells of a single entity that has been referred to as a “super organism.” Some scientists also believe that society is the sole source of human logical thought and that society constitutes a higher intelligence because it transcends the individual over space and time.

The human society is a group composed of several other groups of various sizes. The family group is the first group that we become conscious of belonging to. We eventually become conscious of belonging to other groups such as; a school, a religion, a social club, a corporate firm, our hometown, our country etc. Human beings when grouped together generate a collective intelligence which emerges from the collaboration and competition of the individuals of the group. The collective intelligence influences the reasoning processes of all the members at a subconscious level.

The group develops a personality which may continue to exist long beyond the average life span of an individual, sustained by new individuals who join and perpetuate its existence. The services of the individuals that perpetuate the group have effects that transcend them. Where this type of service is lacking the life span of the group may be limited



*An act of service rendered by an individual could be the result of several factors.*



to a few years, a few weeks or even a few hours. So the acts of service not only affect the quality of the group or society, they also affect the life span of the group or society.

## Motives and Emotions

An act of service rendered by an individual could be the result of several factors. Some persons render service merely to obey the instructions given to them. Since disobedience of instructions usually results in a reprimand, the avoidance of this for such persons is the main motive of the service rendered. In this case the person who renders the service does just what is required to avoid reprimand and not more. If an opportunity presents itself to ignore an instruction without suffering reprimand, such a person may not hesitate to take advantage of this.

Others may offer a service in order to impress the recipient or others who may witness it or come to know of the act or both. In this case the motive could be the praise or favour expected from others when they become aware of the service rendered. When there is nobody to impress, such a person would normally withhold the services he may easily be able to offer.

A service could also be offered out of sympathy or sentimentality. The motive in such a case is a strong emotional impulse which may be triggered off by peculiar circumstances which touch a chord within and perhaps associated with some event from the past. Emotions are by their nature inconsistent and therefore unreliable. Services based on emotions are unlikely to be impartial or balanced. Rather than being based on emotions the motive for service could on the other hand be intellectual and based on knowledge.

When there is an understanding of the long term and wide ranging impact of an act of service and this impact is considered desirable, this in itself will serve as a profound motive to carry out the act of service. A routine job loses its drudgery when you can clearly visualise its effect beyond the repetitive

action that the job may entail. With a clear view of the bigger picture of an act of service, the quality of service is easily maximised.

## Knowledge

The true spirit of service is engendered by knowledge and conviction; knowledge of the functions, purposes and objectives of the service that you are engaged in as well as conviction and identification with them.

Knowledge here is defined as information that has been acquired and accepted as correct.

It is sometimes said that some persons know the right thing to do but choose to do the wrong thing. However, the choice taken by an individual is what he feels is right for him despite any contrary position held by others even if it is a generally held view or established by law. So in such a case the person may be said to have information of what is expected of him without feeling it is relevant or correctly applicable to his particular circumstances. He has information but not knowledge. The moment he realises its relevance or applicability to him, it becomes transmuted into knowledge. This transmutation of information into knowledge usually takes place through experience, most times bitter experience.

To acquire the true spirit of service it is necessary to enter into deep introspection in a bid to gain an accurate knowledge of the Laws and Principles pertaining to the objectives of the larger group or groups to which you belong and the part you are playing to achieve these objectives.

## Societal Groups

A family group serves to bring up children into responsible adults and also serves as a support group for its members as they aspire in the larger society. The quality of the family life is directly related to the understanding of these facts by



*Parents serve to bring up children into responsible adults.*

**Real personal mastership is demonstrated through the determination to serve humanity.**



the family members. In every community there are some families in which every member excels. Sometimes, like in the case of Ruling or Royal families, the excellence of the members may persist from generation to generation.

This is not as a result of having a special genetic makeup but rather the result of evolving knowledge transmitted from generation to generation that ensures that each member understands the objectives of the family. This would require nothing less than well planned and regular family meetings to achieve this result.

Social groups also play an important part in every society. The general aim of social interactions between persons is for recreation, love and companionship. Social organizations are formed with these basic objectives in mind along with others that may be directed at some more specific issues. The success and appeal of the social group will depend largely on the clear understanding and acceptance of its objectives by the members. Some social groups which began in a small locality have grown into huge international groups based on the principle of ensuring that each member is inducted into the full understanding of the objectives of the group

In the world of business, individuals come together to form a business entity like for instance a company that delivers services or products to consumers. The company will have corporate objectives which are in line with the nature of business it does. A clear understanding of the corporate objectives by the workers in the company will certainly be required in order to achieve them. The large and successful corporations always have ongoing programmes that keep their workforce well trained. A major portion of this training is for the purpose of ensuring that the corporate goals are well understood and followed by the workforce.

A Nation or country is an enlarged society that should provide opportunities for its citizens to secure their basic needs and express themselves positively and creatively in their various endeavours. The government should embark on projects that will facilitate this, such as providing for security, education, health, transportation, power supply, communication etc. When government workers and citizens understand this, you will find that the quality of life in the country will be greatly enhanced.

There will be a sense of patriotism and National pride attached to services provided by citizens. In this area, a clear difference can be observed between the attitude of an average citizen of an

advanced country and that of a developing country. While in an advanced country, the average citizen appears to have an idea of the direction in which the government is taking or should be taking the nation, in a developing country the average citizen is far less knowledgeable, being far more concerned about his immediate environment.

## Duty to God and Man

The ultimate group is the group that includes all that exists. All things that exist are interconnected by Divine Laws that govern the relationships and interactions that can occur between them. When man investigates into the nature of the Universe as well into the nature of his own being, certain governing laws become unveiled. The likely purpose of his existence in relation to all things begins to dawn on him. The potential of humanity to live a life of excellent health, sustained happiness and profound peace begins to become clear to him.

The responsibility for achieving this potential lies upon each and every human being. With this understanding comes the obligation to perform what may be best described as your duty to God and Man. In other words the true spirit of service is born as you come to realise in the extraordinary clarity of an epiphany experience that service is the rent you pay for the space you occupy in God's kingdom.

The quest for knowledge leads to the true spirit of service. We must therefore ever remain students of life observing carefully all that occurs around us and contemplating deeply on this for knowledge and understanding. We should of course also go to established sources of knowledge for research and study, subjecting all things we learn to the scrutiny of our reasoning powers before acceptance.

The importance of an expansion of knowledge is well illustrated when we take our experiences as analogous to words that may be found in a book. A single word is better appreciated when considered in the context of the sentence in which it occurs. The sentence will be better understood when considered in context of the paragraph in which it occurs. The paragraph belongs to a chapter, the chapter to a book, the book probably to a series of volumes and these to a particular subject matter etc. When the bigger picture is taken into consideration, a single experience may take on a very different context from a point of view that is limited by ignorance of this.

Our society is more knowledge based today



than ever before. Nobody can afford to be left behind. The future is bright for Humanity for as we proceed along the path of knowledge, ignorance and superstition will be overcome by the brilliant rays of Truth and love will emerge in the hearts of men and women as they come to know the intimate kinship that unites us all. With love in the hearts of most persons, the true spirit of service is born and the abundant life for all which has remained but a distant dream will suddenly become a natural reality.

## Nation-building

In a more mystically understandable way, the Greek philosopher, Heraclitus submitted that man is nothing but a mortal God and God, an immortal man! Like other fellow human beings in the advanced nations of our planet, Nigerians are



*Our society is more knowledge based today than ever before: nobody can afford to be left behind.*

capable of exhibiting the magnanimity in service that has made those Nations what they are today. Why has Nigeria not attained such enviable state? Firstly, because the spirit of egocentrism is yet to be replaced with the spirit of service at the level of each individual. Secondly, because each state of the federation is yet to identify that activity it can excel in, develop the said activity to a high level and be ready to offer this activity in all humility for the sustenance of the federation of Nigeria.

The situation is not hopeless in spite of current difficulties. What is needed at this level is to carry on seeing in our minds eyes, every morning, afternoon and night the Nigeria that we wish to establish at the

beginning of this 21<sup>st</sup> century: A progressive, united and peaceful Nigeria.

This however, is only one aspect of the effort aimed at establishing a Nigeria of our dream; the other aspect concerns working on our individual selves in a way which allows the spirit of service to others to dominate our being from the beginning of the day to the end of the day. Let us learn to place service above self wherever we are and in whatever we do as our contribution to nation-building.

A simple exercise would help in this respect: every evening, before going to bed and after all other usual pre-bed preparations (prayer, etc...) you should ask yourself: "how many people have I helped today?" Since the answer to this question would be personal, observe the way you feel and take a cue from this feeling for the subsequent day and days.

The following excerpt from the book *Unto Thee I Grant* refers to the benevolent man, who indeed is the same as the man with the true spirit of service. The excerpt also hints at the prospects of our dream of the abundant life which will come to manifest when we all aspire to attain the true spirit of service. The excerpt taken from Chapter One titled "Benevolence" in Book Six titled "Social Duties" reads thus:-

*"It is thy duty to be a friend to Mankind, as it is in thy interest that Man should be friendly to thee. As the rose breatheth sweetness from its own nature, so the heart of a benevolent man produceth good works. He enjoyeth the ease and tranquillity of his own breast and rejoiceth in the happiness and prosperity of his neighbour"*

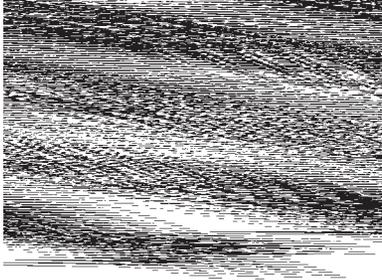
It is our duty as human beings to aspire to the true spirit of service so that we may all eventually enjoy the privileges and abundance that surround the Benevolent Man as described in the quotation just read.

It has often been said that ability may get you to the top; but it takes character to keep you there! May our understanding of the true nature of service and the placement of service above self rebuild our individual character and subsequently our National character.

*"If you are not poor enough to take charity, you are rich enough to give it."*

-- Anonymous --





# A Spiritual Awakening

Grand Master's Message

by Sven Johansson, FRC

Under the Auspices of the Rose-Croix,  
Salutem Punctis Trianguli!



**Y**OU HAVE NO DOUBT HEARD OF the inscription that reputedly once stood over the portal to the temple of the oracle at Delphi: "*Know Thyself.*" And you have also probably heard the often quoted words of the 18<sup>th</sup> Century poet Alexander Pope: "*Know then thyself, and presume not God to scan; for the proper study of mankind..., is man.*" As students of mysticism, we know that living the life of a mystic involves a personal, clear and very direct awareness of the Divine Reality, something that we accomplish entirely through the good graces of our deeper self. To put it in non-religious terms, the mystic seeks an intimate, personal, clear and direct experience of the highest, most refined form of reality that he or she can conceive.

I use the term "non-religious" as there are more and more people in the world today who in all respects we would regard as true mystics, great humanitarians, deeply compassionate people infused with what we know to be spiritual power..., and yet who cannot in all conscience subscribe to any particular form of religious belief. They worship nothing, they go to no churches, temples or mosques, and generally shy away from anything to do with religious matters. Yet for some of them, as it is for only some religious people, love and compassion motivates them deeply. And that overwhelming feeling of compassion and caring for other people, indeed for all forms of life, is surely the golden thread that links all forms of true spiritual experience! Theories, creeds and dogmas clearly do not count as much as direct experience of the Sacred itself.

For most mystics however, it is not easy to speak of a mystical quest in dry, purely scientific terms. Maybe because of the religious upbringing many of us have had, it is difficult to speak of mysticism in anything but "religious" terms. And it is not hard to see why, for we have centuries, indeed thousands of years of religious

beliefs ingrained in our psyche, and no doubt to a certain extent even ingrained in our physical DNA. And that is something that will not go away easily. What is important though is that we are all aware of the concept of a supreme, single source from which everything in the universe has arisen. That includes all laws of nature, everything that mathematics, physics, chemistry and biology can ever throw at us, all creative arts, and yes, even our many different concepts of God.

## God with a capital "G"

**L**ike all words, "God" with a capital "G," is for all of us a definition, even though most of us don't really see it as such. After all, most people will speak of God as though it were a term everyone agrees upon, so what's the problem? The problem is that there is seldom agreement as to what this God really is. At some level of our being, usually far below the level of objective awareness, we all have one definition or other of this God. Roughly though, our definitions approximate to certain qualities we agree upon..., things like universal justice, compassion, goodness, love, impartial arbitration, patience, understanding, tolerance, wisdom, etc., all laudable qualities in any society, and things that average persons almost biologically are urged to seek. But the very broad, almost infinite nature of our definitions of God, cause this God concept to be beyond our ability to fully understand. Indeed it is hard to even partially understand that immense presence so many simply refer to as "Father."

Our special intellectual concepts of a Supreme Deity is of course personal. But these concepts are far from static; they change over time, usually only in very subtle ways, but occasionally much more dramatically. What I believe all Rosicrucians can agree upon though is that our concepts of what this supreme Deity *actually*



is, cannot be more than very limited, personal realities of something so awesome and great that it far surpasses any understanding we could ever possess. Yet, we can be deeply satisfied with our incomplete forms of intellectual, emotional, psychic and spiritual approximations of what the *fundamental actuality* of God is, for the personal realities we experience of that awesome actuality is still deep and beautiful to us, regardless of how limited they are. We experience God as something profound, something we yearn for with great longing, even though we can perceive only a very tiny “portion” of this God.

Of course God is much more than a mere word..., much more than just intellect and emotions. It is a deeply personal and intimate experience which is lived on all levels of our being..., one that ultimately cannot be fully shared with anyone, even though it can of course be spoken of. The experience of God is far too personal, far too deeply recessed within our being to be able to even describe in more than the roughest of outlines. So as not to offend the sensibilities of those who are strictly non-religious however, we can of course avoid using “God” and speak instead in terms of the “highest good,” the “law of all that is,” the “source of all reality,” the “totality of all natural law,” etc. Of course such definitions are rather dry, purely intellectual constructs, and miss the greater part of the actual experience. But for the sake of simplicity, as mystics we have no difficulty speaking freely of God even in religious terms. As a personal experience, the sublime presence of our Creator is almost impossible to describe and certainly very hard to share.

To “know thyself” is in its deepest sense, to “know God,” or at least that portion of Divinity that already exists within us. And the journey leading us to that ultimate experience of “knowing God,” is called the “Mystical Path.” Through our Rosicrucian studies we know that what adepts in past centuries called the Summum Bonum or Supreme Good is none other than humanity’s highest conception of God. Every major religion speaks of God as being omnipotent, omnipresent, omniscient, everywhere present..., the All, the Absolute, higher than the highest of all conceptions that human beings can attain. God is everywhere present, infusing every substance, whether animate or not. God also encapsulates the past, present and future all in one. And if God is the greatest we can conceive, then God must also be infinite in every respect, for nothing can exist outside of God! Indeed, there can be no such thing as an “outside,” for by very definition, God would be there too.

To our limited understanding, God has been, is and always will be infinite in every respect, in all dimensions and specifically, infinite in time and space. To being there cannot be a state of non-being. God is both substance and

the faculty of awareness to perceive that substance. In absolute terms, God does not evolve, for God is already complete, perfect and without change. In finite terms, everything that has been, everything that exists now and everything that will come into existence, already exists within the permissive being of God. And God is in fact at the same time both something and nothing, both all things and no things..., though even the differentiation between something and nothing is transcended by God. Even a complete Void, if such a thing could exist, is part of God..., and yet still only a very small part.

## We are “parts” of God

During a Rosicrucian Lodge convocation, the Chaplain say at one point in the ritual: “*To Being there has never been a beginning.*” By extension then, since we are “parts” of this Being, this great indefinable “something,” at least some aspects of us must therefore always have existed as spiritual components of our greater Self in one form or another..., slowly evolving from one incarnation to the next over time periods we cannot even begin to comprehend. Each of us has a *soul personality* which is linked via our *personal soul* to the Universal Soul of God. Manifesting in daily life some of the attributes of our soul personality, we have minds with which to think and reason, wills with which to make our daily choices..., and we have access to the one great force and intelligence pervading all that exists. Children of God we verily are, literally slumbering versions of God incarnate, potentially with far greater power than we ever fully realise.

So what stands between us and sought-after qualities like health, happiness, success, self-mastery and essential goodness? If we really are but slumbering versions of God, why aren’t we happier, more successful, more masterful? Ever since the mythical origins of humanity, it has been the outer self or ego that has been our downfall, and it is only through mastery of that outer self that we can regain our status as divine beings. Through free will and reason, we either adhere to or flout what we believe to be divine law, which is but an interpretation of the so-called “will of God.” Walking in the “ways of God” means adhering to our understanding of that law. Only our vaunted ego separates us from a realisation of our true place in the Divine Unity, a realisation of “God within.”

Not until we choose to know and actively seek out a greater understanding of Cosmic or Divine Law, do we even begin to glimpse the best path we should be following in our present life. Seeking a greater understanding of Cosmic law is a deliberate act; we consciously choose to govern our lives according to the highest concepts of goodness and sanctity we know. And



as that goodness begins to envelope us and motivates our every thought, our uniquely customised path to freedom begins to come into view. In the words of the Master Jesus: “*Ask and it will be given to you; seek and you will find; knock and the door will be opened.*” But remember there is also a corollary to this: “*Ask not and it will not be given to you; seek not and you will not find; fail to knock and the door will not be opened.*”

Our destiny is of our own making; we create our future, consciously or unconsciously, through our every thought, word and action. Happy the day when we fully realise this profound truth; for that is the day when we will, for the first time, shoulder the burden of our karma and future entirely by ourselves. And from that moment on, we will begin moving ahead under our own steam, on our own special path of inner development with neither sorrow nor regret, humbly and with sure-footed confidence.

Life is indeed like a stage where our roles are determined by what we think, say and do. Whether happy or sad, whether at peace or troubled, whether competently or incompetently..., *it is we who write the script!* We attract people, places and situations into our lives as a product of what we allow ourselves to do. They act like magnets, bringing about what we have started; and whatever we wish to stop, it is within our power to do so too. If we find ourselves unhappy or have failed to achieve what we have desired in our lives, we can only blame ourselves. Harsh as this may sound, at a deep, fundamental level, it is however true.

Only we have the power to change our lives through an understanding and application of the forces and laws of which we are a part. And there is no greater force available to us than the power of creative thought. Governing our thoughts wisely whilst harmonising them with universal Cosmic laws, inevitably leads us to the greatest form of fulfilment and happiness we can know in our mortal state, namely what Rosicrucians know as the state of the Rose-Croix. Mind is ever both the builder and the way. Remember therefore “*...whatever you sow, so will you reap.*”

Of course we can't solve life's problems by merely wishing for it..., doing nothing..., daring nothing..., planning nothing..., for there also exists the corollary: “*Whatever you fail to sow, so will you fail to reap.*” Self mastery, namely mastery over your thoughts, passions and actions, is not a state of being that you will only find at some time in the distant future; for in the here-and-now, you have already attained a degree of self mastery..., and the attainment of even greater mastery over your outer self is more akin to a process or a continuing journey than a destination, a destination that very few of us is

likely to reach for many lifetimes yet to come. What should concern us far more than our destination however, should be the *direction* in which we are travelling, for it ultimately determines whether we will in the end succeed or fail. If that direction wrong, we will truly be lost!

## Our Reality

Our lives are not what others believe them to be but how we experience them, namely, *what they appear to be to us*: that is our reality, the only reality that counts. The world is what *we* perceive it to be, for reality is fundamentally an inner experience that no one can fully share with us. As this reality is within us, it follows therefore that we can within reason change it. If we could change both our perception and understanding of the universe around us, we would instantly change the world itself! Those are strong, extreme words perhaps, but also a dire warning..., for it means that the world we know, is the world we have created! And if we are to take our personal paths seriously, this above all else must be uppermost in our minds. We create our reality, we create our future..., and destiny is what we make happen, not something that is imposed upon us.

So, how should we proceed? Simple enough of course..., begin with the outer self. Take a good look at yourself (your home sanctum mirror is a good place to begin), and reflect upon the kind of person you are; examine your thoughts and emotions and take a good look at your attitudes towards, and motives behind, everything you think and do. Start portraying to the world, through controlled thoughts, well placed words and carefully executed actions, the kind of person you inwardly would like to become. Although you may at first have to be like an actor on a stage, portraying the personality of another person, you will not need to act in such a manner for long. Soon enough, through the creative power of thought, you will become the person you long to be!

Remember the saying “*like begets like.*” Acts of kindness beget further acts of kindness. Acts of anger beget further acts of anger. And if we want compassion and love, we must be compassionate and loving towards not only others, but towards ourselves too. and if we wish to avoid strife and conflict, then our thoughts must completely eliminate them from our lives first. They must not even be a possibility. This is a law, not merely a moral platitude.

In the process of growth, you will also learn that it is wrong to judge a person by the mistakes he or she makes. Rather, if we really must judge a person, then judge the motive that is within that person's heart; for



the Cosmic does not weigh or measure the actual size, nature or quality of a gift or act, but the intent, purpose and spirit behind it. We are reminded of the incident in the Temple in Jerusalem when the master Jesus witnessed a poor widow secretly donating a small amount of money to the poor whilst others, financially far better off than her, were openly and ostentatiously donating great sums of money. The motive behind her act was all that counted, and her widow's mite was worth more than the mines of King Solomon. Intent is by far the most important thing we have, and manipulating it into good, constructive, helpful thoughts, words and deeds, is the way of a true mystic. Magic, alchemy and transformation in a mystical sense is truly possible for anyone willing to manipulate his or her *thoughts* and crucially as well, to manipulate the very *motives* behind those thoughts, so they become pure and pristine as a sparkling mountain stream. Let us therefore be proper mystics and learn to guide our intent to the highest spheres of action we know.

### The Law of the Triangle

Because we live in a causative world, for every effect we see, there must have been a cause..., or rather, in accordance with the Rosicrucian law of the triangle, there was a pair of causes. Similarly, for every pair of causes, for every one of our actions, there will be an effect somewhere, some time. To understand the effects manifesting in our lives, and to solve life's problems, we must first become aware of the forces that are working within the deeper self. It is only when we turn our point of inquiry inward and attempt to realise our true self as a profound mystery of immense potential for good, that we come to the threshold of perceiving God. To know oneself is to know one's heritage and power. And knowing how to use that power can be a force for great good.

Of course knowing one's self is not enough. One must also learn how to use that self in a practical way that benefits not only our personal needs, but those of many others too. To reach a state of peace and harmony within the self, we must fully understand that the inner self is an integral part of Being, namely a part of the Divine. As sons and daughters of God, we are not only thinking, reasoning, rational beings, we are also emotional, psychic super-beings made in the image of the Most High. What we allow ourselves to think about and the manner in which we use our reasoning powers, causes urges and desires to percolate to the surface of consciousness in us. These desires in turn call forth emotions which *move us to actions* which in turn compel us to make a choice between the *needs* and *desires* of the moment.

This choice, the exercising of the will, is toward that

desire that our thinking and reasoning has determined to be good and beautiful, and is usually the strongest desire of the moment. If our thinking and reasoning is positive and in accordance with the "Will of God," we will create happiness and harmony in and around us. If however, our thoughts are negative, we will bring disharmony, pain and suffering wherever we go. Inevitably our desires always go beyond our needs, and it is up to us to weight up the consequences of following a desire when the need of the moment would perfectly suffice.

The gifts of life and consciousness constitute the greatest blessing we have. Vast and varied as it may be, on a super-macroscopic scale the universe as a whole operates at all times in harmony with all its components..., a harmony that the human mind can perceive if it will but lift itself out of its slumber. We can never actually break Cosmic Law, but we can certainly persistently try to do so, thereby bringing painful adjustment and no small amount of suffering into our lives. When we are out of harmony with our deeper self, we are out of harmony with our real nature, the one that is directly linked to God. And we experience the effects of that disharmony as suffering and unhappiness. It is safe to say that all unhappiness is due fundamentally to human ignorance of the divine nature of the inner self and the creative power of thought that lies dormant within us. This is not to deny the physical causes of unhappiness, but at the back of it all lies the fundamental mismatch between our day-to-day outer thoughts and the thought processes and desires of the soul itself. Where these have diverged, disharmony and unhappiness is sure to manifest.

When we attempt to solve problems by constantly denying our own causative responsibilities, namely when we regularly look outside ourselves for causes of our afflictions rather than looking within our beings for possible contributing factors, we are certainly fooling ourselves and compounding our own problems and unhappiness. We know no greater master than our very own Inner Master, the personality that the soul has clothed itself with whilst incarnated in our human body. Mystical lore states that the soul incarnates itself into a human body in this world precisely so that it can witness the laws of the wider universe in action..., thereby learning and growing from the experience and itself becoming more and more inclusive in its nature.

For every living thing, there will always be an unseparated segment of the universal Soul residing in that creature in the form of a unique, individual soul..., and that of course especially includes humans. The psychic body, invisible to most, but visible to a few, is a clear manifestation of the divine power that animates us and makes us the living, thinking, self-aware creatures we are.



Surprisingly, it is in the nature of all living things with objective consciousness to tend toward imbalance and disharmony; for chaos is the rule, system and order the exception. It is through mind that the forces which have moved us into a state of imbalance, are given direction and allow us to once again achieve a state of harmony. The inherent nature of change, from imbalance to harmony and back again, continues in a cyclic fashion as we move from one experience to another. We are sensitive to the imbalance that occurs within, and it is this sensitivity which creates urges and desires, impelling the body and mind to action. Whether we are aware of it or not, we are deep within ourselves devoted to seeking this ever-elusive state of harmony. And everything we do, whether consciously or unconsciously, is for the purpose of removing disharmony from our lives.

## Applying Meaning

We each live in our own self-created world of the mind, and everything we perceive actually takes place in this mind. That is where impressions are interpreted and where meaning is applied to them. Clearly then, due to that application of meaning, our world of reality is not only dependent upon what we have perceived from outside of us, but also on our understanding and analysis of those perceptions. In other words, it depends most crucially on the manner in which we give meaning to the things we perceive. Our world is largely the product of our own creative thoughts, and through the power of those thoughts we eventually find what we expected to find, whether or not it is what we wanted to find. Harsh as it may sound, we are each responsible for the world we perceive. We each choose the feelings we experience and decide upon the goals we would like to achieve.

By allowing our minds to harbour the thoughts we have, and by allowing ourselves to do the things we do, we have in effect "asked" for everything that happens to us, through the creative power of our thoughts. And ultimately we receive precisely what we have asked for, even if our asking was done flippantly and foolishly, rather than with careful thought and planning. Only when we become aware of the presence of the Divine in all things, is there an awakening. The key to our happiness can come only after we have come to understand our true relationship with the God of our understanding and all humanity. We either deliberately face ourselves toward the light or we face away from it. There is little point in trying to find some in-between state, for Light alone is the way of love..., and darkness is the way of doubt and fear.

Our concept of evil most certainly must exist within the permissive will of God, if we include in God everything that can exist. But evil is not expressive of the will of the God we can conceive, even at the limited stage of mental development we have reached. What is evil to us is impersonal to God and we are in effect the ones that give moral value to the concept of evil, just as much as we give moral value to the concept of good. In biblical terms, we are sons and daughters of God and have been given free will to choose between our concepts of good and evil. Evil is a reality in so far as we try and circumvent those aspects of Cosmic law that bring us happiness, goodness and the feeling of sanctity.

We can never actually succeed in breaking Cosmic law, but we certainly can hurt ourselves while trying to do so. We may even manage to fool ourselves that we got away with breaking Cosmic law, but what may for a while appear to be a life lived outside the bounds of Cosmic law, is ultimately shown to be no such thing..., and just compensation is already beginning to operate. The reality of evil lies in our abuse of Cosmic law through our prideful and misguided choices. We can do what we want to, and be what we want to, and there are no limitations on the mind except those that we acknowledge. Remember however, that the body is a vehicle used by the soul. It serves as both a place to reach our concept of the greatest good, and as an instrument through which we may attune with the highest and most Divine principles of existence.

The purpose of life then is to gain knowledge from experience in material reality, something that will allow us to gain greater and greater degrees of comprehension of what is infinite and eternal, and to express the true nature of the inner self, the God Within. With the incremental gaining of understanding of the sanctity already within us, there eventually comes a moment of *full spiritual awakening*, a sudden and profound manifestation of the spiritual entity already resident in us. From that moment onwards, a true mystical path opens up, inviting us to begin the most important part of our journey to the state of the Rose-Croix. There then follows in due course the attainment of a physical, mental and spiritual balance which places our outer being in a state of complete subservience to the will of the soul which in turn is the closest we can ever, in mortal garb, get to God.

When that point has been reached, the cycles of incarnation on earth will be near completion..., the will of the outer self will conform with the Will of God..., and the mystical path through the world of matter will have been traversed in full. To this end, I wish you ultimate success and a truly beautiful journey.





# Compassion in Action

by Louise lane, SRC

*“Compassion” is a word known to all genuine seekers of spiritual growth, and it is for them one of the most important words there is.*

**W**E HAVE BEEN TAUGHT NOT TO be judgemental of others, and for good reason; for we can never fully know the circumstances that may have led a person to his or her present situation. The ability to understand is inherent in every human being, and makes it possible for us to realise that another person's experience is parallel to our own, yet not the same. Compassion is a feeling of deep sympathy for another who is stricken by suffering or misfortune, and is usually accompanied by a strong desire to alleviate the person's pain or to remove its cause. In the fullest sense of the word, compassion is using our mental and psychic abilities to bring us to a realisation that what exists in the world is a complex mixture of human experiences.

Compassion comes in different forms. The first and most common one is when we are moved to alleviate the suffering of others within our social and cultural circle. This form of compassion is very much tied to our recognition of ourselves in other members of our society. At this level, we are motivated especially to help children, the weak, the infirm and the aged. It helps us to understand our own suffering and makes us feel good, that we have “done our good deed for the day”. Here compassion is still very much conditional. There are others, who by our standards of behaviour clearly deserve neither our help nor our understanding.

The second level of compassion is still very much conditional, but encompasses the suffering of those outside our own social and cultural circle. It includes others of different races and cultures, but excludes the criminal, and those who have become, from our point of view, morally outcast. Such limitations on the expression of compassion, though easily rationalised, reflect unconscious feelings of fear. If we were really honest with ourselves we would soon realise that we often withhold our compassion and feelings of sympathy for such persons, for no other reason than that we fear them in one way or another.

On a third level, is what can be referred to as pure compassion. This, as we shall see, is the most difficult form of compassion to achieve for it demands complete, unconditional love for another human being. It is entirely uncontaminated by any unconscious feelings of fear and pierces the veil of all appearances. It sees beyond those walls of protection that we have spent our lives constructing in the vain hope of protecting ourselves from daily life. This form of compassion recognises that the most difficult, the most violent and most depraved persons, are at one and the same time the most sensitive and least adept at self-protection.

Pure compassion allows us to see that fear is the only energy that can so confound the subconscious mind as to



distort the personality, and drive us to perform violent and depraved criminal acts. Pure compassion therefore, goes beyond tolerance, charity and forgiveness, for this at last is true compassion in action.

But how open are our hearts to compassion? What is our capacity to expand unconditional love? For love to be real, it has to be put into action. Love is not something to be thought about, it is to be felt. Compassion in action can be explained in that one word, action, and action means service. There is of course a difference between service and just helping. Helping has its roots in inequality. Those being helped could perhaps feel in an inferior position, and this infers a sense of debt. There is also a sense of judgement, us versus them. It is the work of the ego and something that makes us feel good. Service, on the other hand, offers love to all parties. It includes empathy, which is the ability to feel another's pain. Service means doing something for the highest good, and is the work of the soul. With service there are no strings attached, no greed, no social kudos, and no guilt.

Compassion begins with us. It is the art of self-renewal and therefore the actualisation of loving your neighbour as yourself. As an example, in South Africa there was a Vuka award advert on TV for cancer. In the advert, there was a 10-year-old boy who had been diagnosed with cancer. In the process of having chemotherapy treatment, he lost most of his hair. However, instead of leaving it that way, he decided to shave off the rest. Now, when

this little chap was ready to return to school, he walked apprehensively into his classroom, only to find that all the other boys and his teacher greeted him with huge smiles, banners of welcome and bald heads. That was a case of compassion in action!

If we learn to develop spiritual feelings of solidarity towards mankind, this type of altruism is totally free of ego, and is the highest form of compassion. When we show compassion, we must be generous, without judgement, without argument or any desire to impose our wishes on another. In other words, absolutely unconditional. We need to practise random acts of service without any thought of reward. Examples of

this are: anonymous donations to charity or someone in need, assisting with disasters like fires and floods, and doing chores for folk who are unable to look after themselves. There are many ways in which our service is needed. We just need to look around; it won't be far away.

Human beings have a remarkable ability to respond to the needs of others in times of crisis, but it is unfortunate that most of the time it takes a catastrophe to bring out the best in us. Compassion is something that has to be practised on a regular basis, and it must begin with us. If we are unable to contribute consciously to the well-being and spiritual development of those who share this world with us, then we will be much the poorer for it. If we are unkind to ourselves, we will be unkind to others, and if we are negligent with ourselves, we will be the same with others. Only by feeling compassion for ourselves, can we feel compassion

for others. If we cannot love ourselves, we cannot love others, and we cannot stand to see others loved. If we cannot treat ourselves kindly, we will resent it when we see others being treated kindly. When we are able to love and care for ourselves in an unconditional and loving way, then we can do the same for others who may desperately need love and kindness. It is through compassion, service and unconditional love that we learn.

The late Dr Loren Eiseley, American philosopher and palaeontologist, was convinced that the future of the scientific age in which we

live depends upon man's ability to continue to show compassion. He stated, that as long as man can weep, as long as man can express emotions and is considerate not only of the well-being of himself, but the well-being of all men, then civilisation is safe. Humanity will continue to evolve and will continue to struggle for perfection, but only for as long as man is able to express compassion. We must remember, that as we study, as we attempt to progress in the work that we are meant to do in this life, and to progress in our own desire to develop ourselves physically, mentally and psychically, compassion is one of the most important keys in our own personal evolution.

*Compassion knows neither bounds nor limitation.*

*It knows neither guile nor deceit,  
neither likes nor dislikes.*

*It is as lucid as a limpid pool,  
reflecting and perceiving  
at one and the same time.*

*It is discerning without condemning,  
seeing into the hearts of men.*

*It accepts them without judgement,  
neither wishing them otherwise to be,  
nor otherwise wishing to be.*

*Compassion loves without condition,  
for it is the pure expression of Divinity,  
the untainted love of the Universe.*





*Chateau de Chambord on the River Loire in which rooms were allotted to the Comte de St. Germain by the French monarch Louis XV.*

# Le Comte de Saint Germain

## MAN OF MYSTERY

### Part 1

by Johan Franco, FRC

MANY ARE THE DESCRIPTIONS OF the Comte de Saint Germain; some are so detailed and frivolous that they throw more light upon the customs of the period and the tastes of their authors than upon the subject. However they do help in defining the background against which the Count played his mysterious part. The *Memoirs of Madame du Hausset*<sup>1</sup> are considered to be authentic and historically accurate. As first chambermaid of Madame de Pompadour, the official mistress of Louis XV, she was privy to watching the inner goings on at the French Court and made a careful record of them, probably with the knowledge and consent of the Marquise. Madame du Hausset reports the following about the Count:





*Madame du Hausset: As first chambermaid of Madame de Pompadour, the official mistress of Louis XV, she was able to watch the inner goings on at the French Court.*

“I have seen him several times; he seemed to be forty years old; he was neither fat nor thin; he had a fine and humorous face; he was extremely but simply well dressed; on his fingers he wore magnificent diamonds which were also decorating his snuffbox and his watch. Once he appeared at one gala function of the Court with shoe buckles and garters of beautiful diamonds which were so splendid that Madame la Marquise said that she did not think that the King himself had any as beautiful as that. He went then to the antechamber to detach them and bring them in to be inspected at closer range; Monsieur de Gontaut,<sup>2</sup> who compared them with other stones, claimed they were worth at least two hundred thousand francs. He wore that day a snuffbox of immense value and cuff links of sparkling rubies. It was unknown where the extraordinary wealth of this man originated, and the King would not tolerate condescending or mocking talk about him.”

This last remark fits in with the contention that Louis XV knew very well who this enigmatic person was, but had apparently vouched secrecy. We will see below how easily Saint-Germain’s popularity with the



*According to Madame du Hausset, Louis XV would not tolerate condescending or mocking talk about St. Germain.*

king can be explained. But before going further into the background of the Count, we will quote another reliable source, namely the Comtesse de Genlis, who later became governess of the children of Philippe Egalité, the duke of Orleans:<sup>3</sup>

“He [Saint-Germain] was somewhat below middle size, well made, and active in his gait; his hair was black; his complexion dark, his face expressive of talent, and his features regular. He spoke French elegantly and without any accent, and likewise the English, Italian, Spanish and Portuguese... M. de Saint-Germain, during the first four months of our acquaintance, not only never spoke extravagantly, but never even uttered a single uncommon phrase; and he had something so grave and so respectable in his demeanour and appearance, that my mother never dared venture to question him relative to the singularities ascribed to him. At last one evening, after he had accompanied me by ear in several Italian airs, he told me that in four or five years I should have a fine voice... [whereupon] he immediately changed the conversation.

“These few words encouraged my mother, who, an instant afterwards, asked him if Germany was really his



native country. He shook his head with a mysterious air, and heaving a deep sigh, 'All that I can tell you of my birth,' he replied, 'is that at seven years old I was wandering about the woods with my governor, and that a reward was set upon my head!' These words made me shudder, for I never doubted the sincerity of this important communication... 'The evening before my flight,' he continued, 'my mother, whom I was never more to behold, fastened her portrait upon my arm.'

"Oh heaven!" I cried. Upon hearing this exclamation, M. de Saint Germain looked at me, and seemed to be touched on seeing my eyes filled with tears. 'I will show it to you,' he continued, and at these words he bared his arm and undid a bracelet admirably painted in enamel and representing a very handsome woman. I contemplated this portrait with the most lively emotion. M. de Saint Germain said no more and changed the conversation.

"When he was gone, I was extremely grieved to hear my mother ridicule his proscription, and the queen his mother; for the price put upon his head at the age of seven and his flight into the woods with his governor, all led us to believe him the son of a dethroned sovereign. I believed, and I wished to believe, a romance of so extraordinary a kind, so that the pleasantries of my mother on the subject shocked me extremely. After that day M. de Saint Germain said nothing remarkable in this way: he spoke only of music, of the arts, and of the curious things he had observed in his travels."

No other historian has come closer to the truth about the Comte de Saint-Germain than Madame de Genlis did in this simple and touching story.

## The House of Rákóczi

It is generally accepted that the Count was a descendant of the glorious House of Rákóczi. The last reigning Prince of this House was Francis (Ferenc) Rákóczi II, who had three sons: Leopold-George, Joseph and George. The first was born on the 28th May, 1696, and was declared deceased in 1700. The other two sons were separated from their parents when the same were imprisoned by the Emperor of Austria in 1701. They received the titles of San-Marco and Della-Santa-Elisabetta, and were completely dominated by the Viennese Court. They had to abandon all traces of the House of their ancestry and even of the name of Rákóczi. Prince Karl of Hessen-Kassel reports that when Saint-Germain learned of this, he remarked: "Ah well, then I will call myself *Sanctus Germanus* [Saint-Germain], the Holy brother!"

According to all records, he certainly conducted himself like a prince and considered his brothers to be traitors to the illustrious House of Rákóczi. If we accept

as truth that Saint-Germain was the missing Rákóczi prince, many otherwise inexplicable matters fall into place. For one, the great material wealth of the Count need not exclusively be ascribed to supernatural powers. The fortune of the House of Rákóczi was estimated at ten million florins in 1652, a fabulous sum in those days.

In the last will and testament of Francis Rákóczi II<sup>4</sup> we find mentioned three sons. The third son, thus far unknown, was put under the special supervision of the executors of the will; three princes of royal blood, the Dukes de Bourbon and de Maine, and the Count de Toulouse, by whom Saint-Germain had been particularly befriended. This third and unknown son must then have



Madame de Genlis (1746-1831), from whom we get a good account of St. Germain, was exceptionally well educated in her childhood; her intelligence and musical talents were much encouraged; by the age of ten she could play several instruments. She made a financially brilliant marriage to Alexis Brulart, Comte de Genlis in 1783 at the age of sixteen. Clever, charming and very ambitious, Madame de Genlis soon managed to become the mistress of the Duc de Chartres, in spite of his recent marriage to the daughter of the Duc de Penthièvre. Madame de Genlis wished and obtained the position of instructress for the Princesse d'Orléans. At the time of the Revolution, Madame de Genlis embraced the new ideas with enthusiasm; she also attended meetings of the Jacobins club and Cordeliers, renouncing her noble titles, and calling herself "la citoyenne Brulart." She went to England in 1791, one year after this portrait was painted, and except for the briefest visits was forced to remain in exile. Napoleon used her for his secret service and after the Restoration, she wrote several books. She died shortly after the enthronement of her former pupil, Louis-Philippe on January 1831.





*Francis (Ferenc) Rákóczi II*

been the eldest, and supposedly dead, Leopold-George. The rumour that he was not dead must have reached the Viennese Court and apparently so alarmed the Emperor, who saw in the heir of Francis II a powerful, potential enemy that he put a price on his head, according to the story of Madame de Genlis, which we quoted above.

Now we can also understand the consideration and regard of Louis XV of France for the Count, for if his fortune was under the direct control of the aforementioned three noblemen, it is more than likely that he knew the secret and that he paid the Count all the honours and respect due to his high rank and birth. Some of the privileges the king bestowed upon the Count aroused considerable conversation and criticism among the uninitiated courtiers. In 1758 the king assigned him a spacious apartment in the vast Chateau de Chambord, one of the most magnificent castles on the river Loire. It is here that the Count set up an alchemical laboratory and frequently spent a great deal of time with the king. What experiments they may have done we will never know exactly, but there are many stories concerning this, some of which are too fantastic to be true.

We need not hesitate to accept the pretended death of the first-born son of Francis II, because such a thing was common practice in those days. It was simply a ruse of his father to safeguard the life of the crown-prince from the persecutions of the Habsburg Dynasty, which was a vital

threat to all members of the Rákóczi family. A similar pretended death is claimed to have taken place in the life of Sir Francis Bacon in 1626. Further evidence to the Rákóczi theory is the Count's use of the name "Tzarogy" when he met the Margrave of Brandenburg-Ansbach in Schwabach in 1774. *Tzarogy* is an anagram of the German spelling of the name Rákóczi, namely *Ragotzy*.

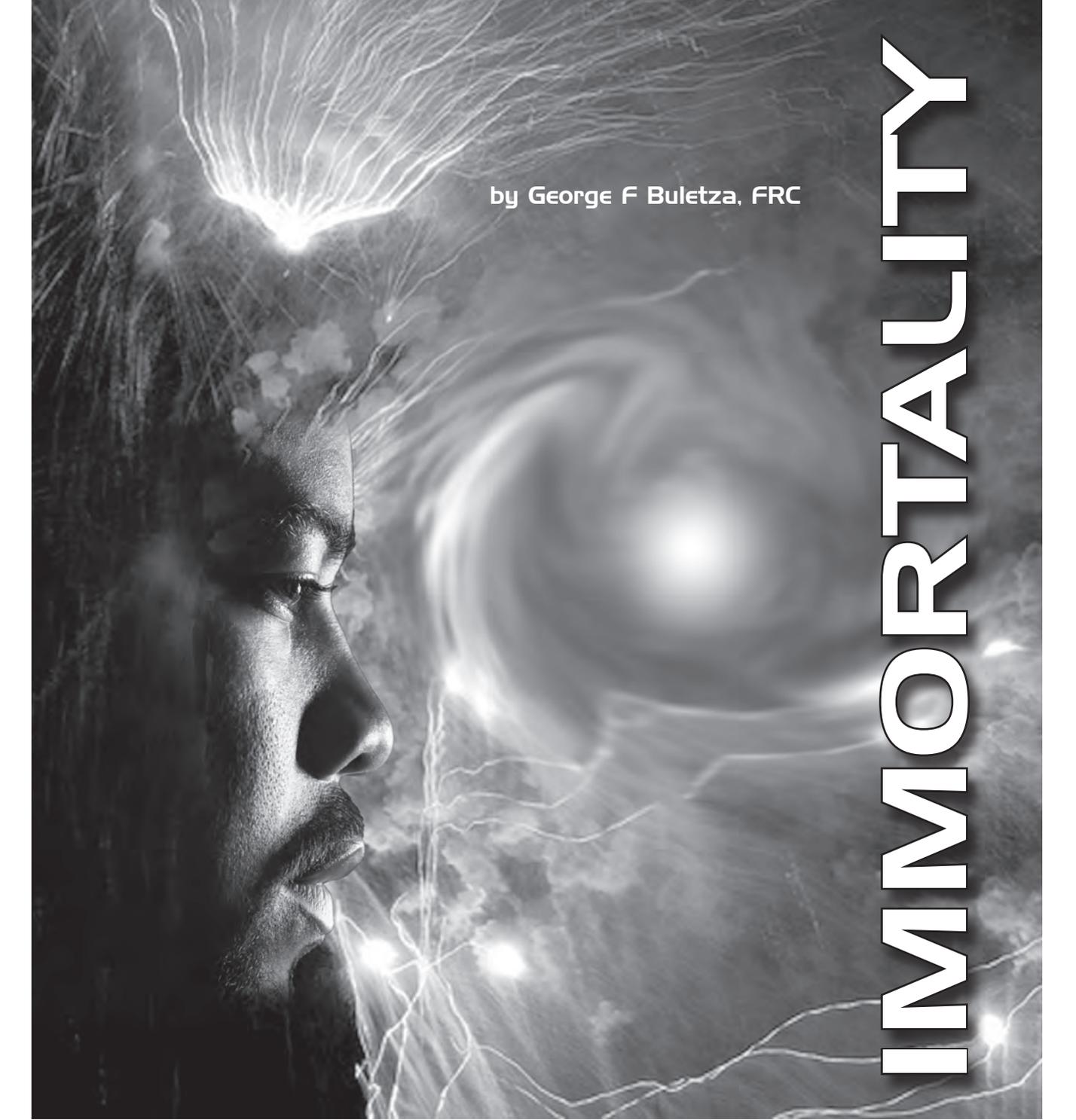
Another statement by Saint-Germain about his identity was the answer he gave to the inquisitive Princess Anna Amalie, sister of King Frederick of Prussia: "*I come from a country which has never had any foreigners as rulers.*"<sup>5</sup> This statement is one of the arguments against the Rákóczi theory and favours the theory that the Count was the son of the widow of Charles II of Spain, Maria Anna of Pfalz-Neuburg, and of the Count de Melgar, known under the title of Almirante de (Admiral of) Castilla.<sup>6</sup> It is claimed that Transylvania did not have any national sovereigns until 1571. The story of Madame de Genlis does not contradict anything in this theory and would place the birth date of the Count about 1698. The Queen died in 1740 in Guadalajara, two years after she was authorised to return from 32 years of exile in Bayonne, France. The Admiral died in 1705, apparently in Portugal. A Dutch source<sup>7</sup> directly hints at this alleged Spanish descent: "that he looks like a Spaniard of high birth, that he speaks sometimes about his Mother with great emotion, that he signs himself sometimes Pr. d'Es." This signature is said to mean Prince d'Espagne (Prince of Spain).

*Note from the editor: Apart from his alchemical pursuits the Comte de Saint Germain was a very cultured individual with skill in oil painting and the in the art of writing. In the concluding part in the next issue of the Rosicrucian Beacon, this aspect of the Comte will be examined.*

## Endnotes

1. *Collection des mémoires relatifs à la révolution française* (Paris 1824)
2. Monsieur le Duc de Gontaut was the brother-in-law of the Duc de Choiseul and befriended by him.
3. *Mémoires inédits de Madame la Comtesse de Genlis, depuis 1756 jusqu'à nos jours*, Vol. 1, 2nd edn (Paris 1825).
4. *Genealogischer Archivarius aus dem Jahr 1736*.
5. Dieudonné Thiébauld in *Mes souvenirs de vingt ans de séjour à Berlin* (Paris 1804).
6. Paul Chacornac in *Le Comte de Saint-Germain* (Paris 1947)
7. This item is dated March 1762 in the Memoirs of G J van Hardenbroek (*Gedenkschriften van Gijbert Jan van Hardenbroek, 1747-1787*), uitgegevan en toegelicht door Dr F J L Kramer, Amsterdam 1901).





by George F Buletza, FRC

# IMMORTALITY

**F**OR MILLENNIA THE MORTALITY of the human body has raised questions that have troubled the minds of many people, threatening their sense of well-being. In recent decades theories of immortality have received support by accounts of near-death experiences, by hypnotic regressions, spontaneous past-life recalls and spiritualistic experiences. These accounts are seen by some as a substantiation of their belief in immortality. But these subjective accounts

are discounted by others. Concepts of immortality may be attractive, but as long as we live on a mundane plane, exoteric evidence remains inconclusive. So, as we don't really know the answer, we must approach this question with an open mind.

Rosicrucian investigations neither confirm nor deny the idea of immortality. On the other hand, these studies do tell us much about ourselves, our desires and our perceived "need" for immortality. For example, many



of those taking part in these investigations discover that beneath their fears of rejection, loneliness and separation is a fundamental fear of death..., a fear of losing identity, of losing the special qualities that make us unique. Without these special qualities we may fear that we are nothing at all.

If we believe that all we have is our uniqueness, our separateness and our fears, when we release them, we may fear that there will be nothing left..., a complete void. This is the ultimate terror, and we avoid approaching the abyss at all costs. If we have sufficient courage and purpose to meet this terror and pass through the void, then we may discover the mystical gifts we seek. To acquire sufficient courage and purpose requires the kind of inner preparation we gain through the Rosicrucian teachings.

In the laboratory, when subjects approach the so-called "Terror" at the edge of the abyss of nothingness, their *previous preparation* can enable them to discover peace, new life and a love that connects them with all they perceive. We have found that the experience of *connection* is both spatial and temporal. In other words, those taking part *subjectively* experience immortality.

## Two Different Realities

The subjective nature of this result does not fulfil objective criteria for proof. The participants may be satisfied with their experience, but what happened to them may not be satisfactory proof to others who have not had the same experience..., nor should it be. However, what these studies do demonstrate is the presence of two different realities: one of *connection* and another of *separation*.

Connection is accompanied by experiences of love, peace and joy, while separation is associated with fear,



*Accounts of so-called near death experiences are seen by some people as a substantiation of their belief in immortality.*

anxiety, loneliness and limitation. We do not perceive both realities at the same time. Hence, the reality by which we live is our choice. Whichever reality we choose is just that..., a choice rather than a proof. Whether or not death or immortality ever enters the realm of mundane science, the judgments and realities about them seem consistent with results from the Rosicrucian Order's laboratory subjects. Views of death and immortality are also remarkably stable with time. For example, the Roman philosopher Cicero wrote two millennia ago, "*There is in the minds of men, I know not how, a certain presage of a future existence; and this takes deepest root in the greatest geniuses and most exalted souls.*"

## Death and Immortality

Other great people from the past have made comments consistent with this reality. For example, the American author Helen Keller "saw" death as illusory. She thought she saw more clearly by being both blind and deaf: "*I know my friends not by their physical appearance but by their spirit. Consequently death does not separate me from my loved ones. At any moment I can bring them around me to cheer my loneliness. Therefore, to me, there is no such thing as death in the sense that life has ceased... The inner or 'mystic' sense, if you will, gives me vision of the unseen. Here, in the midst of everyday air, I sense the rush of ethereal rains. I am conscious of the splendour that binds all things of earth to all things of heaven. Immured by silence and darkness, I possess the light which shall give me vision a thousandfold when death sets me free.*"

Even a man like the philosopher Bertrand Russell, who did not believe in personal survival, strongly felt the abstract relation between an individual and his world. He wrote: "*...an individual human existence should be like a*



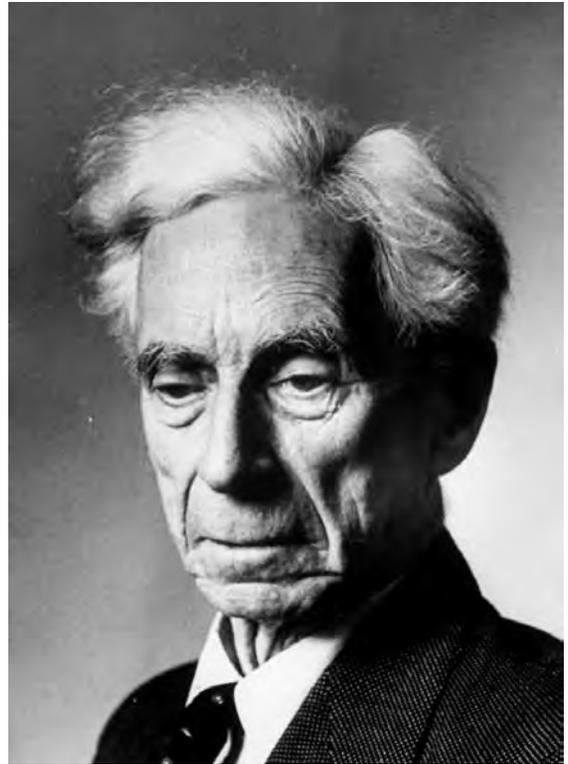
*river..., small at first, narrowly contained within its banks and rushing passionately past boulders and over waterfalls. But gradually the river grows wider, the banks recede, the water flows more quietly, and in the end, without any visible break, they become merged in the sea and painlessly lose their individual being.”*

## Speculations

Some Rosicrucian laboratory subjects find they can go from there to a realisation that the “outer self” is *illusory in nature*, temporary from our present limited viewpoint, a merely elementary, finite tool for learning. The British philosopher and writer Alan Watts also seems to have thought so: “...there is no separate ‘you’ to get something out of the universe..., we do not come into the world; we come out of it, as leaves from a tree.”

He explained that “...as the ocean ‘waves,’ so the universe ‘peoples.’ What we therefore see as death, empty space or nothingness, is only the trough between the crests of this endless waving ocean of life. The corpse is like a footprint or echo; the dissolving trace of something you have ceased to do. When the line between yourself and what happens to you is dissolved, you find yourself not in the world, but as the world. There is a feeling of hills lifting you as you climb them, of air breathing yourself in and out of your lungs. All space becomes your mind.”

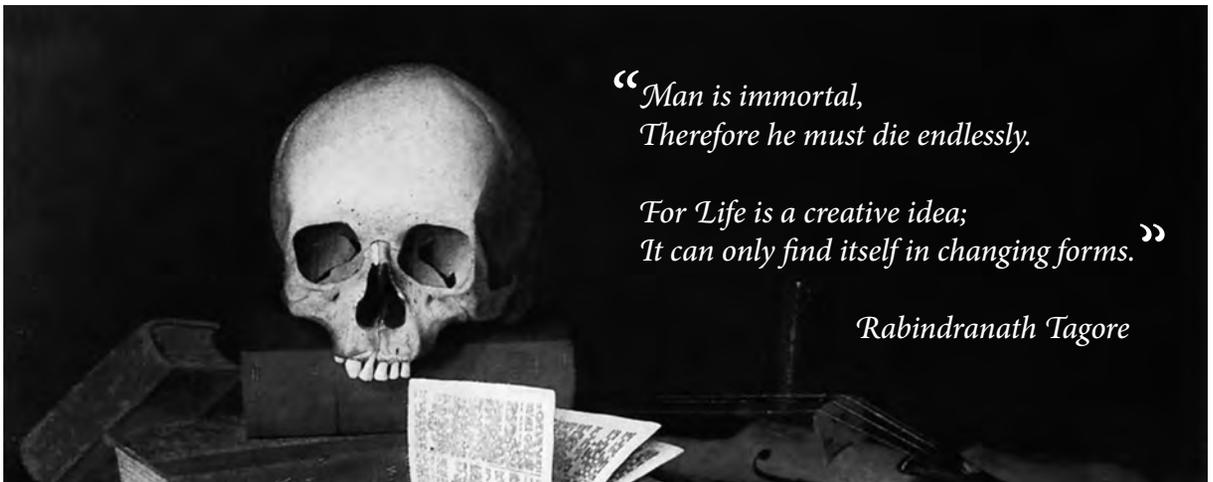
While speculations about immortality may aid the mind in its task of building a reality, it still remains *speculation and assumption*, not a proven fact. If doubt about immortality is one of our greatest burdens, at least the inevitability of dying can be said to be merciful. Just think what a scramble life would be if it were an accepted fact that each of us had only a fifty-fifty chance of permanently avoiding death, or even one in a billion chances. Our doubts about immortality however, are



*The philosopher Bertrand Russell (1872-1970), who did not believe in personal survival, strongly felt the abstract relation between an individual and his world.*

far from an unmitigated liability. In fact, there appears a spiritual bounty in this ultimate mystery of mysteries.

Knowing the body inevitably will die allows us the privilege to trust in life. If science had given us the answer to immortality, we would not have this privilege. We would have been denied the special exaltation that comes with reliance on the Inner Self alone.



“*Man is immortal,  
Therefore he must die endlessly.*

*For Life is a creative idea;  
It can only find itself in changing forms.*”

*Rabindranath Tagore*





# The Seeds of Self-Fulfillment

by Mary Ann Fowler, SRC

## *As Within - So Without*

*As seekers of greater spiritual realisation know, the mind has a profound effect on their lives. Whatever their outward circumstances, the material expression about them is only a reflection of beliefs and attitudes they have held in the past. In other words, it all began in the mind.*

**T**HE KIND OF BODY YOU HAVE, THE KIND of home you live in, the type of work you do, the kind of people you meet, are all conditioned by and correspond to the images in your mind. As there can be no plant without a seed, so the circumstances in your life spring from the hidden seeds of your thought. Every one of your actions is always preceded by thought.

Action then, could be thought of as the flowering of thought; joy and suffering are its fruits. So when choosing the fruits of your life..., a healthy body, a satisfactory job, friends and opportunities..., you must first plant the seed of thought and supply yourself with the proper image in

your mind before the thing will be manifested in your life. Without the mental image within, you cannot have the material expression without...; "as within, so without."

There are probably things you would like to change or eliminate in your life, and let's face it, we all have them! Perhaps there's some part of your body you would love to change or some habits. If you rid your mind of the mental image, that is, stop thinking about the unwanted condition, you will have taken the first step towards removing it from your life. The secret of successful living is to build up or visualise the mental image you want, whilst at the same time getting rid of the mental image you don't



want. How do you do this? By choosing the thoughts you allow your mind to dwell upon.

## To Rosicrucians, Thoughts are Things.

To Rosicrucians, thoughts are things. According to the Law of Polarity, anything that's created anywhere in the Universe is produced by two other things. For years it was believed that the atom was the smallest particle of matter; but when scientists split the atom, and later with the discovery of sub-atomic particles, the Law of Polarity was apparent. It always takes two things, the positive and the negative..., the odd and the even, or the up and the down, to produce a third condition. Since thoughts are things, they too must be composed of two other things. The two components of thought are clearness (the negative, passive element) and interest (the positive, active element). If you want to try out the Law of Polarity and create what you want in your material world, you should start with your thought process. First, you need a clear mental picture of what you want; second, you need enough interest to cause the creative forces of the Universe to respond to your desires.

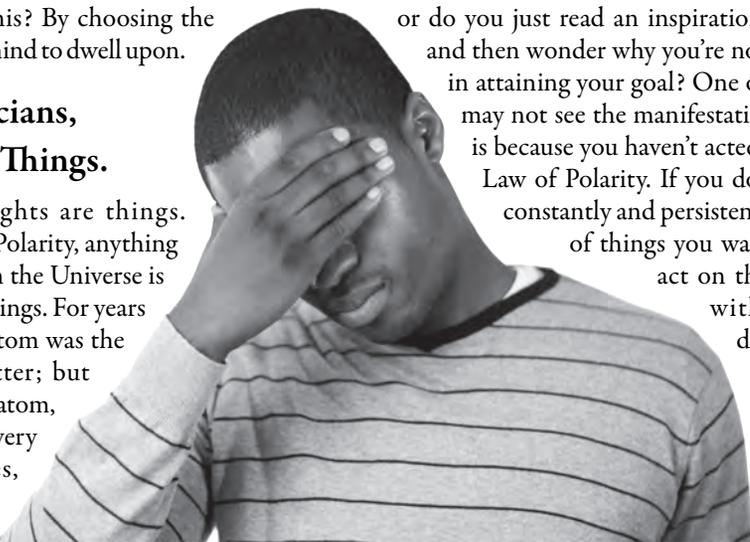
### The Thought Seed A Creative Idea

Thoughts by nature externalise. You've heard the old saying "like attracts like..." well you tend to attract to yourself and to become attracted to people, circumstances and situations that are similar to the images you hold in your thoughts. If you think about happiness, you'll attract happiness into your life. But it's impossible to be successful and happy while you think about and hold an image in your mind of failure and sadness. Remember, the type of thought you concentrate on and hold in your mind will reproduce itself in your outer world: for as within, so without.

Most people want to become happy, healthy and prosperous. But do you hold that image in your mind?

or do you just read an inspirational article or two and then wonder why you're not more successful in attaining your goal? One of the reasons you may not see the manifestation of your desires is because you haven't acted according to the Law of Polarity. If you don't think quietly, constantly and persistently about the kind of things you want, and you don't act on the guidance from

within..., if you let doubt destroy the second pole, i.e., your interest..., that doubt causes the image to become distorted before time has permitted the creation to express itself in



*If you think about happiness you'll attract happiness into your life. But it's impossible to be successful and happy while you think about and hold an image in your mind of failure and sadness.*

physical form. The thought seed, or the creative idea, must be nourished and kept alive through its gestation period just as with any other life form.

An egg for instance, has within it a tiny seed capable of becoming a chicken. But before you can see the material manifestation, namely the chicken, the mother hen must have enough interest during the three-week gestation period to nourish the egg by keeping it warm with her body, turning it in various positions with the expectation of seeing a chick. If the hen loses interest and fails to sit on the egg, the chick will be still-born. The manifestation then is a rotten egg. It's the same with your thought ideas. Lose interest and fail to act, and your idea becomes the equivalent of a rotten egg.

### Concentration

If you want to be successful, concentrate your thoughts on things such as love, wisdom, joy and beauty, and use affirmations to maintain your interest while nourishing your thought-ideas throughout the gestation period. Your mind must be open and receptive, and intuitively you'll be directed toward your highest good by the

Cosmic Energy within. Just as the hen acts intuitively in changing an egg into a chicken, you can act intuitively to change your idea into its material manifestation.

The Rosicrucian teachings emphasise concentration,



because concentration is the key to a happy life. Through concentration, you build an image within that will then be manifested in your life. Many people fail to concentrate successfully because they think that concentration requires the classic use of will power in the form of closing your eyes real hard, grinding your teeth and generally tensing the body all over. This may work on occasion, but it's a lot easier to concentrate the effortless way..., and it's a lot easier.

Think about a camera! In a camera there is of course no question of pressure. The secret lies in focus and depth of field. If you want to photograph an object, you focus your camera lens quietly and steadily on the object and calmly select your depth of focus. You don't press violently against the lens of the camera and you don't move the camera from one item to another, moment by moment. If you did, you would end up with a blur. The same is true with the picture you are developing in your mind when you don't keep your thoughts concentrated for any length

of time. In attempting to concentrate, some people think health for a few minutes and then wander off to thoughts of ill health or fear. They think prosperity a while, and then without knowing even, start worrying about their debts and how they're going to pay their bills. They think about bodily perfection and then think about old age, aches and pains. Is it any wonder they are so apt to demonstrate a hazy, blurred image?

I am not advocating taking one thought and trying to hold it by will power. That's not quite the approach to take. Rather, allow a train of thoughts to have free play in your mind; one leading naturally to the next; a bit like entering a so-called "brown study." The thoughts must be positive, constructive, harmonious and about your desire. By thinking quietly and without effort you'll attain the mental image of all-round success. When you have an image of success in your mind, success will follow in your outer experiences in the form of a healthier physical body, happier relationships, more productive work and fuller spiritual development: for as within, so without.

## Power of Affirmations

How are you using the great power of affirmations? Do you tell your friends about your problems, and then explain that you're using affirmations to rid yourself of the problem? If so, you're strongly affirming the existence of the problem which is the very thing you're trying to get rid of. If you tell your friends you're going to work on your rheumatism, your lack of finances or your undesirable relationships, you're making these things very real in your subconscious mind.

What should you do? Change your mind about the problem and forget it for a period of time, say for a month, and you'll be astonished at the results. To keep looking for any improvement in the condition is remembering the problem, putting energy into the problem..., and that's really affirming the existence of the problem, isn't it? The secret is to forget the problem and have your thoughts changed into the new condition. Believe what you're thinking, and act as though the new condition were already in existence in the outer world. If you do this, the new condition will soon appear outwardly, because the outer is only the projection, the visualisation manifested, of the inner.

Your true thoughts and beliefs are projected in your daily experiences, and correspond with the circumstances in your life. True activity always comes from within and is manifested outward. False activity tries to work from without inward. As with the seed and the egg I spoke about earlier, growth comes from within. The seed and the egg contain everything necessary to



create life in a visible form. The tiny mustard seed, so small you can't see it once you place it in the soil, will burst forth from within and produce a plant two feet tall. If you do a project because you've been inspired from within and you act on that inspiration, that's a true action and you are working from within outward. Your work is alive and will be productive. If you're working from outside inward, your work will not be productive; in fact, it will fail.

## The Infinite Mind

If you are to be successful in your job, you must love your work and be inspired from within to take positive action. The same is true in your mystical development. If you insincerely meditate, perhaps in order to impress others, your efforts will be in vain. But if you turn your consciousness within, to attune with and accept the guidance from the Infinite Mind, your spiritual growth will be apparent and will be reflected in the circumstances of your life. Your thoughts rapidly crystallise into habits, and habits solidify into circumstances. The real you then, is reflected in the circumstances of your life, and those circumstances are the results of your thoughts.

Thoughts of fear, doubt and indecision crystallise into weak and irresolute habits, which solidify into failure. Impure thoughts of every kind..., thoughts of envy, jealousy, revenge, injustice or unfair criticism, crystallise into confusing habits which solidify into adverse circumstances. On the other hand, beautiful thoughts crystallise into habits of grace and kindness, which solidify into genial, cheerful and pleasant circumstances. Pure thoughts of love, health and happiness crystallise into habits of temperance and self-control which solidify into circumstances of success and peace. Just as lovely, pleasing and enjoyable thoughts produce a sweet and sunny disposition, so do sour, disagreeable and offensive thoughts result in a sour and unattractive face. If you persist in a particular train of thought, whether good or bad, it cannot fail to produce its results in your character and in your world.

So look at yourself and your life. Are you pleased with what you see? If you want to improve your life, you must improve yourself. Begin by changing your thoughts, for much of the misfortune you encounter in life is as a result of your own inharmonious thoughts having led you to the circumstances that brought the misfortune about. The peace and harmony in your life is a result of your own mental harmony within. You are meant to be a happy, healthy and prosperous person; and happiness, health and prosperity are the result of a harmonious adjustment of the inner with the outer: for as within, so without.

# Spirit Song Over the Waters

*The soul of man  
Resembleth water:  
From heaven it cometh,  
To heaven it soareth.  
And then again  
To earth descendeth,  
Changing ever.*

*Down from the lofty  
Rocky wall  
Streams the bright flood,  
Then spreadeth gently  
In cloudy billows  
O'er the smooth rock,  
And welcomed kindly,  
Veiling, on roams it,  
Soft murmuring,  
Tow'rd the abyss.*

*Cliffs projecting  
Oppose its progress,--  
Angrily foams it  
Down to the bottom,  
Step by step.*

*Now, in flat channel,  
Through the meadowland steals it,  
And in the polish'd lake  
Each constellation  
Joyously peepeth.*

*Wind is the loving  
Wooper of waters;  
Wind blends together  
Billows all-foaming.*

*Spirit of man,  
Thou art like unto water!  
Fortune of man,  
Thou art like unto wind!*

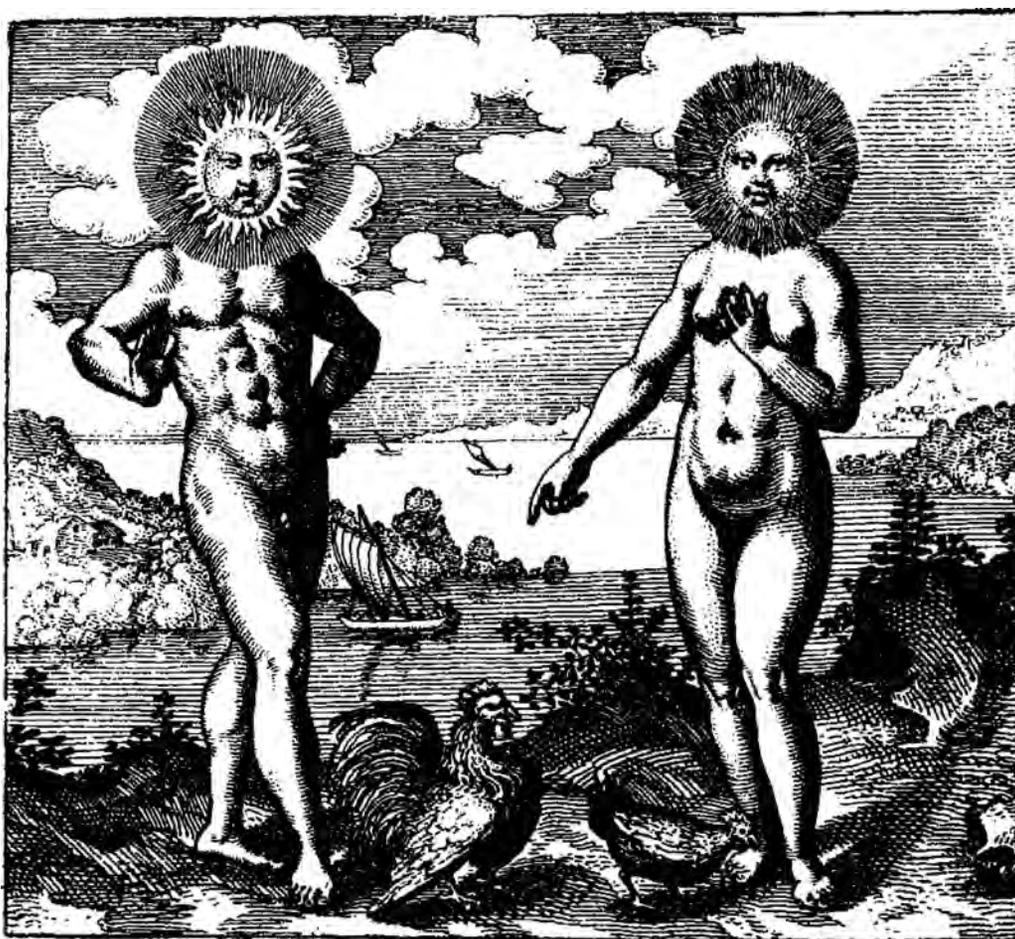
-- Goethe (1789) --



# In Quest of the Alchemist's Secret

An Example of Laboratory Work in the  
Early History of Chemistry

by *Alberto LaCava, FRC*



**W**E USUALLY TAKE FOR GRANTED that chemistry is a science characterised by well-established principles and subdivided into logical disciplines. Chemistry is after all at the forefront of our understanding of the nature of matter and its structure, and chemical research workers truly are wizards of modern science. Working in well-equipped

laboratories, assisted by the latest in current technology, they are in prime positions to prise open the secrets of nature, in particular the nature of chemical bonds and the structure of matter. And those secrets are being revealed with breathtaking complexity and beauty, ever faster with each year that passes. As we know, chemistry was of course not always a science; so how did it all begin?



Some scholars, Mircea Eliade for example, a famous authority on the history of alchemy, believe it all started with metallurgy. Early civilisations learned how to mine minerals and convert them into metals. Homer's "five ages of man" was based on the discovery of different metals and their use by different "races" or civilisations. And so, according to this idea, there were the civilisations or ages of Gold, Silver, Copper, Bronze and Iron.

As soon as gold was found desirable as a metal for jewellery and ornamentation, being appreciated for its beauty, durability and resistance to chemical attack, someone came up with the idea of making false gold. Metal workers were quite likely the first to make false gold out of cheaper metals, by making alloys that looked like the real thing.

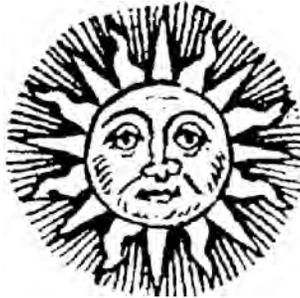
In the ancient world, the Egyptians achieved a high level of craftsmanship in the manufacture of alloys and metals, as well as in construction techniques. They possessed knowledge about the chemicals required for embalming mummies and chemicals necessary to produce dyes, inks and paints that have survived to our present time on papyri and paintings. The Egyptians discovered their knowledge empirically, i.e., by the trial and error of experimentation, and passed the knowledge of their arts down to future generations. While they did not reach a high level of philosophical inquiry into the theoretical causes of their arts, their level of skill in the arts themselves was quite high and worthy of admiration.

The ancient Greeks, on the other hand, were famous for their tendency to build theories and philosophise about everything they observed. But once they reached their conclusions, they were less likely to closely examine or study in an empirical manner their theories, their arts, or the natural world surrounding them. In fact, their philosophers did not appreciate the experimental process or learning by trial and error. Once they reached a conclusion about something through the process of good reasoning, they were satisfied. To them that was the Truth!

## Birth of Alchemy

These two streams of thought, Egyptian and Greek, finally met in Alexandria, Egypt, and a few other centres of learning. The result was a powerful surge of new ideas which gave rise to the creation of new schools of thought, including Hermeticism, Neoplatonism and Gnosticism.

In this rich confrontation of ideas during the latter days of the ancient world and decline of the Roman empire, alchemy was born.



Although the popular stereotype portrays alchemists as ambitious, dark characters, hungry in their quest for gold and wealth, an historical revision is now taking place to re-evaluate their roles and motives. Alchemists were primitive scientists in that they were trying to prove philosophical principles in the laboratory, in the same way that today's chemists or chemical engineers test the conclusion of their creative ideas (obtained on a basis of scientific principles and logical reasoning) with laboratory or pilot plant experiments.

The real quest of the alchemist was to prove in a tangible manner in the laboratory, the conclusions of the philosophers, the theoretical scientists of the time. As such, they were the first to become deeply involved with experimental reality. And that is where the development of chemistry really began. This "theory tested by experiments" concept was too advanced for the dogmatic view of the leaders of some of the religions of the time, and in many cases alchemists were persecuted. It was only

in the 17th century, through the efforts of Francis Bacon and other philosophers, that the grip of dogmatic ideas of religion and medieval scholasticism on science was finally broken, and the scientific method, based on the experimental verification of ideas was firmly established.

The writings of the alchemists have now been virtually forgotten, as they have been largely superseded by the findings of modern chemists. Yet the alchemists had much to offer, and fortunately their ideas

are still to be found in various libraries throughout the world, though principally in Europe.



## An Old Alchemical Manuscript

I have had the opportunity over the years to visit some of these libraries which keep many valuable alchemical manuscripts written by alchemists, the "Chemists of Old," and in this way I have obtained firsthand knowledge of these ancient texts. The three figures that appear in this article are from a rare anonymous manuscript, in old Spanish. The manuscript dates most probably from the 17th century and is a translation of a Latin manuscript written by the 13th and 14th century alchemist Arnoldus De Villanova, professor at the University of Montpellier





Figure 1: The “filter distillation” equipment of the alchemists: By capillarity, clear liquid drops from the top to the bottom vessel. Particles and large organic molecules are not transferred, producing a purification of sorts.

in France, who was credited with the discovery of sulphuric acid.

The manuscript begins: “This is the *Rosary of the very excellent doctor Master Arnoldus de Villanova on the Philosopher’s Stone, translated from the Latin into the Castilian<sup>1</sup> tongue.*” In this manuscript, Arnoldus laments that the older philosophers (in the language of the time, a philosopher was an alchemist) such as Rasis, Hermes and Aristotle had issued so many severe warnings about the secret of the alchemists that many seekers had become fearful. As such, they lacked the encouragement or the drive to achieve “the Joy of the Alchemists.” To remedy this unfortunate situation, Arnoldus composed a “brief treatise,” in which he promised to teach a “very straight path” to those who wish to work hard and within the doctrine, so that they could achieve the “supreme and secret intention of the Secrets.” He called his book *Rosary of the Philosophy or of the Philosophers: On the preparation of the Spirits and the Medicines and also of the Metallic Bodies*, which he claimed to have obtained from the “secret books of the philosophers.”

What follows in the book is a comprehensive “laboratory course” in alchemy, in which Arnoldus explains how to prepare each of the ingredients required for the Great Work of the alchemists. For a modern chemist, it is fascinating to follow the old recipes used to prepare the different salts, the different waters, step by step and aided by illustrations. Many of the techniques recommended in the 13<sup>th</sup> and 14<sup>th</sup> centuries are still essentially in use today when purifying and preparing some basic chemicals. However, other techniques he specifies are now forgotten. For instance, the “filter distillation” in

the manuscript is really a slow capillary filtration method which I have not seen used before in my chemical laboratory experience (see Figure 1).

The manuscript, comprising more than 300 pages, later belonged to another alchemist. This later chemist seems to have had more laboratory experience than the translator of the Arnoldus book. The second owner did not agree with some of the drawings placed in the manuscript by the original translator, and crossed out irrelevant equipment (placed in the manuscript only to embellish it) and corrected mistakes in the drawing of some of the laboratory equipment. His lively notes, agreeing or disagreeing with the manuscript, can be found in several parts of the text.

The three drawings accompanying this article are taken from the original manuscript. These hand-coloured watercolours make a beautiful piece of artwork. In one of them (Figure 2) the alchemist is purifying the “alkali salt” in a series of three operations, which indicates three fractions decanted. The impure fraction is discarded and the pure solution is evaporated to obtain the purified salt. In Figure 3, the alchemist is placing a vessel into a furnace for the sublimation of another compound, the azogue (quicksilver or mercury) to convert it into solyman, or a purified form. The alchemists used mythical names for the chemical components they worked with, and solyman (perhaps a “solar man?”) is one of these names.

We should keep in mind that these alchemists, in contrast to modern chemists, were rarely paid a salary to do their experimental work. They had to spend a lot of their own money to set up a laboratory and buy the necessary chemicals. This of course excludes any false



Figure 2: Preparation of the “alkali” salt in three stages, where fractions of different levels of purity were separated by settling.





**Figure 3:** *An alchemist putting a vessel in a furnace. This was part of the process of purification by sublimation, i.e. a process where a solid is volatilised to be solidified again, in a more purified state.*

of the deepest and most accomplished mystical thinkers of their times.

“Physical” chemistry, important as it was, and especially so for the modern science of chemistry that emerged from alchemical investigations..., was in the end secondary to the inner alchemical work that some of these pioneer scientists engaged in. It would be fair to say that all modern mystical work in some way at least owes a debt of gratitude to the medieval alchemists for the spiritual insights they encoded in their lengthy and sometimes

bewilderingly complex treatises.

alchemists who would try to find a wealthy victim to support them under the promise of vast amounts of gold. But the true early chemists certainly loved and venerated their “art,” as can be easily witnessed through their lovingly written and painted laboratory books and diaries of the time. And I have little doubt that in their ranks were some

### Endnotes

1. Castilian is the original dialect of the Spanish kingdom of Castile. In time, Castilian became the official language of Spain and evolved into what is today’s Spanish language.

# THE DISTILLED PERSON

by Dennis William Hauck

**B**Y CLEANSING OURSELVES OF OUR instincts and purifying our emotions during distillation, we gain a higher perspective from which to continue the Work to its final stage... [However] the undistilled person is subject to emotional extremes and can appear quite immoral to others since he or she is ruled by the forces of lust, survival and greed. Once distilled, however, a person gains astonishing equanimity and one-pointedness. Though sometimes distilled people appear lacking in basic feelings and emotions they can be highly intuitive and undeniably psychic when they take the larger view to which they are privy...

-- from *The Emerald Tablet: Alchemy for Personal Transformation*, 1999

**Distillation:** *the boiling and condensation of the fermented solution to increase its purity.*





More than two centuries ago Edward Young, disappointed with law, politics and in his thirty-five year rectorship of a small church, wrote the often-quoted line "Procrastination is the thief of time..." and how true that is. In fact, procrastination is much more than a thief of time, it is the mother of all thieves of our self-respect. It nags at us, spoils our fun and deprives us of the fullest realisation of our ambitions and hopes. Even our leisure is eaten into by procrastination. Were it not for procrastination, logically at least, we should easily have enough time for all those things we can't do now.

For so many who complain the most that they have no time for leisure, life is a real drag, a constant, steady grind..., a proverbial pain in the... you know what! Most such people however have not learnt to organise their time and energy. They have also not learnt to set their sights just little a bit lower than they are used to..., so they can at least get through their allotted daily tasks. They are the sort who find themselves nervously unfit to deal with immediate things, to stand the pressure of urgent jobs, and when faced with such challenges, retreat for what they think will be but a while, but which turns into full-blown procrastination.

Business people who are today at the heights of success are invariably people who were judicious enough to exert themselves at the proper time twenty or thirty years ago. They did not put off any of the things that were necessary to their advancement, and having their eye on tomorrow's opportunities they got today's business out of the way today! Not only is procrastination a deadly blight on our lives, it is a nuisance to all our companions too. Everyone the procrastinator has to deal with in the family, factory or office is thrown from time to time into a state of agitation that "nothing gets done" by this person. Everyone else has to work harder to take up the slack that is left by such a person. It is all very well to admit that procrastination is a bad thing, but if we are to do anything effective toward its cure we must know something about its cause.

Indolence may be the weak link in the chain of any person's character, especially if they are business leaders and have people under them who rely on their dynamism to push the company forward to success. Indolence at

the top often manifests as indolence in the ranks of the employees too. Everyone is putting off something that could be done now rather than later. Reluctant to tackle jobs that are more challenging than normal, they seem baffled by small difficulties, or are engrossed in spinning out some activity unnecessarily. The famous Parkinson's

Law ("work expands to fill whatever time is allotted to it") is very much in evidence in such corporate cultures, and company failure is inevitable. Procrastination may of course in some cases be due to ill health, but usually it is due to much deeper rooted psychological and attitudinal problems and every real mystic knows have to be resolved before they can move on with their inner development.

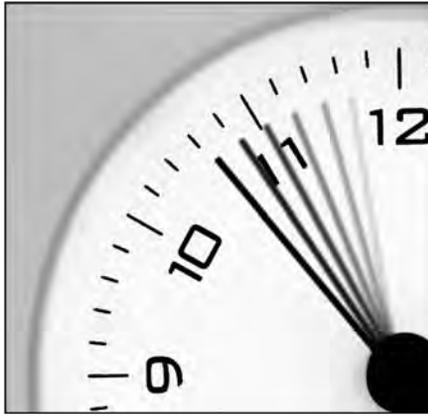
A child who cannot find his clothes in the morning may be unknowingly rebelling against school, and postponing having to go there. A man who explodes in

the midst of a business conference may be motivated by an inner irritation that follows a sense of putting off something that should have been given immediate attention. If you are a chronic procrastinator it may be that your parents did more for you than they should have. Perhaps they "picked up" after you, and quietly in their loving ways, did the things you left undone. You learned that by putting off duties nothing serious happened: someone else did the work.

But today you find that your habit leads to unending ills. You are effectively putting off proper, normal living to some fictional future date. You are making yourself unhappy because in deferring your life to the future, you are missing the present and its golden opportunities for rich living. You are putting off until tomorrow not only duties and jobs but happiness

and achievement. The truth is that we are most inclined to postpone doing things that seem at the time to be unpleasant, distasteful or difficult. When we have something like that to do, we fiddle around with little things, trying to keep busy so that we have an excuse that will ease the conscience. Dreading and postponing a task may be more tiring than doing it, and apprehension over delayed unpleasantness may so preoccupy us that other things cannot be done effectively.

The well-organised life leaves time for everything...,



*The well-organised life leaves time for everything..., for planning, doing and following through.*

**We are most inclined to postpone doing things that seem at the time to be unpleasant, distasteful or difficult.**



for planning, doing and following through. Time does not boss this sort of life like a taskmaster with a whip. Time is not used up in regretting, or in trying to live life retroactively, or in explaining why something needed has not been done. Human beings, like things in nature, suffer from inertia. It takes more effort to start than to keep going, and it is easier to stop than to continue. Even worse, we find it possible to delude ourselves: we frame plans and make decisions and then allow ourselves to think of them as being completed.

Decisions are of little account unless followed by actions. And no recipe for getting something done is as good as the words: "Do it now!" Doing nothing is "negative action," and there are consequences: discouragement, irritation, disappointment, and even ill health and mental upset. By constructive thought and action, energetically applied to the elimination of procrastination from our lives, we may make this year much longer than the past year in terms of things



done, happiness realised and vividness of life enjoyed. Try following one of the rules found in that wonderful Tibetan book *Unto Thee I Grant*:

*"Whatever you resolve to do, do it now. Defer not till the evening what the morning can accomplish."*

# Behold the Universe

by John McNally

**M**Y DISBELIEF IN THE PREMISE OF creation does not mean I do not hold the Universe in awe and wonder. On the contrary, it becomes even more mystical. It can only increase one's reverence for the cosmos to realise that no matter how much we learn or understand, there are things which cannot and will never be known or imagined. And such mysticism can never be diminished or dismissed by simply explaining it away with dogma and deities.





# COMPASSION

by Richard Rawson, FRC

**T**HE WORD “COMPASSION” DERIVES from the Latin words *com* (together) and *pati* (suffering or feeling). This has generally been taken to mean the feeling of sorrow or deep pity for the suffering of others. Compassion is not so much an uncommon word as an uncommon experience in Western culture. As a word, it is difficult to define. As an experience, it is often confused with pity and sympathy.

Compassion is neither an emotional nor a mental state, but a quality of consciousness beyond ordinary awareness. Yet it operates through ordinary awareness. It can be likened to emotions, or rather to qualities of consciousness which relate to the emotions of passion, sympathy or love, feelings of regard for or toward another person. Compassion is an attribute of the higher self, the personality of the soul itself.

## Compassion Transforms

In Western culture, the connotation of compassion has developed from concepts developed in the Old and New Testaments. In more contemporary terms coined by a modern-day Rosicrucian: “*Compassion lets the other person know they’re not alone, that we’re connected, not isolated, that there’s another person who understands, who’s not judging us or other people involved, and that no matter what we do, they’ll be here for us, supporting us to be where we most want to be, that is, where we (the Inner Self) most want to be. Those who have compassion for me, support me to be free of regrets and guilt, resentments and blame, all fears that hold me locked into fixed and compulsive attitudes and behaviour. Compassion supports genuine freedom, growth and evolution, unity with self and others; love.*”

The act of sympathy, and its refined cousin empathy, is the basis for a caring regard for others.

We may feel consoled by sympathy and empathy. To a degree, the distress felt in a painful situation may be cushioned by sympathy and empathy, but the distress remains. The essence of compassion, however, is that of a truly extraordinary quality of emotion. Compassion transforms and makes whole the narrow and often painful personal experience. The recipient of compassion finds the experience virtually divine, a “gift from God.” We can pray that we might be blessed with such a divine grace. Can we ever hope to exhibit truly toward others this exalted quality of love?

## A Divine Quality

Implicit in the connotation of compassion is the idea of the divine source of this emotion. To achieve the capacity for compassion toward others, we ourselves must in some way become more fully affiliated with the Divine. In practice, conventional wisdom dictates that affiliation with the higher self and the Divine is achieved by becoming more religious. In mystical tradition this is accomplished through identification with the Infinite.

It may be observed that the outward act of pity or of cultivated empathic behaviour doesn’t assure attainment of the quality of compassion. The conscious desire to be exalted in our emotion and dignified in our behaviour doesn’t necessarily result in the attainment of these goals. With practice, we may become quite skilful in simulating the appearance of a spiritual demeanour and compassionate regard, but the experiential result is still short of the desired level. As the aspiring artist may desire to achieve greatness but finds her creative strokes burdened by that desire, we too, as aspiring mystics, are burdened with the self-consciousness of our imperfection. This same burden of imperfection is what we would hope the blessing of compassion would relieve.



# THE CUMAEAN SIBYL

## Oracle of the Ancient World

by Maria Reynolds



The trapezoidal corridor leading to the oikos

*Michelangelo's depiction of the Cumaean Sibyl on the ceiling of the Sistine Chapel.*

THOSE INTERESTED IN THE mystical aspects of ancient Greek and Roman history invariably become fascinated with accounts of the oracles. The most famous of these was the Pythoness in Delphi, Greece, who presided there for a thousand years. The oldest oracle of Greece was at Dodona in Epirus, where priests read the future by examining the entrails of sheep. The priestesses of the oracle of Demeter, lowered a mirror into a well and informed the sick of their outcome. At Telmessos, the oracles interpreted dreams. At Aegria, the oracle of Hercules, supplicants threw dice and priests interpreted the meaning. Then of course there was the oracle of Zeus-Amun at Siwa in the Libyan desert of Egypt, who was consulted by Alexander the Great before leading his armies through Persia and on to India.

But of all the famous oracles, it is the Cumaean Sibyl who provides one of the most intriguing accounts of an oracle that has come down to us from the mists of antiquity. The word sibyl probably comes (via Latin) from the Greek word sibylla, meaning prophetess. The colony of Cumae, in southern Italy, was founded about 750 BCE by Greeks from the city state of Chalcis, and became so prosperous that it soon established its own colonies, including nearby Neapolis (modern Naples).

But old though Cumae was, the grotto of the Cumaean Sibyl already existed close to what was to become the acropolis of Cumae. Indeed, this oracle is probably the oldest we know of.

Archaeologists rediscovered the grotto in 1932. The cave we can see today consists of a dromos, or corridor, 144 feet long, nearly 8 feet wide and 16 feet high, ending in a rectangular chamber (the oikos endótatos) all hewn out of solid tufa rock. The stone chair of the Sibyl can still be seen in the oikos. Since few tourists come to the grotto, which is only a few miles from the city of Naples, visitors will usually find themselves alone on their visit. It is an awe-inspiring feeling to realise that you are sitting in the chair of a Sibyl, who was the most famous oracle in this part of the world for hundreds of years, satisfying her supplicants for at least that length of time.

The architecture is also remarkable in that it is Cretan-Mycenaean, rather than Greek, Etruscan or the much later Roman, and the size of the grotto surpasses anything known today in the trapezoidal style. There is nothing to equal it in either Cretan or Etruscan building. In short, the grotto of the Cumaean Sibyl goes back to at least the days of the Trojan War (c.1200 BCE). Indeed, Virgil, in his Aeneid, has Aeneas consult the Sibyl before going on to





*The oldest oracle of Greece was at Dodona in Epirus*

found Rome. The Cumaean Sibyl was therefore originally under the aegis of the Mother Goddess who presided over much of the eastern Mediterranean long before the genesis of the Greek Olympian male gods.

Later, as at Delphi, the priests of Apollo were to take over, and the ruins of the temple from which they dominated the grotto can still be seen at the top of the acropolis a few hundred feet from the entrance to the dromos. The temple still exists, though only because it was transformed into a Christian church in the sixth or seventh century CE.

## The Mysterious Sibyl

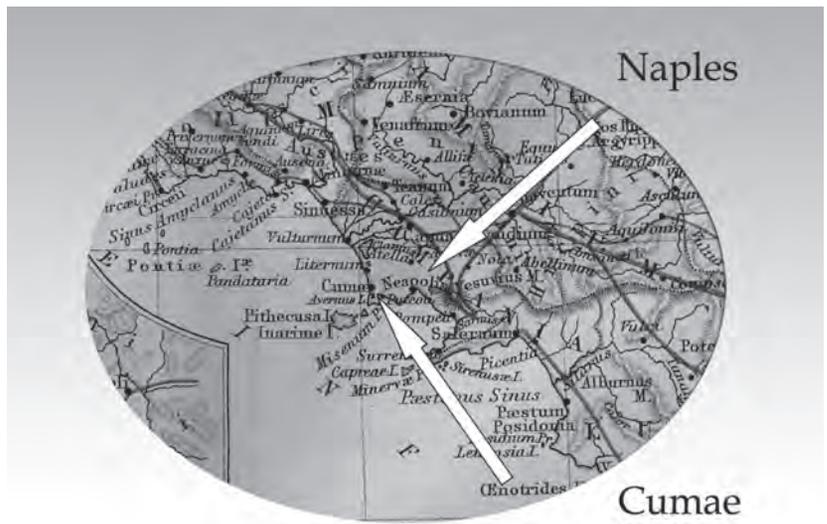
When each Sibyl in turn passed away, a new Sibyl was found and the former oracle was mummified and placed in a chair in the oikos endótatos. She was always present when the living Sibyl made her prophecies. The Roman Emperor Claudius (10 BCE to 54 CE) reported that when he consulted Amalthea, the reigning Sibyl, her predecessor was seated on a chair in an iron cage. Various accounts, including that of Claudius describing the rituals of the Cumaean Sibyl, have come down to us.

A supplicant first approached the priests of Apollo with suitable gifts. They were then taken to the dromos and began the long walk to the oikos endótatos or adyton, the secret chamber at the end. The dromos was lit by six galleries opening to the west. On the opposite side were three

chambers, probably utilised for lustral waters and perhaps as living quarters. In more modern times Christians used them as burial chambers. Before receiving the supplicant, the Sibyl had bathed in lustral waters and had taken a quantity of numen, a drug which historians have been unable to identify but which was undoubtedly a narcotic and acted in much the same manner as the laurel leaves eaten by the Pythoness at Delphi. In this drugged state therefore, the oracle uttered her prophecies.

Supplicants posed their questions and in a trance, the Sibyl answered in incoherent gibberish, very similar to the procedure in Delphi. The priests took due note of this and returned with the seeker of advice to the Temple of Apollo. Here they disappeared for a while to interpret among themselves the meaning of the pronouncement, finally to return with the answers written in Greek hexameter verse.

It might be pointed out that these priests of Apollo were not ignorant charlatans but among the most intelligent men of their time. Aside from the ability to write in one of the most difficult of Greek verse forms, they had to be thoroughly familiar with the politics and intrigues of their time, on a worldwide basis. This was absolutely necessary, as an oracle did not remain an oracle for long if the prophecies did not have a high degree of validity.



*The colony of Cumae in southern Italy was founded around 750 BCE by Greeks from the city state of Chalcis and became so prosperous that it soon established its own colonies, including nearby Neapolis (modern Naples).*





*Representation of the Cumaean Sibyl by the Florentine artist Andrea del Castagno (1421-1457).*

Herophile was described as wild-eyed and frantic in appearance. She informed the sceptical king of Rome that the nine books not only foretold the future of the city but also in what manner to meet each crisis that developed. Tarquinius Superbus asked what the Sibyl wanted in return. She demanded a talent of gold, which would have stripped the Roman treasury, and the king refused her. It must also be realised that Tarquinius Superbus, as an Etruscan, did not worship the gods of his Roman subjects, such as Jupiter, Mars and Apollo. The Roman populace however, were avid followers of Apollo, the god of oracles, and subsequently were up in arms over the failure to buy the books. Herophile returned with her books to Cumae.

The next year, the Sibyl came again, this time with only six of the books. Asked what she had done with the other three, she replied that she had burnt them. When the king inquired what she wanted for the remaining six, Herophile again demanded a full talent of gold. Enraged, Tarquinius Superbus turned her away and she returned to Cumae. And again the following year, the Sibyl appeared with but three remaining books, having burnt the rest, and demanded the same price. Public opinion grew so heated that Tarquinius Superbus finally relented. The books were placed in the Temple of Jupiter on the Capitoline Hill and a commission of 15 men, the *Quindecimviri Sacris Faciundis*, was named to administer them. Included among them were two Greek interpreters, since the *Libri Fatales* were written in Greek.

For centuries the Romans abided by the dictates of the Sibylline Books. When a crisis involving the state developed, they were consulted. For instance, when the Carthaginian, Hannibal, crossed the Alps with his North African army in 218 BCE, he swept everything before him and in despair, the Romans consulted the Sibylline Books. The consul Fabius, inspired by the books, devised a strategy of resistance to the brilliant Hannibal. The Roman legions fought a delaying action, refusing, with their new Fabian tactics, to come face to face with the enemy. Eventually, after ten years, the forces of Hannibal were so eroded in strength that the Carthaginians retreated to North Africa. Still following the dictates of the books, the Romans advanced and defeated the Carthaginian army.

## The Sibylline Books

The ancient historians Dionysius of Halicarnassus and Varro recorded the momentous encounter between the Cumaean Sibyl and Tarquinius Superbus, the last of the Etruscan kings to rule Rome. Herophile, the incumbent Sibyl, came up from Cumae in 511 BCE and demanded an audience with him. Her fame of course, had preceded her and she was immediately ushered into the presence of the king.

Two priests who accompanied Herophile bore nine books which she called the *Libri Fatales*. History now calls them the “Sibylline Books.” They were very crude in appearance with numerous verses in Greek hexameter written on palm leaves and then awkwardly sewn together.

## Fate of the Books

The temple in which the Sibylline Books were stored was destroyed by fire in 83 BCE. But by that time many of the verses had been copied and distributed around the





*In 511 BCE, Herophile, the incubant Sibyl, demanded a talent of gold from the Etruscan king for the nine Libri fatale, the books of fate she had brought with her, which would have stripped the treasury; the king refused her.*

Mediterranean. The Roman priests went about the task of reconstructing them, using verses found in Egypt, Phrygia, Delphi and elsewhere.

Sometimes these verses were suspect as to authenticity, and by the time Augustus became emperor he named a committee to authenticate those that Rome was to abide



*Having burned six of the nine books of fate the king finally relented and the three remaining copies were placed in the Temple of Jupiter on the Capitoline Hill.*

by. The new collection lasted until 405 CE when they were burned by the Roman General and Patrician Flavius Stilicho who was a Christian and regarded the books as pagan and therefore evil. It should be noted that they were still consulted a full century into the era when Christianity was the legal religion of Rome.

Even today, some fragments of the verses exist. Robert Graves devoted two of his best known books, *I, Claudius* and *Claudius the God*, to several of the verses that have come down to us. They foretold accurately the reigns of the first six Caesars: Julius, Augustus, Tiberius, Caligula, Claudius, and Nero.



**Your vision will become clear only  
when you look into your heart. Who  
looks outside, dreams. Who looks  
inside, awakens.**

**-- Carl Jung --**





# Rosicrucian Activities

## Sisters of the Rosy Cross

### *SIROC National Conference 2010*

**W**OMEN HAVE A VERY GREAT PART TO play in the progress of any nation as well as in the growth of our Order in particular. The mental and physical contact of women with life is much more intimate and comprehensive than that of men because of the role they have to play in child bearing.

Women are builders that mould a nation's destiny. A woman though delicate and soft as a lily, has a strong heart and is the supreme inspiration for humanity's onward march. If entrusted with the task of directing the development of any nation she would produce wonderful results. She is naturally dedicated, hard working, sincere, and devoted to the cause of the masses, her children.

Many social problems like; dowry payment, illiteracy among the females, abortion of female foetuses, female early marriage, misogyny etc. would be better handled with the involvement of women in decision making. Having this cause dear to their hearts, Sisters of the Rosy Cross (SIROC) has for the past decade been a platform to promote poverty reduction initiatives, sustainable environment practices and human rights etc among women.

*"It is worthy of note that while one determined person can make a significant difference, a small group of determined people can change the course of history."* October 22<sup>nd</sup> -24<sup>th</sup> 2010 started with the arrival of participants from different affiliated bodies from Edo/Delta Zone, Western Zone, Eastern Zone and The Northern Zone.

The theme of the conference was *"The Body: The Spiritual and Mystical Temple of God"* with two sub themes entitled *"We are What We Eat, Think and Do"* and *"Divorce and Separation; Emotional, Spiritual and Karmic implications."*

Given the spate of divorces these days and their harmful effects on the family, women need to be properly informed on these issues to enable them act with intelligent discretion in life.

The objective of the conference was a reminder to women that they are not just partners in nation-building but can also improve on their destiny through study and practical application of the mystical principles taught by the Rosicrucian Order for the evolution of their soul personalities. The conference provided evidence based best practices for family strengthening



and promoted behaviours aimed at sharing and getting additional knowledge that enables women to rise above the vicissitudes of daily life.

The conference provided an avenue where women enriched themselves with spiritual food and learned various skills that could provide a means of livelihood; for it is said that an idle mind is the devil's workshop. It was indeed a memorable event and we look forward to another interesting conference in October 2011 when Sisters of the Rosy Cross (SIROC) will mark 10 years of existence.



# Light Bearers Association

## *LBA Annual Conference 2011*

**T**HE LIGHT BEARERS CONFERENCE was held at the Rosicrucian Park, Calabar from 22<sup>nd</sup>-25<sup>th</sup> April, 2011. A total of 217 members and 13 Coordinators attended the four day event during which 74 new members were inducted into the LBA. The theme of the conference was "*The Youths: Agents of Good Governance.*" The following lecture topics were ably delivered by resource persons:

- The power of creative visualisation.
- The Making of Excellent Leaders and Leadership.
- Young people and Dating.
- Self Identity and Poise.

There was the Grand Administrator's forum on the topic "*Living in harmony with natural and spiritual laws.*" It was an opportunity that the Light Bearers will ever cherish. The two Mystical Sessions which were held during the Conference were well received by the members.

### LBA Alumni

One of the major highlights of the conference was a presentation, proposing the formation and inauguration

of the LBA Alumni, with the following objectives:

- » To create a forum where ex-LBA members could meet and network.
- » To participate in the activities of the closest Affiliated Body of the Rosicrucian Order for mentoring the LBA members and ensure that LBA activities are sustained and enhanced.
- » To have a pool of Resource persons who could be facilitators at the National and Zonal events.
- » To assist the LBA financially.

The Grand Administrator, Frater Kenneth Idiodi, officially inaugurated the LBA Alumni. The LBA National Coordinator, Soror Gbubemi Bridget Idiodi and Deputy National Coordinator, Frater Sam Ofuonyeadi and some foundation LBA members and coordinators from the zones and Affiliated Bodies were present during the symbolic ceremony.

At a keenly contested, free and fair election, a new National Executive was elected for a two-year tenure. They are Frater Edjo Okonubin President, Kesena Utomudo Vice-President, Ojiromu Enukpere Secretary, Fortune Deedam Treasurer, Promise Anyanasoh Financial



Secretary, and Munachimso Chukwuemeka PRO.

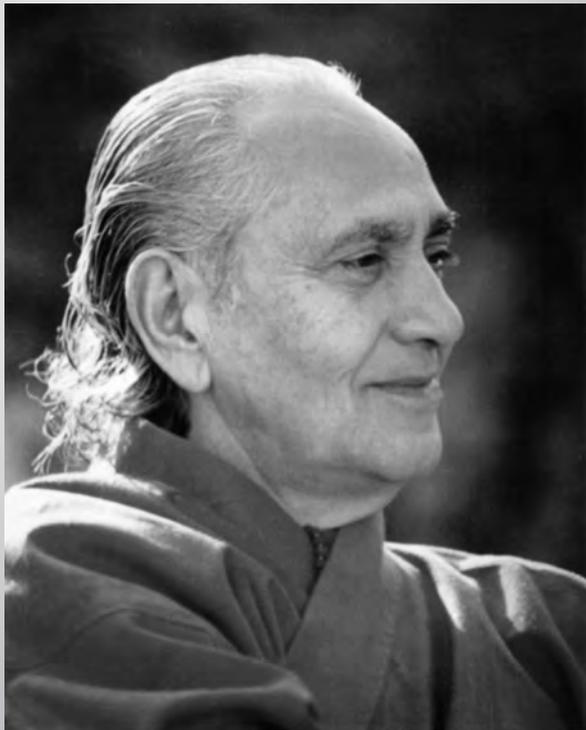
There was a Coordinators forum which was chaired by the National Coordinator, with discussions centred on the need for parents and guardians to step up their role in the moral upbringing and character moulding of the Light Bearers. A variety night that showcased diverse cultural dances spiced with other types of youth entertainment was held on the final evening in the Rose-Croix Hall at Rosicrucian Park, Calabar.

The conference was rounded up early on Sunday morning of 25 April 2011 with a meditation session conducted by the GA.



# On Enlightenment

by Swami Rama



**H**OW CAN I BE ENLIGHTENED? I ASKED. Back came the reply, “*By experimenting with the knowledge that you have acquired from outside. Find out for yourself, with the help of your direct experience. Finally you will come to a conclusive and fruitful stage of knowledge. All knowing is in vain if it is not direct. Indirect knowledge is of course informative, but not fulfilling. All wise people throughout history have gone through great pains in order to know truth directly. They were not satisfied by the mere opinions of others. They were not frightened off from this quest by the defenders of orthodoxy and dogma, who persecuted and sometimes even executed them because their conclusions were different.*”

Since that time I have tried to follow this advice. I have found that direct experience is the final test of the validity of knowledge. When you have known truth directly, you have the best kind of confirmation. Most of you go to your friends and give your viewpoint. You are seeking confirmation in their opinions. Whatever you think, you want others to confirm it by agreeing with you, to say, “Yes, what you think is right.” But somebody else’s opinion is no test of truth. When you know truth directly you do not need to ask your neighbours or your teacher. You don’t have to seek confirmation in books. Spiritual truth does not need an external witness. As long as you doubt, it means you have yet to know. Tread the path of direct experience until you attain that state where everything is clear, until all of your doubts are resolved. Direct experience alone has access to the source of real knowledge.





## Memorable Moments

We all have our memorable moments in life, and here follows a few such moments in the life of Fr Kenneth and Sr Bridget Idioidi, our much loved helms-man-&-woman for the Order in English speaking West Africa.

Sr Bridget and Fr Kenneth met 41 years ago in Lagos on Thursday evening 20<sup>th</sup> August 1970 at 8:00pm. Both were already active members of the Rosicrucian Order and Fr Kenneth was in the Isis Lodge Conclave Committee planning to host the then visiting Grand Master of the English Grand Lodge of AMORC, Fr Chris Warnken and his wife Sr Joe Warnken at the Nigerian National Conclave that was scheduled for September 1970 at the Mainland Hotel, Lagos.

Another memorable moment was the wedding of Fr Kenneth and Sr Bridget on 28<sup>th</sup> June 1975, followed by the memorable moments of the birth of each of their four wonderful children, all now adults with professional careers, and beautiful grandchildren.

This year, 2011, came another memorable moment with the election of Fr Kenneth to the board of the Supreme Grand Lodge of AMORC. Fr Kenneth has been a member for 46 years and Sr Bridget for 42 years. Their combined service to the Order of 88 years has been nothing less than spectacular: positive, strong, united and with complete dedication to the spiritual ideals of the ancient Rosicrucian system of spiritual discovery.

Apart from having been the longest reigning most loveable couple in Nigeria, they have worked tirelessly, side-by-side throughout this time to bring dignity and spiritual upliftment to tens of thousands of Rosicrucians, as well as many non-Rosicrucians who nevertheless have benefitted in many ways from learning about the gentle way of peace and prosperity of living the Rosicrucian way.

This, the first couple of AMORC in English speaking West Africa remain diligently devoted to spreading the Greater Light Under the Auspices of the Rosy Cross, and Rosicrucians from far and wide wish them well in their hard endeavours.



