

Rosicrucian Heritage



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The wonder of Life

The Rosicrucian Order
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THINK FOR A MOMENT that you were not here, not a living person on the sphere below we call Earth. No breeze on your face, no warm sunshine, no twitter of birds in the forest, no smell of salt spray by the seaside, no loving hand to hold, no beautiful music to hear, no exquisite words to read. All that we value, every single thing we care about is down there..., on our home planet. What intense longing we would feel if we were not there.

How little it takes to understand the privileged state of our existence on earth. And how precious our planet is to all its life forms, not only humans. If you seek a closer connection to all that surrounds you..., a deeper appreciation of all things

on earth..., if happiness, peace and fairness is what you seek for all your co-inhabitants of this wonderful blue planet..., then learn to commune with your inner self, find the deeper you, and through it find the Consciousness of the Cosmic itself.

By reading this magazine you have an open mind, you seek the deeper values of life, and this message was undoubtedly meant for you! To find out more about the Rosicrucian Order, visit our website www.amorc.org.uk or contact us for a free copy of our introductory booklet The Mastery of Life.

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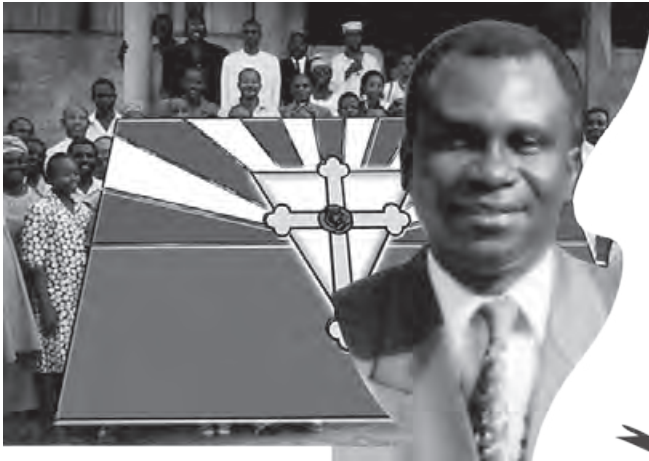
CONTENTS

- 2 **Sanctum Musings: Personal Security Through Internal Role Playing**
- by Kenneth U Idiodi, FRC
- 5 **Music and Civilisation** - by Flora Rogers, SRC
- 8 **Who Do You Think You Are?** - by Obonga Inika, FRC
- 10 **Heidelberg and the Early Rosicrucians - Part 2**
- by Bill Anderson, FRC
- 17 **God of Our Heart** - by Ralph M Lewis, FRC
- 19 **The Eleusinian Mysteries** - by Albert Hofmann
- 24 **Window of Understanding** - by Loanne Miller
- 25 **A Personal Philosophy** - by Affectator
- 26 **Goethe the Mystic** - by Walter J Albersheim, FRC
- 29 **Success** - by Nobilis
- 30 **Looking Out and Looking In** - by Peter Paget, FRC
- 32 **The Way of Alchemy** - Glenda Robinson
- 35 **Music and the Psychic Self** - Chris R Warnken, FRC

COVER SPREAD

“Temple of Poseidon”





Sanctum Musings



by Kenneth U Idiodi, FRC

*Grand Administrator for English speaking West Africa of the Rosicrucian Order AMORC
and Director Supreme Grand Lodge*

Personal Security Through Internal Role-Playing

Being an edited Keynote Address at the Lagos Zonal Conclave, May 2012
with the Seminar theme: Attaining Personal Harmony and Peace

FOR THE BETTER PART of my adult life, I have addressed the issues of Love, Harmony, Tolerance and Peace at the individual, family, national and global levels. Rarely have I spoken on the issues of personal safety and security. However, we all know, especially in today's world, that in the quest for peace, personal security could be said to hold a position of central importance. This is why I am focusing on personal security in this keynote address.

The need for security is borne out of the instinct of self preservation of life itself! A threat to security is therefore unconsciously taken as a threat to life and induces a state of fear, anxiety or restlessness. Of course, peace cannot be said to abide in a society where most people are living in a constant state of alertness and cannot sleep at night with both eyes shut, figuratively speaking!

Man has come a long way from prehistoric times when he had to contend with the dangers of wild animals and the vagaries of nature which were largely incomprehensible to him. With the development of general and scientific knowledge, the threats posed by wild

animals and the weather have been satisfactorily overcome in almost every community. Man however remains the greatest threat to himself. The history of mankind is replete with accounts of bloodshed between men from violence ranging from clashes between individuals to large scale warfare involving several Nations. The knowledge that man has acquired of his own nature has up till now been insufficient to shield him from danger from himself. This is evident from the extent of violence man is subjected to by his fellow man in the world today. It is clear that man has much to learn about himself and until he dedicates more time to this and applies the knowledge gained, peace will continue to elude him.

The study of Man must naturally begin with the study of self. To quote the English philosopher Thomas Hobbes (1588-1679), who used the phrase 'read thyself' in his famous work, *The Leviathan* (1651):

Whosoever looketh into himself and considereth what he doth when he does think, opine, reason, hope, fear, etc., and upon what grounds; he shall thereby read

and know what are the thoughts and passions of all other men upon the like occasions.

In other words, *if we can successfully place ourselves in our imagination in another person's place we will be able to better understand them and their actions.*

This is technically called 'role playing' which is defined as the effort to assume the attitudes, actions, and discourse of (another), especially in a make-believe situation in an effort to understand a differing point of view or social interaction. Role-playing has also been defined as a psychotherapeutic technique, designed to reduce the conflict inherent in various social situations, in which participants act out particular behavioural roles in order to expand their awareness of differing points of view.

Examples of Role-Playing

Role-playing is natural to human beings who use this as a means of learning right from the beginning of their lives as babies. It is a common phenomenon to see children playing games in which they act out dramas of things they have experienced in real life with each child assigned a role. As they grow older, this trend continues into teenage years with friends in school sometimes engaging themselves in sessions where they mimic their teachers for amusement. Even workers in offices are known to mimic the boss to amuse themselves.

However, role-playing also occurs unconsciously. In fact, unconscious role-playing occurs in this manner in that it is quite pervasive. It is an easily observed fact that people will unconsciously adopt patterns of behaviour displayed by persons they admire. Sometimes this can be done to such a remarkable degree that the person being imitated appears to be momentarily present.

Taken from another angle, we often find ourselves sharing in the experiences of persons we have identified with. We may not know such persons personally but perhaps have got to know them by watching them on television. As we unconsciously merge with them and begin to internally play the same role with them, we become affected by the conditions surrounding them and react accordingly. In a similar manner, while watching a football match, we may find ourselves kicking out a foot to score the goal for a striker we have identified with when he is approaching the goal post.

Again, if our favourite contestant wins a contest we are watching, the joy we feel is not just for the contestant

but also for ourselves, having unconsciously taken up the role of the contestant we developed an interest in.

The Unity of Man

All these examples point towards the unity of Man. The soul of man is actually one soul, the Human Soul and is expressed as individual soul personalities in different persons. Our earthly personality is always in a state of evolution as a result of multiple factors and influences. Individuals in spite of being different still generally share many characteristics of behaviour in common such that there is no perfect separation from one personality to another. This explains why we are dependent on one another and find ourselves living each other's lives vicariously.

In the unity of man lies the potential for man to know himself and apply this knowledge towards establishing peace. The technique of internal role-playing, which is based on the unity of man, has its application in many fields of human endeavour. In marketing,

you must be able to enter the customer's mind and know what he is thinking in order to be effective. In event planning you have to be able to put yourself in the place of participants to the event and understand their likely

tendencies in order to cater for them in the event. A good office worker puts himself in the position of his boss and realises what he requires and delivers accordingly. In warfare, it is the work of the Generals who develop the strategy to anticipate every possible move of the enemy. This can only be successful when you can internally play the role of the enemy. A harmonious marriage relationship is borne out of this principle of realising the real needs and thought patterns of your partner.

Personal Security

In the case of personal security, it is important to acknowledge that you are surrounded by people who are living under varying circumstances. You should be able to take note of this by careful observation. Having acquired this information, the next step would be to put oneself in their place mentally and take note of the feelings and thoughts that would arise from this. You may then even view yourself through their eyes and take note of the impressions that arise. If this is successfully done, you will become armed with a lot of information that will guide you in your interactions with them. You will also be in a

If we can place ourselves in our imagination in another person's place we will be able to better understand them and their actions.



better position to work out measures that could be taken to enhance your security.

The mistake a lot of people make is to think that persons who pose a threat to them are incapable of rational thought or are somehow sub human. It is worth noting that it is probably true that what one person has done will be repeated by any other person if identical or very similar conditions can be created. Fortunately it is practically impossible to perfectly recreate a condition on both the material and immaterial planes but getting close to it is sufficient for most people.

It is a humbling thought to realise that there is after all nothing really special about any particular individual including ourselves. However, Mankind as a whole is very special and of this alone we can indeed be proud and thankful for. The challenge is in taking the right steps to tap from the vast potentials of Man.

Responsible Government

Almost anywhere in our Nigeria, Africa and worldwide environment, the problems and challenges facing us are generally identified as bad politics, failed economic policies, endemic corruption, over-dependence on oil and the looting of resources by corrupt persons in power. It is noteworthy that persons who complain about bad leadership more or less are found to be guilty of the same accusation when by appointment or election, they find themselves in the corridors of power. This vicious cycle will cease to be so in a short time when, by the techniques of internal role-playing, we all place ourselves in one another's shoes and begin to experience the drama of our impact upon the environment or the environmental impact upon us.

Beyond the individual, at the level of the society or the world community, it is the responsibility of those who are in governing positions to establish and enforce regulations based on an intimate understanding of the various conditions of the citizens. Having put themselves in the place of the citizens consciously using the natural methods role-playing offers, they will then be in a good position to bring about a society in which the needs of all will be taken into account.

Global Harmony

World Peace is attainable and the pathway to this must be worked out by the world leaders. We must of course lend our support to the efforts of our world leaders by always sending them our most positive thoughts for strength

and wisdom to perform their duties. Reciprocally and in all sincerity, we should place ourselves in the positions of the world leaders, bearing in mind the fact that each of us as a follower in one aspect of life is also a leader in another aspect of life. Rather than join the populace in praying to God to protect us from looters, armed robbers, demons and evil-spirits, let us invoke the principle of internal role-playing. An ideal prayer for each of us daily should be: *God save me from myself.*

As I have regularly stated in the past, if we must aspire towards the attainment of global harmony and world peace, we must begin with ourselves. Just so, safety and security at the global level must begin with an understanding of individual safety and security at the personal level.

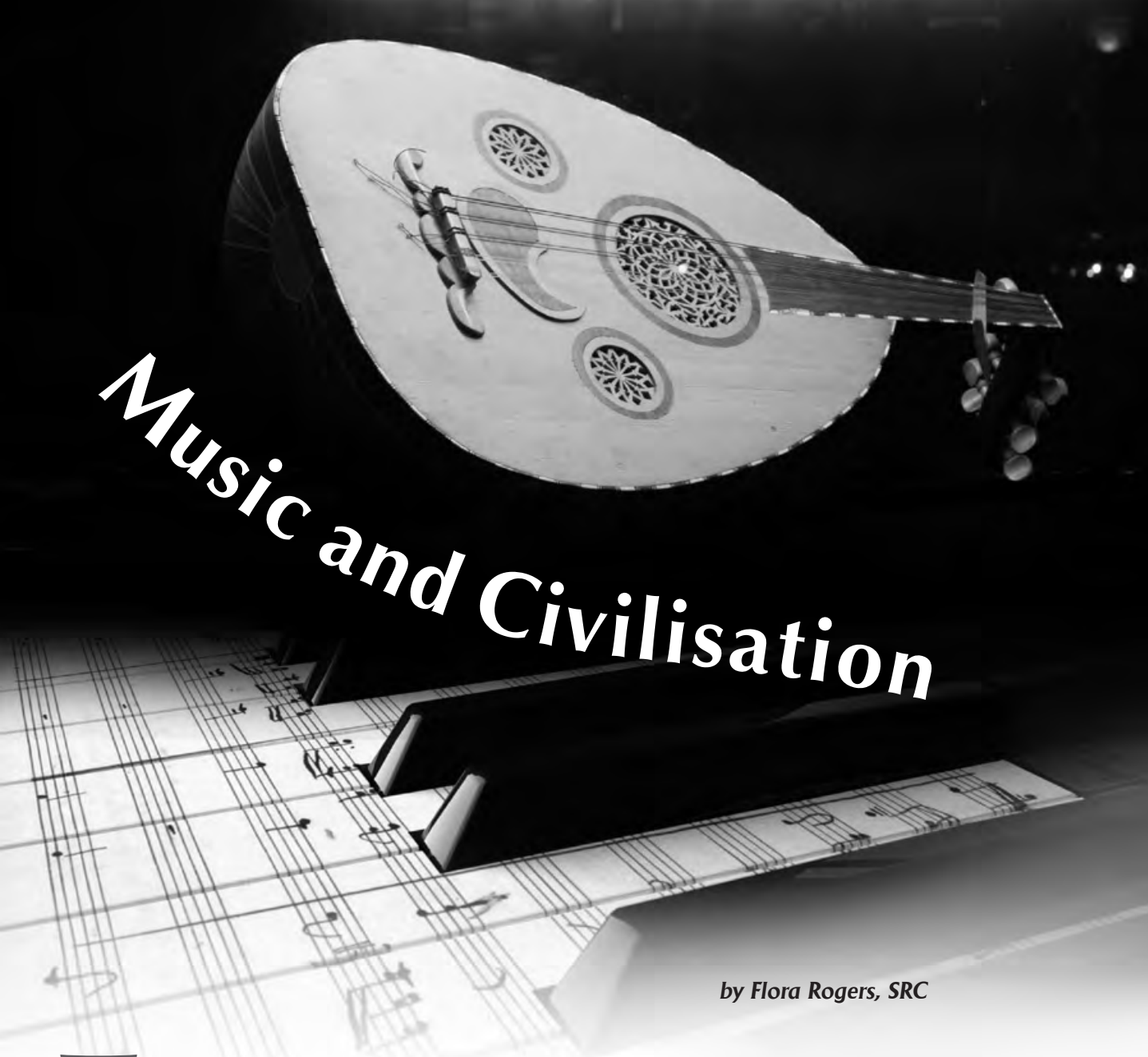
A World of Change

We live in a world of dynamic change. Advancing a new world order requires a mental re-orientation on the part of each and all of us!

- In the new world order, what should be the role of the individual in shaping the family?
- What should be the role of the individual and the family in shaping the human race so there is stability, progress and peace in our world?
- Should Religion be an issue of Government, the State or the personal and private affair of the individual?
- What is left in the curriculum of Primary, Secondary and Tertiary Institutions that would make for a well-rounded and balanced educational programme for the upcoming generation in advancing a new world order?

These are the key questions and burning issues for our consideration.





Music and Civilisation

by Flora Rogers, SRC

THERE IS AN INTANGIBLE LAW of nature which embraces the constant warring between the forces of good and bad, the positive and the negative, the spiritual and the material. And it is applicable in the sphere of music just as much as it is in every other department of life. Indeed throughout the universe, constructive forces are on the whole balanced out by destructive forces, though what is 'constructive' and what is 'destructive' is not always that clear to us always (or even often), and we as a result have our personal biases which cause us to see either too much of one or too much of the other, depending on our innate character.

During the Second World War while Poland, a nation rich in its heritage of literature, music and art, was being devastated by heavy bombing from the air, the

radio station in Warsaw kept up a constant connection with the outside world by playing the music of their national composer, Chopin. The same thing happened in Finland: Sibelius stood out in those awful days as the one vital link with the nation's past and no one could listen to the moving strains of *Finlandia* without a sense of deep conviction that Finland would always live while the music of Sibelius remained hidden in the hearts of the people. The same was true of Norway where Grieg is held in deepest reverence because he not only gave the world great music but he gathered up all the colourful folklore including the drama of Ibsen and immortalised it in his wonderful *Peer Gynt* suite.

These particular composers captured the heart and character of their nations and cemented the community





Plato wrote in his Republic that musical training is a potential force to access the innermost recesses of the soul.

The Power that rules the affairs of men seems to have made provision for the elevation of the whole (human) race by diffusing at intervals of centuries the treasures of art, science and thought accumulated by a nation of unusual power and energy. Egypt yielded to the Greeks but left behind much that had enduring value; and what was once centred in one nation and under the control of the priestly caste was spread through much of the known world. In Greece, free art, and especially music, played a great part and wherever the Greeks went as colonists and merchants, they carried with them the principles of art including music. (Author unknown)

together in a way that was good. No less so than in France where the spirit of the nation lives on in French art and culture; the music of Debussy and Ravel as well as that of many other earlier composers typifies the essence of the French national persona. Somewhere someone said, “*Let me make the songs of a nation and I care not who makes its laws.*”

The Ancients

Present day music derives most of its systems and terms from the Greeks, and we find Plato, that greatest of classical philosophers, having much to say on the subject of music. He writes in his *Republic*:

Musical training is a more potential force than any other because rhythm and harmony find their way into the innermost recesses of the soul..., imparting grace and making persons who are rightly educated, graceful [themselves].

Later he states:

The introduction of a new kind of music must be shunned as imperilling the whole state, since styles in music are never disturbed without affecting the most important political institutions.

Aristotle held similar views when he said. “*Music has the power to form character.*” Others including Pythagoras and Euclid, both famed for their mastery in the field of mathematics, held similar views. Indeed the very word ‘music’ embraced the whole circle of the sciences, especially astronomy, mathematics and the Pythagorean concept of the ‘Music of the Spheres’. The Romans borrowed much of their culture from the Greeks and the following quotation gives us an idea of the hidden processes at work in cultural history:

So we find Rome supplanting Greece in becoming the political, social and artistic centre of the world. Music, oratory, architecture and sculpture, all borrowed from the Greeks, and modified and dignified Roman society. Music was the favourite distraction of Roman high society and to many a famous Roman has been attributed great musical skill, whether actual or fictional.

As Christianity evolved into the ‘Roman Church’ its music became its outward form of praise and developed into a recognisable style: hymns for common praise on the one hand, but sublime masses for collective worship in cathedrals on the other. Church music was immediately identified with the Christian religion and Christians themselves were characterised, moulded and formed by its style.

Outside the church another form of music, but much older, was fostered by the people and disseminated throughout the various lands by bards and minstrels. This was folk music, and its secular subject matter aligned itself to the characteristics of the common people. In its way music was and still is an expression of the human duality mirroring that of material atheism as opposed to religious belief. From medieval Europe through to the Renaissance period, the great composers whose works we listen to today appeared at various intervals in all countries, and we find from the earliest times that music is intermingled inextricably with the racial and historical development of nations, but with their spiritual progress as well.

The Moderns

Cyril Scott, a modern British composer, sets forth an interesting viewpoint. In effect it is this: that music not only mirrors the times in which it is written but the times are definitely and irrevocably affected by the music of every period. This resonates closely with Plato’s philosophical discussions on the nature of music.

We might immediately think of the intensely





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Shakespeare repeatedly ascribes to music the highest and most elevated place. Some words from Hans Zinzer (1878–1940), a prolific author and scientist, might seem particularly relevant in closing; he has this to say about music.

Now there were times for a while in Athens, later in the Renaissance and possibly among the Elizabethans, when art was a living influence in the lives of people. But these were simpler days without [our modern media]. Then, the taste of the average person was formed by the sincere artists of the time. The artist was a hero, was close to earth, was close to the mundane affairs of humanity, and was easily comprehensible in this common experience.

nationalistic music of Richard Wagner for example, with its expression of Nordic legendary hero-worship, which cast a spell over the fanatical mind of Adolf Hitler and which was carried into reality for the German nation. This is by no means a disparagement of the music of Wagner, because there is much that is noble and sublime in the Wagnerian operas. But even the sublime in music can be perverted to serve ignoble purposes. As we know, Wagner was a consummate artist and brought into his operas a great deal that was intended to act as contrast. Unfortunately there can be no 'good' without its corresponding 'evil'; just as there can be no daylight were it not for night. This law of opposites seems to run throughout all of humanity's existence.

We all have a duty to our nation and local community to live up to the very best, the highest and the noblest ideals to which, as individuals, it is possible for us to aspire to. In so doing lies our hope of contributing something of lasting and worthwhile value to our day and generation. One way of helping us to attain this ideal is through active cultivation of spiritual values, one of which is the listening to and mentally participating in good music.

Those of us who are decidedly unmusical cannot fail to appreciate its effect on the emotions. We read that when Handel's *Messiah* was first performed in London, the huge audience was so moved that they rose to their feet as one when the elevating strains of the *Hallelujah Chorus* fell upon their ears. During the era of Bach in Germany, the period was marked by a religious fervour and enthusiasm. No one who has been privileged to listen to this great master's musical setting of the *Saint Matthew Passion* can wonder at its power, on an emotional, cultural and religious level. It is so sublime in its conception, and its grandeur is unsurpassed in the whole realm of musical literature.

In times of peace, music is the joy of nations; in times of war, it is their safety valve.

When we contrast this period of musical flowering when Bach in Germany and Handel in England composed some of the greatest musical works of all time, with our modern age, it is not hard for us to agree in part at least, with the premise of Cyril Scott that music not just mirrors the age but has the power to influence the age in which it is produced.



Shakespeare mentions music many times throughout his plays. We all know that very famous quotation from the *Merchant of Venice*,

Some of the greatest musical works of all time do not just mirror the age but has the power to influence the age in which it was produced.

The man who hath not music in himself, and is not moved with concord of sweet sounds, is fit for treasons, stratagems and spoils.



Starve the Ego
Feed the Soul

Who Do You Think You Are?

A Discourse on the Elimination of the Ego

by Obonga Inika, FRC

THE QUESTION 'who do you think you are?' is usually directed with the intention of diminishing another person's inflated sense of importance. It is intended to burst the inflated ego, to bring one down from his high horse, so to speak. However, this question asked in another context can bring forth a profound philosophical contemplation.

The Ego is essentially defined as consciousness of one's own identity. What then is that consciousness of identity? Most persons have become accustomed to defining themselves according to generally accepted criteria such as gender, nationality, age, job, marital status, achievements and material acquisitions. Some may go further by also defining themselves in terms of a few personality traits which they have noticed in themselves or which they have gleaned from astrology books.

Our consciousness of our own identity is very important because it influences the way we act in various circumstances. Our estimate of ourselves helps us determine what we are capable of being good at and what our limits are. However, the accuracy of this estimate is

questionable since we can never really know what we are capable of before we have made the attempt.

We are not born with an ego. A new born baby initially feels a sense of oneness with the environment and persons around. Gradually a sense of distinction between ourselves and other persons and our environment develops. At the peak of this development we begin to believe that we are completely separated from everything around us and that we are, in fact, unique and special. This may lead us to self aggrandizement, the root of all kinds of unsavoury character defects.

Rosicrucian teachings lead us towards cosmic consciousness; a state in which we experience unity with all things. This is the ultimate goal of the Rosicrucian student and diametrically opposite to what the ego represents. This is why the *elimination of the ego is essentially a prerequisite* for advancing on the Rosicrucian path of illumination.

But what will we be without our ego? Can we really exist and have a normal life without a sense of our identity? Will we not be mindless and blank without our ego? The

fear of this has led some to conclude that the ego cannot be completely eliminated but rather subjugated.

Perhaps there is some truth in this but can we not simply discard our definition of who think we are? After all the definition cannot be correct because to truly know our self is to know God. Since God cannot be limited to any intellectual definition, the same would be true of the self. The ego as an intellectual concept of who we are is self limiting and can be completely eliminated. You do not know who you are. This is a liberating thought! You have potentials far beyond what you are capable of comprehending. This also applies to other persons because any definition you have of another person is incorrect since that person, as an image of God, cannot be limited to the confines of an intellectual definition. *You are in fact an unknown personality in the midst of other unknown personalities.*

The ego that we can eliminate is not our personality but rather an erroneous habit of thought. The ego is a habit that is deeply ingrained in our consciousness. The most effective way of eliminating a habit is to supplant it with another habit that by its nature prevents the expression of the former one. Therefore, if we can form the habit of thinking that our true personality is beyond the intellectual limits of our comprehension, the ego will be eliminated.

To feel that we are uniquely disadvantaged in our personalities is just as bad as feeling that we have unique advantages over others. An inferiority complex and a superiority complex are simply two sides of the same coin of the self limiting effects of the ego.

Exercises

A useful exercise to subjugate the ego is to make a list of all the qualities you have that makes you feel superior to others. Then begin to contemplate on each one with a view to achieving the honest realisation that the feeling of superiority is unjustified. You may then make another list of issues that make you feel inferior to others and again contemplate on each with a view to achieving the realisation that the feelings of inferiority are in fact unjustified. This exercise must be done with complete sincerity and should not be rushed.

In addition to this we can use the power of affirmation to free ourselves from the limitations of the ego. After taking a few neutral deep breaths and willing ourselves into deep state of relaxation we can repeat the following affirmation:

The ego that we can eliminate is not our personality but rather an erroneous habit of thought.

I cannot be intellectually defined by any ideas I may have of myself. My personality is too vast to be defined by my objective mind. I am free from the ego and from the depths of my being I can express myself without limitation. So mote it be.

This affirmation when repeated a few times will produce a profound feeling of relief in your consciousness.

As you begin to live your life without the shackles of the ego, you will be surprised at what you will be able to achieve in your daily activities. You will be free from restricting mental tensions that may have

prevented you from achievement in many areas in your life.

Most importantly you will now be firmly on the true path towards the Greater Light of Cosmic Consciousness and will experience a profound spiritual awakening on the inner planes.

Humility

With the elimination of the ego comes humility. In conclusion, let us consider a few quotations on humility and the elimination of the ego. The thoughts from these great minds, which will help to shed more light on this profound subject, are as follows;

"Humility does not mean thinking less of yourself than of other people, nor does it mean having a low opinion of your own gifts. It means freedom from thinking about yourself at all." (William Temple)

"The more you lose yourself in something bigger than yourself, the more energy you will have." (Norman Vincent Peale)

"Ego is simply an idea of who you are that you carry around with you... The problem is that we have allowed our egos, the part of us which believes that we are separate from God and separate from each other, to dominate our lives." (Wayne Dyer)

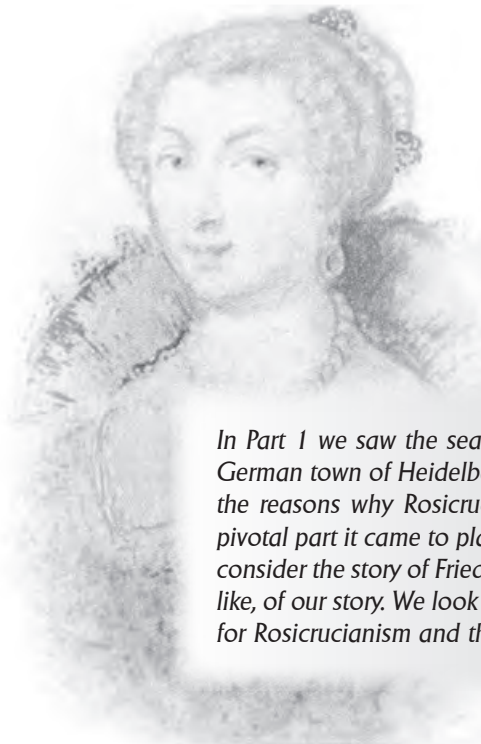
"If you want to reach a state of bliss, then go beyond your ego and the internal dialogue. Make a decision to relinquish the need to control, the need to be approved, and the need to judge. Those are the three things the ego is doing all the time. It's very important to be aware of them every time they come up." (Deepak Chopra)



Heidelberg and the Early Rosicrucians

Part 2

by Bill Anderson, FRC



In Part 1 we saw the search for any Rosicrucian influence in the German town of Heidelberg, the capital of the Palatinate. We saw the reasons why Rosicrucians were drawn to this town and the pivotal part it came to play in European history. Now, in Part 2 we consider the story of Friedrich and Elizabeth, the Ra and Ma, if you like, of our story. We look at the wider scene in 17th century Europe for Rosicrucianism and the salutary effects of Karma.

THE CLIMB UP TO THE CASTLE in Heidelberg can be tiring but you are rewarded with beautiful views over the old town and the river valley. Goethe, the German writer, dramatist, philosopher and Rosicrucian, often visited the ruins and the gardens which were said to have inspired some of the most beautiful verses of his *West-östlicher Divan*, a collection of poems in the Persian style, as he sat on the terraces of this very garden.

In 1618, at the beginning of the Thirty Years' War,¹ the Palatinate was one of the richest and most flourishing countries in all the German speaking lands,

and Heidelberg was home to one of the most glittering of German courts. For half a century, the Prince-Electors of the Palatinate had played a highly dangerous role in German and European politics. But it was also in those years of political ambition that the intellectual life in Heidelberg had reached its height.

In 1562, Friedrich III had introduced Calvinism² to the Palatinate. In common with the Cathars a few centuries earlier, they strongly disliked Catholicism, regarding the church as a manifestation of Satan's power. The Protestant Union, formed in 1608, was a coalition of Protestant German states headed by Friedrich IV of the



Elizabeth Stuart, born in Scotland in 1596, was the oldest daughter of James VI of Scotland, who became king of England (and thus of Britain) in 1603 as James I.

Palatinate to defend the rights, lands and people of each member state. Members included the Palatinate, Anhalt, Neuburg, Württemberg, Baden, Ansbach, Bayreuth, Hessen-Kassel, Brandenburg, Ulm, Strasbourg and Nürnberg.

There were great hopes for Friedrich V, the son of Friedrich IV, who succeeded him in 1610. His symbol was the lion, the symbolic animal of the Palatinate. After the reign of the emperor Rudolf II, the Bohemian Protestants looked to Friedrich, married to the daughter of the most powerful Protestant monarch in Europe, to save them from the Catholic Habsburgs. Many great men in Europe saw this marriage as an era of extraordinary promise. As we see in the book *Rosicrucian History and Mysteries* by Christian Rebis, this marriage was seen as heralding a new age, and came close to the time when the *Rosicrucian Manifestos* first appeared in public.

Elizabeth Stuart, born in Scotland in 1596, was the oldest daughter of James VI of Scotland, who became king of England (and thus of Britain) in 1603 as James I. She was named after Queen Elizabeth of England, in an attempt to curry favour with that monarch. One of the aims of the Gunpowder Plot of 1605 (of Guy Fawkes fame) was to kidnap the young Elizabeth Stuart and put her on the throne after assassinating her father. As we know, that plot failed.

On 14th February (St Valentine's Day) in 1613, Elizabeth married Friedrich and took up residence in the court at Heidelberg. Her marriage to Friedrich, Germany's premier Protestant prince, was arranged by James I in an effort to strengthen the ties of Britain with the Protestant princes of the Holy Roman Empire and increase his influence in the empire. James had recently concluded a treaty with the Union of Protestant Princes, of which Friedrich was the titular head. Sir Francis Bacon composed the starkly symbolic theatre for the young couple at their wedding, and it has been suggested that the Heidelberg Residenz with its costumed balls and theatre pieces was the inspiration for Johann Valentin Andreae's *Chymical Wedding* that was eventually printed in 1616. Friedrich

and Elizabeth are believed to have been genuinely in love, unusual for the period, and remained a romantic couple throughout the course of their marriage.

Friedrich was the son of Friedrich IV and of Louise Juliana of Nassau, the daughter of Prince William I of Orange. Friedrich's mother's half brothers were the Maurits and Frederik Hendrik: both Princes of Orange.³ Friedrich, an intellectual, a mystic and a Calvinist, succeeded his father as Prince-Elector of the Palatinate in 1610. The uncivilised wine drinking contests for which the Heidelberg court had been famous were replaced by the gorgeous pageants and elaborate performances of instrumental and vocal music, colourful dances and magnificent fireworks. The tone at Heidelberg had definitely changed now that Friedrich and Elizabeth had taken charge.

Hortus Palatinus

The ideal of beauty is simplicity and tranquility.
Johann Wolfgang von Goethe, 1749-1832.

The *Hortus Palatinus*, or 'Garden of the Palatinate', was a Baroque garden in the Italian Renaissance style attached to Heidelberg castle. The garden was commissioned by Friedrich for his new wife in 1614. It became famous across Europe during the 17th century for the advanced landscaping and horticultural techniques involved in its design, and is now considered to have been Germany's greatest Renaissance garden.

Friedrich had met the English gardener Inigo Jones and the French engineer Salomon de Caus (1576-1626) at the royal court in London. De Caus had been involved



On 14 February (St Valentine's Day) 1613, Elizabeth married Friedrich and took up residence in the court at Heidelberg.

The Hortus Palatinus, or 'Garden of the Palatinate', was a Baroque garden in the Italian Renaissance style attached to Heidelberg castle.



in constructing a Baroque garden at Richmond Palace for Prince Henry of Wales, but this project had been halted following the Prince's death in 1612. He was also a favourite of Elizabeth Stuart, having been her tutor before her marriage. From July 1614 onwards, de Caus began work in Heidelberg on a new set of gardens. Some writers suspect that de Caus transferred many of his potential ideas from the Richmond project to Heidelberg, applying them on a larger scale.

At first, enormous efforts were required to lay out the garden on the mountain slope. More than two years of hard work were invested to create terraces, which were divided into individual fields called 'parterres' on the broad terrain east of the Residenz. Here box trees and bitter oranges were planted, and colourful patterns of gravel and pottery fragments were laid. The steep, mountainous terrain around the castle had to be flattened and levelled up into a huge multi-levelled terrace. The result, a large 'L' shape around the castle, was then furnished between 1614 and 1619 with statues, grottos, plants, flowers and tall trees, surrounded in turn by the forest. The layout of the various exotic plants, many from the then recently discovered tropics, reflects their geographical origins and religious connotations. De Caus was particularly proud of the orange tree grove

he created, populated with thirty sixty-year old orange trees specially transferred using his own methods, a significant horticultural accomplishment during the period. Other dramatic features included a water organ in imitation of the Roman writer Vitruvius'

design, clockwork-driven musical automata birds who sang as nightingales and cuckoos, mazes and a recreation of the legendary animated statue of Memnon. The result was a hugely impressive Baroque garden in the Italian Renaissance style, dubbed by contemporaries the 'Eighth Wonder of the World' with its multi-level terracing.

The elaborate and ornate Hortus Palatinus have been interpreted in various different ways. The dominant modern interpretation of the Hortus Palatinus is that it is a 'magic' or 'hermetic' garden. In this model, drawing on de Caus' alleged Rosicrucian background, the complex gardens become an allegory of Rosicrucian thought, a 'botanical cosmos' containing a coded secret, hidden deep within their design. In this interpretation, the gardens are intended to capture a universal vision, based on a union of the arts, science and religion, combined with an ancient tradition of secret wisdom handed down over the ages. The Renaissance concept of an earthly paradise created by human hands became reality in the Hortus Palatinus. It unites technical, aesthetic and ideological principles to form an artistic synthesis.

Only the bones of this garden survive. The surviving terraces allow us to see the structure of a Renaissance garden but the hydraulic tricks, games, musical devices and 'parterres' were destroyed during the Thirty Years War. The old castle in the Garden of the Palatinate has become the most romantic feature in one of Germany's most romantic towns, and is still a huge tourist attraction.



Salomon de Caus 1576-1626, the French engineer engaged by the Prince-Elector, Frederick to create the technical effects of the Hortus Palatinus. Work on this formal garden, and its elaborate fountains and artificial grottoes continued until Frederick's political ambitions were decisively defeated in 1620. The Hortus was thereafter reduced to ruins, but, more recently there has been some partial reconstruction work done following the detailed plans left by de Caus in a 1620 publication (also called Hortus Palatinus) that was bound with later editions of his Les Raisons des Forces Mouvantes of 1615.

The Diaspora

*From the unreal lead me to the Real,
From darkness lead me to Light,
From death lead me to Immortality.*

-- from the Bhradāranyaka Upanishad --

In general, the affairs of the Palatinate were directed by the *Oberrat*, consisting of nine members. One of the most important of Friedrich's advisers was Prince Christian of Anhalt-Bernburg, who was a man of great amiability, charm and elegance, and had been adviser to Friedrich's father. He had governed the Upper Palatinate from its main city Amberg, in present day northern Bavaria, since 1595 and within a few years directed Palatinate policy. Since 1606, he had been in contact with Peter Vok von Rosenberg in Bohemia, a known patron of Rosicrucians.⁴ It was under Christian's direction that the Palatinate formed a defensive alliance with Britain. When Friedrich married Elizabeth, the prestige of the Palatinate, as the leading state in the empire, was at its peak. It is believed by some that it was Christian who suggested to the Bohemian Estates that they elect Friedrich as their king, an event which led to the catastrophic Thirty Years War.

Friedrich was persuaded to aim at becoming the Holy Roman Emperor, and the first step was to be elected King of Bohemia. Of the seven Electors, he had one vote as Prince-Elector of the Palatinate, another Wittelsbach was the Prince-Elector-Archbishop of Cologne, of the

Bavarian branch, while two other Protestants, the Prince-Elector of Brandenburg (his brother-in-law) and the Prince-Elector of Saxony, could reasonably be expected to support him. When he was offered the crown of Bohemia, thus giving him a potential four of the



One of the most important of Friedrich's advisers was Prince Christian of Anhalt-Bernburg, who was a man of great amiability, charm and elegance, and had been adviser to Friedrich's father.



In 1619 Friedrich accepted the crown of Bohemia; in that year Friedrich and Elizabeth moved to Prague.

seven votes, he grabbed the chance. The Wittelsbach lineage could trace its origins to Duke Otto I of Bavaria in 1180, and before him as Counts of Wittelsbach. One of Friedrich's extended family ten generations back, was the Holy Roman Emperor Ludwig IV the Bavarian (1328-1347), so his family held the supreme power some hundred years before the Habsburgs, who as Counts of Habsburg going back to 1030, first became Dukes of Austria in 1282, and only first ruled as Holy Roman Emperor in 1438!

Urged on by his two Dutch uncles and his ambitious chancellor, Friedrich accepted the crown of Bohemia. In 1619, Friedrich and Elizabeth moved to Prague; 'the Palatinate has gone to Bohemia,' as his mother put it rather sarcastically. Friedrich's reign proved to be of short duration, and in November 1620 he lost his kingdom at the 'Battle of the White Mountain' without even being at the battle itself. The royal couple evacuated Prague Castle in a hurry. It was at this time that they received the epithets 'Winter King and Queen,' as they only lasted one winter!

The Spanish army had invaded the Lower Palatinate and taken Heidelberg while his cousin the Duke of Bavaria's soldiers held the Upper Palatinate. Friedrich was desperately searching for somewhere to go. He was turned down by his brother-in-law the Prince-Elector of Brandenburg. Not even his father-in-law James I offered them asylum! He was too busy flirting with Spain and the Habsburgs. Eventually the Princes of Orange offered their nephew and his entire family refuge in The Hague in Holland.



A depiction of the 'Battle of the White Mountain' fought near Prague on the 8th November 1620, an early encounter in the Thirty Years' War.

Friedrich and Elizabeth had thirteen children, one of whom was Prince Rupert of the Rhine, the Duke of Cumberland (1619-1682), who was born in Prague while his parents were King and Queen of Bohemia. Although best known for fighting in the English Civil War for his uncle Charles I, he was a noted soldier, admiral and scientist, and was a founding member of the Royal Society under his cousin Charles II.

Their daughter Henrietta married the fellow Calvinist Prince Sigismund Rákóczi of Transylvania (1622-1652). It is believed that one of his brother George's descendants was possibly the Count of St. Germain. Their youngest daughter Sophia (1630-1714), married Ernst August, Duke of Braunschweig (Brunswick)-Lüneburg, the Prince-Elector-designate of Hannover; their son George became King George I, from whom the present British royal family are descended. So, for a hundred years, the British kings were also Prince-Electors of the Holy Roman Empire until Napoleon dissolved the empire in 1806.

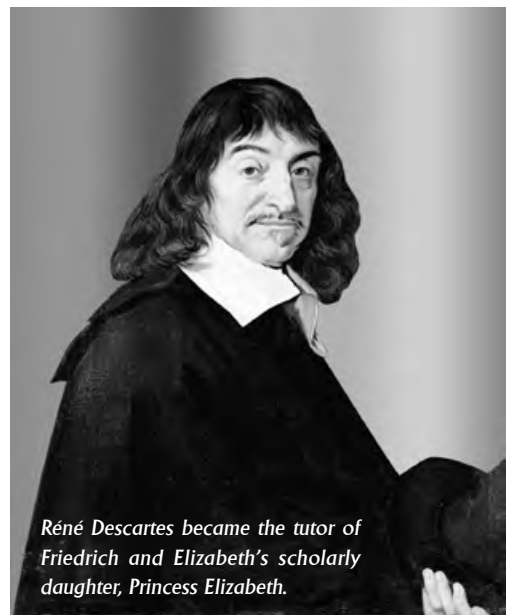
Descartes

Adrien Baillet, the French biographer of René Descartes (1596-1650), states that in 1618, the young Descartes left France for Holland and enrolled in the army of Prince Maurits of Nassau, the uncle of Friedrich V. In 1619 he moved to Bavaria, where he joined the army of the Wittelsbach Duke Maximilian I, only to find that the army was fighting against Friedrich V, now as King of Bohemia. It was during this winter campaign on the Danube that Descartes fell into a series of profound meditations. He lived a solitary and meditative life throughout that winter and it was during this time that he heard about the 'Brethren of the Rosy Cross'. He tried to find them but without success.

In 1621 after the Battle of the White Mountain, Descartes travelled through Moravia, Silesia, northern Germany and the Netherlands and returned to Paris in

1623. In 1640, he was introduced to Elizabeth, now known as the Queen of Bohemia's court. He had been living in Holland since 1637. As a philosopher and man of letters, he became the tutor of Friedrich and Elizabeth's scholarly daughter Princess Elizabeth. In 1644 he moved into a small chateau near Leiden to be near the princess. Princess Elizabeth was considered one of the wonders of her age and she was able to more than hold her own in scholarly, scientific debates with the foremost university professors. She loved Descartes' writings and became his disciple, studying metaphysics and mathematics with him.

They had philosophic tastes in common; this is reflected in his dedication of his 1649 opus *Les Passions de l'Ame* ("Passions of the Soul") to her. It has even been said that some papers have been found showing that Descartes was a member of a Rosicrucian lodge in The Hague. When Princess Elizabeth's brother Karl Ludwig, who was married to the granddaughter of Landgraf Moritz of Hessen-Kassel, another patron of the early Rosicrucians, regained the Palatinate, Elizabeth tried to persuade Descartes to return with her to Heidelberg. But he received what he thought was a better offer from Queen Christina of Sweden and moved there instead..., a tragic mistake that led to his death in 1650.



René Descartes became the tutor of Friedrich and Elizabeth's scholarly daughter, Princess Elizabeth.

a claw of the Rosy Lion, a drop of Hippocrene? and yet I have not been so unfaithful as publish their holy mysteries; for no man can pickle any thing out of it, unless he is very skillfull both in words and things. Some out of proper names will make Anagrams, (see what is included in R. C. the Rosy cross *ROSCICRUCIANUS* Ha, Ha, Eheu, in the same is contain'd a laughter and a complaint, sweetness and bitterness, joy and sorrow, for to live amidst Roses, and under a crosse are two contrary things. Man being about to be borne partly by change of places, partly by the navel string cut, is said most commonly to shed teares, and rarely doe rejoyce; so there whole life is but a continued sorrow, and have more of the Crosse then Rose in it: But I rather take R. for the substantiall part C. for the Adjective which holds not good in that interpretation of the Rosy-Crosse.

The *Cæsars of Germany*, Charles the Great C. his Successors were wont to use hand seals, and to set them to their subscriptions, it was meet that the Brethren should not be deficient in this, and therefore let Ingenious persons judge of this Anagram,

For



In this Figure, as it suspected to be in the word *Abacadabra*, for we mean nothing left, but we have onely given in our verduis, and let others have the freedom as to have their opinions: But we matter not words: but look more after things, for things should be although they were inane, but words are without things vain and insignificant: When a certain King threatned the *Lacrians* for their long letter, and desired a speedy answer, they sent back one these letters *O T* by the one meaning that they would Not, by the other that they valued not his threats one jot; for that multitude of words are oftentimes to no purpose, and a few carrying weight in them may be sufficient.

Hence these Elements of the letters are

I

uu

For in this R. C. are Acrosticks diligence will finde out the rest: But none I hope will be so foolish as to thinke any vertue to lie

Extract from *Themis Aurea* (1618) by Michael Maier where he writes of the 'Brethren of the Rosie Crosse'.

the Holy spirit, or else signify by letters the true cause of his absence.

And also:

It is not necessary that any should know their place of meeting, but they whom it properly concerns. We are sure that it is not in Utopia, or amongst the Tartars, but by chance in the middle of Germany; for Europe seems to resemble a virgin, and Germany to be her belly; it is not decent that a virgin should discover herself, lest she rather be accounted a strumpet than

a Virgin: let it suffice that we know her not to be barren; to have conceived, yea and brought forth this happy Fraternity: although hers is a virgin womb, yet she have teemed with many rare and unknown arts and sciences. We mean Germany which at present flourishes and abounds with roses and lilies, growing in philosophical gardens where no rude hand can crop or spoil them.

The Hesperian nymphs have their abode here. Aegle, Heretusa and Hespertusa with their golden boughs, lest they again become a prey to Hercules, are here secured. Here are Geryon's vast bulls in fair and safe pasture, neither Cacus, nor any malicious person can steal or persecute them. Who can deny that the golden-fleece is here, or the princely garden of Mars and Aeta who is feigned to be the son of Phoebus and Phaeton's brother? Here are fed the sheep and oxen of the Sun called Pecudes, whence is derived the word Pecunia, money, the Queen of the world.

The three Hesperian nymphs were goddesses of the evening and the garden of the golden apples in the west. It was the golden glow of these apples that was regarded as the source of the brilliant, golden light of sunset. Johann Conrad Beissel (1691–1768) was the German-born religious leader who in 1732 founded the Ephrata Community in Philadelphia, Pennsylvania. Interestingly, he came from Eberbach in the Palatinate near Heidelberg.

Epilogue

Nowadays, the castle has become more of a Romantic symbol. Those parts of the castle still standing are used for banquets, balls and theatrical performances. During the

Rosicruciana

Under the authority of Landgrave Moritz of Hessen-Kassel, the city of Kassel was by 1615 a known centre of Rosicrucian activity where the first two *Rosicrucian Manifestos* were published. Heidelberg however remained the undisputed centre of Rosicrucian renewal. Other patrons of the early Rosicrucians were Landgrave Ludwig V of Hessen-Darmstadt, Johann-Georg the Prince-Elector of Brandenburg, Prince Christian of Anhalt-Bernburg as well as our Friedrich V the Prince-Elector of the Palatinate

Tübingen, a town which saw the genesis of Rosicrucianism, was further up the river Neckar from Heidelberg. It was part of the Duchy of Württemberg, whose rulers were close friends, allies and fellow Protestants with the Prince-Electors of the Palatinate. Johann Valentine Andreae (1586-1654), whom some believe may have been the author of one (and perhaps all three) of the *Rosicrucian Manifestos*, was a member of the Tübingen circle. His grandfather had been given a coat-of-arms by the Prince-Elector Ottheinrich himself. The arms depicted a St Andrew's cross with four roses Andreae's book, *The Chymical Wedding of Christian Rosenkreutz* is seen as a forerunner of Goethe's *Faust*, another Rosicrucian inspired work.

Count Michael Maier, court physician to Rudolf II and a Rosicrucian, wrote the book *Themis Aurea* (subtitled 'The Laws of the Rosie Crosse') published in 1618, where he described, in a veiled manner, the meeting place of the Rosicrucians. This description brings to mind the Residenz at Heidelberg:

That each brother of the Fraternity shall every year upon the day C. make his appearance in the place of

Heidelberg castle overlooking the river Neckar and the old bridge; from a contemporary engraving by Matthaeus Merien.



summer, you can find outdoor performances for musicals such as *The Student Prince*, which was set in Heidelberg, for classical concerts. I think Friedrich and Elizabeth would have approved.

In the early 17th century, Europe was in great religious turmoil: Protestants versus Catholics. It was into this turgid atmosphere that the *Rosicrucian Manifestos* appeared, offering a way out, a better future for the peoples of Europe. However, the turmoil culminated in the holocaust that was the Thirty Years War, which devastated so much of central Europe, and as a result of which, so much was irretrievably lost or destroyed.

Finding traces of the early Rosicrucians in Heidelberg proved an elusive task. I discovered many clues and got various insights into that time. But like the earliest 'Brethren of the Rosy Cross' themselves, physical proof must wait till some later time. What we can be sure of is that the ruling Wittelsbach family actively encouraged and supported the early Rosicrucians. Friedrich V surrounded himself with people who dared to think independently and had a vision for the future. There was an intellectual fervour in Europe at this time, and the Electoral court at Heidelberg was a magnet for intellectuals from all over Europe, people who wanted to escape the shackles of a church whose dogmas at the time kept all intellectual curiosity firmly in check.

My mind went back to Southern France and the Cathars of the 12th and 13th centuries, where it seems similar circumstances prevailed. Is there any link, however tenuous, between the events in the Cathar lands and the Rosicrucians and Heidelberg? I believe so. Religion aside, the atmosphere of culture and open-mindedness that prevailed in both times, and the French Huguenot disenchantment with the established church and their subsequent flight out of France to places like Heidelberg, helped to spread an atmosphere of enquiry that led ultimately to the modern world we live in today.

Endnotes

1. Fought between France and the United Provinces on one side and the House of Habsburg (Spain and Austria) on the other. (ed.)
2. Calvinism is the theological system associated with the Protestant Reformer John Calvin that emphasises the rule of God over all things as reflected in its understanding of Scripture, God, humanity, salvation, and the church. (ed.)
3. Appearing in the article on the painter Torrentius in the June 2004 edition of the *Rosicrucian Beacon*.

4. This personality appeared in the article about Rudolf II and Prague in the December 2009 *Rosicrucian Beacon*.

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God of Our Heart

by Ralph M Lewis
Imperator of AMORC
1939 - 1987

IS THERE ANY HUMAN BEING who does not have some concept of a supreme Creator or First Cause, a God of his or her heart and understanding? Can any person conscientiously and with absolute sincerity deny that there exists a Transcendancy beyond all understanding, a state of reality infinitely greater than us? Must we not admit that Being, the whole of reality, is infinite in relation to the human consciousness?

The solipsist, one who adheres to the philosophical theory that the self is all that you know to exist, affirms that there is no reality beyond the human consciousness, that nothing exists other than the self. Yet, by his personal existence, he refutes his own belief because his very dependence upon externality for his existence is proof of the distinction of externality from the self. No one thing is the whole; all things are parts of the whole, but no one part can be the whole itself. And so we get to the question: is there just one 'God of the Heart'? In other words, is there a unity of understanding of this Transcendancy, this Absolute, of which all things are said to consist?

There is no universal concept or definition of the God of our Heart; meaning a common belief in a dynamic

Supreme Power. We recognise instinctively, intuitively and rationally our subordination to the collectiveness of all Being. However, we have always struggled to define it. What do we conceive its elements to be: creativity, power, omniscience, a cosmic order infinite and eternal, a Supreme Judge of all? From whence do we derive these concepts that we attribute to this Transcendancy, the infinite reality in which we find ourselves? Is it not from within our own being? Have we not through the ages found in ourselves the qualities which we attribute to this God of our Heart? Can we find other words or ideas to attribute to this Infinite All, other than the human frames derived from our mortal experience? Consequently, the God of each individual's Heart is a construct of the mind, not in essence but in the image that we make of that essence that we experience.

All people therefore have a God of their Heart, but in definition it is not universally accepted by them. Different minds have come to agree on a definition of this Infinite Transcendancy which they experience..., but it is intimate to them. Therefore, their personal definitions create corresponding mental images. This concept then



appears so effective to them, emotionally and psychically, that they consider it to be an absolute truth. Consequently they believe no other image can better portray the mystical experience which they have had and which therefore to them is God.

Different Conceptions of God

Yet there are a multitude of other individuals who have experienced the self-same Supreme Essence, but are imaging it differently. To them, God is accepted with equal reverence and devotion, but their concept of God has another kind of image. Some feel that to attribute human qualities to the God of their Heart is to demean God's exalted nature. And there are other persons whom we recognise as being spiritually motivated, yet who believe that this Transcendancy lies beyond human comprehension, especially in its definition. In other words, no mortal finite mind can embrace fully the nature of the Infinite so as to declare it to exist in a specific form.

People who have a similar affinity of feeling and understanding have reduced their beliefs to sacred books which to them constitute the Divine Truth, born out of their personal enlightenment. But what of others who have the same elevation of spirituality, but whose construct and understanding of God differs? Are they wrong? Throughout history there have been and are many names for the God, the Transcendancy, which humankind has experienced: Zeus, Brahma, Logos, Apollo, Allah, Jehovah (Yahweh) and Mithra. Is one person's conception of God any less true or less in quality than another individual's conception of God?

Admittedly, by certain relative standards, the teachings of one particular religion, which are attributed to divine revelation from one god, may appear more morally exalted than those of another. But again, these varied moral standards are the *products of human minds*, inspired by their mystical experience and feeling of oneness with their God. There would seem to be a vast gap for example between the *anthropomorphic concept* of a God to whom humanlike qualities are attributed, and who may be accepted as a paternal being exhibiting such emotions as love and anger; a god who punishes and reproves humanity; and yet on the other hand, an equally *spiritual concept of the Infinite* had by those who consider God to be a Universal Consciousness.

This consciousness is presumed to permeate the whole of being, constituting a motivating power

throughout the whole matrix of cosmic laws. If such persons have reached this belief, this concept, through mystical experience, it is then, to them, the God of their Heart. Are we to condemn them as being wrong? Who can come forth and give evidence that one person's God is false? An individual's personal understanding and realisation of God may have the same effect upon that person, morally, as another individual's conception of God.


Ever Evolving God

Human culture has redefined our image of the God of our Heart throughout the centuries. However, to deny any devout concept of a Transcendancy that was held throughout history because of its apparent primitive form is to fail to recognise the ever-evolving 'God of our Heart'. To most people, the word 'God' embraces the exalted qualities of the Absolute, for that is more easily

understood. It should be used most certainly by all who find it to be the most intimate term for their comprehension of the divine qualities.

But intolerance enters the picture when one set of believers think their definition of God is the sole truth and, in their fanatical zeal, persecute those whose spiritual image and experience of supreme Reality differs. The Rosicrucian Order is not a religion, but rather a cultural, mystical and philosophical Order. In its discourses and lessons it has always used the term 'God of our Heart' when the subjects of mysticism, ontology, Being, or the Absolute are expounded upon. The term has always meant for each individual to accept as God the concept which is intimate to the spiritual feelings of the individual. Such is the God to that individual, but by no means should this person's conception be the definition of God accepted by all other people.

To most people, the word 'God' embraces the exalted qualities of the Absolute, for that is more easily understood.



Beloved, let us love one another, because love is from God; everyone one who loves is born of God and knows God. Whoever does not love does not know God, for God is love.

1 John 4:7

The Eleusinian Mysteries

A Message for Today's World

by Albert Hofmann



Albert Hofmann (1906 – 2008) was a Swiss chemist best known for having been the first to synthesise, and learn of the psychedelic effects of lysergic acid diethylamide (LSD). Never an advocate of the recreational use of such drugs, throughout his life he worked to discover how such substances (Entheogens) were used ritually in many cultures, and also for use in psychology. This seminal article offers another perspective on the impact of the Mysteries on our world, and on the legacy bequeathed to us, today achieved by spiritual and mystical means in the Rosicrucian Order.

THE MYSTERY OF DEMETER and Persephone at Eleusis, which was initially only of local significance, soon became an important part of Athenian citizenship, eventually developing into a pan-Hellenic institution of universal importance at the time of the Roman Empire. Its pan-Hellenic character was signalled in 760 BCE, at the time of the fifth Olympiad, when the Oracle of Delphi called upon all Greeks to make communal sacrifice in honour of Demeter of Eleusis in order to banish a famine which was then affecting all of Greece.

What was the message conveyed at Eleusis, a message which transformed the cult into the most influential and spiritually significant Mystery of antiquity? This question cannot be answered in detail, for the veil of mystery, maintained by a severe commandment of secrecy, was never lifted through the millennia. It is only by examining the testimony of great initiates that we may gain an idea of the fundamentals and the spiritual significance which the teachings of Eleusis had for the individual. There is no question of any new religion having been promulgated in Eleusis; this can be ruled out because the initiates, when





The Mystery of Demeter and Persephone at Eleusis was initially only of local significance: Demeter (with sceptre) and Kore/Persephone (with torch) flanking a young initiate.

being. It must have been an encounter with the ineffable, an encounter with the divine, that could only be described through metaphor. It is striking that the Eleusinian experience is described again and again in antitheses: darkness and light; terror and beatitude. This ambivalence is also evident in other descriptions, such as that of Aelius Aristides, who stated that Eleusis was:

Both the most awe inspiring and the most luminous of all the divine things that exist among me, Emperor Marcus Aurelius counted the Mysteries among those endowments which manifest the solicitude of the gods for humankind.

they returned to their homelands after the Mysteries, remained faithful to their autochthonous religions.

Instead, revelations about the essence of human existence, and about the meaning of life and death, must have been imparted to the initiates. Prayers are known from the Mysteries, offered by initiates to Mnemosyne, the goddess of memory, imploring her to awaken and vividly maintain the memory of the holy initiation, and that the initiation might persist as an experience illuminating all of life and transforming existence.

Participating in the Mysteries was an experience which cannot be understood by examining only their external appearance, for it evoked alterations in the soul of the initiate. This is evident from the testimony of the most famous initiates. Thus wrote Pindar of the Eleusinian blessing:

Blessed is he who, having seen these rites undertakes the way beneath the Earth. He knows the end of life, as well as its divinely granted beginning.

Cicero also attested to the splendour which illuminated his life from Eleusis:

Though Athens brought forth numerous divine things, yet she never created anything nobler than those sublime Mysteries through which we became gentler and have advanced from a barbarous and rustic life to a more civilised one, so that we not only live more joyfully but also die with a better hope.

The initiates often experienced in vision the congruity of the beginning and the end, of birth and death, the totality and the eternal generative ground of

This brings us to a problem of our own time. This involves the question, much discussed today, of whether it is ethically and religiously defensible to use consciousness-altering drugs under specific circumstances to gain new insights into the spiritual world.

If the hypothesis that an LSD-like consciousness-altering drug was present in the *kykeon*, an ancient Greek drink made mainly of water, barley and naturally occurring substances, is correct, and there are good arguments in its favour, then the Eleusinian Mysteries have a relevance for our time not only in a spiritual-existential sense, but also with respect to the question of the controversial use of consciousness-altering compounds to attain mystical insights into the riddle of life.



There is no question of any new religion having been promulgated in Eleusis; this can be ruled out because the initiates, when they returned to their homelands after the Mysteries, remained faithful to their native religions.

Separation of Individual and Environment

The great importance and long duration of the Mysteries indicate that they answered a profound spiritual necessity, a yearning of the soul. If we adopt the viewpoint of Nietzsche, the Greek spirit was characterised by a consciousness of reality divided from its origin. Greece was the cradle of an experience of reality in which the ego felt itself separated from the exterior world. Here, the conscious separation of the individual from the environment developed earlier than in other cultures. This dualistic world view, which the German physician and writer Gottfried Benn has characterised as the European destiny neurosis, has figured decisively in the course of European spiritual history, and is still fully operative in the Western world.

An ego that is capable of confronting the exterior world and of regarding the world objectively as matter, a spirit capable of objectivising the external world, was a precondition for the appearance of Western scientific research. This objective world view is evident even in the earliest documents of scientific thought, in the cosmological theories of the Greek pre-Socratic philosophers. The perspective of man in opposition to nature, which has made possible a vigorous domination of nature, was given its first clear philosophical formulation by Descartes in the 17th century. In Europe therefore, a wholly objective, quantitative scientific investigation of nature has developed which has made it possible to explain the physical and chemical laws of the composition of the material world. Its findings also made possible a hitherto nonexistent exploitation of nature and her forces.

It has led to the industrialisation and technification of nearly all aspects of modern life. It has brought a small portion of humankind a level of comfort and material well-being hitherto scarcely imaginable. It has also resulted in the catastrophic destruction of the natural environment, and now has produced a global ecological crisis.

Even more serious than the material consequences is the spiritual damage of this evolution, which has led to a materialistic world view. The individual has lost the connection with the spiritual and divine ground of all being. Unprotected, without shelter, and alone with oneself, the human individual confronts in solitude a soulless, chaotic, materialistic and menacing universe. The seeds of this dualistic world view, which has manifested itself so catastrophically in our time, were, as previously mentioned, already evident in Greek antiquity. The Greek genius sought the cure, so that the external, material world, under Apollo's protection, could be seen in its sublime



The Eleusinian initiate, who often experienced in vision the congruity of the beginning and the end of birth and death, the totality and the eternal generative ground of being. Young boy with a myrtle crown and torch, related to the Eleusinian Mysteries – Roman copy from 2nd century CE after a Peloponnesian original of the 5th century BCE (Photo: Marie-Lan Nguyen).

beauty. The colourful, joyous, sensual, but also painful Apollonian world was complemented by the Dionysian world of experience, in which the subject was dissolved in ecstatic inebriation.

Nietzsche wrote of the Dionysian world view in *The Birth of Tragedy* (1872):

It is either through the influence of narcotic potions, of which all primitive peoples and races speak in hymns, or through the powerful approach of spring, penetrating all of nature with joy, that those Dionysian stirrings arise, which in their intensification lead the individual to forget himself completely... Not only does the bond between person and person come to be forged once again by the magic of the Dionysian rite, but alienated, hostile, or subjugated nature again celebrates her reconciliation with her prodigal son, mankind.

The Eleusinian Mysteries were closely connected with the rites and festivities in honour of the god Dionysus. They led essentially to healing, to the transcendence of the division between humankind and nature; one might say to the abolition of the separation between creator and creation. This was the real, greater proposition of the Eleusinian Mysteries. Their historical, cultural significance, their influence on European spiritual history, can scarcely be overestimated. Here, suffering humanity, split by its rational, objective spirit, found healing in a mystical experience of totality that made it



The perspective of man in opposition to nature, which has made possible a vigorous domination of nature, was given its first clear philosophical formulation by Descartes in the 17th century.

possible for the individual to believe in the immortality of an eternal being.

This belief persisted in early Christianity, albeit with different symbols. It is found as a promise in certain passages of the Gospels, most clearly in the *Gospel of John*, Ch. 14:16-20. There, Jesus addresses his disciples as he takes leave of them:

And I will pray the Father, and He shall give you another comforter, that He may abide with you forever in the Truth... At that day ye shall know that I am in the Father, and ye in me, and I in you.

But ecclesiastical Christianity, defined by the duality of creation and with a religiosity estranged from Nature, has completely obliterated the Eleusinian-Dionysian heritage of antiquity. In the Christian sphere of belief, only specially blessed people testify to a timeless, comforting reality attained in spontaneous visionary experience; an experience which untold numbers of people could attain in antiquity through the Eleusinian Initiation. The *unio mystica* of the Catholic saints and the visionary ecstasy described in the writings of Jakob Boehme, Meister Eckhart, Angelius Silesius, Teresa of Avila, Juan de la



At one point the initiates found themselves at the 'Kykeon', the sacred well of Demeter. Is it possible that the Kykeon had been laced with mind altering drugs to facilitate the attainment of mystical insight?



Cruz, Thomas Traherne, William Blake and others are obviously closely related to the 'enlightenment' attained by the initiates to the Eleusinian Mysteries.

Transcending the Dualistic World View

Today the fundamental importance which a mystical experience of totality can have for healing a humanity afflicted by a one-sided, rational, materialistic world view is emphasised not only by adherents to such Eastern religious currents as Zen Buddhism, but also by leading representatives of psychology and psychiatry. Even more significant is that not just in medicine, but in ever-wider circles of our society, even ecclesiastical circles, overcoming the dualistic world view is considered to be a pre-requisite and fundamental step in the healing and spiritual renewal of Western civilisation and culture.

The official Christian churches, whose dogmas correspond to an expressly dualistic conception of the world, offer no room for such a renewal. Rather, it is private groups and associations who are attempting to satisfy the need and the longing for an all-encompassing experience of the world appropriate to our present level of knowledge and consciousness. Great numbers of all sorts of workshops and courses in yoga, meditation and self-discovery are being offered, all with the goal of an alteration or expansion of consciousness. A new direction, transpersonal psychology, has branched off from academic psychiatry and psychology, which are based on a dualistic conception of reality. In this new discipline, various means are sought to aid the individual to attain a healing experience of totality. More and more, individuals seek security and shelter through meditation, pressing onward into deeper levels of experience of reality.

It is no accident that drugs are employed by some of these groups and in the private sphere as pharmacological aids in the production of altered states of consciousness. And, of course, this involves the same sort of drugs hypothesised at Eleusis and still used by certain Indian tribes. These are the *psychopharmaka* (a pharmaceutical substance based on the psyche of the individual) of the hallucinogenic class, which have also been described as psychedelics or entheogens, whose most important modern representative is LSD. The Greeks used the term *pharmakotheon* or 'divine drug'. This sort of psychotropic compound differs from the opiates, such as morphine and heroin, and from such stimulants as cocaine, in that it does not produce addiction and acts specifically on human consciousness.

Psychedelics and Expansion of Consciousness

LSD in particular played an important role in the sixties movement, which addressed war and materialism, and whose adherents sought to expand consciousness. As a matter of fact, under specific internal and external conditions, this class of drugs, whether called hallucinogens, psychedelics or entheogens, is capable of producing a totality experience, the *unio mystica*. Before the use of these substances was prohibited worldwide, this effect was applied in academic psychiatry to assist psychoanalytic and psychotherapeutic treatment from the pharmacological side.

A prerequisite for meaningful use and a propitious psychic experience of these compounds, which can be described as 'sacred drugs' is the external environment and the spiritual preparation of those experimenting with them. The Mexican Indians believe that if the LSD-like *ololihqui* (the Christmas vine) is taken by an impure person, that is, anybody who has not prepared for the ceremony with fasts and prayers, then the drug might provoke insanity or even death. This wise and prudent manner of use, based on millennia of experience, was regrettably not heeded when many members of our society began to use psychedelics. Accordingly, the results sometimes took the form of psychotic breakdowns and severe accidents. In the 1960s, this led to the prohibition of any use of this type of drug, even in formal psychiatry.

In Eleusis, where the preparations and the associated ceremonies were optimal (as is still the case among some Indian groups in Mexico where their use is still in the control of shamans), this sort of drug has found a meaningful and propitious application. From this perspective, Eleusis and these Indian groups can indeed serve as a model for our society.

The Eleusinian Mysteries were closely connected with the rites and festivities in honour of the god Dionysus.



In conclusion, I wish once more to raise the fundamental question: why were such drugs probably used in Eleusis, and why are they still used by certain Indian tribes even today in the course of religious ceremonies? And why is such use scarcely conceivable in the Christian liturgy, as though it were not significant? The answer is that the Christian liturgy worships a godly power enthroned in heaven; that is a power outside of the individual. At Eleusis, on the contrary, an alteration in the innermost being of the individual was striven for, a visionary experience of the ground of being which converted the subjects into *Mystai, Epotetai, Initiates*.

Eleusis as Model for Today

Alteration within the individual is again underway today. The requisite transformations in the direction of an



*In Eleusis, where the preparations and the associated ceremonies were optimal, narcotics like the *ololihqui* (the Christmas vine), used among some Indian groups in Mexico, has found a meaningful and propitious application.*

all-encompassing consciousness, as a precondition for overcoming materialism and for a renewed relationship with Nature, cannot be relegated to society or to the state. The change must and can only take place in each individual person.

Only a few blessed people spontaneously attain the mystical vision which can affect this transformation. As a result, humankind has repeatedly sought paths and evolved methods to evoke deeper perception and experience. First among these are the different techniques of meditation. Meditation can be assisted by such external means as isolation and solitude, a path the hermits and desert saints followed; and by such physical practices as fasting and breath control. An especially important aid in the induction of mystical-ecstatic states of consciousness, discovered in the earliest times, is decidedly the use of

certain plant drugs. In the preceding discussion, I have made it quite clear that their use must proceed within the scope of religious ceremony.

The fact that extraordinary states of awareness can be induced with various means and in various ways shows us that capacity for mystical experience is innate to every person. It is part of the essence of human spirituality. It is unrelated to the external, social status of the individual. Thus, in Eleusis, both free men and women, as well as slaves, could be initiated.

Eleusis can be a model for today. Eleusis-like centres could unite and strengthen the many spiritual currents of our time, all of which have the same goal: the goal of creating, by transforming consciousness in individual people, the conditions for a better world, a world without war and without environmental damage; a world of happy people.

Window of Understanding

by *Loanne Miller*

ONE DAY, WHILE LOOKING through my dining room window, a small object lying in the grass caught my attention. It appeared to be a small animal; in fact, I was sure it was an animal.

However, after moving a little closer to the window to get a better look, I discovered the object was only a piece of crumpled paper that had blown in from somewhere else. As I withdrew my focus I noticed an imperfection in the windowpane which I had never noticed before and realised that looking at the object through the flawed glass had distorted my view enough to lead me to believe in the existence of something which actually had no existence in the form I perceived it.

Reflecting on this I compared the window of the dining room to my 'window of understanding', the understanding of life and the experiences of which it consists. We can move along with seeming little difficulty in perception and understanding until suddenly, just like looking through the flawed window, something which should be quite clear is distorted.

With no warning, our vision of perception is lacking and our understanding of the situation is blurred to the point that the solution we seek seems impossible. Try as we may, the obstacle looms between us and clarity. More



effort put into concentrating upon the situation has no effect toward clarification so long as we continue to view the situation through this flaw; or worse perhaps, when the solution is based on a viewpoint which is distorted. But eventually, if we move a little and see the facts from another angle, the perception clears and the problem can be solved.

We should always be aware of the possibility of flaws creeping into our understanding. They are not always easy to recognise as such and appear so suddenly one is taken by surprise. At the same time we should also realise that others may occasionally be viewing a situation through their own imperfect window, and we should be patient with their understanding. Let them discover their error and correct their view.



A Personal Philosophy

by *Affectator*

HAVE YOU EVER THOUGHT of how you would reply if you were asked to describe your philosophy of life? Although your reply might be that you don't have one, that would not be strictly correct. More likely, it is just that you aren't able to articulate your philosophy in the brief black-and-white sound-bites that so many people expect nowadays. We all have certain moral and ethical principles to which we adhere, even if those principles vary a bit from one person to the next. And if a wide selection of people were given enough time to think about their personal philosophies of life and to respond properly, their responses would be undoubtedly be very interesting and thought provoking.

The kinds of answers we receive might run along the following lines: one person might say their idea about this sort of thing was to take all they could get and never mind who gets hurt; another might say that in this life it is every person for him or herself; others might think that philosophy was their religion; and still others might say they only live for their family. Certainly a varied response..., but some, probably the least in number, might say that they try to uphold certain ideals and believe more people should give some thought to sharing with others and helping wherever possible. In other words, they feel that altruism is a necessary ingredient in a philosophy of life.

Every thinking, serious-minded person has a philosophy to which they endeavour to adhere..., and one's convictions should at the very least include altruism. However, not all philosophies are altruistic; many are selfish. There is always some person or other whose objective is to make a lot of money with no regard for the cost to others, let alone themselves in health and personal family relations. Then there are those who think only of indulging in physical pleasures and the enjoyment of solely material things. Many seek self-approval and fame.

But there are thankfully many people who do have a concern for the welfare of their fellow men and women and their problems. They are concerned with human dignity, their own, as well as others. To some degree they are enjoying life and want to help others to have a similar enjoyment of it. A personal philosophy can be many things to many people. A good philosophy, as I have said, should include altruism..., at least to a degree; a real interest in the needs of others. Involved in this is that arbiter of our emotions..., the conscience. Not everyone however, manifests a high level of conscience.

A personal philosophy must include a sense of fairness, not only to oneself, but more so to others. One must be truly honest with oneself first and foremost, and maintain self-respect and personal integrity and dignity at all costs. There should be no room or time for pessimism, but rather, there must be provision for dreams of a better day and a sense of joy for each day that passes, and humble confidence in the future. The American writer and philosopher Elbert Hubbard hit it on the nail when he wrote,

...to love the plain, homely, common, simple things of earth, of these to sing; to make the familiar beautiful and the common-place enchanting; to cause each bush to burn with the actual presence of the living God.

What do we really mean by philosophy? As advanced to us by the Greeks, it means love of truth, that which is reasonable and right. It means to live truth and express truth in word and conduct. It means that in the living of this span of life, our character, our personal life and conduct should not be suspect but instead be imbued with honour, the strength of humility, and of course truth and honesty.

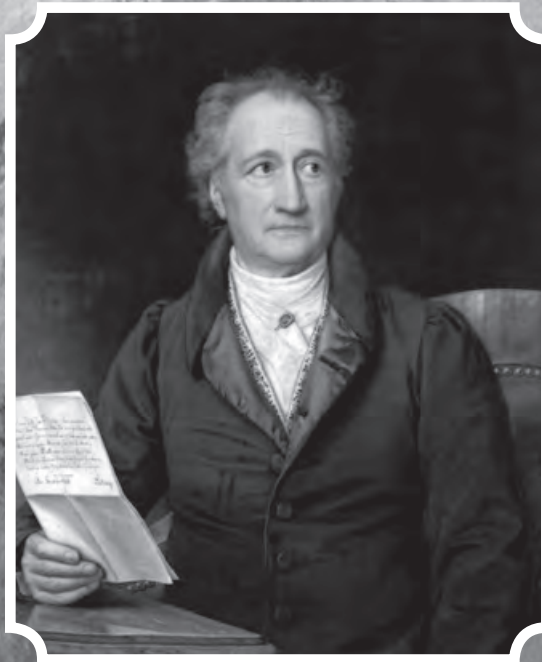


Goethe

the Mystic

1749-1832

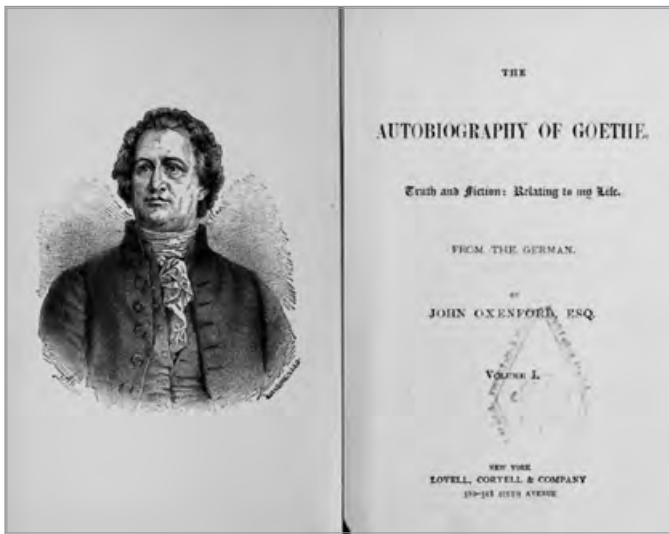
by Walter J Albersheim, FRC



In 1999, the world celebrated the 250th birth anniversary of a soul-personality who has won acclaim as one of the immortal masters of the written word: Johann Wolfgang von Goethe.

THE TEST OF TIME ranks Goethe with great literary luminaries such as Homer, Sophocles and Shakespeare. In countless essays and speeches he has been praised as a lyric poet, a dramatist, novelist, scientist and statesman..., but few have discerned in him for what he really was..., the master mystic! The obvious philosophical and social significance of Goethe's renowned dramatic poem Faust has been widely discussed, but its mystical content has remained almost entirely unrecognised.

One might well ask how Goethe have been such a giant, a master in so many fields, if it were not for some special faculty of mystical illumination? Great is only he whose work, transcending mere beauty, ennobles us by a reflection of the Light which he received. It behoves us therefore, as students of mysticism, to recognise the mastership of a man who was endowed from birth with spiritual receptivity, knew the Rosicrucian Order and broadcast its truths, even though veiled in poetical form.



Late 19th century edition of his autobiographical work.

His outward affiliation with mystical organisations may be investigated by biographers and historians. But his progress on the spiritual path needs no such studies, for it shines forth from his life's work. A great part of that work is familiar to all educated people who speak the German language. Much of it has been translated into English although not even the best translation renders the melodious beauty of a perfect poem which, by-passing our analytical mind, speaks directly to the soul. Whether we read the originals or the translations, we must however learn what to look for in order to find his mystical self-confessions. And like all writings of this nature, they elude the casual reader who is not himself a seeker.

Inborn tendencies leading the young poet toward the path are mentioned in his autobiographical work *Fiction and Truth from my Life*. The son of well-to-do, upper-class bourgeois parents, he was a tall, vivacious, good-looking lad, with a precocious gift for languages and for rhyming. He expressed much zest for life and possessed insatiable curiosity. Several extrasensory experiences are recorded. The most striking one occurred in his student days while he was riding away dejectedly after a final parting from his sweetheart, Friederike. Suddenly he saw himself 'not with the eyes of the body, but of the spirit' returning on horseback, clad in a strange, gray, gold-embroidered suit. Fate, or accident, verified this vision in full detail some eight years later.

Another sign of linkage to a super-personal intelligence were his sudden flashes of artistic intuition. He tells about poems written at night, in a semiconscious daze, and found complete and perfect in the morning, though scribbled diagonally across a scrap of paper. He even began a poem about the *Wandering Jew* by stating

that a midnight inspiration compelled him to 'jump out of bed like a madman.'

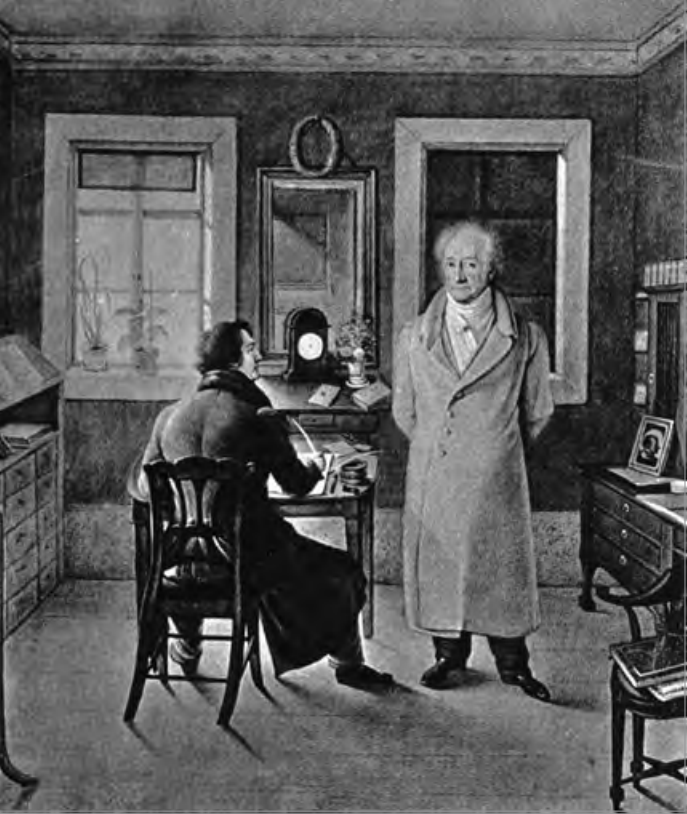
With wealth, talent, temperament, and good looks favouring him, it was only natural that he savoured to the full the pleasures of student life and that he became involved in many flirtations and amorous attachments. But soon he felt the need to cleanse himself from this social whirl by long solitary nocturnal walks. In *Wanderer's Night Song* he exclaims that he is bewildered and tired of joys and sorrows alike, and prays for 'sweet Peace'. In *Even Song* he feels an intimation of Peace Profound in the sunset on solitary mountaintops. Thus physical wandering leads him to The Path.

Glimpses of Divinity

Nature worship brings him moments of exaltation when the clouds seem to enfold him so that like Ganymede, the cupbearer of the gods, he feels himself carried up as on eagle wings to the bosom of a Heavenly Father. But such raptures do not last and give way to deep despondency..., and eventually to the Dark Night of Despair which comes to every mystic, and becomes recognised.

In the *Harper's Song* he cries out against the divine powers that permit man to sin and then metes out punishment for a guilt he was too weak to avoid. Again, as Prometheus, he rebels against the gods who demand worship from men whom they doom to misfortune and death. He refuses to bow to fate and resolves manfully to shape his own destiny. And later he realises that the seeming injustices of one lifetime may be re-solved in a new life.





Goethe in his study with his secretary, John, painted in 1831 by J J Schmeller.

and an entire book of verses, named West-Eastern Divan, in the style of the Persian mystical poet Hafiz.

Freedom from Doubts

At long last, 30 years after writing *The Mysteries*, Goethe could proclaim that he had attained the 'Golden Dawn of Illumination'. This confession is hidden away among the orientalisising Divan series. Like *The Mysteries*, it is prefaced by a warning and addressed to the Wise only, not to the jeering crowd. The flame of a candle shining through a night of earthly love, beckons him on to Greater Light and Greater Love. He praises the living soul that like a moth is drawn to, and finally consumed by, this flaming Greater Light so that it loses its mortal identity. The poem closes on the triumphant note:

Until you have attained this..., to become [evolve] by dying..., you are but a dull guest on a dark Earth.

The injunction 'Die and Become!' is often quoted but rarely understood. I myself, although loving Goethe since boyhood, had to read the verses many times before their meaning dawned on me. Fortunately, the poem is written not only for those who, like the poet, have experienced 'Flaming Death' (they no longer need its challenge) but to all of us who long for this experience, knowingly or unknowingly.

After this poem was completed, one senses that Goethe is free from doubts and worries. He scoffs at fear about the transitory nature of earthly life, exclaiming: 'We are here to eternalise ourselves'. Yet he does not retire into an ivory tower but stresses our duty to put our shoulder to the wheel in behalf of the common good.

Let Man bestir himself while it is Day; the Night will come when he may work no more.

His manifold activities included those of Minister of State, Theatre Director, Court Poet, scientist, and dramatist. He was the 'Olympian' whose presence was sought by visitors from all over the Earth.

Unavoidably, the poetic works of a man so sure of himself lack the passionate appeal of those written when he was a struggling and erring youth: we cannot feel kinship with One too high above us. Goethe no longer wrote romantic poetry, becoming instead the protector of such young romanticists as Lord Byron and Victor Hugo. However, some of his last verses were pure gems

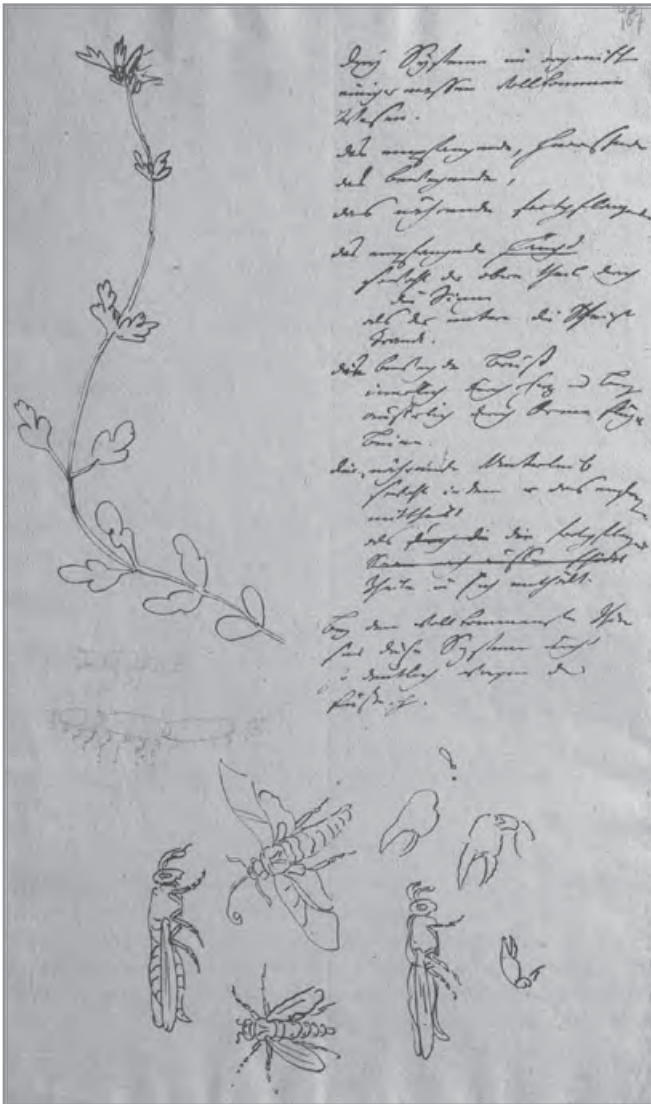
In his *Song of the Spirits over the Waters* he likens earthly life to water that rains down from heaven, flows along on earth for a while and then evaporates back to heaven, undiminished though invisible and impalpable, to start a new cycle of existence. Having regained confidence in life and mankind, he calls upon man to be 'noble, helpful and kind', and to exemplify in himself the qualities which he formerly ascribed to imagined divinities. At about this period of life, at the age of 35, an age so significant to mystics, he seems to have found contact with Rosicrucians. In a fragmentary epic entitled *The Mysteries*, he tells of a pilgrim impelled toward his travels from on high. Lost at night in a mountain wilderness, he finds shelter in a monastery. The cloister door is adorned with a cross and roses. The legendary tale breaks off abruptly. Why was it not completed? Did the poet himself remain at the outer gate of the Order, without knowledge of its inner nature, or did he find that true mysteries can only be intimated to the multitude by fragmentary hints?

The second reason seems the more likely one, because in the introduction to *The Mysteries* Goethe warns us that the path might seem to lose itself in the bushes, intentionally, and that none could puzzle out its meaning merely by mental effort. Clearly, he implied that each of us must find his or her own experience to progress. While association with Rosicrucian mystics undoubtedly helped Goethe in his life's quest, it offered no short cut to salvation for him..., no more than it does today for other student of the mysteries. He kept on searching and studying the wisdom of all cultures and times, especially those of the East. He wrote ballads about Hindu legends,

of wisdom, condensed into proverb form. And so, toward the end of his long life he could declare:

Throughout the infinitely many-fold and ever-changing cosmic cycles, Joy of Life streams forth from all created things, from the mite as from the giant Sun. And all this struggle for existence is 'Rest Eternal in the Lord.'

Verily, one who has attained such serenity is a Master mystic. The poetry of his old age may no longer appeal to the uninitiated, but his life itself is a work of art, a tale of seeking and finding, of the good fight unto victory. May it spur us on to equal effort and equal reward!



Handwriting and drawings by Goethe detailing the structure of insects and plants, 1790.



by *Nobilis*

IN THE WESTERN WORLD of today, the word *success* has gathered shades of meaning which may be related only distantly to the true meaning of the word.

An atmosphere has been generated in which one must 'become a success' or suffer frustration and self-condemnation as an inferior person. Such success is measured usually in terms of power, fortune, fame or rank. It is implied that one must be the best and teach 'the top' in some physical endeavour. Many who do so quickly forget that others have made their climb possible.

A dangerous aspect of this understanding of success is that many young people may well admire and emulate the methods of those who have reached these ambiguous heights through ruthlessness and lawlessness. Their evolving sense of responsibility is being misdirected. The glamour of such pseudo success, as an end in itself, is blinding them to a full realisation of the consequences of the means used to attain it.

Success, in Rosicrucian terms, is the fulfilment of one's personal efforts to apply the constructive, natural laws of mental creating. It requires cooperation with the natural forces which surround us. It is manifest when we contribute something positive to the world.

Those who gain success of this kind may never become powerful, famous, rich or important. They will have enjoyed, however, a sense of achievement as co-creators in the evolution of our promising but imperfect world.

The truly successful are those who help others to overcome fear and superstition, while actively seeking their own inner peace and tranquillity. The masters of success are those who share their attainments with others.

Looking Out and Looking In

The Vision of the Mind's Eye

by Peter Paget, FRC

THERE IS A DUALITY in us that might not be immediately apparent throughout our everyday lives. By that I mean our sense organs which have a twofold function, expressed mainly as active and passive. I'll give you a few examples: the tongue is part of the faculty of speech, which is an *active* faculty; but it also houses the organ of taste, which is a *passive* faculty. Again, the fingers are the main organ of the sense of touch; they also hold and grasp, and that is an active operation. The nostrils serve the sense of smell, but they are also used for inflating the lungs. Hearing is a passive operation, but the ear, the internal ear at least, plays a large part in balance.

What about the eyes? What other function do they serve besides that of guiding us safely across the street? Think of some distant place you know. You are using what is called your mind's eye, and by that I don't mean what is known to mystics as the 'third eye'. The mind's eye is not actually an organ like the physical eye (or indeed the third eye), yet it is convenient to call it the organ of visualisation. In remembering something, we *visualise*; and in planning the future, we also *visualise*. The mind's eye therefore endows us with memory and expectation, without which there could be no sense of time. Time therefore is subjective. All of us possess the mind's eye, but only a few have developed that 'third eye'.

Now note this. You could not have visualised a distant place unless your outer eye had originally supplied the image. Only the third eye could have done that. With the mind's eye we can see no colour or form that has not been previously seen by the outer eye. Though the mind's eye is the foundation of all imagination, and therefore of all achievement, it is yet limited in its range of vision by the images and pictures which the physical eyes have previously brought in from the outer world.

Fiction writers obtain their scenes and characters, not by originating ideas of places and individuals, but by fusing the characteristics of a number of scenes and incidents into one. They model their so-called creations from people that they have known, that is, those people their outer eyes have observed. Storytelling is a process of using the mind's eye to rearrange, transpose and mingle the multitude of persons, scenes and adventures which have previously been reflected upon the retina of the outer eye. Words are then used to convey those visions to other minds.

Fiction writers, myth makers who are generally poets, and even historians, are skilled through the use of words to convey the images of their mind's eye to the mind's eye of others. They are responsible for such enduring characters as Santa Claus, King Arthur, Saint George, Romulus

The mind's eye is not actually an organ like the physical eye (or indeed the third eye), yet it is convenient to call it the organ of visualisation.

and Remus, as well as for Harry Potter and many more. Ultimately, even word-visions are dependent upon the physical eye, for storytellers can tell us nothing outside of the range of their vision. They are equally dependent upon the eyes of their readers (or listeners); hence, angels, an entirely separate order of beings, have to be visualised as humans with wings since this is the idealised form common to most.

An important function of our two physical eyes thus becomes apparent. As we walk abroad, as we admire antique furniture or a wayside flower, as we travel by train or fly through the air, as we gaze into a shop window or into the depths of a sheltered pool, in addition to guiding our footsteps, these two eyes are also peopling our inner world with farms and forests, with antique or modern furniture, with fabrics or fountain pens, or perhaps still pools carpeted with pebbles. Even while relaxed and immersed in a book, we are focusing our mind's eye on the creations of the authors of fiction. In fact, unless we are sleeping or perhaps daydreaming, our outer physical eyes are ceaselessly populating our individual worlds with people, landscapes, grandfather clocks, woods, forests and houses and suchlike.

Realities of the Mind

We cannot separate ourselves from this inner, immaterial world, open to the mind's eye and provided by the physical eye. We cannot even forget about it, as psychoanalysts well know. If we strenuously try to forget something which may be unpleasant, it is likely to form an inconvenient complex, or it may trouble us in our dreams. In fact, these images build up and become part of our consciousness that is almost a part of the Self. Whether our home looks out on a flower garden or a slag heap is more than a question of refinement or culture. As the poet Browning says, 'What entered into thee, that was, is, and shall be.' Thus these countless images are something more than feeble reflections of outer reality, or fantasies, as the unthinking multitude regard them.

Indeed who can discriminate between the real and the unreal? Is the outer world real because we see it with our outer eyes, and the inner world unreal because we see it with our mind's eye? Is the mythical King Arthur less real than the historical Charlemagne? The reality of these personalities is dependent not upon any historical counterpart, but upon the intensity of our visualisation. Even when picturing some familiar historical figure, we are



dependent upon the accuracy of the historian, and each reader visualises the figure somewhat differently.

It has been truly said that the best histories are only approximately accurate. Where is the real Charlemagne, or even the real Jesus?

We have now reached a rather startling conclusion. Our responsibility, as we continue to people our own inner world, the world we rule, becomes far greater than we had previously supposed. Shall we people it with flower gardens or with slag heaps, with heroes or cowards?

Science knows much more about the two physical eyes than about the mind's eye, for science has given much more attention to physics than to psychology. The act of seeing is full of wonders almost miraculous. The image on the retina, like all pictures, is two-dimensional; and yet we look out onto a three-dimensional world. The image originally is upside down when it is cast upon the retina; the retina reflects no colours; yet, we see colours. It can, however, only see the here and now. Even as we sit in our own room and view the furniture and wallpaper with our physical eyes, we must use our mind's eye if we would see the adjoining room. And similarly we must use the mind's eye for all the past and the future; that is not a possibility of the physical eyes.

The vision of the mind's eye is largely responsible for the development of character, and being the basis of the imagination, it is responsible for all achievement. And so we are endowed with memory and hope, and are lifted definitely above the animal kingdom. When we know that these mind pictures become a part of our consciousness, is it not reasonable to suggest that the work of the outer eye of projecting scenes and people and events onto the mind's eye is a function even more important than that of its guiding us safely across the street? After all, the kingdom we seek is within.





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 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

EMBLEMA S.
AVRI POTABILIS CHIMICE
PRÆPARATI

The Way of Alchemy

by Glenda Robinson

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 epitomises the idea of these correspondences.

*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 [the] one thing..*

This reference to the macrocosm and microcosm appears in the text of the *Tabula Smaragdina* or ‘Emerald Tablet’ ascribed to Hermes otherwise identified as 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.

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 furthermore, this extends to every part of the universe. The doctrine of the seven planets corresponding to the





The Emerald Tablet engraving from Heinrich Khunrath's *Amphitheatrum sapientiae aeternae* (1609)

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. Those who strive for it consciously and are willingly undergoing the discipline of the search, are in the vanguard of humanity.



"Who so undertakes to enter the philosophic rose garden without the key is like the man wanting to walk without feet." - Michael Maier

Music and the Psychic Self

by Chris R Warnken, FRC

A

PSYCHIC STORM: This is the definition of great music made by the essayist and critic, Paul Elmer More; about whom Walter Lippmann wrote:

To read him is to enter an austere and elevated realm of ideas and to know a man who, in the guise of a critic, is authentically concerned with the first and last things of human experience.

This view is confirmed in one of More's essays where he hints that he has penetrated the veil of the esoteric mysteries. More wrote:

Great music is a psychic storm, agitating to fathomless depths the mystery of the past within us. Or we might say that it is a prodigious incantation. There are tones that call up all ghosts of youth and joy and tenderness; there are tones that evoke all phantom pains of perished passion; there are tones that revive all dead sensations of majesty and night and glory, all expired exultations, all forgotten magnanimities.

Well may the influence of music seem inexplicable to the man who idly dreams that his life began less than a hundred years ago! He who has been initiated

into the truth knows that to every ripple of melody, to every billow of harmony, there answers within him, out of the Sea of Death and Birth, some eddying immeasurable of ancient pleasure and pain.

As the initiate can be completely understood only by an initiate, so it is likely that only the initiate can really confirm the truth of the above quotation. Truly, some music, although mathematically or scientifically perfect and heard as beautiful in melody, harmony and timbre, is still soulless. We can marvel at the skill of the composer in creating a work that is pleasant to listen to, perhaps even titillating to our senses if it is performed in rapid time or in an exotic rhythm. But the response of our aesthetic nature may be similar to our visual appreciation of a modern piece of architecture, and our gratification will be purely intellectual. We will enjoy the work of its creator as we would a machine, or the feats of a magician. Wholly missing will be an inner response, for we cannot fully relate or identify ourselves with such creations, no matter how amazing or wonderful they may be.

Emotional Music

There is another type of musical composition however, which we believe is engendered in a different manner. In



this composition, we firmly believe that the composer serves as a channel to materialise tones and themes that exist eternally in the psychic world. Such music has the power of 'calling up ghosts of the past', as More said, in an ageless humankind. There are subtle chords, themes and progressions whose vibrations set up resonant responses in the dim unconscious memory in the human psyche. This type of music may not be mathematically perfect, it may not always even be pleasant to the ear, but the response and recognition will persist. This is emotional music.

We have known for a long time that music or its reception is completely subjective. No two people need respond to certain music in the same way. What inspires one person may very well annoy another. There is no preponderance of evidence one way or the other, so who can say if one is right and the other wrong?

It has been proposed that the effect of music bypasses the brain and intellect altogether, by way of the thalamus, the message-relay centre in the middle of the brain and the nearby auditory nerves. The rhythmic body swaying of otherwise inaccessible mental patients is sometimes referred to as 'Thalamic reflex'. These and other observations led to the development of the techniques of music therapy. This healing method is practised widely amongst those with mental health issues, and with sometimes amazing results.

Music Therapy

The essayist William Congreve in his 1697 play *The Mourning Bride* says:

*Musick has Charms to sooth a savage Breast,
to soften Rocks, or bend a knotted Oak.*

*I've read, that things inanimate have mov'd,
and, as with living Souls, have been inform'd,
by Magick Numbers and persuasive Sound.*

Certainly it was found in early experiments with music therapy that only music of a certain type or genre could truly soothe. And oddly enough it was not always what is popularly recognised as 'soothing music' that accomplished this. Those who were excited, distraught or enraged could be 'reached' only by equally exciting, noisy and irregular musical compositions.

At some time when you find yourself in an angry, frustrated or downright 'vile' mood, listen to some stirring, exciting music like Tchaikovsky's *Francesca da Rimini*, Scriabin's *Poem of Fire* and *Poem of Ecstasy*, perhaps even Stravinsky's *Le Sacré du Printemps*. Chances are that after listening to some of the above you

will experience a purgative effect which will completely remove your negative mood. The stimulating and violent mode of the music seems to absorb the matching nature of our mood, leaving us calm and relieved afterwards. When you are sad and perhaps trying to repress the feeling to hide it from others, you might experiment with listening to the first and last movements of Tchaikovsky's *Sixth Symphony* (the *Pathétique*), Sibelius' *Valse Triste*, and notice the purging effect which might even be accompanied by tears. To soar spiritually try *Ein Heldenleben* by Richard Strauss or *Verklärte Nacht* by Schoenberg! Personally, I find myself moved by most of the organ music of César Franck.

People who listen to great music can often be divided into two groups. One group is composed of those who delight in the technical excellence of composition, the extent and cleverness of development and other mechanical considerations. Someone may criticise Franck for too much chromatic scale and too frequent modulation, resulting in tonal instability and lessening of musical interest.

Another group comprises those who may have no knowledge of the mechanics of music, or if they have, they just do not care. They prefer simply to listen to that music which, at any given time, appeals to them and touches them. It is unimportant to them how or why the composition is constructed. They know only that music speaks to them in a universal language which requires no explanation, and they revel in its beauty as in a magnificent painting or vista.

Universal Appeal

The first group prefers intellectual music, while the second chooses emotional music. The significant point is that music of some kind is sought and appreciated almost universally. All cultures, from the most primitive to the most sophisticated, have their own mode of music and have had it for ages in the dim past.

So it is that in the everlasting subconscious of humankind there remain those salient memories of great moments associated with, or described by, the great music of the world. That music carries us over and through the uncharted seas of time and space, birth and death, to revisit the scenes, or at least the emotional content of scenes and experiences, of our ancient but eternal lives. Those who have been fortunate enough to have experienced initiation into the esoteric mysteries especially appreciate the power of music to relate us to the eternal *now*. Filled with happy moments, sad times, great lessons, ominous terrors, sweet and tender interludes and spiritual exaltation, the experience of great music is indeed a psychic storm.



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