

BROSICRUCIAN BEACON



September 2011



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ISSN 0966-33X

Published quarterly by the
English Grand Lodge for Europe,
the Middle East and Africa of the
ROSICRUCIAN ORDER AMORC
Greenwood Gate, Blackhill,
Crowborough TN6 1XE
UNITED KINGDOM

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English Language Magazine
of the
ROSICRUCIAN ORDER
Europe, the Middle East
and Africa
Issued free to members of the
Rosicrucian Order AMORC

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

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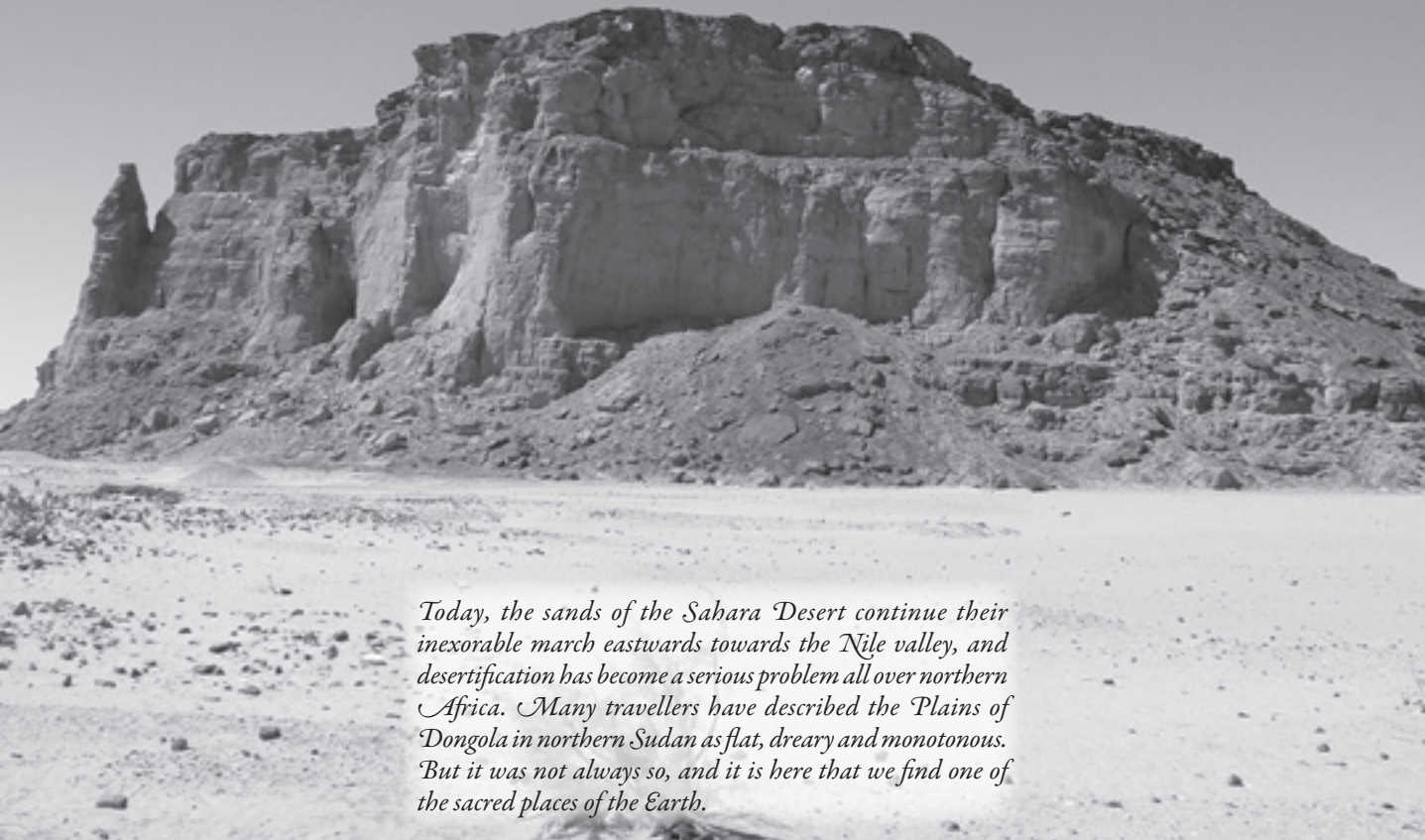
COVER-SPREAD

RAMON LLULL -- THE LEGACY LIVES ON
Madina Mayurqa - Ciutat de Mallorca - Palma de Mallorca



Journey to the Pure Mountain Jebel Barkal in Sudan

by *Mary Brown, SRC*



Today, the sands of the Sahara Desert continue their inexorable march eastwards towards the Nile valley, and desertification has become a serious problem all over northern Africa. Many travellers have described the Plains of Dongola in northern Sudan as flat, dreary and monotonous. But it was not always so, and it is here that we find one of the sacred places of the Earth.

THIS 47TH REGNAL YEAR, TUTHMOSIS III was the first ancient Egyptian pharaoh to lead his troops through the fertile plains of Dongola as far south as the 4th cataract of the river Nile. Just to the west of this cataract, to protect the Egyptian conquests, he built a fortress called Semakhaseti or “Slayer of the Foreigners,” which contained a chapel dedicated to the god Amun.

According to a stele he erected there, Tuthmosis arrived at the nearby sacred mountain, in modern Arabic Jebel

Barkal, and was about to join battle with the Nubians when a “star” fell and landed near the enemy, who took it as a bad omen and fled. Tuthmosis ascribed this victory to Amun, Lord of the Thrones of the Two Lands, the great god of Karnak. The fortress eventually became known as Napata, perhaps its local name, and a town grew up around it.

The worship of Amun had actually been introduced into Nubia (northern Sudan) or Kush as it was known to the Egyptians, a couple of centuries before during the Middle Kingdom’s 12th Dynasty. The Nubians seem to





Location of Jebel Barkal in the Sudan

have embraced it with great fervour, to such an extent that during times of trouble in Thebes itself, members of the priesthood would relocate to Napata, which was also the official southern limit of the Egyptian realm.

Sacred Mountain

Jebel Barkal, the current name for the small mountain and its archaeological site situated about 325 kilometres north of Khartoum, stands at the foot of the 4th cataract, as the Nile runs from south to north. It is a small, isolated, sandstone table-mountain, 103 metres high, which dominates the landscape. Tuthmosis noted this mountain's resemblance to the hieroglyph for "throne," and called it *Nesut Tawy* or the "Throne of the Two Lands," a reference to the Temple of Amun at Karnak. Like many such mountains in Nubia, Jebel Barkal was considered a Holy Mountain.

Napata lies on the north bank of the Nile at the approximate mid-point of the great S-bend in the river, about 1½ kilometres away from it and beside the present town of Karima. It marked a primary river crossing on the important north-south overland trade route between central Africa and Egypt. Behind the town, on the mountain's southern corner was an immense, free-standing pinnacle, 75 metres high. The pinnacle had more than a passing resemblance to the *uraeus* found on the crowns of the pharaohs, as well as being considered a symbol of divine protective power.

So, the mountain's unusual features, its isolation, its shape and its statuesque pinnacle, exercised the minds of the people of that time who considered it to be the residence of the supreme god Amun. His name means "The Hidden One," and as a very ancient god, he was regarded as a creator deity. The Egyptians referred to the mountain as *Dju-wa'ab* ("Pure Mountain") and identified it as the home of a mysterious primeval aspect of their state god Amun of Karnak, who dwelt at Thebes, some 1150 kilometres downstream. In Egypt Amun was normally represented as a man with a tall, feathered crown, but his aspect at Jebel

Barkal was as a man with a ram's head, crowned with the sun disk of Ra. This novel form of Amun is thought to have been derived from a pre-Egyptian Nubian deity, associated with the ram.

Strangely, the Egyptians seemed to have considered Jebel Barkal to be a distant extension of Karnak and came to believe that each site was a manifestation of the other, two polarities: Karnak representing the positive aspect and Napata, the negative. Even the god's temples at both sites carried the same name: *Ipet-isut* (Sanctuary of the Thrones). The new dogma thus established Amun as the divine master of Upper Egypt and the entire Egyptian Nubian province, with Napata and Thebes being his two cultic poles.

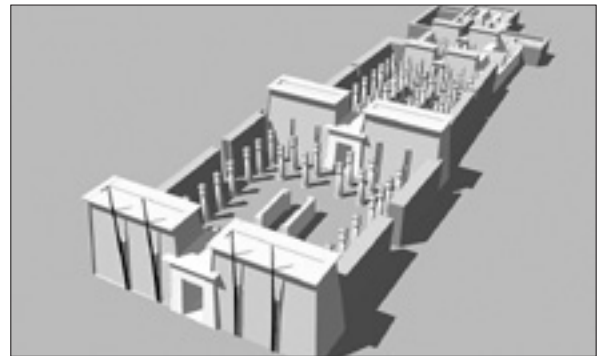
The 25th Dynasty

Sometime during the 20th Dynasty (c.1196-1070 BCE,) the Jebel Barkal sanctuary ceased to operate, and its temples fell into ruin. But then in the 8th century BCE the sanctuary was restored by the Napatan kings of the 25th Dynasty, who used the cult of "Amun of Napata, who is in the Pure Mountain" to justify their claims to the Egyptian throne. With Amun as their state god they pushed northwards until they conquered the whole of Egypt. From that

It is a small, isolated, sandstone table-mountain, 103 metres high, which dominates the landscape.

time onwards, Jebel Barkal became the premiere cult and coronation centre of Nubia and remained in continuous use until about 300 CE. Although the ruins of Napata have not yet been significantly excavated, it is known to have contained three palaces and at least seventeen temples.

It was under the pharaoh Piankhi or Piye (747-716 BCE), the conqueror of Egypt, that a vast building programme was inaugurated at Jebel Barkal. The original temple of Seti I and Rameses II was enclosed by a wall. An extra hall was built next to the sanctuary, and two new



Elevation drawing of Temple Amun Napata



pylon gateways and courtyards were added. The pharaoh Taharqa (690-664 BCE), the son of Piankhi, also had an unusual connection with the Napatan complex. The Napatan kings built their tombs in the form of very steep sided pyramids. Taharqa died in Thebes but had selected the site at Nuri, some 10 kilometres east of Napata, and on the opposite southern bank of the Nile, to build a large pyramid for himself. The unusual form of Taharqa's tomb is said to be a virtual duplicate of the great Osireion at Abydos.

Recent observations have noted that when sunrise was viewed from the summit of Jebel Barkal on what would have been the ancient Egyptian New Year's Day (now about 30th July,) Taharqa's pyramid occupied the very point on the horizon where the sun rose. Since this day coincided with the beginning of the annual rise of the Nile and the start of fertility, it was considered to be the birth and rebirth day of Osiris. Taharqa's choice of Nuri for his pyramid seemed to have been dictated by religious considerations having to do with his posthumous identification as Osiris and the perceived reviving powers of sunrise on New Year's Day.

The ancient Egyptian Khoiak festival, which marked the "death of Osiris," the end of fertility and the harvest, and the falling Nile, occurred about four months after New Year's Day, and there might be a corresponding relationship between Taharqa's pyramid, Jebel Barkal and sunset on that day. Again, observations from the summit of Jebel Barkal between 11th and 14th November, indicated that the Jebel Barkal pinnacle casts a long shadow, acting like the gnomon on a sun dial, that points precisely to Taharqa's pyramid at Nuri. On 13th November, when the same phenomenon is viewed from the top of Taharqa's pyramid, the sun appears to set directly behind the Jebel Barkal pinnacle, making the monolith appear in silhouette within the sun's disk. Since the pinnacle has the vague form of a serpent wearing a tall crown (white crown of Osiris or double crown of Atum), it seems that the site of Taharqa's pyramid was determined by the one point (Nuri) where both solar alignments were

possible. On New Year's Day at sunrise, Taharqa's pyramid, originally 68 metres high, cast a shadow in the direction of the Jebel Barkal pinnacle. At sunset during the Khoiak festival, "the god of the Pure Mountain," cast a shadow toward Taharqa's pyramid tomb..., a connection between death and rebirth set out for eternity.

"You have reached the horizon, having passed by the enclosure of Him whose name is hidden." (Coffin Texts.) Like a mirage, the Pure Mountain rises as a beacon out of the yellow, sandy plain. Many centuries have passed since the sound of hymns and the initiations into the mysteries took place in its hallowed halls. The ruins that remain can only hint at the grandeur that once was here: the white-walled

Like a mirage, the Pure Mountain rises as a beacon out of the yellow, sandy plain.

temples, and rising above them, the pinnacle in the form of a serpent's head, gazing eternally over and protecting the sanctuary. Nothing ever truly disappears..., and if one day you find yourself at the foot of the mountain and attune in reverence, you will find yourself connecting with all those whose thoughts and deeds for a thousand years made this place so special, so holy.

*Self-made you fashioned your body,
 Creator uncreated.
 Sole one, unique one, who traverses eternity.
 Remote one, with millions under your care;
 Your splendour is like heaven's splendour,
 Your colour brighter than its hues.
 When you cross the sky all faces see you,
 When you set you are hidden from their sight.
 Daily you give yourself at dawn,
 Safe is your sailing under your Majesty.
 In a brief day you race a course,
 Hundreds, thousands, millions of miles.
 Each day is but a moment to you,
 It has passed when you go down.
 You also complete the hours of night,
 You order it without pause in your labour.
 Through you do all [that] eyes see,
 They lack aim when your Majesty sets.
 When you stir to rise at dawn,
 Your brightness opens the eyes of the herds.
 When you set in the western mountain,
 They sleep as in the state of death.*

-- from the *Suti & Hor Stele, British Museum 826, Hymn to Amun*, from the reign of Amunhotep III, father of Akhenaten whose *Hymn to the Aten* it closely resembles.

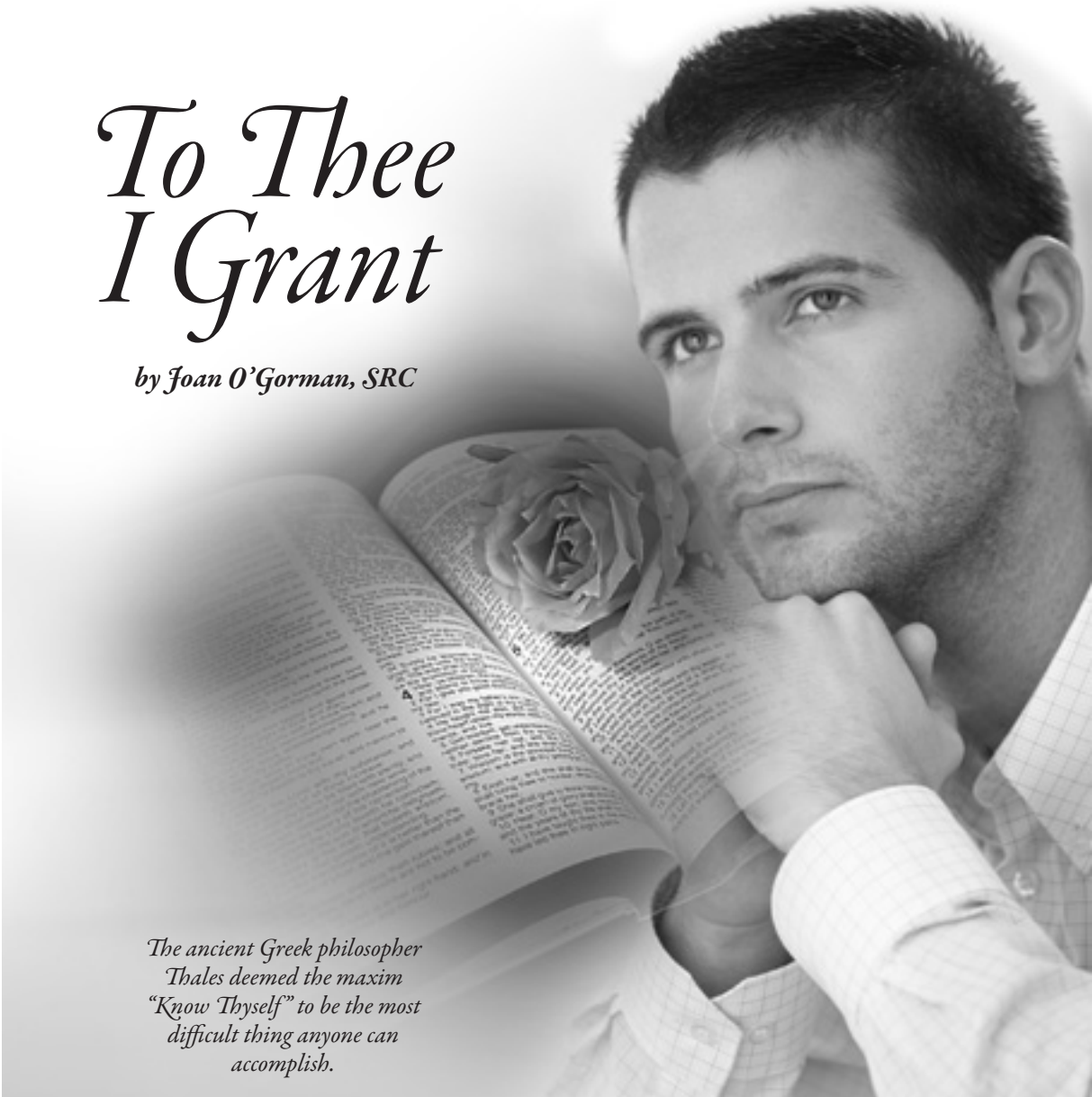


Taharqa and his wife before Amun and Mut inside Jebel Barkel



To Thee I Grant

by Joan O’Gorman, SRC



*The ancient Greek philosopher
Thales deemed the maxim
“Know Thyself” to be the most
difficult thing anyone can
accomplish.*

IN OUR QUEST FOR KNOWLEDGE and understanding, in our yearning and struggle through the years to find a concept of the reality of God we can fully embrace, we may experience a growing sense of separation and sadness as we drift in ever-increasing circles away from the centre of our being. We may become unable to discern, with even a modicum of wisdom, which course of action we should take.

If our family and friends bear the brunt of our affliction, we may, in reaching this impasse, find that the force of necessity propels us to unleash our burden, our despair into the abyss of the unknown. Former

Rosicrucian Imperator, Ralph M Lewis gave us the following insight: *“Through the ages, every ideal and philosophical principle that has been accepted as “good” was a motivating force to compel us to achieve something higher in our lifetime. It is only in this way that we become a whole being and not divided against ourselves.”*

Turn to the Light

These luminous words challenge us to renew our Rosicrucian pledge to turn toward the Light with the ever-increasing conviction of our need and desire to serve a higher cause. Many are drawn to the masterful



figures of life, whilst others are touched by the simplicity of a seemingly “ordinary” person; each quietly following their own vision, each projecting a ray of hope to all those people trying to hold fast to the good and the true in their own lives.

Inspiration has an ennobling effect on us, drawing us ever closer to ultimate truth. It strengthens our resolve to search, to seek, to strive ever onward and upward, to prize the beauty of truth, to set an example for those who follow behind. In some inexplicable manner, our memories may be pierced by the written word, and it is as if we are seized by a “something” that strikes at the very root of our being. Even though we cannot find details of this memory, we feel part of that eternal truth. It is the outpouring of the soul which speaks to us, telling us of the fathomless depths to which these intrepid ones have plunged before us, to secure the sacred spirit through their work. And when we read their words, we receive sustenance for our own journey.

At their most sublime, the Arts give us a massive lift. They bring us solace both from the swinging pendulum of time and the ego’s fearful grip on our lives. This is a salient reminder that we should oust fear from its position of power over us..., that we need to recognise the detrimental effect it has in devouring our time.

The Challenge

Hé Ping once said that our failings are not so much “faults” in themselves, but the difficulties we have to overcome when we try to extricate ourselves from the

discouragement that ensues after the failing. If we cannot extricate ourselves, we will be less prepared, less deserving and less capable of being re-formed and rebuilt.

We find it much more challenging to slowly unravel and examine in a kinder light, each motif and darkened shadow pressed into our consciousness. Instead, very carefully, we begin to weave a new light, an ethereal material of the most precious quality. As we anchor ourselves to the music of the spheres, to the God of our understanding, and follow the musical score as it is being composed, we blend together the lower and darker part of our lives with the higher and more spiritual elements.

And we find that we have only one simple choice to

Many are drawn to the masterful figures of life, whilst others are touched by the simplicity of a seemingly “ordinary” person.

make: whether or not to let the will of the Cosmic take precedence, and thereby decrease the power of the Ego, which is the source of all of our problems. When we begin to breathe as one with the Cosmic, we have the free will, the freedom to ignite the spark of divinity within us so that it burns brightly like a beacon of hope in our suffering world.

As we explore the possibilities within our understanding, and consider the facets and complexities of our life, we dare to go beyond our self-made limitations, go beyond our fear and failure to trust, and take up the role allotted to each of us on this plane of existence. And when we are truly grounded in thankfulness, prayer truly finds its home.

On Peace

Outwardly we live and have to live in the very midst of cruel struggle and grievous conflict, for we share the planet’s Karma. But inwardly we can live by striking contrast in an intense stillness, a consecrated peace, a sublime security. The central stillness is always there, whether we are absorbed in bustling activity or not. Hence a part of this training consists in becoming conscious of its presence. Indeed only by bringing the mystical realisation into the active life of the wakeful world can it attain its own fullness. The peaceful state must not only be attained during meditation, but also sustained during action.

From *The Notebooks of Paul Brunton* (1988)



2012: THE MAYAN PROPHECY



by Roshan Ushah, FRC



ACCORDING TO CERTAIN PEOPLE the year 2012 will usher in a new era in which the Earth and its inhabitants will undergo a positive physical or spiritual transformation. You can find a lot of books in shops and articles on the internet, not to mention the odd film and TV programme about the so-called “Mayan Prophecy” and the year 2012.

From “somewhere” (Hollywood perhaps?) a theory evolved that the world will end on 21st December 2012.

So, just over a year to go then! Does this prediction sound familiar? We’ve had so many dates for the “End of the World” that it is becoming rather tedious. The main difference between the 2012 phenomenon and the other Bible counters, is that those who support the 2012 theory can point to actual calculations said to have been made by the ancient Mayan priests in Central America long ago. They point out that the 13th Baktun, a period of 400 years, from the original “creation” date in 3114 BCE will come to an end in 2012. And so it may, though the arithmetic





Location of the Mayan Civilisation

is a bit hazy and the 2012 deadline for the Grim Reaper's arrival on earth is open to much scholarly debate.

Galactic Alignment

There is a famous American author and independent researcher J.M. Jenkins, who is best known for his works that theorise certain astronomical and esoteric connections of the calendrical systems used by the

The twelve constellations that line the ecliptic are known as the zodiac and annually, the Sun passes through all of them in turn.

Maya of pre-Columbian Mesoamerica. His writings are particularly associated with 2012 millennialism and the development of Mayanism in contemporary and popular culture, as an outgrowth from the New Age milieu. He is one of the principal proponents of the idea that the ancient Mayan calendar ends on 21st December 2012 and how it portends major changes for the Earth. His views are however controversial, and conflict both with mainstream science and the Rosicrucian teachings. In the Solar System, the planets and the Sun lie roughly within the same flat plane, known as the "plane of the ecliptic." From our perspective on Earth, the ecliptic is the path taken by the Sun across the sky over the course of the year. The twelve constellations that line the ecliptic are known as the zodiac and annually, the Sun passes through all of them in turn. Additionally, over time the Sun's annual cycle appears to recede very slowly backward by one degree every 72 years, or by one constellation every 2,160 years. This backward movement, called "precession," is due to a slight wobble in the Earth's axis as it spins, and can be compared to the way a

spinning top wobbles as it slows down. Over the course of 25,800 years, a period called a "Great Year," the Sun completes a full 360-degree backward circuit through the zodiac. In Western astrological traditions, precession is measured from the northern hemisphere's spring equinox, or the point at which the Sun is exactly halfway between its lowest and highest points in the sky. Presently, the Sun's spring equinox position is in the constellation of Pisces and is moving backwards into Aquarius. This signals the end of one astrological age (the Age of Pisces) and the beginning of another (the Age of Aquarius).

Similarly, the Sun's winter solstice position, its lowest point, is currently in the constellation of Sagittarius, one of two constellations in which the zodiac intersects with our galaxy, the Milky Way. Every year, on the winter solstice, the Sun and the Milky Way, from the surface of the Earth, appear to come into alignment. But precession causes a slight shift in the Sun's position in the Milky Way each year, and given that the Milky Way is between 10° and 20° wide, it takes between 700 and 1,400 years for the Sun's winter solstice position to precess through it. It is currently about halfway through the Milky Way, crossing the galactic equator.

Jenkins states that there will be a galactic alignment between the Sun, the ecliptical and galactic planes on 21st December 2012, the December solstice. But this occurs naturally twice a year at the solstices on 21st June and 21st

December anyway, so there is nothing exceptional about this particular date.

Niburu

Another 2012 prediction concerns Niburu or "Planet X," said to be a planet found within the Solar System within the so called *Oort Cloud*, a hypothesised spherical "cloud" of comets which might lie roughly 50,000 AU¹, or nearly a light-year from the Sun.

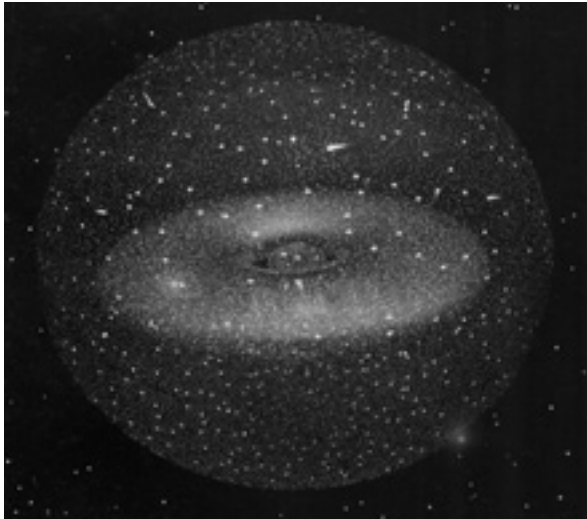
From the NASA website came the following: "*For months, weird stories have circulated on the Internet predicting the close passage by Earth of a Planet X sometimes called "Niburu," or in some versions a giant comet. I have even seen it linked to both Kuiper Belt Objects (KBOs) and Near Earth Asteroids (NEAs), although why either of these is relevant is not clear to me. For those who may have heard such rumours and wondered if there was any reality to them, the simple answer is that these are lies. There is no such object.*"

Astronomers have discovered many



Syela 'D K'ak Tiliw Chan Yopaat





Oort Cloud, a hypothesised spherical "cloud"

dwarf and minor planets similar to Pluto, such as Sedna, Eris, Quaoar, Ixion and Varuna, which are on the very edges of the Solar System, have regular orbits around the Sun, and pose no threat to our own planet.

Astrological Issues

And then there are certain astrologers who predict that there will be some negative configurations on 21st December 2012. But these configurations are found naturally in a cyclic fashion repeatedly, over and over each year in any event, so the "negative" configurations predicted for 21st December are therefore nothing out of the ordinary.

The Mayan Calendar

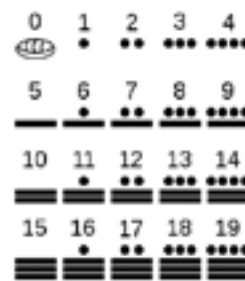
This brings us to the most interesting aspect of the story: the Mayan Calendar or *Tzolk'in* in the Mayan language. Jenkins considers secular, scientific approaches to cosmology a by-product of limited thinking. In *The Tzolk'in: Visionary Perspectives and Calendar Studies* (1994), he writes, "I primarily wish to promote a visionary approach to these matters, as there is much more to the Sacred Calendar than can be seen with the rational intellect..." These visionary perspectives "can more closely touch the spirit of the calendar" than does the anthropological literature.

He maintains that a higher state of consciousness and universal understanding exists, and that it is subconsciously present in modern humans through a primordial memory. But these higher planes of thought he says, were more easily accessible to humans of the remote past, such as the ancient Mayans. In Classic Maya times,

a map of the Maya world would look not unlike ancient Greece with its city states. The Maya city states were ruled by a *K'uhul Ajaw* or Holy Lord (King) who was the (one and only) living link between the people and the gods.

The Mayan Calendar itself is an object of wonder. Whole books have been written about the intricacies of this wonderful creation. This is not the place to delve too deeply into this subject, but briefly it is actually three calendars combined:

- A 260-day ritual calendar made up of 20 named day signs combined with 13 numbers.
- A 360 day solar calendar of 18 named months of 20 numbered days plus five "unlucky" days.
- The so-called "Long Count Calendar" which began in 3114 BCE.



Mayan numbers

The Long Count calendar appears to be linear, in that it carries on from a proposed date of Creation in 3114 BCE, while the other two are decidedly cyclical. However, when the three are combined, the result is profoundly cyclical and mystical. If you research the subject you will find that the number 3 had a profound meaning to the

Mayas, as did the numbers 4, 13 and 20; and it is only as we gradually translate their hieroglyphs that we are discovering a highly complex, sophisticated and esoteric society that evolved its own mystical ideas independent of the civilisations of the Old World.

For Mesoamerican people, and especially the Maya, time and cosmic order were inextricably bound together. But when and how were the ideas and structures relating to time, the cosmos and social order developed and integrated? Their development began thousands of years ago through observations of cyclically occurring earthly and celestial phenomena. The Mesoamerican calendar did not originate with the Maya, but more probably among

However, when the three are combined, the result is profoundly cyclical and mystical.

the *Mixe-Zoquean* speaking peoples around the ancient city of *Izapa* on the Pacific coast of the Mexican state of Chiapas. However, the Maya's subsequent extensions and refinements of it were highly sophisticated. The Long Count calendar identifies a date by counting the number of days from a starting date that is generally calculated to be "13.0.0.0.0. 4 *Ajaw* 8 *Kumk'u*" or 11th August 3114 BCE in the current Gregorian calendar.





Mayan Ruins at Palenque

Towards the Future

In the modern Mexican state of Tabasco, in the ancient city now known as Tortuguero, there is a monument that seems to be the source of this millennialist mania. A step-type pyramidal monument known as “Tortuguero Monument 6” is currently generating discussion as it includes the only known inscription depicting the end of the current 13-Baktun² era in 2012. It refers to “the end of the 13th Baktun” and referring to this point in time it says, “...*utom*,” meaning “it will happen” followed by something that we cannot read and *yem*, “he will descend.” However, this is not thought to mean the end of the world.

In the Mexican state of Chiapas, there is the ancient Mayan sacred city now known as Palenque, which was one of the most beautiful of the Mayan city states and a centre of learning. On the West Tablet or panel in the Temple of the Inscriptions in Palenque, which was the funerary temple of their most famous Holy Lord K’inich Janaab’ Pakal (603–683 CE,) the text speaks about an event that will happen some 4,000 years in the future from Pakal’s accession date, namely 21st October 4772, although it is not yet clear what this event will be. It seems to be a prediction for the deep future, and there will still be people around to talk about it.

Palenque became famous as the first place that a burial was found inside a Mayan pyramid. The writer Erich von Duniken looked at the sarcophagus found in the tomb, decided it must depict an astronaut in a rocket, and made a fortune from books theorising about extra-terrestrials coming to Earth, bringing civilisation with them. He must have been disappointed when the hieroglyphics on the sarcophagus were deciphered, as

they have nothing to do with outer space or aliens for that matter.

In Guatemala, in the Department of Izabal, lies the small Mayan city of Quiriguá. In the Great Plaza, the largest plaza in the Maya world, stands another stele with another distance date. “Quiriguá Stela D” was erected by that city’s most illustrious Holy Lord called K’ak’ Tiliw Chan Yopaat (724–785 CE.) The stele, which is six metres high, was dedicated on 19th February 766 CE, and we know this from a date carved on one side of it. But on the same side of the stele, mention is made of an event 400 million years in the future. This particular stele is interesting because it represents their “Holy Lord” in an altered state of consciousness, during which he travels in a vision into the past and witnesses, and was himself able to re-enact, the events of creation.

In the north-eastern part of the Yucatán peninsula, in the Mexican state of Quintana Roo, near the modern resort of Cancun, lie the huge ancient Mayan city of Cobá. It was built around five lakes and is still in the process of being uncovered. From this city, Stele 1 refers to the creation of the world on the day 4 *Ajaw 8 K’umk’u*, but goes on to speak about events billions of years in the future. Clearly, then, the Maya were not expecting the world to come to an end at the close of the 13th Baktun!

After the end of the 13th Baktun, there isn’t a 14th Baktun, for the calendar reverts to the 1st Baktun of the new cycle. So, what do I expect after 21st December 2012? Why, 22nd December of course. How about you?

Endnotes

1. Astronomical Unit: 1 AU = distance of Earth from the Sun.
2. A Baktun (properly b’ak’tun) is 20 katun cycles of the ancient Maya Long Count Calendar. It contains 144,000 days, equivalent to 394.25 tropical years.



Temple of the Inscriptions at Palenque





From a Dark Place into the Light

by Bill Anderson, FRC

Science is one of the most important and precious things we have. It reveals not only the extraordinary natural beauty around us, but also our deep and fundamental connection to it..., whether our common ancestry with all other species, or the elements in our bodies having been fused together in the cores of long dead stars. Education and inspiration are just the first steps to improving our understanding of the world so we can work to make it better for everyone! (Tom Kerss, F.R.C.S.)

FUNDAMENTALISM IS THE CURSE of the modern world. To those who hold that their own particular Bible, Koran, Torah or other rendition of sacred literature is literally true, word for word, as written..., for such people for whom the light of knowledge has barely touched..., the broad and tolerant approach of mystics like the Rosicrucians is anathema.

Rosicrucians have for centuries been beacons of understanding and tolerance in a troubled world. Its teachings have evolved decade by decade as human science and understanding has grown. As our understanding of the universe and our place in it has expanded, we have

long encouraged our members to have an open mind and to strive for knowledge. As Tom Kerss remarks in the first of his *Andromeda's Wake* videos on YouTube: "When the books I get my facts from are out of date, I seek out updated editions."

I have recently been reading a book called *The Birth of Popular Heresy*. It consists of translations into English of letters and reports from the 1100s and 1200s compiled by churchmen about the heretics they found in society. In spite of the central tenets of Christianity to love thy neighbour as thyself, turn the other cheek, love thy enemies, etc., these letters are full of hate for their fellow men and women whose only crime was to think and live



differently from what the church decreed. It is shocking to realise that there are many people around the world who even today share their myopic views, those whose belief in the literal truth of their own “holy book” permits no other interpretation or even allegory.

At the time of the Cathars, Waldensians, Beguines and Publicani, the church tolerated no free thinking and the penalty for opposition was death, sometimes in exceedingly perverse and barbaric ways. I am truly grateful that I belong to a group of people whose minds are open and who are encouraged to think for themselves, and to allow others to do the same. The alternative is to live in a closed society where educational and scientific advancement is discouraged and we return to a medieval mindset whilst still hankering after 21st century powers of mass destruction.

In the 20th and 21st centuries, human intelligence has not exactly taken a quantum leap forward. The truth is that we have today about the same innate intelligence and intellectual abilities as those who lived in say ancient Egypt. Physically and neurologically we have not changed much, if anything. The only real difference is that in the past, relatively few people were well educated, whereas nowadays a large proportion of the population is. This is what I admire about the Rosicrucian Order; we are an educational Order who encourage our members to cultivate an enquiring mind, and do what we can to instil this enquiring spirit in society at large.

In an oft-quoted example, the British Astronomer Royal Sir Martin Rees said, *“A chimpanzee can’t understand quantum mechanics.”* The point of this unusual statement is not that the chimpanzee is struggling to understand quantum mechanics and failing, but that it doesn’t even know what it doesn’t understand. It’s not even aware of it. As so with humans, there are many, many things in life we struggle to understand, and some we don’t even know exist.



Sir Martin Rees

It has been said that humans fear what they do not understand. A mystery is for many a threat to the stability they have in believing they know everything of relevance to them. Dispelling fear of the unknown, and encouraging people of all persuasions to “go where no man has gone” and “turn every stone” before being satisfied, is one of the reasons for the existence of the Rosicrucian Order. Through its teachings, minds are opened to the wonders

of the universe, to the macrocosm and the microcosm, and to the mysteries that lie within the Self.

Do You Have the Vision to Change the World?

It is said there are three kinds of people: those who watch things happen, those who make things happen, and those who say “what happened?” The Joseph Rowntree Charitable Trust has published an article about visionaries. A visionary, the Trust defines, is a person who...

- discerns those *“who are effectively doing the work that needs to be done...”* putting a high value on the change that can be made through the inspiration of individuals as well as through organisations.
- addresses causes, not only symptoms.
- values diversity.
- takes risks, recognising that risking failure is necessary to achieve outstanding success.
- recognises that how things are done is often as important as what is done.
- is bold.

It’s about removing problems through radical solutions, and not about making the problems seem easier to live

Take risks, recognising that risking failure is necessary to achieve outstanding success

with. Visionaries have a clear set of objectives and know how to achieve them. They are innovative and imaginative, and have good prospects of making a difference in every endeavour they begin. And this harmonises well with what I have found in the Order’s teachings. We are a group of people who welcome diversity, indeed seek it out for its enriching influence. We believe we are working in harmony with the highest principles of universal fairness and justice, and do not stand by when someone is in need of help. We try..., and to slightly misquote the words of the Grand Master: *“We are people who, if we fall flat on our faces in the mud, don’t thrash around bemoaning our misfortune. No, we pull ourselves up, brush off as much mud and water as possible and carry on purposefully our journey down the path.”* Finally, two beautiful thoughts for you:-

*Vision without action is merely a dream,
action without vision just passes the time.*

Vision with action can change the world.

– Joel Barker.

They say my work is just a drop in the ocean.

I say the ocean is made up of drops.

– Mother Theresa.





Obscure Night and Alcoholism

by *Amorifera*

I AM AN ALCOHOLIC IN RECOVERY for 11 years and for many of them I have wanted to write about my experiences as a Rosicrucian and how my studies have helped me to work my programme of recovery in Alcoholics Anonymous. My father was an alcoholic and my brother a drug addict, so I believe that I was genetically or at the very least socially predisposed to getting the disease

of alcoholism too. I came from a lower middle-class background and my parents divorced when I was about nine years old. My mother worked three jobs to put food on the table and my brother and I went to boarding school. During the school holidays the task of looking after my brother, who was five years younger, fell to me.

I met my future husband when I was 15 and we dated from then. I left home at 16 and lived in a boarding



house. I am also the product of a Catholic upbringing and was schooled by nuns. They were disciplinarians and I really did not enjoy school at all. I was always the “goody-goody;” rules were meant to be kept, not broken. I was also very average in sports and academic subjects. Once my parents were divorced I do not remember any alcohol in the home and I only had my first drink when I was about 18. Nothing earth-shattering and I only drank occasionally, never more than one drink.

I married my husband when I was 21 and needed to prove that I was better than any girl that his family would have liked to choose for him. I set out to be perfect! And I was: two wonderful children, a perfect home, a perfect wife and mother. My husband only started drinking at the age of 40; his father was abusive and also an alcoholic, but very few members of our family drank on a regular basis. After 30 years I was drinking about three drinks a day and realised that my focus on alcohol was starting to change. If we went away, the whiskey bottle would be the first thing that would go in the suitcase. When we went out to dinner with friends, I would watch the bottle of wine going around the table and worried in case there was nothing left by the time it came to me.

When my husband and I argued, it was always when we had both had a drink or three! Our extended family was starting to talk and discuss us, and they were worried. None of them drank on a regular basis and some of them discussed the situation with my husband. He was angry with me mainly because of the embarrassment. I did not know that you can be an alcoholic on three drinks a day; in my mind alcoholics get drunk, disorderly, have accidents, get arrested, fall down and make fools of themselves. I did none of those things so how could I have a problem?

The Rose and the Cross

My husband joined the Rosicrucians and because I wanted our lives to have common interests, I joined the following year. Having come from that strict religious background, the Rosicrucian philosophy was like a shining light for me. I could basically choose my own “Higher Power” and, for the first time, I learnt the difference between religion and spirituality, and discovered a new freedom of thought. We were both very involved in the Order



and when my husband passed through transition he had a Rosicrucian funeral which was wonderful.

Four years before he passed away, things came to a head and I sought advice about A.A. I was getting panic attacks, shaking, and every morning had to put in place the happenings of the previous evening before I

opened my eyes. Did we argue, what had I said, and such like. It was frightening and I was full of fear and did not understand what was happening to me. I eventually went to a rehabilitation unit and what a revelation it was for me. These people understood exactly how I was feeling and what I was experiencing. I was not a bad person; I was a sick person with a chronic and progressive disease. When I read the recent Grand Master’s Message today, the penny dropped! I have never been able to express so eloquently what I went through before recovery and I firmly believe that my Rosicrucian studies had prepared me for the spirituality of the 12-Step Recovery Programme of Alcoholics Anonymous. I embraced

By the grace of my Higher Power, I have not felt the need to pick up a drink.

recovery from the first day and what a joy my life is every day. I have been through devastatingly bad times, death of loved ones, crippling accidents of family, and such like. By the grace of my Higher Power, I have not felt the need to pick up a drink.

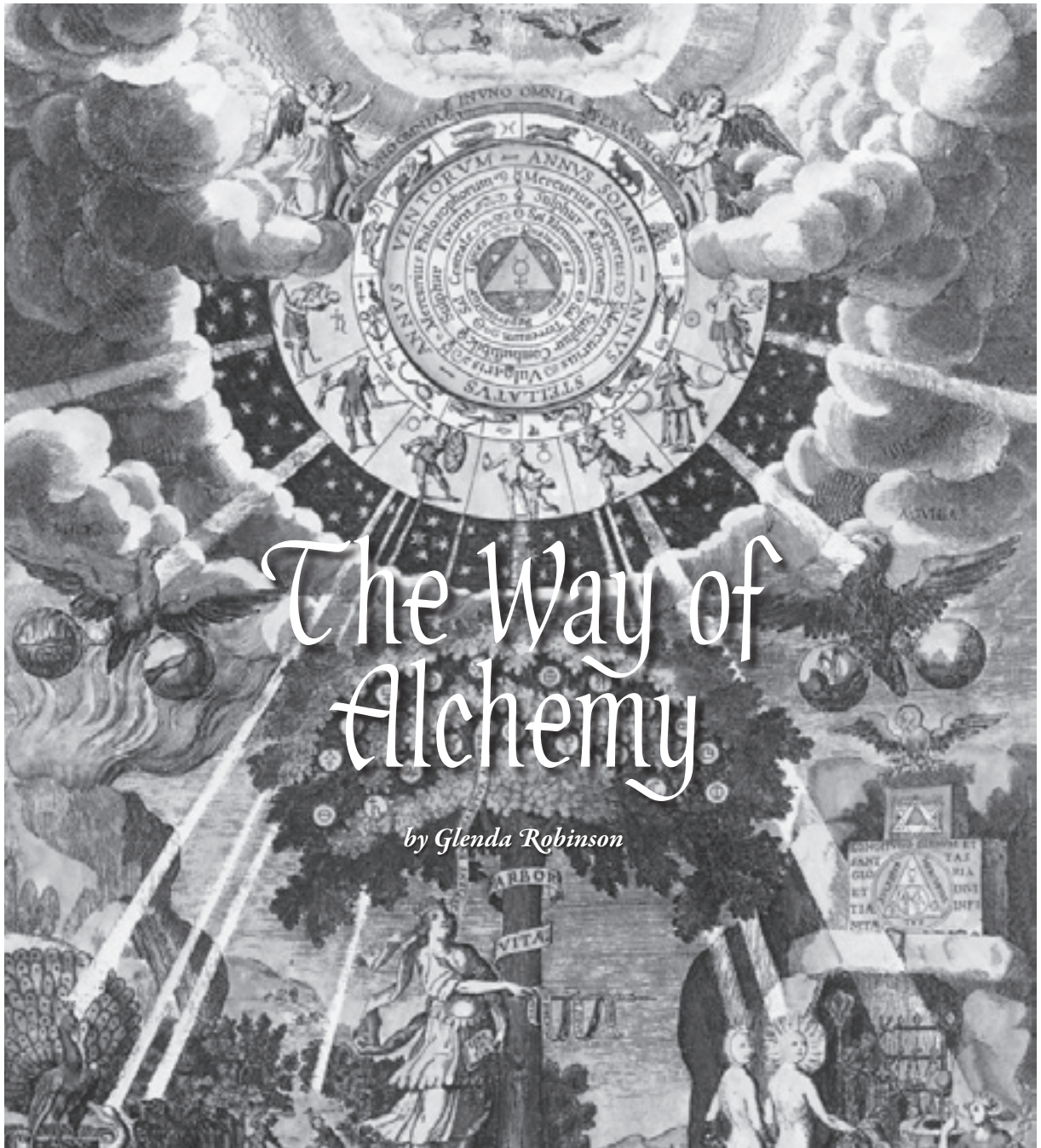
I have learnt that it is not how much you drank but how much it affected each of us. We share many of the same character defects but I have had a chance to change these because I work my 12-Step Programme every day. My A.A teachings and Rosicrucian teachings have combined and meshed together, but I firmly believe that my years as a Rosicrucian is what has enabled me and prepared me to embrace my A.A teachings so readily; it all makes such sense to me now.

For those of you in Recovery, I wonder if you too have experienced the same thing. If you did not read the Grand Master’s message for June 2011 “*Our Darkest Hour*,” please do so, and share with me the wonder of life as an alcoholic in Recovery and the joy of being a Rosicrucian.

ODAAT

-- one day at a time --





The Way of Alchemy

by Glenda Robinson

THE WORD 'ALCHEMY' CONJURES in the mind a picture of the medieval alchemist, hunched over his furnaces, alembics and retorts, transmuting lead bricks into gold with sulphurous fumes drifting in the air of his laboratory. While this romantic image has basis in fact, alchemy or hermetic philosophy is actually composed of three aspects.

First, it is a theory, an all-inclusive vision of the world

and universe built on universal correspondences. Second, it is an experimental attempt to deal with this theory on a practical basis. Third, it requires a supreme effort, taking us beyond the ken of mere human knowledge, whose aim is liberation from all that the world offers, after knowledge and experience of the world have been assimilated and completed. In essence, alchemy is an umbrella term within which ideas from greatest antiquity have been preserved, developed and handed down. It can be traced back to





Hermes Trismegistus

humankind's earliest ideas and theories on nature and the Cosmos.

Alchemists of old say their art was divinely inspired and founded by the great Hermes Trismegistus who lived in ancient times. In the later Graeco-Roman world Hermes was seen as an Egyptian sage of remote antiquity whose knowledge of both the material and spiritual worlds and their interrelationship were of great help to get some control of the vicissitudes of life and to bring the soul into harmony with its divine origin. This figure was also closely identified with the Greek Hermes and the Egyptian deity Thoth (Djehuti). Interestingly, he was also identified with Moses in Jewish thought.

Most people today, whilst having a romantic perception of alchemy, would conclude after investigation that it is simply a dusty collection of books, written in rambling and unintelligible form. It must be remembered that the secrets of the mystery schools operating over the centuries and within which alchemy was practised, were traditionally withheld from all but the initiate. What better way to hide great and potent ideas than by couching those very ideas in language unintelligible to all but those who can understand it (the initiate for example) and at the same time protecting the neck of the alchemist from the power of church and state authority?

Correspondences

We might ask ourselves how we should begin deducing the truths of alchemy from the tangle of verbiage it is encased in. At the outset we would discover that the

manner of thinking employed by men of the past is alien to the logical and scientific mode of thinking today. Alchemy "thinks" in *correspondences*, a system not acceptable to modern quantifiable methods.

One of the great hermetic axioms, "*That which is above is like to that which is below, and that which is below is like that which is above, to accomplish the miracles of one thing,*" epitomises the idea of these correspondences. This reference to the macrocosm and microcosm appears in the text of the *Tabula Smaragdina* or "Emerald Tablet," ascribed to Hermes or the Egyptian Thoth (Djehuti). It is not a physical thing, merely the vehicle for the principles and concepts of

the alchemical process it summarises. It first appeared in the West around 1140 CE in editions of the pseudo-Aristotelean *Secretum Secretorum* which was actually a translation of the *Kitab Sirr al-Asrar*, a book of advice to kings translated into Latin by Johannes Hispalensis and later by Philip of Tripoli in c.1243. The Emerald Tablet is said to have been discovered in a cave, inscribed on a plate of emerald among the remains of Hermes Trismegistus, "Hermes the thrice great."

The Babylonians had the same concept, stated in another fashion. "*The earth is the mirror of heaven, and conversely, one is unthinkable without the other. The lights of the heavens correspond to things on earth.*" The Chinese developed identical ideas with the same implications. The ancients believed the stars and planets to be animated and that they influenced all things on earth. And Plato spoke of the singing or music of the spheres.

Alchemy "thinks" in correspondences, a system not acceptable to modern quantifiable methods.

In alchemy, stone, metal and all inanimate things have life and soul, and these correspondences pervade all and everything from the stars to the parts of the human body and the impulses of mind and soul. Through interacting ties, as in the harmonic points of a stringed instrument, these ancient ones believed that the forces which govern the planets and of whom the planets themselves were but a cloak, are all related in essence to our own spirit and soul. Nothing occurs below that does not have its correspondence above, says alchemy. And





The writings on the Emerald Tablet

furthermore, this extends to every part of the universe. The doctrine of the seven planets corresponding to the seven basic metals and the seven principal organs of the human body, are examples.

The true alchemist believed he was a lesser world within himself, a microcosm within the image of God, a reflection in miniature of the macrocosm or Cosmos. Consequently, when the medieval alchemist cooked a mixture of substances in a pot over his fires in his search to transmute base metals into gold or to find the “tincture” which would heal the ills of a suffering world, he was initiating a process that had its correspondence in areas which were reflected in every conceivable dimension. Alchemy is more than just primitive chemistry; it is a veritable “doctrine of correspondences.” This type of thinking is not subject to proof in the manner we are used to. Yet, if we seek an understanding of alchemy, we must accept it.

The Rose-Garden

When first we entered the garden of alchemy, we found it tangled and confusing. Yet there is a basic lesson to be found in it, before we are ready for the greater truth that is to be found in the real alchemical garden. Here among the weeds are flowers, vines and shrubs in all stages of decay and growth. We see the seed from which they all come. Alchemy speaks often of the seed, for from it a life miraculously appears and grows. The earth gives it food and support, water gives it liquid, air gives it breath, and the sun, energy. The germination has taken place.

We watch the seedling’s growth or formation that takes place according to the laws innate within it. The

plant’s buds burst open and its pistils are fertilised by pollen borne by wind and insect. This is the hour of the *conjunctio*, or nuptials. Then, as the blossom withers and blackens, all is seemingly finished. Alchemy’s *nigredo*, part of the alchemical cycle, has occurred.

However, under the blossom appears the fruit which grows, maturing into the *rubedo* or “reddening” stage, leading to the “great work.” The fruit is ripe and dying now, the plant drops its seeds where once again they enter the womb of mother earth; and this is the projection of alchemy. The cycle or rotation is now apparent and we ponder this: is there perhaps another secret yet to be unfolded?

The true garden of alchemy, the alchemical rose garden, the soil of which was named *al-kimia* by Arab scholars, is a beautifully tended one. It is filled with exquisite, fragrant blooms in the pristine height of perfection. It lures with its beauty, but its gate is locked. Concerning this garden, Michael Maier (1568-1622) writes in his *Atalanta fugiens*: “*Who undertakes to enter the philosophic rose garden without the key is like the man wanting to walk without feet.*” Once you have the key, the gate is unlocked, the roses of the garden are plucked and you are on the right path to alchemical transmutation..., but transmutation from within!

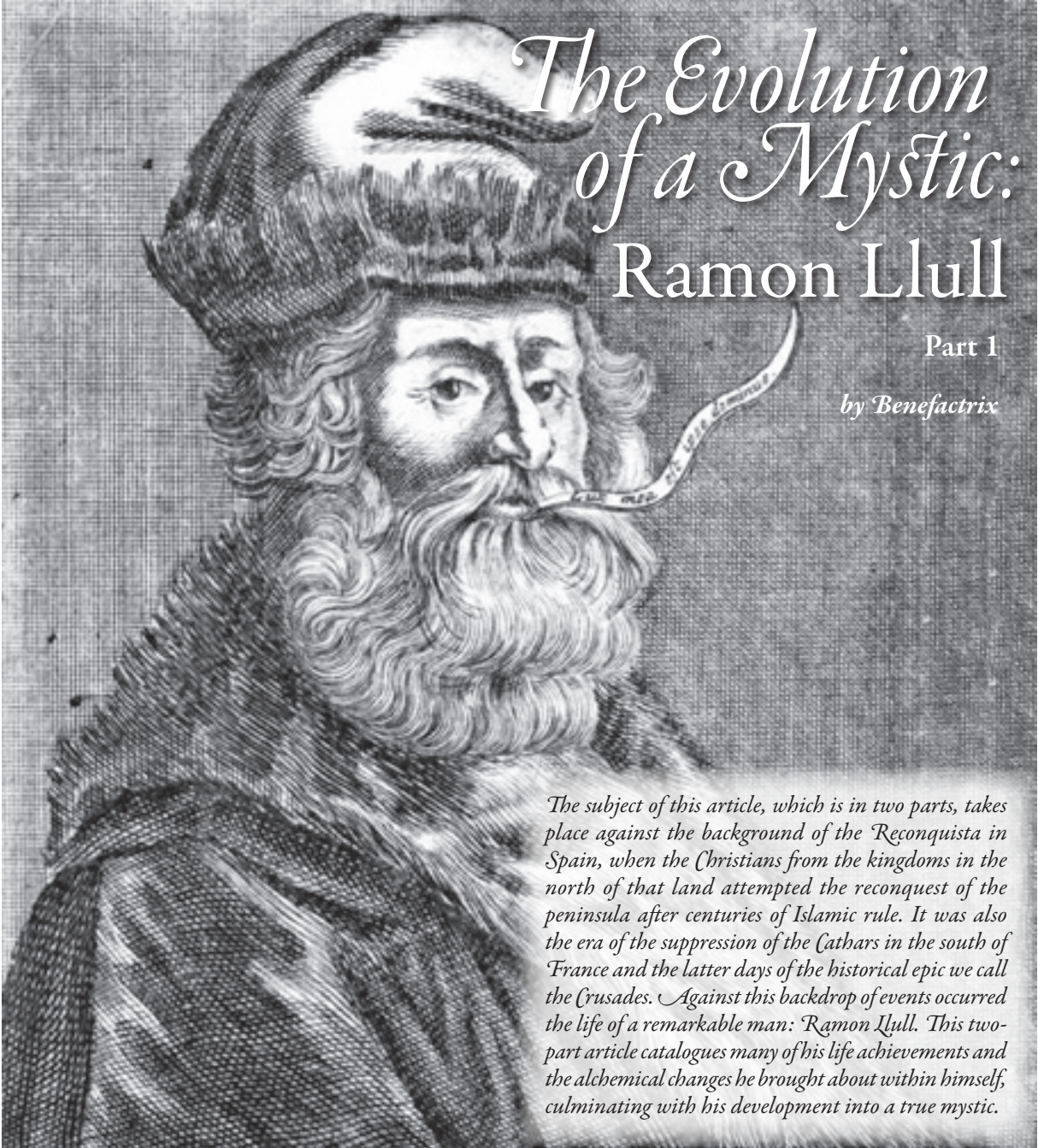
How this miracle of transmutation is sought, longed for, yearned for even, on an unconscious level, plays a great part in the story of humanity.

How this miracle of transmutation is sought, longed for, yearned for even, on an unconscious level, plays a great part in the story of humanity. Those who strive for it consciously and are willingly undergoing the discipline of the search, are in the vanguard of humanity.



“Who undertakes to enter the philosophic rose garden without the key is like the man wanting to walk without feet” - Michael Maier





The Evolution of a Mystic: Ramon Llull

Part 1

by *Benefactrix*

The subject of this article, which is in two parts, takes place against the background of the Reconquista in Spain, when the Christians from the kingdoms in the north of that land attempted the reconquest of the peninsula after centuries of Islamic rule. It was also the era of the suppression of the Cathars in the south of France and the latter days of the historical epic we call the Crusades. Against this backdrop of events occurred the life of a remarkable man: Ramon Llull. This two-part article catalogues many of his life achievements and the alchemical changes he brought about within himself, culminating with his development into a true mystic.

Early Life

IN THE YEAR 1229, JAUME I (1208-1276), King of Aragón, Mallorca and Valencia, Count of Barcelona and Lord of Montpellier, was completing the conquest of the Balearic Islands, beautiful islands with a mild climate and fertile soil placed in the blue waters of the Mediterranean Sea. His long reign was to see the expansion of the Crown of Aragón on all sides into Valencia to the south, Languedoc to the north, and the Balearic Islands to the east.

Ramon Llull was born in 1232 in Ciutat de Mallorca (nowadays Palma de Mallorca). His parents, who belonged to the urban patriciate of Barcelona, already possessed estates in Barcelona and elsewhere in Catalonia. He was an only child born into a family of old wealth, familiar with luxury, competent in dealing with royalty, and surrounded by a wide variety of cultures and religions.





Similar to most medieval cities, Palma de Mallorca was traditionally surrounded by walls, most of which were destroyed in the late 19th century to facilitate the city's expansion. But a section of the Renaissance sea wall built in the 1500s, 'Dalt Murada', still remains intact.

He grew up speaking Catalan, a Romance language like French, Spanish and Portuguese.

His father, Ramon Amat Lull, one of King Jaume's (James in English) most valiant knights, received vast domains and estates on the main island of Mallorca as a reward for the assistance he had provided in conquering the archipelago. He had the true chivalrous spirit of the epoch and was a noble minded and highly educated man of much integrity. It is said that his patronymic or family name derived from the "Lollia" gens or family of ancient Rome, so he was well descended and of ancient heritage.

With his wife, Isabel d'Erill, a noble Catalan lady, Ramon senior settled in Palma, the capital of Mallorca, in about 1232. There a son was born, who was named Ramon (Raymond in English) after his father. When the boy was about seven years old his education was entrusted to a troubadour who had fled Languedoc before the soldiers of Simon de Montfort at the time of the great crusades in Occitania against the Cathars. His teacher was a very refined, cultured man, but his task was arduous, for the child was extremely turbulent and restless. In spite of his prompt intelligence, Ramon was learning very slowly and with difficulty. His attention constantly turned towards more frivolous objects than the lessons he was receiving. His father and mother were deeply concerned about his restless disposition and it was only with the utmost firmness, and by appealing to his already much developed sense of honour, that they succeeded in subduing the boy's impetuosity.

Amorous Dalliances

At about 14 years of age he left his parents' house on the Plaça Major, (the Main Square in Palma), to go to

Barcelona in attendance to the king as a page. According to some historians, the royal court of King Jaume I was the most magnificent in Europe, and the life he led there was more than dissipated, full of pleasures, luxury, seductions and the decadence of power. There seemed to be no shadow on his destiny and his worldly career was very promising. He was handsome, and his clear intelligence and quick mind were greatly appreciated by the beautiful maidens also living at the court.

It was said that he enjoyed the company of the ladies, single or married, available or not, whether willing or not, and full of self-importance due to his noble lineage, and with pride in his office, he often abandoned his studies to go riding on horseback, wrestling and hunting with friends, and playing on the saltiri, or psaltery, a type of zither, under his feminine admirers' windows. All his natural qualities of heart and mind might easily have been spoilt forever in such an atmosphere, but as he grew older he remembered the promise he had made to his father when he was 10 years old: that of becoming a good, right-minded man, in a word.... a gentleman. His actions, though frivolous and boyish, were undoubtedly a phase he had to go through, but he gained quickly in wisdom and realised eventually that he was unworthily

He had the true chivalrous spirit of the epoch, and was a noble minded and highly educated man of much integrity.

wasting his time and youth. But at the very moment he was contemplating a serious reformation in his mode of living, a new temptation would present itself, and the mortification he felt when thinking of those who held him in great esteem, but whom he had let down so often, melted like snow in the sun before the sweet smile and sparkling eyes of a beautiful maiden. No sooner had the delusion of one love vanished than his heart fell again into the irresistible snare of another ephemeral dalliance.



Ramon Lull's Travels





"Life of Ramon Llull," 14th century print reproduced in An Illustrated History of the Knights Templar, Inner Traditions 2006, by James Wasserman.

His circumstances changed for the better though when in 1250 the King's son, Prince Jaume (later Jaume II, who married another Esclarmonde of Foix), was named Governor of the Island of Mallorca, and Ramon,

His youth had up until now been running like an impetuous torrent, hardly contained between the boundaries of reason and religion.

as his companion, was appointed his Senescal de la taula or Seneschal (the administrative head of the royal household). With his young master he returned to his native island which was a very sad return indeed, for both his father and mother were dead and they had not had the joy of seeing him retrieve his past errors and adopt a more studious and virtuous life. Ramon travelled with the prince throughout the federation that was the Crown of Aragón and also visited Castille and France. This gave him invaluable experience about the life and politics of the time.

Following the kind recommendations of his king, and in the hope that he might be able to escape more easily from the many temptations that still beset him, a few years later in 1257 he married the young and beautiful heiress Blanca Picany, a wealthy maiden from Barcelona. They had two children: a boy, Domènec, and

a girl, Magdalena; but neither the beauty of his wife nor the new responsibilities of fatherhood were strong enough to fix his inconstant, fickle heart. In January 1262 the courtiers followed with malicious and attentive curiosity the incidents and circumstances between Ramon and his new passion, Lady Ambrosia de Castelló. Despite his most ardent entreaties, she had always assumed an icy reserve and haughty disdain. She was, it is said, extremely beautiful and of great piety and irreproachable virtue, and moreover was entirely devoted to her own husband and son. She was greatly offended by the approaches of the indefatigable Ramon whom she only wanted to ignore. Finally though, against her coldness, Ramon's most gallant attentions were broken.

Ramon's wife, the sweet Blanca, could not ignore the scandal of his immoral behaviour, and though he was full of remorse because of her silent but visible sufferings, such was his obsession that on the very day of the birth of his daughter Magdalena, on his estate of Manacor on Mallorca, he fled to Palma to try and join Lady Ambrosia who was then living in that town. Such was his obsession with Ambrosia that one day, forgetting all his duties towards God, his wife and himself, he went so far as to pursue the proud Ambrosia into the Church where she had taken refuge against him! Turned out by the priest, and also by the people, whose indignation had been roused by such profane and sacrilegious behaviour, he went back to his house, where he closed himself in alone, raging and infuriated.

Paradoxically, in 1263, in the midst of his licentious life and desire for reform, he had for four nights in a row had several intense visions of Christ on the Cross, visions that he frantically tried to drive back, hoping they would soon dissipate. But events were conspiring against him, for in one traditional narrative

we are told that Lady Ambrosia, seeing the futility of her repeated efforts to refuse his advances, granted him an interview to which, on the very evening of that day, he attended with feverish hope. But this meeting was destined to become the turning point in his life. Scarcely had he presented himself before her, when, with divided and intense emotion, Ambrosia drew back her veil, exposing her cancerous breast. "See, Ramon," she cried, "the foulness of this body that has won your affection! How much better would it have been to have set your love on Jesus Christ, of whom you might have a prize that is eternal!"¹ Ramon shrank back with horror: at a stroke, he was powerfully



Ramon Llull's universal encyclopaedia, Arbor Scientiae, Lyons 1515 edition.



moved with pity and remorse at the heart-rending sight of the young woman's sorrow, and he was shuddering with terror at his actions.

Whatever we make of this story, we can only imagine what his thoughts were after this sorrowful meeting, when he suddenly realised the cruelty of his former attitude. His clear intelligence and quick mind drew many painful lessons from the experience and he realised he had been under a veil of delusion, affected by the corruption of matter. He had ignored the higher aspirations of his soul. While wandering into the intricacies of constantly changing love, it is possible that he may have been pursuing the search for the ineffable exaltation of the transcendental and Divine Love, for there is no doubt that from his early youth he was marked for higher things. It was in the very moment that he reached the coveted object of his desire that delusion vanished, leaving only bitterness and ashes.

His youth had up until now been flowing like an impetuous torrent, hardly contained between the boundaries of reason and religion. But after this last painful experience, it seems that his spiritual nature had

passed the crucible and been sublimated by the fire of suffering, removing his impurities of nature. All the ardour and vitality he had so far employed in his pursuit of the materialistic was to be transformed into actively seeking

Dressed only in coarse cloth like the Franciscans, he astonished his former peers who were willing to attribute his change of life to madness.

the path of spiritual attainment. A real and thorough transmutation was at last being accomplished in him, liberating him from the fetters that had so strongly bound him to all that that was material and transitory.

The New Man

As a consequence of this absolute change in his nature, after many a tender discussion with Blanca, whose sweetness and love had not varied in the course of his stormy life, and in spite of the warm caresses of his children's little hands, he decided to leave his home in order to devote his life in the service of God. In 1264 therefore, after a pilgrimage to Santiago de Compostela in Galicia in north-west Spain to reinforce his faith, he entered the monastery of Montserrat, near Barcelona. Following this he went to Rome and then on to Jerusalem, to live where Jesus had lived, to tread the ground where he had passed, to stimulate in himself the emotion of that avatar who had made the supreme sacrifice for the good of humankind, and who had, repeatedly, condescended to appear to him, the hardened sinner of old. In this long pilgrimage of about three years, the materialistic spirit of the former Senescal was to be conquered completely.

Shortly after his return to Barcelona in 1265, he paid a visit to the Catalan Dominican friar, Sant Ramon de Penyafort (English: Saint Raymond of Penyafort), former confessor, advisor and friend of King Jaume I, who was elected the 3rd General of the Dominican Order. Ramon wanted to consult this pious man about the work that was to be his mission in life. Penyafort advised him to go back to Palma, to study Latin, Arabic (the island was known as Mayurqa before the conquest, and there were still many Muslims living there,) theology and philosophy. He also counselled him to prepare and improve his mind and intellect by the study of languages so that he could be well armed in the many systems of philosophy for the hard combat he was to undertake in the purification of his soul.

It was during this intense period of study that he began to write his earliest studies. One of his best known works was the *Llibre de contemplació en Déu* ("The Book of Contemplation on God") written between 1271



Ramon Llull, Liber de ascensu et descensu Intellectus ("The Book of the Ascent and Descent of the Intellect"), 1512 edition; part of the *Ars Magna*.



and 1274. This was first produced wholly or partly in Arabic and after that translated into Catalan, his native language. The book is a confessional with particular emphasis on penitence, the result no doubt of his earlier years of immoral living. In the book he castigates himself mercilessly:

“Vile and poor am I, both by my nature and by my evil works, wherefore I am not worthy that my name be written in this book nor that the work be attributed to me.” (From the Prologue.) *“You have caused me to remember the estate in which I lived..., associating with wild beasts and dead in my sins; for my solace and pleasure was with men who were beasts indeed.”* (From Chapter 10.) *“The more apt I found myself to sin, the more I allowed my nature to obey the dictates of my body..., A fool was I, to waste and squander everything that I have.”* (From Chapter 71)²

Miramar

After nine years of patient and intense application to his studies, he retired into solitude in 1274 on the mountain of Randa. Having decided to spend the time in seclusion,

The device he conceived of was essentially composed of a number of discs of paper, wood and metal mounted on a central axis.

friends would bring him food which they placed in a certain niche from which he could retrieve it. He had for the time being no contact at all with anyone else. In his 1929 biography of Ramon Llull, E. Allison Peers describes the scene as follows:

“Seen from the entrance to Palma Bay, or from one of the sunlit terraces of its western shore, the view of the twin heights of Mount Randa is unforgettable. A long, level stretch of low hills runs down to the southern extremity of the island. And of that level stretch one thing alone breaks the monotony: a huge saddle-like mountain, dominating both the ridge of which it forms a part and the surrounding plain grey, stern and silent, forbidding perhaps to some, yet appealing in the midst of beauty so much more tender; inviting approach, but repelling the merely curious.” (Peers, p.101).

There he was, high above the sea, above the surrounding country, a magnificent panorama spreading under his eyes, and in the absolute silence around him, his soul was rising in ardent communion with God. The mundane life did not absorb him anymore; Nature was the temple where he worshipped his creator, where he participated in the pulsating life of the flowers, trees and birds, far from the noise and turmoil of the cities,

from people, from the world, its illusory pleasures and vicissitudes. His eyes wandered over the beautiful scenery and his heart was full of gratitude for so many beauties that were revealed to him, and of which in his former blindness he had not wanted to recognise its signature.

For those nine years he had done little else but study Arabic, and his linguistic brilliance was matched by his intensity and humility. Dressed only in coarse cloth like the Franciscans, he astonished his former peers who were willing to attribute his change of life to madness. However, his intensive study of Arabic did not please the church hierarchy. Some local Muslims were impressed but others were sufficiently alarmed that a clumsy attempt was made on his life. During these nine years he also immersed himself in Islamic spirituality, especially the Andalusian Sufi traditions and in the Cabala.

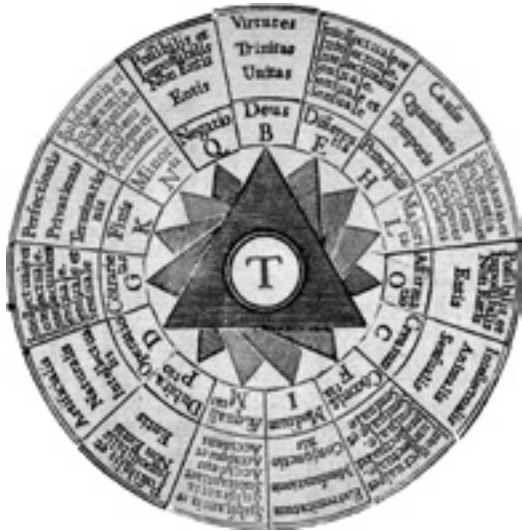
He later moved to Miramar, near to the present-day Valldemossa in north-west Mallorca, where he persuaded King Jaume II (1276-1311) to build a monastery and school for the study of Arabic and other oriental languages. Long after the control of Mallorca had passed into Christian hands, Muslims still constituted a majority of the population, so there were still many native Arabic speakers from whom he could get help.

Under the influx of divine power his intellect had developed more and more. He had acquired from the universal Cosmic Consciousness the direct knowledge for which he had been thirsting so ardently, and which permitted him to harmonise the constituent parts of the knowledge he had gathered during the past years of laborious studies, so as to draw out of it the arguments which would be necessary for the fulfilment of the mission that had been pointed out to him; and also to turn to account the various gifts which had been bestowed upon him.



Ramon Llull, De alchimia opuscula (“A small work on alchemy”), 1546 edition, Johannes Petreius, Nuremberg showing marginal annotations. (Edelstein Rare Book Room [on exhibit] Roy G Neville Historical Chemical Library b1035333)





Part of Ramon Llull's Ars Combinatoria from his Ars Magna.

Book of Contemplation

In the *Book of Contemplation on God* Lull summarises his deep knowledge of the accepted philosophy and theology of the church, showing the path of love and confidence in God. He depicts the sorrowful condition of people under the malefic influence of evil powers as a result of their wandering off the Divine Path. Burning with enthusiasm and activity, he tries through the strength of his dialectic, to persuade people, in order to win them over and have them enter what he believes to be the “right” path of spirituality. At the same time he wants to soften their hearts, to attract them by the way of love.

Like Saint Augustine, whom he considered a wonderful example, he had the desire to harmonise reason with faith, and science with religion. Whilst reason may not be sufficient to gain belief, he claimed, *faith* might bring the support of divine grace from which belief might form. But at the same time, faith may require the powerful basis of *logic* and *reason*, and this was a strong point of his system. Like Saint Augustine too, he had adopted some ideas from Platonic philosophy. But already at that time he had conceived a peculiar dislike of some of Aristotle's theories which had been taught successfully in some of the schools of Morocco as well as in Spain by the Andalusian Islamic scholar Ibn Rushd, more generally known under the name Averroes. The theories of Averroes were in fact but an interpretation of the doctrines which in past ages had been transmitted from the Peripatetic school of Aristotle to the Muslim scholars and which Averroes was teaching in his turn.

In the eyes of the church though, Ramon's ideas were dangerously tainted with heresy. To deflect their

anger, Ramon tried to cover himself by maintaining that the sincere seeker though fully loyal to the teachings of Christ, needed, before accepting as true a religious or philosophical postulate, to consider all its various angles, and even submit it “to the test of doubt.” “*It is no good*,” he declared, “*to accept truth upon others' affirmation; it is better to verify everything, and to accept only what is absolutely evident.*” But for some, he went too far in this systematic method of doubt and scruple.

Ramon claimed that Aristotle's philosophy, and later on that of Averroes, were limited to dry metaphysics and ideas about morality, and did not address the deeper issues of divinity. To his mind these two philosophers, great intellectuals that they were, had not given sufficient weight to the Divine principle in their writings. And this he maintained, had inevitably led to error. Some of the postulates and principles of Averroes however would have been acceptable to Lull if Averroes had not categorically attacked Christianity and its dogma, calling it “an impossible religion.”

Ars Magna

Ramon Lull laid down a harmonious relation between reason and faith, between that which was sensorial and that which was spiritual, between science and religion, for he believed these two could and should be brought back to their former unity before “The Fall” in the Garden of Eden. He also wanted to establish a philosophical method based on the revelations he had experienced during his long meditations. Working on those fundamental

Like Saint Augustine, whom he considered as a wonderful example, he had the desire to harmonise reason with faith, and science with religion.

ideas in 1274, he created by an incredible stretch of the imagination his *Ars Magna* (or *Ars Generalis Ultima*) which attempted to systematise all possible knowledge with the aid of a geometric and numerical device. Its full title was *Ars compendiosa inveniendi veritatem* or “Abridged Art for Finding Truth.” However, it was a long treatise and not necessarily that complete, as he continued revising it for the remainder of his life to make it more acceptable to the academics in Paris.

The device he conceived of was essentially composed of a number of discs of paper, wood and metal mounted on a central axis. It worked on the principle that each disc contained a number of different words or symbols and could be rotated in different ways to produce truisms such as “God's mercy is infinite.” According





The stoning of Llull in Tunis

to Father F. Beauchemin of the Franciscan Order, one of the characteristics of his method was the theory of the “Dignities” or attributes: “*With respect to universal symbolism he places God at the summit of his thesis. Sensible creation forms its positive degree; spiritual creation is its comparative degree. And at the pinnacle shines the Perfect Being, enclosing in its essence all [of the] dignities.*”

But Ramon had become so absorbed in his contemplations that in 1275 at the request of Lady Blanca, a curator was appointed to administer the family’s patrimony. No longer having to concern himself directly with family matters, he went to Montpellier, a city in the south of France, but still part of the Crown of Aragón, and where the royal court was at that time. He had been called by Jaume II, who wanted to examine his writings. In his turn, he became professor of the Arabic language in the very school which he had just been authorised to open. While there he taught his epistemological method, as demonstrated in his *Ars Magna*, to some of the Franciscan monks.

Captivity in England

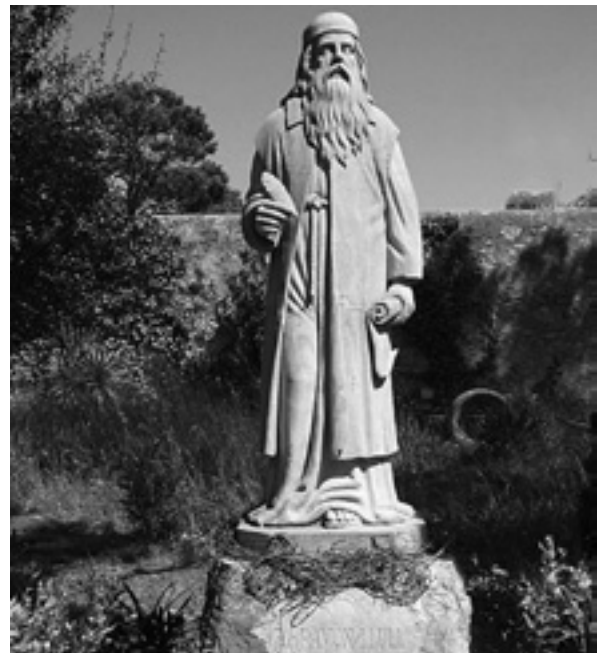
Around the year 1277 he set off on his journeys through Italy, Germany, Greece, the Middle East, Tartary (in present-day Russia), finally arriving in India. Following this he travelled to North Africa, teaching in the Maghreb (Morocco, Algeria and Tunisia) and then travelled to England where, yielding to the insistent demands of King Edward I, he demonstrated his knowledge of alchemy.

He was very reluctant to do so though, as he was far more concerned with the spiritual side of Alchemy than about creating material wealth. But Edward pretended he was in great need of gold for the crusades, so Ramon acquiesced and made what, at the time was called “Ramon’s doubloons.” In spite of the assertions of various commentators, who denied that he ever knew anything about alchemy, the above incident tends to suggest that he had at one time delved into Alchemy and mastered at least the material side of it. Furthermore, several writers have given evidentiary proofs that he had on several occasions been in contact with the renowned 13th century Catalan alchemist Arnold of Villanova (1235-1311), who also for a while lived and taught in Montpellier and with whom Ramon seems to have been on friendly terms.

But the English king had deceived Ramon, for it was certainly not to go crusading that he wanted gold. When Ramon realised he had been duped, he refused to work any further, and was imprisoned in the Tower of London. It was only after several months of captivity that he succeeded in escaping, about 1282, and returned to Mallorca.

Endnotes

1. Quotation from E Allison Peers, *Ramon Lull: A Biography*, SPCK, 1929, p. 18
2. As quoted in Peers, *ibid.*, p. 49



Ramon Llull Statue in the Monastery Garden (Puig de Randa-Mallorca)



The Rejected One

by H Spencer Lewis, FRC
(Imperator of AMORC from 1915 to 1939)



This article was written nearly 100 years ago, and it shows. But in spite of its archaisms, the powerful sentiment shines through clearly. When reading this article, I suggest you listen at the same time to the music: El Greco by Vangelis, Movement X (Epilogue.)
- Editor.

MY MESSAGE TO YOU THIS MONTH is in form of a little story that is taken from life, one which has made an indelible impression upon my mind and which I feel sure will register itself permanently upon yours.

I left my hotel room early one weekday morning to go out and take a walk in the bracing air before breakfast. It was in New York City, and I was passing beneath the

rumbling, noisy elevated structure on Columbus Avenue on my way toward Central Park. At the corner there was the usual news-stand which men and women, young and old, were approaching in a hurried manner to buy their morning papers and then rush up the stairway into the elevated trains to get to their downtown positions, despite the fact that it was only seven o'clock.

Close by the news-stand, there was also one of the usual chewing gum slot machines, with its ornate form



and decorative mirror in front. Many a young person had stopped at that machine and purchased some chewing gum, and many of them, especially the young ladies, had paused for a moment to look into the mirror to put another little touch to their hair or to their hat or perhaps flap a little more powder on their nose.

Faces that were young, youthful, pretty, vibrant with life, hope and joy had looked into that mirror many a time in the days, weeks and months that had passed. Faces that were worn and perhaps dissipated-looking had also gazed into that silvery surface with just a touch of shame or a sense of regret; faces that were old and wrinkled with honourable effort and respectful labour, faces that were sad and faces that were happy, faces that were despondent and forlorn, faces that were indifferent and hardly expressive of anything at all. A very wonderful story could be told by the mirror at that corner, but I do not believe that that old mirror, located in a neighbourhood where the wealthy and those of the middle class alike passed by it by the score every minute, ever expected to reflect such a picture as it reflected this morning.

The Face in the Mirror

I had stopped near to the mirror for just a moment to determine which way I should cross the street, and my attention was attracted at once by a figure that was approaching the mirror so listlessly, so indifferently that it stood out in contrast to those who were hurrying so rapidly. I stepped back from the moving crowd to watch this figure, and saw that it was that of a woman, but what a woman!

I did not see her face at first, and I could only judge her by a view from the back and side of her body. She had on old black clothing; threadbare, shiny, torn, soiled and muddy. Despite the fact that the air was brisk and the temperature low, she wore a very short and thin black jacket, of the ages so long ago that even a costumer would find it difficult to place the year of its style.

The lower part of her body was covered with a long, thin, black skirt that touched the dirty, slushy street, and was so ragged and uneven in its tears and fringed edges that its real length and finish at the bottom could never be known. Her feet were covered with heelless shoes, the soles of which were worn. The shoes were broken, crooked and tied with strings that were never intended to be used on shoes. I looked upward to her head and saw beneath the little old-fashioned black bonnet that was covered with dirt and grime, the straggling ends of grey hair, unkempt, uncared for, and devoid of all that health and nourishment which human hair should have.

I saw that the woman walked not only listlessly but

with a staggering step, and it was quite evident that she had been drinking, for she was unable to walk steadily. It was such a terrible picture that I was held spellbound and waited until I could see her face. Finally she turned to see if anyone was noticing her, and she was quite satisfied to discover that everyone, men, women, young and old, were hurrying by without giving her the least attention or consideration. Then I saw that in her very old, wrinkled, knotted hand, red with the cold and unquestionably worn with years of toil and labour, she held a little package wrapped up in newspaper and tied with a string.

Finally I saw her face. Her eyes were bleary from the influence of liquor, and the cutting winds made tears run down her cheeks. Her cheeks were hollowed, wrinkled, and chafed by the cold. Her mouth was firm in lines and of a formation that plainly indicated the possession of considerable character, but her lips were quivering and trembling with nervousness. Her exposed neck showed wrinkles and hollows that brought a lump into my throat and made me realise that the woman was undernourished and probably suffering from a cold, if not from the early stages of tuberculosis.

From the general appearance of her clothing, it was quite evident that she had spent the night sleeping on one of the benches in the park nearby, and as the daylight hours had come she found it necessary to be up and about

I could only glean through the attunement and psychic contact built up by my interest in her plight.

in order to avoid arrest. And here she was, on one of the busy thoroughfares of New York, unnoticed and as greatly alone as though she were in the midst of a wilderness. And just at this moment she too looked into the mirror and caught a fleeting glimpse of her face in the silver glass. The shock to her must have been as great as was the shock to me when I first saw her, for she leaned forward and peered into the glass as though she could not believe that what she saw was a real reflection. Then she stepped back a bit and peered again, searching in the glass for some change, some indication that it was all a delusion and that what she saw was not real.

What she thought or what thoughts passed through her mind at that moment, I could only glean through the attunement and psychic contact built up by my interest in her plight. Through my entire being there passed the impression of surprise, regret and determination. I could almost hear her mentally saying: "*Is that really me? Can it be that I really look like that?*" Then she stepped a little closer to the mirror. Her whole being became nervous, her hands trembled, her lips quivered, she began to



cry, and she looked around quickly to see if anyone was observing her; and over her consciousness there passed the sense of public inspection, public scrutiny and public condemnation. Shame had taken possession of her. Fear of public opinion had returned at least to her consciousness, and for a brief moment she was a woman again, a woman that cared.

Quickly her right hand rose to her face, and almost unconsciously with the habit that had been hers in youth, she pushed some of the stray hairs back beneath her bonnet. She wiped the tears from her cheeks and straightened the bonnet on her head. What a conviction came over her, and what a change it made in her. She threw back her shoulders, lifted her head erect, and tried to put into the mirror a picture that was not there, but undoubtedly once was.

One moment's pause, as though waiting for the transformation to take place on the silvered surface, and again there came disappointment. Her head bowed, her hands and body trembled again, her lips quivered and tears came once more. Her body bent forward in its same dull, listless form, and again she was the woman of the street, uncared for and hopeless. And then, realising the hopelessness of her case and the fact that she could not by any effort of her own redeem herself and bring back the appearance of what she had once been, she rambled on her way amid the crowd, unnoticed except for the jeering smiles and sarcastic remarks of younger people who passed her by.

The Mirror of the Cosmic

As I watched her pass away, determined that I would do something at once for her, the thought came to my mind that here was a woman who had not only been a babe in the loving, tender arms of some mother, but who at one time had been a child at school, a young girl of youth and vivacity, a wife respected and loved, and perhaps a mother who had been worshipped by someone. And yet misfortune had come upon her, her parents had forgotten her, childhood chums remembered her no more, sweetheart and husband cared no more, and whatever children she may have had were gone from her life forever.

Or was it possible that she had been born a waif in the city streets, uneducated, uncared for, untutored? Had she never known any love? Had she never known the care of a husband? Had she never had the joy of motherhood? Could it be that this woman had lived all her life, fifty years or more, and had never known love, care, protection or the interest of a friend? Whatever was the cause of her present situation, whatever her life had been in the past, here was most certainly a living condemnation of the

world's social conditions. In thousands of homes, within the call of my voice, there on Columbus Avenue, women of younger age were being cared for by husbands, adored by children and admired by friends.

In a dozen churches in the same neighbourhood the doctrines of Christianity and of Judaism were being preached, and in the schools and educational institutions of that section of the city lessons were being taught to create in the minds and hearts of men and women the duties they owe toward all humankind in keeping life and soul united in peace and harmony. And yet, here was this woman, forsaken, forlorn and rejected by all.

What a pitiful sight, what a sad commentary on human nature! How long will humanity permit one of the least of its members to go through life as this woman was? Where was the human respect for womanhood? Where was the boasted love we have for our fellow being? Where was the tenderness that people say is the one great element that lifts us above all of the animal kingdom?

Never Forget

I shall never forget the image of her or the momentary joy she experienced standing in front of that mirror. Remember that in every woman, high or lowly, young or old, rich or poor, there is the love and tenderness, the sweetness and magnificence of motherhood and of godliness.

May you never permit yourselves to be one of those who hurriedly and disinterestedly pass by a woman of any age or any station in life who is in need, who requires only the hand of friendship or the soft words of helpfulness. If the light within you that constitutes your mission in life has found no other channel at any time for its divine expression on earth, let it shine in the eyes of a rejected one, of one who is hopeless and in despair, that it may bring some joy into the heart of such a person and perhaps establish for all time some comprehension of Peace Profound.



Avoiding Destructive Relationships

by Carol H'Behrman



DURING ONE PERIOD OF HER LIFE a young wife and mother was confined to her home, much of the time caring for her two babies. A neighbour took to dropping by frequently to chat or have a cup of coffee.

This neighbour was a friendly, pleasant person, but a bit of a gossip. She was tremendously interested in the activities and private lives of the families of the neighbourhood, and would gush forth a flood of gossipy titbits whenever she came, which was quite often.

At first, the young mother found it all distasteful and boring, but constant exposure, she became more and more accustomed to this harping on trivia as a way of life. Gradually, she herself started participating actively in the “kaffee klatsch” exchange of tittle-tattle. Fortunately, she achieved a soul-saving burst of awareness one evening when she suddenly heard herself regaling her husband with the

day’s topics of gossip. Is this what I am becoming? she thought, horrified.

Wisely, she began to see less of the friendly neighbour. She even took to locking the front door so the neighbour could not barge in as she had become accustomed to doing. She needed time to herself, away from this deadening influence, to rethink her values and to raise herself up out of the slough of useless gossip into which she had sunk. This young woman had discovered an unpleasant truth, that *at times one must be ruthless in ridding oneself of non-productive and destructive influences.*

Friendship and Companions

Real friendship is a beautiful thing. Those who are blessed with it have their lives enhanced and enriched to an immeasurable degree. A friend can accomplish the miracle



of taking one out of oneself and helping one become more oneself at the same time. Friendship enlarges and illumines experience.

A rung or two lower on the ladder of constructive relationships stands pleasant companions. Many of the people with whom one spends time with are not devoted friends, merely associates. True friendship is not necessary to the enjoyment of sociable hours of course. Jolly companionship in its own way also brings joy and completeness to life. Interesting conversation and the sharing of happy activities provide many fulfilling moments.

Those with whom we spend our time exert an influence far beyond the information that is exchanged or the good times shared. Nothing in the universe is static. Everything is moving in a state of perpetual flux and change, including our own emotions and outlook. You are never the identical person today that you were yesterday. Everything that has happened in the past 24 hours has made its mark, imperceptible though that might be.

The very cells of our bodies are continuously developing, growing, dying and replenishing themselves. The universe changes, the earth changes, and so does each individual. One of the agents of change is other people. It is important therefore to be discriminating in the selection of those who may be factors in the determination of our own spiritual and intellectual growth or decline.

A Matter of Intuition

We cannot always choose the people with whom we will associate. Family obligations, business pressures and social amenities require us to spend a certain amount of our time with various types of individuals, some of whom may be

Solitude or the companionship of a good book is infinitely preferable to unwise relationships.

good for us, others not so. However, our friends and social companions we choose for ourselves, or think we do. But there may be times when we passively let ourselves be chosen and face the danger of slipping gradually into the habit of spending too much time with people who are really not good for us.

How do we make the right judgements in all of our relationships and associations? One sure-fire way is to use our intuition if we will listen to it. Those who drag us down and generally are a bad influence must be avoided. It might sound a horrible thing but the more time we spend with such people, the more we are inhibited in our spiritual growth. On the other hand, companions who make us feel really good and happier and more alive, inspire us



to think and do those things that exalt us spiritually and intellectually. Such associations are to be cultivated. The Lebanese mystic, Kahlil Gibran wrote *“Let there be no purpose in friendship save the deepening of the spirit. For what is your friend that you should seek him with hours to kill? Seek him always with hours to live.”* Solitude or the companionship of a good book is infinitely preferable to unwise relationships.

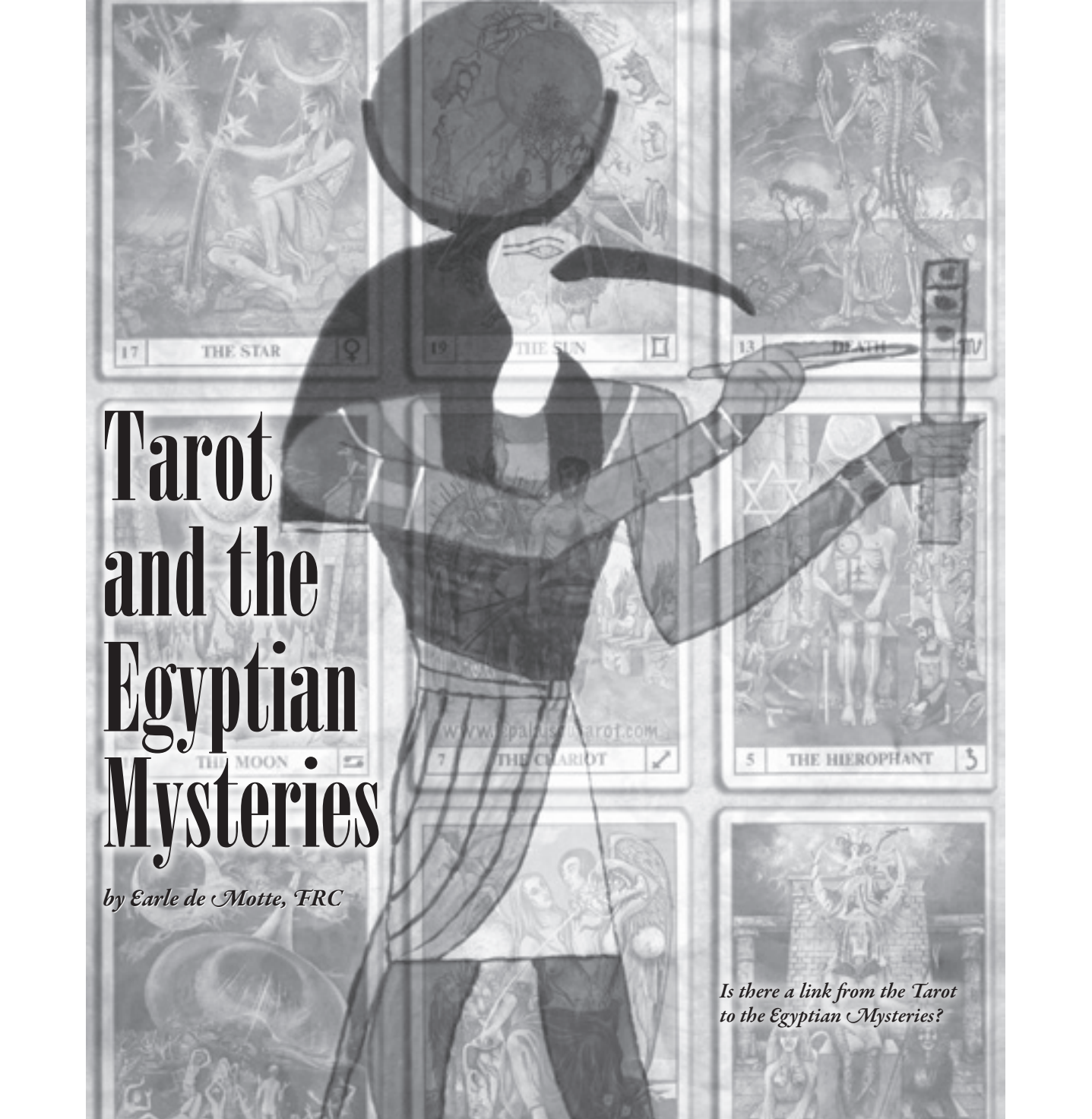
Making the Effort

Circumstances may sometimes conspire, as was the case with the young mother mentioned above, to lead us gradually and insidiously into relationships which seem comfortable at first but are really destructive. At such times it is necessary to make a special effort of will to break the pattern and to deliberately limit the amount of time spent with the spiritually barren. Of course, this is not always easy to do. We may be made to feel guilty or even snobbish, arrogant even, but it is sheer foolishness to waste one’s time in a soul-deadening environment when there are so many rich and life-enhancing experiences awaiting us in other directions.

“A man can be judged by the company he keeps” is an old and trite saying. As with much folk wisdom however, it contains a basic element of truth: one is often, and to an extent, inevitably judged by the companions one chooses. It is also a truism that the longer one prolongs an unwise relationship or association the more one tends to become like those with whom one spends one’s time. It is advisable therefore to take a look at one’s associates from time to time and ask oneself, *“Do I want to be like these people?”* If the answer is no, then it is most certainly time for a change.

True friends and interesting companions are important influences in one’s life. With them, we can discover ourselves and bring forth what is highest in our own natures. This then equips us to give something worthwhile in return. Constructive and joyful relationships are among the highlights of our journey through life. It is vital to our spiritual development therefore that we do not waste this gift.





Tarot and the Egyptian Mysteries

by Earle de Motte, FRC

*Is there a link from the Tarot
to the Egyptian Mysteries?*

A BELIEF OR CONVICTION EXISTS among many esotericists that there is a connection between the images or messages of the Tarot Deck and the structure and content of Egyptian Mystery Wisdom. Claims are also made as to the Tarot's origins in Egypt and its purported dissemination in Europe by the Gypsies. The Deck is also described as a book of arcane knowledge, an important remnant of the "Book of Thoth," a book of wisdom attributed to the ancient Egyptian god Djehuti (Thoth.)

It is alleged that such arcane knowledge was inserted into the symbology of the Tarot images. In this article I shall examine the basis of these beliefs or convictions and comment on them.

There is no evidence to indicate that the Tarot Deck was a card game in ancient Egypt; nor is there any evidence to indicate its use as a vehicle for obtaining knowledge or wisdom. Historical evidence points to its first appearance in northern Italy in the 14th century and spreading from there into other parts of Europe. During the heyday of





Thoth (left) and Horus pour purifying liquid on Pharaoh Ptolemy XII. From the temple of Haroeris and Sobek at Kom Ombo.

the humanist movement of the Renaissance, a manuscript was circulated in 1419 by a Florentine which may have provided the stimulus and some visual material for the production of the first Tarot Deck. The manuscript was attributed to Horapollo of Alexandria, and was written in the early Christian period. Entitled the “Hieroglyphica,” it purported to interpret the sacred writings of the Egyptians, thus uncovering the Mysteries of Egypt. How Horapollo could have read the secrets of the Hieroglyphs is itself a mystery, seeing that he had not had the advantage of over two centuries of Egyptological research and criticism that forms the basis of what we currently know about Egypt. The Horapollo manuscript was later proved to be a fabrication, but by its impact on the Renaissance mind, eager to explore the secrets of antiquity, we may conclude that this may have been the start of the development of the Egyptian hypothesis.

Interest increased again in Europe in the 18th and 19th centuries in the belief that the ancient civilisation along the Nile valley held the answer to many secrets of the world and humankind. It was accepted that the stylised mystical writing known as “hieroglyphs” (coined by Horapollo) and Egypt’s sacred sites had much more to reveal than what was then known. The second major effort (since the Horapollo manuscript) and the first attempt to popularise an Egyptian linkage to the Tarot came from the work of Antoine Court de Gébelin (c. 1783). It was subsequently elaborated by Jean-Baptiste Alliette (1791) who produced the Etteilla (Alliette reversed) deck and Jean-Baptiste Pitois (who used the pen name Paul Christian) in 1870. Over this century this group of

promoters held the conviction that all the best wisdom came from Egypt and that ancient Egypt would be the logical source of the Western Mystery Tradition embodied and encoded in Tarot imagery.

To de Gébelin, the Tarot was a remnant of the legendary “Book of Thoth,” an assumption based on the information received via the other Hermetic stream that was part of the Renaissance, whilst Alliette described the Tarot as holding the hidden secrets known to the Egyptians, pertaining to the creation of the world and the history of humanity. The third figure of this group, Paul Christian, who first used the terms major and minor “arcana,” referred to the Deck as a series of hieroglyphs specific to Egypt, but not in a general sense of the term used today. The popularity of this hypothesis or presumption resulted in the appearance of some decks, either wholly or in part, that tried to “Egyptianise” the Tarot.

Flaws in the Hypothesis

A cursory look at the Tarot decks would immediately reveal that the Tarot was originally a carefully contrived “Book of Wisdom,” distilling the essence and affinities of several esoteric traditions, and that its imagery reflected Medieval and Renaissance cultural and art symbols. Robert O’Neill, Charles Clifton and others, point to obvious flaws in the Egyptian hypothesis. O’Neil notes

The Tarot was originally a carefully contrived “Book of Wisdom

that there was an absence of Egyptian iconology, such as animal symbols, like chickens, owls, snakes, ibises and the preponderance of animal-headed gods found in Egyptian writing and illustrations, from the Tarot decks of the Renaissance. Another glaring omission was any reference



It was accepted that the stylised mystical writing known as “hieroglyphs” (coined by Horapollo) and Egypt’s sacred sites had much more to reveal than what was then known.



to the mythological structure of Egyptian religion and mysteries, stories and principles represented in the Myths of Osiris, Ra and the Horus/Set conflict. Nor was the importance of Maat and Thoth, important players in the creation of the world and of its maintenance, explicitly portrayed.

On the other hand, there were direct and unquestionable insertions into the Tarot cards, such as symbols from the Kabala, the Bible, the art and literature of ancient Greece and Rome, and of Muslim, Medieval and Renaissance culture with its dramatic figures of triumphal processions. There were also the thought processes of Alchemy, Astrology, Gnosticism and Hermeticism clearly portrayed. It would seem that the original designers of the Tarot Deck tried to epitomise the wisdom of the world that was espoused in all the known esoteric traditions, but with no preponderant emphasis on Egypt.

The speculations about Gypsies leaving India and passing through Egypt, bringing the cards into Europe, and another locating the source of the cards to a group

The primary emphasis is that of steering and monitoring the course that is right for the querent

of Initiates who met at Fez in Morocco to commit their hidden wisdom into a common card game, into a “profane” vehicle so that it would be perpetuated by the popularity of gaming, appear to be just what they were and are, sincere speculation based on intuitions of what could be the truth, but insufficiently supported by hard facts.

The Journey of Self-Realisation

That said, we must now turn to the symbolic message of the whole Tarot, its individual cards, its underlying philosophy and its mandala-type overview of the universal forces in nature, human nature and their interactions, but with the specific purpose of detecting the Egyptian connection, if any.

The first assumption according to Tarot adepts is to regard the deck as a map for the *Journey of Self-Realisation*; also as an *initiation* involving the process of questioning, challenge and response, that leads to a shift in the consciousness of any successful Tarot querent. It may also be described as the progressive improvement of one’s understanding, through intermittent or regular consultation of the cards as a check on the state of self-awareness, and acting on the promptings in order to improve the quality of one’s life. There may be an endpoint or desirable level of human development, but the primary emphasis is that of steering and monitoring the course that



Tarot cards used symbols from the Kabala, the Bible, the art and literature of ancient Greece and Rome, as well as Muslim, Medieval and Renaissance period symbols.

is right for the querent.

Nothing would be easier than to apply the same assumptions to the Mystery Initiations of Egypt in which the metaphor of the journey through the Duat or the underworld after physical death is used to inform the living initiate of the nature of mortal life so that he or she may, with appropriate guidance and application, reach a high level of consciousness and understanding. The episodic experiences of the deceased or initiate of the Egyptian *Book of the Dead* or any of the New Kingdom underworld books recounting the events and experiences through the 12 chamber passage of Ra at night, could be spread out like the plates of the Tarot Deck, and treated as a mandala or symbolic emblem for meditation or magical invocation. By contemplating the images in either the Tarot or the record of the relevant papyrus, one would be capable of exploring one’s individual psycho-spiritual dimension in a cosmic context, using the insights gained as a means or pathway to higher consciousness or self-fulfilment.

Egyptian Initiation

The closest matching of the Tarot with the Egyptian initiatory tradition appeared within a manuscript presumed to have existed since the early Christian era. This



Ancient Egyptian “Book of the Dead,” the traditional weighing scene.





The candidate was led through a door situated between the front feet of the Great Sphinx's legs, directly into a subterranean chamber where the initiation would commence.

manuscript, which had the title of "Egyptian Initiation" and was attributed to the Neo-Platonist philosopher and Egyptian initiate, Iamblichus, was translated into French by the journalist and occultist Paul Christian in 1870. Christian incidentally, would have had access to many archives since he worked in places of government records. It has to be said that no trace of the trail of the so-called Iamblichus manuscript, starting from its classical author to Paul Christian has yet been found.

However that may be, the manuscript described the initiation of a neophyte who submitted himself to an initiation conducted in the "Temple of the Mysteries." The candidate was led to the foot of the Great Sphinx, through a door situated between the Sphinx's legs, and into a subterranean chamber where the initiation would commence. After surviving a series of formidable trials and successfully traversing a long, tortuous passage with the aid of an oil lamp, the aspirant would arrive at a wooden door that opened into a long, narrow gallery. The walls of the gallery were covered with a series of 22 frescoes portraying the major Arcana of the Gypsy Tarot. An initiate holding the rank of "Guardian of the Sacred Symbols" would greet the aspirants at the door and then proceed to instruct them on all the metaphysical meanings of the symbolism. These frescoes depicted metaphysical laws governing the universe and explaining its creation.

Paul Christian went into some detail, producing an individual card-to-fresco identification of each of the images, leading to the conclusion that the Tarot metaphysically encoded the same process-based creation metaphysics conveyed in the Myth of Osiris. Some who operate the Tarot teach that cards 1 to 11 of the major Arcana portray principles governing the creation of the physical universe, while cards 12 to 22 describe matters

relating to human evolution and spiritual development. It is possible they are following Christian's lead in this hypothesis, and it is also possible that their convictions may be based on affinities to be seen among many creation mythologies.

The events described in the frescoes and cards again seem to resemble a rite in the *Coffin Texts*, which were written about the 22nd century BCE, where a messenger enters the *Duat* or underworld and participates in the mystery of Osiris' resurrection. The correspondence of the 11 pairs of frescoes with the 22 plates of Tarot trump cards as an instructional sequence would be quite seductive to even those who have doubts about the Egyptian connection.

Tentative Conclusions

Some tentative conclusions may now be reached on the Egypt/Tarot hypothesis:

1. We lack sufficient corroboration of any claim to regard the Mystery Wisdom of Egypt as the original source of the Tarot Deck.
2. Both Tarot and Egyptian papyri and wall illustrations and writing reveal to those with due training or initiation the mystery of the world and the human being and how they are related; and this reveals knowledge pertaining to our relationship to the forces and functions of the Cosmic. The ultimate aim in both cases is to turn this knowledge into wisdom by its successful application to one's life.

The ultimate aim in both cases is to turn this knowledge into wisdom by its successful application to one's life.

3. The predominant theme in both is the "Journey of the Soul" from darkness into light, during the course of which the underworld "traveller," or the living person, or the querent of the Tarot, undergoes a series of transformative experiences. During the journey the traveller or seeker is challenged by trials, is expected to respond to both threatening and pleasant encounters, be they in the Egyptian Duat or in the querent's unconscious, and is helped along the way by various agents, underworld guides or, in the case of the Tarot, the expert Tarot reader.
4. In the language of depth psychology, both may be interpreted as an individual journey into the unconscious, finding revelation in the personal and collective states of consciousness, in the healing interaction between the individual ego and the





Some Tarot images are astronomical, such as the Sun, Moon and Star cards, together with that of the symbol of lightning in the Tower card, as these show phases of light or illumination in contrast to the Death card and other supporting cards.

collective unconscious of humankind. The resulting achievement of balance and harmony, by an integration of the psyche's dispersed elements, has been variously described as *individuation* (Carl Jung), a state beyond *self-actualisation* (Abraham Maslow), *integration* beyond the boundaries of the ego (Transpersonal Psychology), *Peace Profound* (the Rosicrucian Order) and *transcendence, transformation* or a *rebirth*, (various mystical traditions).

5. The themes and events of the Underworld Journey as portrayed in the Egyptian funerary papyri and wall inscriptions, are likewise signposted in the Tarot cards, but not using identical Egyptian imagery. Though probably working in both cases on the identity and nature of cosmic forces at work, the designers of the earliest sets of the Tarot drew more from multiple sources and sparingly from the Egyptian fount, if at all. However, the more we perceive the presence of the *universal archetypal symbols* of humankind, revealed in the various traditions that provided the content of the Tarot, and seeing that most of the Egyptian *neteru* (the gods: pronounced "netcheru" with the "ch" as in "church") represented these archetypal forces in their own way, the easier it is for us to see affinities with the initiatic path of the Mysteries of Egypt.
6. In the case of Egyptian mysteries, self-exploration takes place in the prepared setting of sacred temple precincts, where an aspirant is confronted with an aspect of reality in another plane of existence. Initiation is contrived by hierophants and experienced by the neophyte; revelation and transformation are the result. On the other hand, if the Tarot reading is

to be *self-revelatory* and transformative, it is achieved by questioning, then seeking information from the suggestive nature of the images, interpreting them through one's intuitions and if necessary, receiving interpretive help from a Tarot guide. The process in each case may differ, but in both of them, one has to find meaning and ultimate truth that lie hidden in their symbols, metaphors and the process of self-examination.

7. In my view, the afterlife literature of Egypt was never intended to be divinatory, but a guide to living in the present and the hereafter. To the Egyptian mind the future was already known or stated in various ways, and furthermore, one had the choice to shape the future by right living, accepting one's cosmic role, and the practice of magic. The Tarot, apart from the meditational value of individual and grouped cards, and its informational aspects as a book of wisdom, finds its greatest popularity as a *divinatory tool*.

Egyptian literature abounds with a whole company of gods influencing humanity and its world.

Looking for Affinities

In the final analysis, one could see some affinities between the Egyptian Mysteries and the Tarot in their mystical, mythological and psychological content. Both deal with forces, principles and functions of the universe. Some are astronomical, such as the *Sun*, *Moon* and *Star* cards, together with that of the symbol of lightning in the *Tower* card, as these show phases of light or illumination



in contrast to the *Death* card and other supporting cards. It stresses the theme of moving from darkness into light in the Fool's journey, as well as stressing at appropriate times the nature of a querent's mood or state of consciousness.

There is impressed on some cards the presence of *dualism* in the world, seen in the repetition of double columns, twin-yoked horses, light and darkness, the sun and moon and other objects. Various symbols reveal the cyclical nature of change in the Mysteries; resembling the return of the querent from time to time to seek the wisdom of the Deck. Cards representing cosmic forces and forces within the psyche, figure in the *Temperance*, *Fortitude*, *Fool* and *Devil* cards. There may not be exact correspondences, but Egyptian literature abounds with a whole company of gods influencing humanity and its world. The moral strength of Maat in ancient Egypt and the Osirian judgement is matched by the *Judgement* card, while the will and intellect working together to meet life's challenges may find a parallel in the precepts taught to the young elite in Egyptian society and in the moral preparation of candidates seeking admission into the Mysteries.

Robert O'Neill sees further resemblances between the *Hierophant* of the Tarot to the images of Osiris on his throne in the *Duat*, between the *Star* cards imagery and the Nile goddess depicted on the Temple of Philae: a woman pouring water from an urn onto the land. And Rachel Pollack, a leading authority on the Tarot, whilst criticising G ebelin's work as being more fanciful than factual, nevertheless calls attention to the Egyptian

concept of the godhead as being a trinity of two males and a female which is adequately represented in the *Empress*, *Emperor* and *Hierophant* cards. She also points to the *Wheel of Fortune* card being a restatement of the death and rebirth theme, with various animal symbols on the rim of the wheel recalling the various characters in the Osirian myth. However, its specific Osirian orientation can only be supported if one does not refer to earlier packs before the Marseilles Tarot of 1748.

The Book of Doors

It might interest those Tarot students who are enthused by the Egyptian connection, to know of the remarkable production of a divinatory deck by Veggi and Davidson called "The Book of Doors." This is wholly Egypt-centred,

The cards give representations of pure archetypes of Egyptian deities and the energies they represent within the mythology of creation.

with 65 cards made up of the *Ogdoad* (the eight deities worshipped at Hermopolis) and multiplied by eight, plus a substitute for the *Fool* card, though not its symbolic equivalent, but called the *Neter-Neteru* card (*Neter-Neteru* is ancient Egyptian for male and female deity).

Each *group of eight* represents a company of gods or forces and powers in the universe and humanity. The cards give representations of "pure archetypes of Egyptian deities and the energies they represent within the mythology of creation." The authors state that the justification for this innovative enterprise is the belief that the Tarot, as it exists today, is incomplete, and the entire journey of the soul through the *Duat*, which figured so prominently in the *Egyptian Book of the Dead*, was almost totally deleted with only a small portion surviving the persecution of the Inquisition..., the *Last Judgement* card being a vestige of the original. And finally, they feel that the original Tarot decks have undergone so much variation in form, number and symbol that one may find it of great value to explore Egyptian magic in modern dress. Care must be taken not to see it as another re-creation of the plates in the traditional Tarot decks. The total panorama of Egyptian symbols, though "oracular" in emphasis, does not negate its value as a tool of *meditation* and magical invocation.



Tarot Cards from The Book of Doors by Veggi and Davidson



THE DÀO

*I do my best to attain emptiness
and keep my mind in stillness.*

*The ten thousand things arise
and I watch their return.*

*The myriad creatures flourish
but each returns to its root.*

*Returning to the root is called stillness.
This is returning to one's destiny.
Returning to destiny is called the 'Dào.*

*Knowing the eternal is called enlightenment.
Not knowing the eternal leads to disaster.*

*Knowing the eternal, one is all-embracing.
Being all-embracing, one is impartial.*

*Being impartial, one becomes kingly.
Being kingly, one is at home in heaven.*

*Being in heaven, one is at one with the 'Dào.
Being at one with the 'Dào, one is everlasting.
Even when you lose the body, you will not die.*

Lǎozǐ (6th Century BCE)



Self-Dependence

by Paul Simpson, FRC



ANY PEOPLE TODAY ARE troubled about the world they will have to face tomorrow. The conditions in the world and the confused state of affairs outside of themselves have caused some to turn to the realm of the inner self. Many articles on self help tend to prove this new wave of self-reliance.

An old esoteric saying says: "The Neophyte must learn to stand alone." This is the great problem facing the general public today, though mystics have been aware of it for years. The great early to mid 20th century mystic and Rosicrucian Grand Master, Raymund Andrea, once wrote: "*Life itself is the great initiator.*" But how, precisely and exactly how,

can the average person use the power of that inner "sleeping giant" in attaining initiation by life itself?

Defining Self

Perhaps the reason we have difficulties in life is the result of an incorrect understanding of who and what "Self" really is. A casual reference to the word implies in the ordinary sense some degree of "selfishness." But there is much more to the Self than selfishness. The sages of Delphi inscribed over the great portal to their chamber of initiation at the temple of Apollo in Delphi: "Know Thy Self." And this adage is just as applicable and timely today as it was in the troubled times



when the great philosopher Socrates trod the streets of Athens.

What then is the Self? The dictionary defines the word as an individual distinguished from other persons or things. It also means one's particular nature or personality, the qualities that make one individual, unique and different from all other people. Mystically, a human being is partly an individual and partly the "I" to which the psychologist would refer to, as well as an ultimate unknown quality to which Rosicrucians identify as "Soul."

Generally, humankind is far too selfish. In the truest sense of the word though, we aren't really selfish..., we simply haven't grasped the real meaning and import of the elusive inner Self, that Self which Socrates would have us know. Humanity at large, and modern society, has itself to blame for taking only a superficial interest in its performance in the world, and it is only through individual mystical practices that we come to know our real selves and thereby, in our own small way, improve the condition and performance of humankind.

A Personal Philosophy

The first step in becoming acquainted with our Inner Self must be the construction of a realistic and workable personal philosophy. There can be no real understanding of the mystical self within, and certainly no realisation of the complexities taking place within and without us if the main tenets of a personal philosophy of life are not firmly rooted in one's mind. It is impossible for us to grasp the truths and revelations of Cosmic Illumination without familiarity and comprehension of some of the terms and conditions which are part of that Cosmic Illumination.

The student of mysticism will find that inevitably anything dealing with philosophy can be segregated into three main divisions. These are: *God*, or the Supreme

It is a profound truth that without thought, planning and vision there can be no progress.

cause, *Nature*, or the world of phenomena, and the world of *Humankind* with all its subjective complexities. God is the great cause and this ever present divinity in nature is something that needs to be understood intellectually at the very least, though best of all, needs to be experienced first hand. The world of Nature is commonly perceived



The sages of Delphi inscribed over the great portal to their chamber of initiation at the temple of Apollo in Delphi: "Know Thy Self."

to be raw and unfriendly, but that is a misperception, it merely betrays our lack of understanding. Nature is neutral to our needs and balances them with the needs of all other things. Nature really is the "great leveller," for she places us squarely in the niche in which we belong, and it may be a bit deflating to see that the "box" allotted to us is a great deal smaller than we thought we deserved. Most secular writers on the subject contend that the elements are destructive but the experience of philosophers and mystics show that she is far from it.

Then there is the question of the frailty of Humankind; humans need to understand their relationship to God and

Nature and this is only achieved fully through mystical practice. Actually humanity contains within itself a degree of what can best be described as "divinity," for it has the qualities of our conception of God to the degree that we have evolved our mystical sense. This indwelling divinity is what masters and great avatars of the past all tried to place within the consciousness of the masses. Such a truth is of course dangerous to some who seek to impose their will on others, and the tyrant seeks to stamp it out at all costs. Yet truth is necessary for self-dependency.

Think of Tomorrow

So many people neglect to use their innate ability to visualise, in other words, the average person *does not plan*. It is a profound truth that without thought, planning and vision there can be no progress. In Matthew 6:34 of the King James version of the New testament, the master Jesus reportedly said, "Take no thought of tomorrow," and this has been used as an excuse by every lazy individual reading it to literally ignore the consequences of one's present actions, and make no plans ever. This is not what was meant, and we most definitely do need to take thought of tomorrow.

The mind and the power of planning, visualising and creating future states, is part and parcel of the power of the Inner Self. Many expect the aspiring mystic to have some sort of mysterious power; but the reality is that few do. Such power becomes possible only when self-dependency has been mastered, for even amongst the ranks of mystics, there are degrees of accomplishment. In addition to using the powers of the intellect and mind, the person aspiring to self-dependency must achieve a certain amount of poise and stability, and a fine balance between present facts and the future we wish to create, needs to be established.





The world of Nature is commonly perceived to be raw and unfriendly, but that is a misperception, it merely betrays our lack of understanding.

Frequent outbursts of emotions tend to cause the aura to become inharmonious. Quiet, peace and a consciousness awareness of the great Self within can never be reached without a fair degree of control of one's emotions. This means nothing more or less than that the emotions must come under the control of the Self within. They must become servants rather than the master.

Aids to Self Dependence

When mystical students have devoted themselves to mystical philosophy and exercise for at least two or three years of their lives they may indeed expect to receive wisdom and counsel from the Self within. Mystical literature and the sacred scriptures of all ages have given us examples of genuine mystics receiving answers to their queries and assistance in solving their problems, seemingly from within themselves, from the Inner Self. This is achieved in several ways.

We are all aware of the old saying of "sleep on it." Bulwer-Lytton writes in his book "Strange Story" that one's first spiritual initiation comes in one's dreams. However, the greatest knowledge and wisdom is given to us when we are in a dreamless or deep slumber. In such a state, communion with the higher forces of the Cosmic (see definitions below) is possible. Such aid from the inner Self may be used when the student is at a loss for the answer to an important problem. When a decision has to be made you should concentrate your thoughts on the difficulty that requires resolving just before going to sleep. Then simply turn the matter over to the Cosmic just as if you would place a book upon a shelf above your head and rest confident that the information in that book will be clearer and more easily understood in the morning.

As far as information and answers to mystical questions are concerned every student who has tried this method will receive surprising results. The Rosicrucian

method, which for various confidential reasons we cannot give completely here, will result in solutions to our problems during the daytime by a certain method of meditation and visualisation. It is permissible however to give a brief system of research which esoteric students use (see definitions below).

When a mystical or philosophical matter has to be investigated that is physically impossible to contact, the following procedure is performed. Rosicrucians go to a quiet room, preferably one in which they can regularly find peace and solitude and become aware of the higher Self within resident within them. Then, as they sit in a specially induced borderline state of consciousness midway between sleep and wakefulness, they ask to have revealed understanding of the matter they have been pondering. Continuous quiet and effortless petition for the answer will, when done properly, cause the information desired to flash before the consciousness either in words or in scenes. Most often though, the actual answers being sought do not come during their period in the "brown study," but afterwards, maybe several hours or even days later, when the mind is busy with something completely different though routine.

For the benefit of those who have not reaped such a state of development and would like to have a system of guidance, we can say that students of mysticism who strive to follow a few simple rules such as those given in

Nature really is the "great leveller," for she places us squarely in the niche in which we belong.

this article will, little by little, begin to notice in their daily lives a new direction in their material affairs. There will be higher guidance which will help to solve most of the problems of the mundane life allowing us a greater degree of self-dependence.

One of the mystics of the past, Jane Leade (1624-1704), suggested the following guidance for the aspiring mystic. First, research the topic you are interested in by following all logical steps of obtaining it from books, discussions with friends, and in our times, of course do your research on the internet. Second, observe carefully the circumstances and incidents of your daily life; become aware of them and the patterns of personal behaviour associated with them, and see the causal threads that link your actions with the results that follow from them. Third, use good judgment and common sense always; be practical in the use of your judgement, for seldom will things unfold in ways beyond your common sense understanding. Fourth, when your inner Self finally communicates with you, be sure to reinforce its message by putting into practical use



in your daily life whatever impressions you have received from it; valuable information that is not used practically, is of no use to us if left to gather dust on the shelf.

Karma

In addition to the powers of intellect take into account the results of past Karma (see definitions below) and the existence of present talents if you intend to make use of them in the action of your life. Almost every individual today believes in the process of evolution. Most certainly, the general mystical student believes in the law of Karma, a term used by Rosicrucians to mean the working of the law of compensation for past wrongs. The law of Karma and the law of evolution, logically and of a necessity, point out the fact that if humankind is improving then humankind must have been, at some time in the past, less developed or more ignorant than it is at present. This means that on an individual level we each have a great responsibility to work out our own karmic debt that will contribute towards the collective spiritual evolution of humanity as a whole.

Too often we think only of ourselves rather than the deep connecting community of the Soul Within. Such self-centred thinking can in the end result in much unnecessary ill health. It is more constructive to think of humankind as a whole, and as such do some helpful act for other people as often as possible. By so doing, one will help to build up an account in the great "Cosmic Bank." Such a bank can be drawn upon in times of trials and difficulties in the form of the recipient kindnesses of others, and it is even possible to go overdrawn on our Cosmic bank account at times, but usually only in situations of dire emergency, and when we have already established a track record of responsible bank usage.

In conclusion we have seen that the word "Self" can denote a meaning far deeper than is ordinarily attributed to it. By the use of certain powers of the intellect, the emotions, and of our Karmic debts, we can acquire the ability to use the tremendous force of the inner Self, or as Rosicrucians call it, the "Master Within."

In the great struggle for survival and to "get on in life" which goes on around most of us, and to which our outer selves are exposed constantly, many of us, through the principles outlined in this article, can acquire ever deeper knowledge of our inner higher Self. With sincerity of purpose and proper training, we can become conscious of the knowledge that the heart is the seat of a great and benevolent power. The forces of such a power are merely veiled from us by the many distractions and misunderstandings of the outer world; but once we have tapped into it, we will truly be working towards our own self-dependence.



Frequent outbursts of emotions tend to cause the aura to become inharmonious.

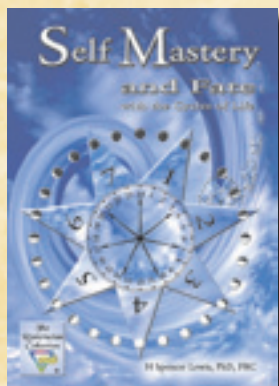
Definitions

Cosmic: Used both as a noun and adjective to mean the universe as a harmonious relation of all natural and spiritual laws. It is the divine, infinite intelligence of the Supreme Being permeating everything. It is not a place, but a state or condition of order and regulation. The Cosmic is the totality of the laws and phenomena which manifests in humankind and nature; the forces, energies, and powers which account for the finite and infinite worlds. It is therefore a unity, and the particulars we experience are but partial expressions of that unity.

Akashic Records: The term is a mystical and allegorical one. It refers to the indelible record of all events, occurrences and knowledge which is an integral part of the Cosmic Consciousness, the Divine Intelligence. All things which have come to pass, or which will be brought about, already exist in the Akashic Records, for all things happen through cosmic law and the volition of the Supreme Being. When a mystic or student of mysticism says s/he will consult the Akashic Records, s/he means s/he will seek to attune her/his conscious mind with the Cosmic Consciousness and be imbued with its omniscience. The word Akashic is derived from the Sanskrit word, Akasa, which in the Sankhya philosophy means an indeterminate essence such as space or the 19th Century concept of "the ether."

Karma: The Law of Compensation - One of the fundamental principles of the law of compensation is that for each sorrow or joy we cause another, we shall have experiences in like degree and manner and at times when the lessons to be gained thereby will be the most impressive. This principle does not exact an eye for an eye or a life for a life, for there is no vengeance in the process, and no intention to cause suffering. The sole purpose of Karma is to teach us the lesson, to make us realise our errors and to evolve the understanding thereby.





Self Mastery and Fate with the Cycles of Life

– by *H Spencer Lewis, FRC*

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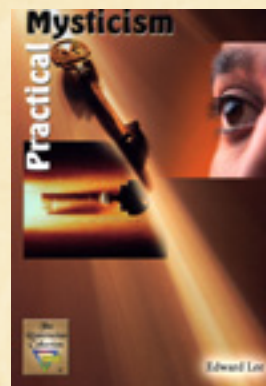
The system outlined in this book is the closest you will ever get to a rational divinity system based on self evident truths rather than belief in an unmoveable "fate" from which there is no escape. Lewis' system gives for the first time ever in public print, a system of accurate prediction of tendencies in great detail. Free will however, is the central thread running through this book, Spencer Lewis' most widely read and respected work.

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The Rosicrucian Collection is a growing catalogue of books devoted to Rosicrucian mysticism. All books in the collection focus on metaphysical, spiritual and philosophical topics aimed at serious students of mysticism, and others seeking enlightenment. The above four books represent a selection of the many titles either in print or about to be published. If you wish to purchase any of these, contact us using the address details to the right, or purchase online at www.amorc.org.uk.

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*"Infinite evil
cannot exist."*

-- Ramon Llull