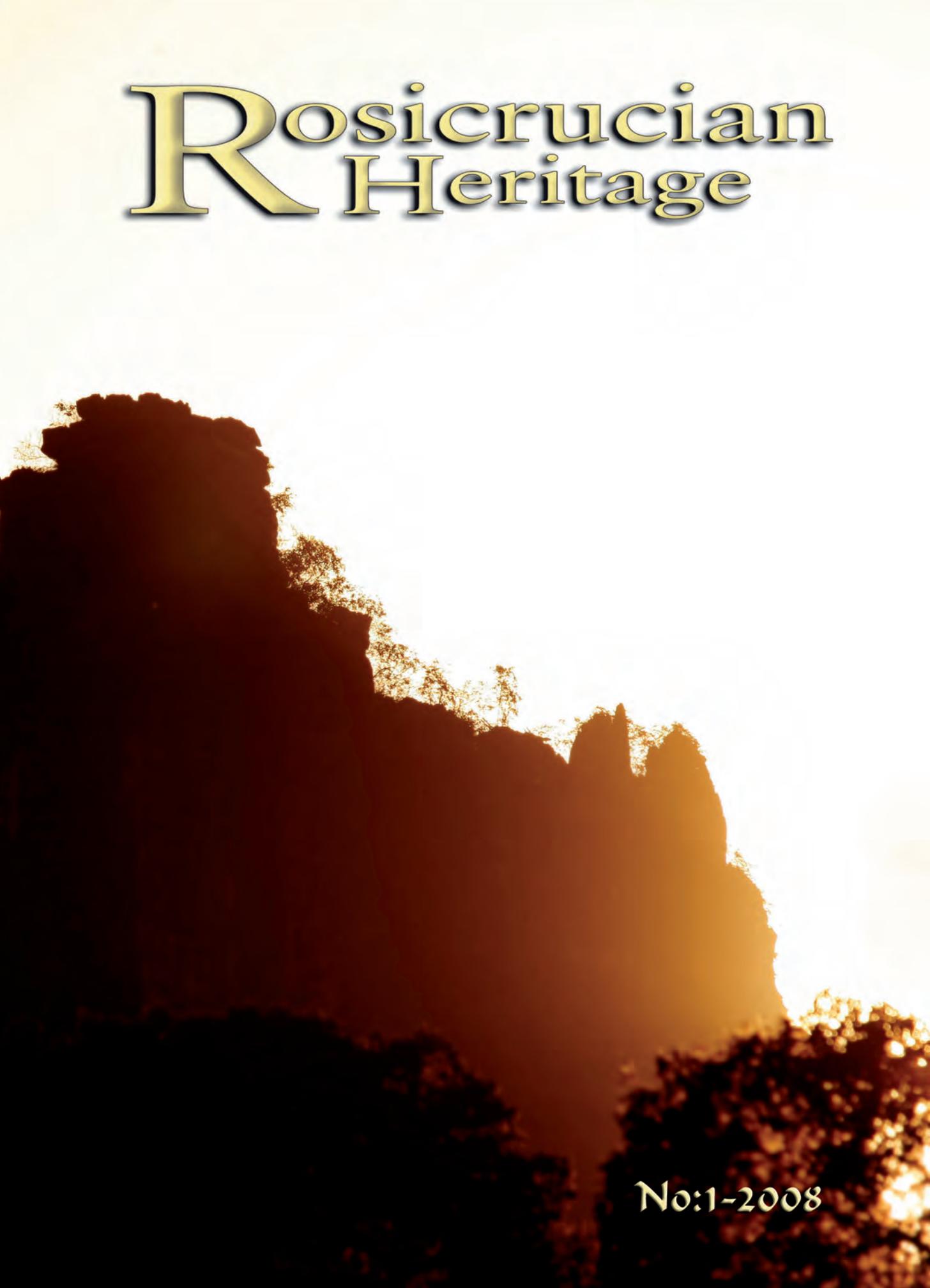


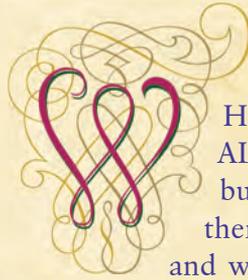
Rosicrucian Heritage



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

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

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

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

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COVER SPREAD

"Temple Sunset"



True Humility

by Ruth Olsen, SRC



WHEREAS IT IS NECESSARY FOR US TO respect and love that spark of Divinity, the “Higher Self” that resides in all of us, we must not forget that as aspiring mystics, it is incumbent upon us to have similar feelings for the deeper selves of others too. And that must be irrespective of the distorted outer behaviour such people may indulge in from time to time. Some

people (I’m sure we all know one or two) radiate love and contentment. They are self-assured and happy and reflect their inner sanctity by completely accepting others as they are, “warts and all.” Such people, we refer to as the humble.

In our day-to-day life, we find that exploring the self, the thinking, emotional being, leads to all kinds of necessary adjustments. The more we are



aware of our self, our life and our feelings, the more we will see our own and others' attributes.

Insight

We must cultivate our consciousness of being, and prove ourselves worthy of the path of inner discovery we have chosen to tread. The Golden Rule says: "Love your neighbour as yourself."

The problem is that too many of us don't even love ourselves to begin with. As we delve ever more deeply into our inner consciousness, we need to get in touch with those characteristics that are really us and realise the wonderful nature of the personality.

The fact is that many of us hardly even know our own deeper self, an aspect of the wider human being known to mystics as the "soul personality." Such insight comes as a result of deep and often painful introspection. As we begin to unravel our own truly complex nature we must avoid criticising what we find. Rather than dwelling on the shortcomings we unearth, we should focus most of our attention on those qualities we like. As we reinforce these points, the good begins to surpass the problem areas. In other words, we can eliminate the undesirable by emphasising those things we want to keep. That is the mystic way of transmutation.



be irritating in its falsity. That people generally lack humility is evident because they have a tendency to belittle themselves. Some examples of this are those apathetic individuals who are adept at self-deprecation; or those who adopt an ingratiating attitude; or those who act more lowly than necessary. These are but a few. Such people deserve patient understanding because their behaviour is unknown to them, its reason buried in the subconscious mind.

The more we try to have humility, the more we haven't got it. Holding the thought that you are humble almost negates the possibility of being humble. The hallmarks of humility are modesty and an unassuming manner. It's a very subtle thing, because we don't act out these characteristics. What we call true humility is really an unconscious acceptance of oneself. The humble individual is not submissive or sycophantic and lacks pretentiousness.

If we were to generate some keywords that commonly describe the state of humility they might be: open-mindedness, thoughtfulness, generosity, self-knowledge, and so on; all pluses. But those negative keywords would appear as: arrogance, narrow-mindedness, self-centredness, low self-esteem, self-abasement and such like. Those who score

Being Humble

There are different kinds of humility, and we all have our favourite example of an acquaintance that we believe truly represents what that word means. This is probably a person who has, in some way, subordinated important things in life to a lesser place. Perhaps it is someone who is successful, without being aggressive and domineering, while remaining gracious, easy and considerate of other people. Or maybe it is someone who is self-aware rather than self-centred.

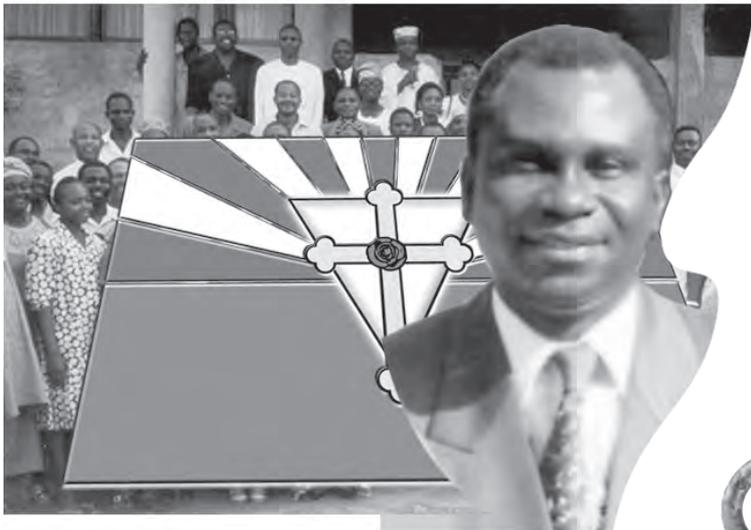
Many of us are preoccupied with the idea of being humble; it does seem to be a worthy goal. But what is humility? When we discover that illusive kernel of truth, we might learn its nature, in other words not trying to be humble, for a self-designated humility such as this can

What we call true humility is really an unconscious acceptance of oneself.

on the plus side have eliminated the egocentric dependence on self-aggrandisement and self-abnegation, and have achieved a happy medium that is something like humility.

Remember every day and reflect upon the fact that we are each a wondrous being, a combination of a body with senses and feelings joined with an exalted Inner Self. That inner being which has listened to our self-downgrading for such a long time, now needs to hear how wonderful we are. If we would follow this course on a daily basis, we would find changes coming over us, leading gradually to fullness of living and an unconscious growth in humility.





by Kenneth U. Idiodi, FRC

Man the Problem Man the Solution

In this Diamond Jubilee Year in which the Rosicrucian Order AMORC celebrates the 75th Anniversary of its presence in Nigeria, I would like to share with you an article that appeared in the maiden edition of the Rosicrucian Heritage. I entitled it "Man the Problem, Man the Solution."

WE HAVE FREQUENTLY HEARD, AND experience has confirmed, that man is the architect of his own fortune or misfortune. Indeed, each passing moment, we create and recreate our individual and collective destinies through our thoughts, utterances, actions, beliefs, convictions, desires or ambitions.

In the early seventies when our Nigerian Administration started, my office was invaded by a barrage of letters from an over-enthusiastic young man who was so obsessed with his ambition to open the third eye that he virtually wrote to San Jose and Lagos every other day until we closed two files on him alone. No written reply could satisfy him and he did not respond positively to an invitation

for a personal discussion over what he termed his only problem in life, namely, *how to open his third eye!* In the course of time, we ceased receiving communication from him, and we had forgotten all about this member whom we rightly suspected must have impatiently abandoned the Rosicrucian path for what he frequently referred to as the "short cuts" or the speedy way to illumination. This was the time when the Rapid Results College was very popular among private students who, by correspondence, studied for the General Certificate of Education. This member yearned for rapid results in his study and practice of Rosicrucian mystical principles. The slow and steady process of the graded AMORC study programme was grossly inadequate for "a member of the jet age" as he described himself.

Some six years after a long pause or "holiday" in correspondence to us, we again started receiving a fresh series of letters from him. This time he had returned from India after a brief course with an occult school. He reported that he could now see with his third eye and wrote several pages in each letter describing scenarios in market places about persons he saw or perceived in multiple colours and silhouettes. He could not understand



or interpret his new experiences and therefore concluded that everything in the world around him was useless. As it turned out, the subsequent problem of this member was *how to close the third eye!* He was so desperate about being rescued from viewing several channels of “psychic television” free of charge that he was prepared to pay any amount to close what he spent so much to open. This story lays the foundation for sharing with you my sanctum contemplation on “Man the Problem, Man the Solution.”

The message is perhaps more relevant today in an era when people talk of instant tea, instant coffee and therefore instant mysticism. An era when some long-standing members of AMORC quit the Rosicrucian path in frustration, and write to us to say they have not seen what the Rosicrucian Order AMORC has done for them.

The big question is what does the human being, man or woman, really want? How many persons truly know what they want in life? In a World Convention Discourse on “Building A Better World” which I delivered some years ago, I shared some thoughts on this dilemma. I must crave indulgence to quote myself briefly:

“A little contemplation of world problems soon brings into the limelight what must be regarded as the most relevant factor in mundane issues. I am here referring to man. Yes, man is at the very centre of events insofar as world conditions are concerned. One way in which man constitutes the key factor of global harmony is the mere fact that it is essentially man who realises and complains loudest of inharmony. Remove the human being from this planet and no one will hear discordant sounds. It is indeed ironical that it is man, the chief complainant about world tensions and strife who is, in fact, the very maker of these conditions. It is human beings who by thoughts, words and deeds have collectively polluted the earth by sowing seeds of diseases, wars and woes, thereby invoking the question as to whether the planet is becoming a better world or one that will not be a desirable place in which to live in the relatively near future.”

If we are frank to ourselves, the situation has not changed for indeed man is, has been and will continue to be the problem, but interestingly enough man is also the solution. Please note that I have used the word “man” in the generic sense to include both genders. More all-inclusively the human being is the solution. Even when it is affirmed that Christ or a world Messiah is the answer to our problems, it

should be realised that the human being must first accept, believe and adopt better ways of thinking in character and lifestyle. Therefore, the human being must still accept initial responsibility for the solution.

If the Holy Scriptures of this World, the *Bhagavad Gita*, the *Vedas*, the *Upanishads*, the Christian Bible, the Glorious Koran, etc., all concur about the temporary earthly status of man; if these great literature are guides to true living, and we have increasing evidence that they are, we must ask ourselves certain salient questions. If indeed God created man in the image of God what more does man need for God’s sake in order to be a success in the business of living? In the practice of mysticism (essentially an effort to return to source), we experience the fact of life that one human being is different in many ways from another, even in cases where two persons are identical twins. For this reason the Sages admonished: “*Man, know*

The big question is what does the human being, man or woman, really want?

thyself and after that be thyself; discover thine mission and strive to fulfil it for therein lies true happiness, the joy of living and success in life.”

Instead of this, most of us would prefer to spend time to gossip about and to know about other persons with a view of either running them down or trying to be like them rather than being ourselves. We may even try to fulfil their mission and perhaps forget to fulfil ours, if at all we ever made any genuine attempt to discover our own role, our own mission. It may be argued philosophically that by knowing others we will eventually know ourselves. However, is it not more mystical and straightforward to begin with ourselves, to discover our niche in life and attain self-mastery through a knowledge of self and our environment? We can see in this how man is a problem unto himself and therefore must be the one to sort it out in accordance with Cosmic Law.

Take a moment to observe our world and human behaviour and the more you do this the more you get convinced that man is the problem and man is the solution. Is it the case of the low-income earner who laments that he has only six children but since five of them are girls, he wants the wife to try for a boy—the seventh child? Or is



it the case of the “society lady” who has a dozen suitcases of clothes but has threatened to pack out of the husband’s house if she receives no financial assistance to purchase a befitting new dress for the upcoming evening party! What about the shrewd businessman who has several estates in his country but is almost becoming hypertensive because his tenant in one of his several houses abroad has not paid rent for the past one year in the much-needed hard-currency? Even in the most peripheral of human wishes, desires and vagaries, we notice this. This short person would prefer to be taller; the dark skinned lady would prefer to be fairer, some white people would travel in search of sunshine to tan their skin; the slim person wants to put on weight until he or she becomes so fat that the next ambition will be to reduce. The poor want to be rich and the overly rich are so worried about their personal security that they wish they were poorer. People want to be anything but themselves!

This is not to say that we should not have ambitions; but we must remind ourselves of one who cried to God for having no shoes until he came across another human being who had no legs! A good dose of *contentment and patience* will assist us in achieving most of what we want in life at the appropriate time.

Let us now revisit the young man who had two functional physical eyes but was so desperate about the third eye. There are many in this category. Having read and heard so much about the Third Eye or Psychic Sight, the Sixth Sense and Attunement with the Fourth Dimension, they now want to plunge into this realm of functioning without systematic and seasoned preparation. The result is that they see many things about people and the world and embark upon embarrassing predictions since they have not acquired the self-mastery or self-discipline to remain silent and speak only when

it may be useful to the parties concerned.

There is nothing wrong in acquiring the penetrating intelligence to see through people and the world into their past lives and past history. But it will be ethically improper in the practice of Rosicrucian mysticism to broadcast such knowledge

either as a show of power or in order to intimidate or embarrass anyone. Since the Cosmic screens our intentions, it stands to reason that the doors

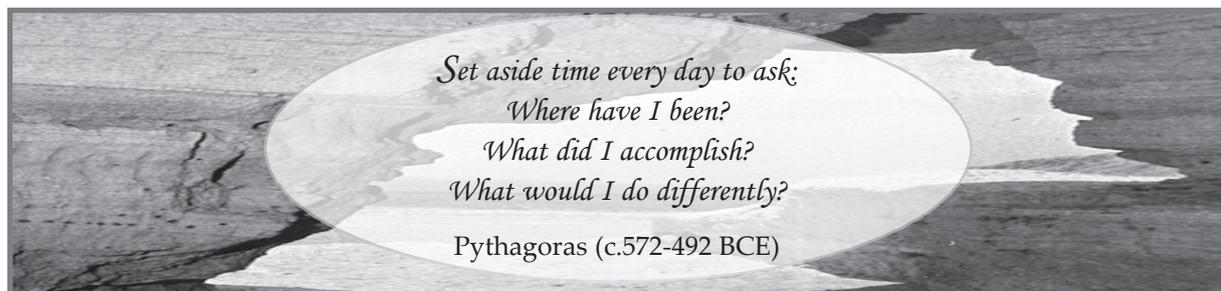
of perception will be closed to those who have the wrong motives and any who forces such doors open must also face the karmic consequences of perception in higher realms with an unprepared mind.

For these and many other sound reasons that conform with high standards of social etiquette, the Rosicrucian Order, AMORC does not encourage its members to indulge in spurious, speculative or frivolous predictions on an annual or routine basis. What does it matter if some people will revolt, or some judges retired or a head of state will pass away or the world will come to an end on a specific date, if the prophet of doom did not foresee that he could be sent to jail for raising partly true and partly false alarms that could generate ripples of public confusion and chaos? Here again, *man is both the problem and the solution.*

We must patiently learn to adapt and adjust to the various changes which the vicissitudes of life present at every stage of our mortal existence. There is no crash programme for the evolution of our soul-personalities and therefore no need to rush or hurry excessively in the awakening and development of our God-given faculties.

Whatever our goals and objectives in life are, a proper digestion of the Rosicrucian mystical philosophy will enable us face problems with a balanced and correct attitude which will attract the right solutions.

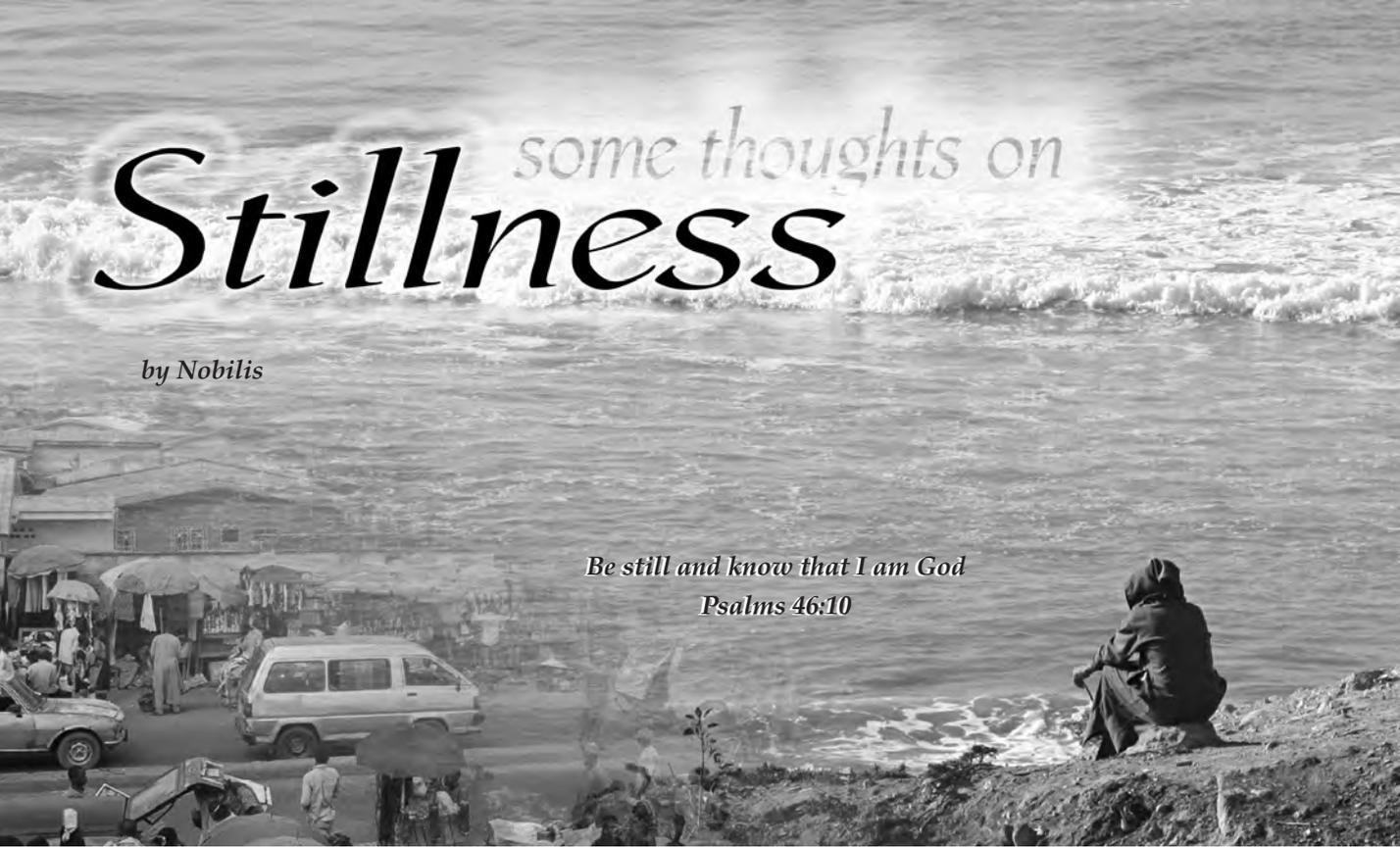
A good dose of contentment and patience will assist us in achieving most of what we want in life.



some thoughts on **Stillness**

by *Nobilis*

Be still and know that I am God
Psalms 46:10



THE WORLD TODAY IS OFTEN NOISY and restless. If we sit down in the garden anticipating a quiet sunny afternoon of reading, someone invariably turns on a radio or TV. Many households seem unable to function without a radio blaring from breakfast to midnight. The same often happens when we find just the perfect spot on the beach to rest peacefully. It seems that wherever we go we encounter noise pollution. More than ever we need some stillness in our lives to compensate for the pressures of living in a restless, fast-paced society that characterises the modern world. We need it to replenish the energy that we have used in creativity.

During times of intense concentration our brain can automatically shut out a lot of the encroaching noise and distraction. We have all had the experience of being so absorbed in reading a book or watching a television programme, that we are oblivious to the phone ringing or the activities of those around us. But this is not stillness.

So, what is this stillness? Stillness is more than mere the absence of noise. It is the onset of calmness. It is that "thing" that was in motion but has now stopped moving. Stillness is in opposition to activity. It is creativity. It is inaction.

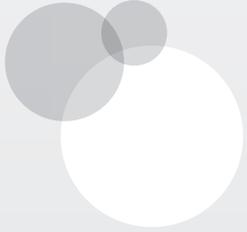
It does not agree with many because they cannot appreciate or respond to it, craving the drama and excitement of being constantly among

other people and doing the things that feed that craving. Placed in a situation of quiet stillness they become restless and impatient for noisy action.

In a way these restless noise-seekers are like children who have never grown up. It is necessary for children to make noise and tire themselves out and so defuse their boundless energy. We expect and accept it. But as we mature, we find our activities becoming less and less energetic and directed more to quiet reflection. In today's world with individuals at such different stages of evolution and growth, it would seem we have little hope of achieving that atmosphere of quiet stillness that becomes increasingly necessary once we turn our eyes from the mundane world and direct our attention inwards. We need increasing periods of tranquillity.

As Rosicrucians we must find the opportunity to allow these quiet moments of tranquillity at some time during the day. The techniques of meditation as taught by AMORC are ideal in allowing us to induce the experience of stillness. This stillness not only reinvigorates us, but is also conducive for quiet reflection and self-examination. However brief the experience may be by the clock, time has no part of it. Contact with the inner self, the "Master Within", produces a wonderful feeling of peace and renewal that is sustaining, and leaves behind a growing longing and need for such further experiences.





Gifts of Mind

by Martha Pingel, SRC

MANY OF US IN BECOMING AWARE of our mental powers fail to remember that they are manifestations of divine intelligence. We consider them merely something “personal,” geared to our own unfolding. The *Bhagavad-Gita* speaks of mind powers as loaned to the self. This suggests their use in personal and earthly evolution.

It is our task through individual study and contemplation of these aspects of the mind that relate to us and our place in the Cosmic scheme of things, to comprehend the height and the depth

of the knowledge within each of us that seeks expression. One’s thoughts soar only when they are inspired by the inner self which lives always close to the heart and soul of the Cosmic; but said artist, poet and writer Kahlil Gibran (1883-1931), “*Thought is a bird of space that in a cage of words may indeed unfold his wings but cannot fly.*”

There are many things to be considered in examining the subject of mind power: First of all, the mind in and of itself and the powers inherent in it and of course our responsibility in discovering and developing those powers for greater good.



Mind is one of the aspects of man's triune nature. Mind, too, is triune, consisting of objective, subjective and psychic factors, all of which in the awakened self function harmoniously. Aware of its limitations and of its unlimited access to knowledge, the mind listens to the direction of the inner light which precludes the possibility of overlooking responsibility.

Arthur Schlesinger, historian and author, once wrote: *"Everything that matters in our intellectual and moral life begins with the individual confronting his own mind and conscience in a room by himself."* We should hold the mirror, not up to nature, then, but to ourselves. This we hesitate to do, for it leads to the realisation that the body we inhabit and the mind we use are so much clothing which the soul may at any time discard.

If in the course of our examination of the differences among men we ask, *"What is the mysterious quality which inhabits a few souls and lifts them skyscraper high over the rest of us?"* We have the answer: *Genius*. If we push our inquiry to learn *"what enables a genius to carry a project in his mind for years without becoming tired of it, and what enables him to focus his whole personality on it,"* we are told that it is *"a deep inner psychological unity, an ability to marshal all of one's conscious and unconscious energies for a single purpose."*

The mystic should comprehend this better than most, for *"genius is us, magnified."* *"Commune with yourself, and consider for what reason you were made"* is the admonition to be found in the instructional book *Unto Thee I Grant*. *"Contemplate your powers, contemplate your wants and your connections; so shall you discover your purpose in life, and thus be directed in all that you do."*

In another section from the same work: *"The wise man realises his imperfections and is humble; he does not work for his own approval; but the fool seeks within the shallow stream of his own mind and is pleased with himself. He boasts of accomplishments in things that are of no worth; not understanding the shame of ignorance. The wise man, however, cultivates his mind with knowledge; the improvement of which is his delight; and its service to the public causes him to be crowned with honour."*

Basic Precepts

What do these thoughts have to do with mind-power as such? Re-examine the elements out of which they are spun, and you will find the basic precepts that lead first to the unfolding of the power



Arthur Schlesinger, historian and author, once wrote: *"Everything that matters in our intellectual and moral life begins with the individual confronting his own mind and conscience in a room by himself."*

within you, and secondly, to the ways in which that power may be used. Remember these precepts although they may seem deceptively simple.

1. *Mind cannot be taken for granted:* We are triune selves, and must not neglect or favour one aspect of our existence at the expense of the others.
2. *A sound mind, like a sound body, can be achieved only through discipline:* Without exercise, food, rest, the soul cannot express itself through the mind, and mental power will deteriorate.
3. *A sound mind grows out of the full knowledge of its nature and how that nature affects itself and the body:* An understanding of the conscious and subconscious aspects of mind, such as memory, intuition, reason, concentration, visualisation, is necessary to a sound mind. The strengths and the weaknesses must be known. We may study psychology to assist us in understanding others and to lead us to a deeper insight into ourselves. We may achieve the same result by dropping our egocentricity, and giving ourselves fully to the Inner Guardian; but only self-discipline and work can accomplish this goal.
4. *The mind is not a plaything:* The powers of the mind, once developed, are to be used in the service of man. They carry the responsibility of knowing when to serve and when to withhold service. If aware of a truth, you may



feel impelled to make others see it, but not all humanity will welcome or comprehend it. Thus, the responsibility: Transmit the knowledge obtained, but "cast not your pearls before swine," and "let him who understands, understand." Man is not God, though God dwells within him; only the perfect man hears the inner voice and cannot err.

Certain powers of the mind may be explicitly defined and revealed by so simple a thing as a candle beam: By concentrated thought alone the colouring around its flame can be affected. All thought processes are vibratory in nature, and the candle flame can be made to illustrate this profound fact: Thought alters the vibratory rate of the physical world.

Philosophers have taught that those who would transform the world must first transform themselves, and those who were mystics have paraphrased that poetically: Those with the greatest in mental power are those who have the most of these areas of the brain developed or awakened.

Thought, regardless of its level, is the result of a mixture of all elements of mind, physical and non-physical. That thoughts influence things, no sensible individual would deny. And that thoughts are things, no mystic would doubt.

Laziness of mind is as dangerous as laziness

of body though its results, at first, may not be so apparent. Thus, the second major area of concern, after mental power has been understood and developed for use, is its continual exercise.

Our Responsibility

The final area of this vast and difficult subject is the responsibility we have to demonstrate the potency of thought. Our mission should be the redirection of negative, destructive, inharmonious, selfish and unloving thought into constructive channels. Our greatest responsibility is to utilise our mental powers to counteract the destructive forces of thought prevalent in the world; to be the invisible, unsung, but potent forces in the front line of the battle for peace and world understanding.

That thoughts influence things, no sensible individual would deny. And that thoughts are things, no mystic would doubt.

Mind-power exists within all of us simply because we are created in the image of God; but it is our task as mystics to comprehend the meaning of mind-power, to discover its presence within ourselves, to develop it until we can consciously control its operation and its results, and finally, to make it a positive force in the elevation of the world.

Circles

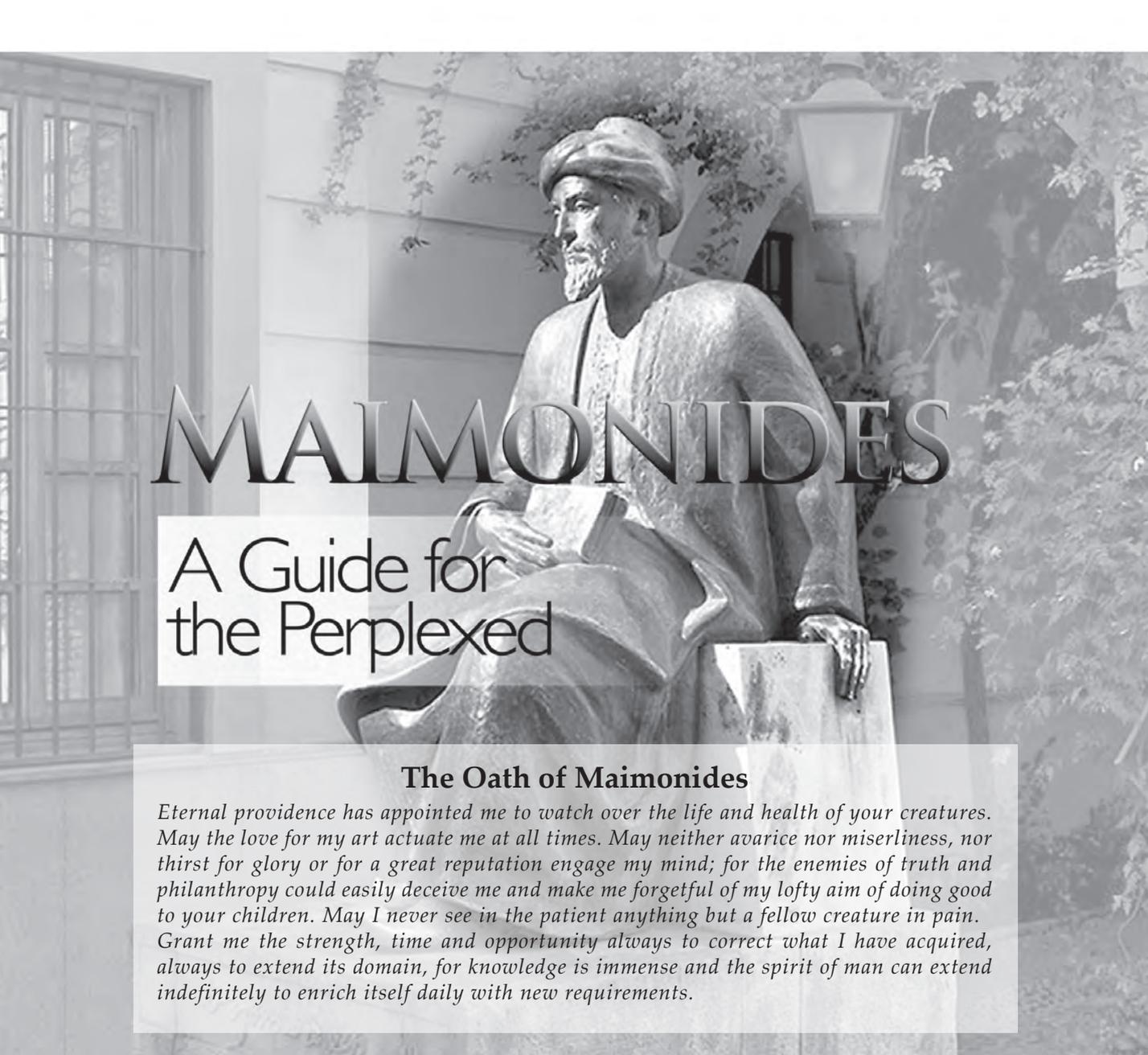
DROPPING A PEBBLE INTO THE water one can watch circles come to the surface, ripple out and out and on to either shore, to the mouth of the river, to the sea. There is no fathoming their depth, their number, or how far they will spread. There is no recalling a single one of them. Our lives are circles too, touching upon each other, its influence rippling, spreading to others near and far from ourselves. And our minds are circles with each thought touching upon the old which does not disappear but absorbs the new. Until our memory holds such bounty, there is no estimating its worth.

And our souls are circles taking in faith and courage, and contrition, and beauty, and most of all, God, and all things of the spirit together. And our hearts hold circles of longing, of feeling and of affections... and its area is boundless.

No new-found friend, no new love can erase the old. The circle that's once drawn remains, although one may lose the memory of the first pebble dropped in the heart's sea. One can love so many different people in so many different ways, for so many different reasons. Yet, not one love lessens or takes away from the other, though they may touch upon each other.

Each is a circle in itself, adding to the richness and goodness of the heart. Bring happiness to people, and who shall blame you? What evil can come out of rich soil; out of sowing good seed...





MAIMONIDES

A Guide for the Perplexed

The Oath of Maimonides

Eternal providence has appointed me to watch over the life and health of your creatures. May the love for my art actuate me at all times. May neither avarice nor miserliness, nor thirst for glory or for a great reputation engage my mind; for the enemies of truth and philanthropy could easily deceive me and make me forgetful of my lofty aim of doing good to your children. May I never see in the patient anything but a fellow creature in pain. Grant me the strength, time and opportunity always to correct what I have acquired, always to extend its domain, for knowledge is immense and the spirit of man can extend indefinitely to enrich itself daily with new requirements.

by Mary Jones, SRC

DURING THE RULE OF THE BERBER Almoravid dynasty, Moses Maimonides, known to his contemporaries and the Muslim world as Musa ibn Maymun, was born on 30th March 1138, the eve of the Passover holiday, in Córdoba in Andalusia, southern Spain. He was the son of the outstanding scholar Rabbi Maimon ibn Yusuf, a judge of the rabbinical court of Córdoba. His family home, a book-filled Moorish-style house, stood near the Guadalquivir river.

At that time there were few material differences between Muslim, Christian and Jewish lives; they all spoke Arabic and lived peacefully together. Jews

and Christians both wrote Arabic poetry, composed and played Arabic music and served, sometimes in high positions, in the government. It was only later, under the Almohad dynasty, that the Jews were corralled into the area of Córdoba still called the Judería.

His first playmate, when he was scarcely three or four years old was called Ali. At an early age therefore, he learned the rudiments of the Arabic language, which became his native tongue and which was renowned throughout the Western world as the language of science and culture, with Córdoba as a pivotal seat of learning.





The Guide for the Perplexed was completed in 1190 and was originally written in Arabic. This manuscript is of the Hebrew translation made by Samuel Ibn Tibbon (died c.1230). It was produced in Spain, around 1350. The text is written in a cursive Spanish hand and adorned with some two hundred illuminations, displaying mostly floral and vegetal designs in vibrant colours. (British Library: Collections)

The years passed peacefully until Maimonides was of the age to celebrate his Bar-Mitzva. This was a joyous and happy time for him, though all too quickly, this changed due to the illness of his mother Rebecca. She became increasingly feeble in spite of the great care taken by Ali's uncle, Abbas, the Mufti of Córdoba. Abbas prepared the medicinal plants for Rebecca although it was Maimonides who brought and administered the medicine to her. Her illness proved too strong however and she passed away without much suffering.

It was this sad event that persuaded Maimonides to become a doctor, and brought to the fore in his mind one transcendent question: What becomes of the soul? This formed the basis of his mystical quest and became a driving force for the rest of his life.

Advent of the Almohads

*If you're finding the good at fault,
you're in the dark all alone.*

*If you can't see the kindness of others,
there isn't much hope for your own.*

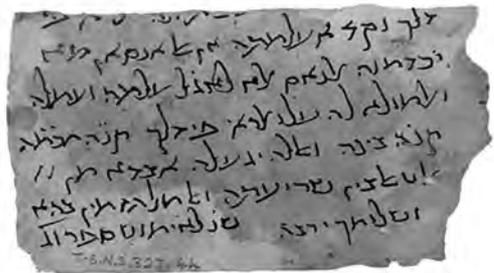
There was another event that troubled the Jewish community at this time and that was the threat of invasion by the Almohads. The Almohads (*al-Muwahhidun* or Unitarians, believers in the

unity of God) were another Berber dynasty from North Africa who had conquered Morocco and al-Andalus by 1150.

Their founder Ibn Tumart taught that God was pure spirit, absolute and one. He proposed the complete separation of the sexes, the banning of music and musical instruments and the abandonment of luxury. The guardians of his doctrines were known as the *Talaba*, interestingly reflecting the recent past of Afghanistan and its Taliban regime. The Almohads made Seville their regional capital in Spain, while Marrakech remained their capital and centre of power in North Africa.

With them however, came a strict regime of religious reformation. Maimonides' father Rabbi Maimon contacted the Jewish community in Fez in Morocco, considering it an intellectual haven and a possible place of exile. He needed to send a message, and it was Kadir, the son of Abbas, who was just about to depart for Fez, who carried it for him.

Maimonides was an avid reader and years passed during which he studied hard at medicine. His medical writings show a profound knowledge of the ancient Greek authors in Arabic translation as well as Muslim medical works. But he also had time to reflect on esotericism and spirituality, the Talmud and the Torah being the two pillars on which he based his researches.



A rare fragment of a short, previously unknown message by Maimonides in Judaeo-Arabic. It measures 11.7 x 7.3cm and the text is written on paper in semi-cursive Judaeo-Arabic. The reverse of the leaf contains some honorific titles, presumably intended for the recipient (Solomon ben Yefet?), and five words in Arabic that are difficult to decipher. It reads:

"...in this; and I have already indicated that a man is respected by people only for his knowledge and his deeds, and the Lord has said: 'Get wisdom, get understanding' [Proverbs 4:5]. May God make him [i.e., you] ever one of the seekers of the law and those who adhere to it [see Psalms 119:31 and 44], as it is said: 'May this book never cease to be, etc.' [Joshua 1:8]. May your well-being increase."

(Translated by Avihai Shivtiel of the T-S Genizah Research Unit at www.lib.com.ac.uk/Taylor-Schechter/GF/44/).



On the day of his majority, he suddenly left the family home and went to Samuel, the rabbi who had officiated at his Bar-Mitzva. There he stayed in a small house near his mentor while pursuing his medical studies in collaboration with the local sufis. After two years he returned to his family in Córdoba.

Kadir returned from his long journey with the awaited response. The information confirmed their worst fears: the Almohads, having taken Fez, were already at Gibraltar from where they intended to conquer northwards into the Iberian Peninsula. Rabbi Maimon therefore took the decision to leave Córdoba with his family; but when? Samuel ibn Shoshan, who had written the reply from Fez, estimated that it would take the Almohads two to three years to arrive at Córdoba. During the following year, Maimonides continued to work with Abbas and the sufis. His studies made him fluent in both Arabic and Hebrew, and he participated in secret meetings with a sufi, during which they studied and commented on the philosophy of Aristotle.

From Córdoba to Fez

*Soul opens inside you on beauty,
then tells you to seek in the world
and ignore its flaws.*

The family left Córdoba in April 1148, a time of year when nature is truly at its best, making it that much more difficult to leave. It was Kadir, together with his servant Rashid who acted as guides. Sarah and Leah, two servant girls who were attracted to Maimonides and his brother David also went along. Abbas looked after all the arrangements and procured some tents, ten donkeys and five horses for them. On the eve of their departure, Maimonides' father offered his house to Abbas, sure that one day it would be passed on to Kadir.

Instead of fleeing to the Christian north, as many Jews did, they went south into the heart of Almohad territory. The first stage took them from Córdoba to Granada where Maimonides met al-Mansur, a celebrated and much respected Sufi doctor. A letter from Abbas brought them acceptance by al-Mansur, who suggested they take lodgings in a house near his own, as the transmission of his alchemical

knowledge would take several weeks.

During this time, David used his natural talents for business to negotiate help for the onward journey. When they arrived at Almería, not yet occupied by the Almohads, their first job was to find a ship that would take them across to Morocco. Thanks to the important commercial traffic with Tangier, they were able to journey on quickly. The decision to voyage into the heart of Almohad darkness was taken because, for educated Andalusians, the Islamic world was that of civilisation and light. It was



The tomb of Maimonides in Tiberias, Israel.

the culture in which one could read Aristotle, and was the home territory of the language of civilised Jews of recent memory.

The journey from Tangier to the great city and intellectual centre of Fez lasted about ten days (1160). The warmth of the reception in Fez by Judah ibn Shoshan and his friends assuaged the rigours of the journey and ushered in a happier time, albeit one in which they outwardly had to pretend to be Muslims. He introduced Maimonides to Jewish and Muslim scholars with whom he would continue his education. Very quickly, Maimonides made contact with Ali ibn Hajj who had been recommended by his friend Abbas in Córdoba. Maimonides forced himself into a tough regime of study of medicine under Ali, as well as a profound study of the Talmud, as well as his own afternoon consultations. His first works: the *Book on Logic* and the *Treatise on the Jewish Calendar* were written here. He also began

Maimonides was introduced to Jewish and Muslim scholars in the city of Fez.

his *Kitab al-Siraj* or *Commentary on the Mishnah*.

Some weeks later, Kadir decided to visit his father in Córdoba. It was a dangerous journey and they fervently hoped they would see each other again. A year later, Rabbi Maimon remarried, and Maimonides became the godfather to the child born of this union.

One freezing morning in December, some Almohad troops came looking for Maimonides to treat their prince, Omar, who was bedridden near





The statue of Maimonides in Córdoba, Spain.

Mèknes. Maimonides was already widely known as a great doctor and healer, and having no option but to go, he went to the prince and treated him for five weeks. Omar regained his health, and in order to thank his doctor, he offered him a large sum of money. Maimonides refused, preferring to ask Omar to protect his family and all the Jews of Fez. Omar agreed to the former request, but declined the latter. The new Caliph Abu Yakub Yusuf, wanting to show that he was a “propagator of the faith,” had Judah ibn Shoshan, leader of the Jews of Fez, executed on charges of reverting to Judaism after converting to Islam. It was a dangerous time for Maimonides and his family when they too were suspected of apostatising from Islam.

In 1165 therefore, Maimonides and his family decided to leave Morocco and headed for Palestine. Thanks to a pass that Omar sent to Maimonides,

they were able to leave Fez and made their way to Ceuta, further along the Mediterranean coast where they rested a while. It was here in Ceuta that Maimonides met one of his correspondents, the young scholar and physician Joseph ibn Aknin, who was to become his spiritual son.

On 18th April 1165, the family left on a fast ship calling at Syracuse in Sicily. David, who was always on the lookout for business opportunities, went into the town to make contact with the locals. In a tavern, he met some Christians who were looking for a good doctor to heal their king. David had the king taken to the ship where Maimonides looked after and healed him. Following this, Maimonides received a document dictated to a scribe, the text of which stated: “*By the grace of God, in the year 1165, the 25th day of April, I deliver to Moses ben Maimon and his party a pass to Jerusalem. The Very Christian Richard the Lionheart orders that everyone aids them on their journey and by any means.*” Whether this story is true or not is debatable, but legend has it that in later years Richard the Lionheart did ask Maimonides to become his own personal physician, but Maimonides declined the offer.

Egypt

*Man’s wisdom is in what he writes,
good sense at the end of his pen.
And using his pen he can climb to the height
of the sceptre in the hand of his king.*

Some days later, the ship continued its journey and on 16th May, arrived at the port of Acre in Palestine. From there they quickly reached Jerusalem, which at that time was in the hands of the Crusaders. Thanks to their pass, they were able to spend a few days in the city and also visit the Wailing Wall.

It was impossible to stay there indefinitely, and they did not want to return to Acre. So they decided to travel to Egypt, where there was an important Jewish community. They journeyed by ship to Alexandria in 1166 and were received at an enthusiastic reception. Under the Fatimids, Egypt enjoyed an economic prosperity and cultural vitality which even eclipsed that of contemporary Baghdad. During the voyage to Alexandria, Maimonides prepared the outlines of his magnum opus *Dalalat al-hairin* or *The Guide for the Perplexed* which was written in Arabic. It was in Alexandria



too that Maimonides finished and published his *Commentary on the Mishnah*.

After their arrival David, with his customary celerity, found them all a comfortable house where they thought they were destined to remain. But once again sadness overtook them. Maimonides' wife died in childbirth, giving birth to a daughter called Rebecca in memory of his mother. But the latest news from Morocco and Spain did not make the situation any better, for the number of forced conversions to Islam had dramatically risen. Joseph ibn Aknin had been forced to convert to Islam on pain of death. However, this sad news only made Moses work all the harder. His fame as a doctor grew until it reached the ears of Saladin, the Sultan of Egypt (1171-1193) via his Vizier al-Fadil who was cured by Maimonides.

After the last Shi'ite Fatimid Imam-Caliph al-Adid died, Saladin, the Kurdish vizier and general, abolished the Fatimid caliphate and became Sultan under the aegis of the Sunni Caliph in Baghdad. He called on Maimonides to come and treat his favourite Yasmina. The diagnosis came quickly; Yasmina was asthmatic, an illness Maimonides knew well and also knew how to treat. The medication worked better than was hoped and a few months later Yasmina became pregnant. The Sultan named Maimonides his chief physician and asked him and his family to move to Fustat, a suburb of Cairo close to the royal court. In 1171, Maimonides was also named *ra'is al-yahud* (Arabic) or *Nagid* (Hebrew) i.e. national administrator of the Jewish community in Egypt.

The Sultan named Maimonides his chief physician and asked him and his family to move to Fustat, close to the royal court.

A happy period now began in Maimonides' life. Kadir, his friend from Córdoba, came over to join them. He brought with him a manuscript telling of the latest discoveries of his father Abbas in alchemy and medicine. Maimonides, by now in his forties, married Rachel, the daughter of the sultan's librarian. From this union came a son whom they named Abraham. It was at this time that Moses edited his works *Commentary on the Mishnah* and *The Guide for the Perplexed*. But the period of happiness came to an end when Maimonides' brother David died at sea on the way to India in 1174. A few years later Maimonides was



A page from a medieval edition of the Sefer Madda (The Book of Knowledge) forming part of his religious law work, the Mishnah Torah. It is pictured here with a modern edition.

pleasantly surprised by the arrival of Joseph ibn Aknin in Fustat. In the more tolerant land of Egypt, he was able to practise his own religion.

Philosopher and Mystic

*Your manuscript shines like inlays of emerald,
its margins arranged like a robe well-embroidered;
a feast for the eyes like a tree's first figs,
its scent like myrrh on the perfumed bride.*

In his magnum opus, *The Guide for the Perplexed*, an enduringly great book, Maimonides tries to reconcile those who are philosophically minded like the dedicatee of the book, Joseph ibn Aknin, with those who wish to remain religious Jews. The work comprises three books.

In the first he begins with an analysis of the descriptions of God in the Hebrew Bible, showing how they are to be taken allegorically rather than literally, e.g. God's Hand, God's Eye, etc. He then argues that God cannot be accurately described using language. He reasons against the various Islamic contentions about the nature of God by their theological schools and then includes several arguments for the existence of God.

In the second book, he considers the creation of the world and Aristotle's demonstration that matter is eternal. He then goes on to analyse the nature of prophecy and the need for ethical perfection by a prophet.

In the third and final book he begins with



a philosophical analysis of the most mystical section of the Bible: the description of the heavenly chariot at the beginning of the book of Ezekiel. He treats this entire section as an allegorical representation of Aristotle's thinking in the *Physics* and *Metaphysics*. He then moves on to the consideration of the problem of evil, which comes from the material nature of the world, and then to the nature of Divine Providence and an analysis of the book of Job. Then he considers the 613 commandments from the Torah of Moses: Genesis, Exodus, Leviticus, Numbers and Deuteronomy, which regulate the social and religious life of the Jews. The book concludes with an analysis of the varying forms of human perfection.

The book may not be what it seems, for it is full of inconsistencies. But this may well have been deliberate, in order to disguise the fact that Maimonides' views were heretical and that



Map of medieval Spain and surrounding area.

the reader needed to read between the lines to understand the full meaning. Indeed, the title of the work may in some sense reflect these obscurities. The Vizier al-Fadil confirmed that Maimonides had never actually converted to Islam when the Almohads were forcing it on Jews and Christians alike, so there was no danger of him being killed for apostasy.

A number of kabbalists over the centuries have seen the *Guide for the Perplexed* as a work of mysticism. They argue that even given the introduction and all the contradictions contained in the book, Maimonides could not have been ignorant of the kabbala, as he was well informed about all other areas of Judaism. And they point to the fact that his son and grandson both wrote mystical treatises. One of the greatest medieval

His Guide For the Perplexed spread throughout the Meditteranean world and received an enthusiastic reception.

kabbalists Abraham Abulafia even talks about the 36 kabbalistic concepts enunciated within its pages.

Jihad

*I quartered the troops for the night in a fortress
which soldiers destroyed long ago.
And they fell asleep at its walls and foundations
while beneath us its masters slept on.*

During this time Saladin was building a powerful army. In 1187 he attacked the Crusaders, using as a pretext the violation of a treaty concluded the previous year with Renaud de Châtillon, the Prince of Antioch. The decisive Battle of Hattin in early July 1187 near Tiberias and the Sea of Galilee, was the beginning of the end for the Crusader states in the Middle East.

On 2nd October of the same year, Jerusalem fell to Saladin's forces. Unlike the Crusaders' bloodbath of all Muslims and Jews following their conquest of Jerusalem in 1099, Saladin, being magnanimous by nature, spared the lives of the vanquished. He decreed that the Jews could return to Jerusalem and freely practise their religion as "people of the book."

A few years later, Saladin was looking for a new way of firing up the popular imagination. He proposed to conquer Iraq, where he had been born, and the neighbouring regions. But his vizier and Maimonides proposed something different. Now that he had accomplished the Jihad of the first degree by the re-conquest of Jerusalem, why not go for the Jihad of the second degree; that of the soul and spiritual elevation? They suggested he organise a peaceful religious crusade, this time to the three holy cities of Mecca, Medina and Jerusalem. If he was to create an immense popular movement, it



would have the added advantage of making people forget about their everyday cares. After going on the journey, they would all be able to add the name *Hajj* to their own name. Usually only those who had made the required one journey to Mecca in their life could do this.

By now, Saladin was Sultan of Egypt and Syria and he instructed his vizier, al-Fadil, to proclaim that the sultan was going on this pilgrimage, and that as many of his subjects as possible were to join him. While Saladin was away, Maimonides used the time to complete *The Guide for the Perplexed*, and by the time Saladin returned, the book was finished.

Written in Arabic, it soon spread throughout the Mediterranean world and received an enthusiastic reception. Samuel ibn Tibbon, one of the most erudite rabbis of Syria wrote to Maimonides praising him and asking to translate his book into Hebrew. Maimonides agreed and asked him to bring his translation to Cairo first before he published it.

Saladin, now approaching his 60th year, finally contracted malaria. This time, Maimonides had no cure, and Saladin died on 4th March 1193 at Damascus in Syria with Maimonides' friend, the faithful Vizier al-Fadil at his bedside. It is said that when the imam, reciting from the Koran, reached the words, "there is no God but God and in him do I put my trust," Saladin smiled, upon which his face cleared and he surrendered his soul to god. Saladin's chosen successor as sultan was his son al-Afdal, who governed Syria from Damascus for his father. He also enjoyed the full confidence of the Vizier al-Fadil, while another son al-Aziz governed Egypt, and yet another son az-Zahir governed Aleppo.

Death of Maimonides

Due to ill health, Maimonides never read the translation of his book into Hebrew, and he passed away on 13th December 1204. The Sultan al-Afdal ordered three days of mourning for all the people, Muslims, Jews and Christians of Egypt and Syria and decreed that Maimonides, now revered as the "second Moses," should be interred in the Holy Land.

Maimonides had been supremely educated and was heir to the long tradition of Andalusian intellectual freedom. Having lived all his life in the Dar al-Islam, the Muslim world, he was deeply attached sentimentally to al-Andalus and died in exile far from his home, tinged with bitterness.

He had mastered nearly everything then known in the fields of theology, mathematics, philosophy,



The Mishnah Torah (British Library: Collections)

astronomy, ethics and medicine. Known from then on to the Jewish people by the acronym RaMBaM, i.e. Rabbi Moses ben Maimon, he symbolised a high spiritual and intellectual achievement. All the great rabbis of the realm were consulted and they proposed that he be buried in the holy Jewish city of Tiberias, on the western shore of the Sea of Galilee, for this was the birthplace of the great kabbalist Rabbi Simon bar Oharai. The sultan had a text penned by ibn Aknin and the rabbis engraved its in gold on his tomb:

*From Moses to Moses
There has never been another Moses.*

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SCIENTIFIC MYSTICISM

THE SOUL

Part 7

by William Hand, FRC

In the first three parts of this series we introduced the topics of Quantum Theory, Systems Theory and String Theory. These provided the basic scientific tools for exploring the mystical topics of ESP, Consciousness and Vital Life Force that we discussed in the next three parts. Now for our third journey around the triangle we will begin by examining the Soul in detail and see what science may have to offer in helping us to understand this very important aspect of ourselves.

FOR MANY CENTURIES MAN HAS contemplated the nature of Soul. Great philosophical debates have taken place discussing whether indeed man has such a thing as a Soul and if he does, where might it reside? Some attempts have been made in order to determine the precise location and nature of the Soul in the human body, often in and around the brain. However, such searches have always proved to be futile. Many sceptics, because of the lack of clear physical evidence, have dismissed the idea

of a Soul entirely. So from a scientific viewpoint, if Soul exists then it must be of an immaterial nature representing some kind of energy. But what would constitute the Soul?

Surprisingly, with the aid of some clear logical thinking, backed up by the element of mystical insight, we can come up with some answers. Let us therefore briefly look back to Part 6 where we argued that there was one unified force operating throughout creation: we called it the Vital Life Force or VLF for short. This force is dual in nature



having an immaterial aspect operating in the hidden dimensions of String Theory and a material aspect (called Spirit energy by Rosicrucians) that gives rise, through String vibration, to the forces and elementary particles studied in conventional physics.

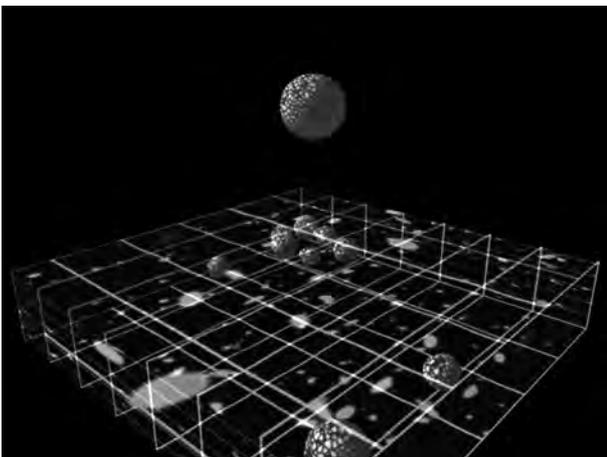
Generally, science talks about strings simultaneously vibrating in all dimensions: our everyday dimensions and the hidden ones. But is it possible for strings to vibrate solely in the hidden dimensions and not in the normal three dimensions of our material world? If this were indeed possible, such manifestations would be entirely immaterial from our worldly viewpoint and therefore, we could have a basis for exploring the nature of Soul scientifically. Amazingly, science does have a view on this issue and it all starts with gravity!

Gravity

There are four fundamental forces in our universe known to physics:

- the weak nuclear force
- the strong nuclear force
- the electromagnetic force
- the force of gravity

The weak nuclear force is involved in radioactive decay; the strong nuclear force is the force that binds quarks together in the atomic nucleus to form neutrons and protons; and the electromagnetic force is involved in, amongst other things, electricity, light transmission, touch, magnetism



Impression of a graviton leaving a brane.

and the behaviour of electrons. Each of these forces has a carrier arising from a vibrating string. For example gluons are the carriers for the strong force, photons for the electromagnetic force and gravitons for gravity. Gravity is of course, the force responsible for keeping massive objects such as planets in orbit around the sun and for keeping our feet on the ground!

Now which of these forces is the strongest?

If Soul exists then it must be of an immaterial nature representing some kind of energy.

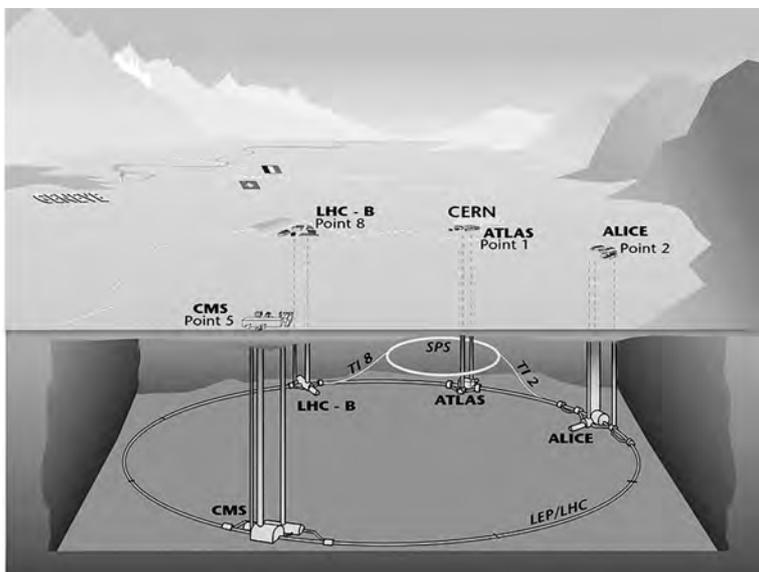
Surely it's gravity! Well, no its not. Gravity is actually the weakest by a long way. To understand that, just look how easy it is for a small magnet to pick up a piece of metal away from the pull of gravity. In fact if your muscular bicep represented the force of gravity then the electromagnetic force would require a bicep the size of the universe! So why is gravity very much weaker than the other forces? The present thinking is that most of the gravitational force is exerted in the hidden dimensions, particularly the very large dimension that contains all the others. What we see of gravity in our world is just a small part of the overall force. In other words gravity leaks away into the hidden dimensions.

This theory is about to be tested in the next few years. Late in 2007 it is expected that the world's largest particle accelerator at CERN: Conseil Européen pour la Recherche Nucléaire (European Council for Nuclear Research), near Geneva in Switzerland will be completed. The accelerator, called the Large Hadron Collider (LHC) is massive; a hollow ring about 27 kilometres long built some 50 to 150 metres underground. Large amounts of energy are involved as protons are slammed into each other releasing fundamental particles. It is hoped to observe a graviton. However, if the theory mentioned above is correct then the graviton would appear and then disappear immediately as it moves off completely into the hidden dimensions. This would then be an indirect proof of String Theory. So the question is: could gravitons be the glue for the building blocks of a Soul force? Let us pursue this possibility.

M-theory

If we accept that gravitons arising from a particular type of string and vibration can exist solely in the





The tunnel of the particle accelerator LHC is 130 metres underground. In the 27 km-long circular tunnel protons moving in opposite directions are accelerated and made to collide. Detectors, such as Alice, Atlas and CMS register these collisions. (Graphics: Cern)

However, M-theory raises the intriguing possibility that other fundamental particles and forces (string object vibrations) might exist in the hidden dimensions and not necessarily be linked to our material world. So it follows that in M-theory, String Theory becomes a theory of fundamental vibration in all dimensions. Out of this, physics has acknowledged that as M-theory continues to evolve there is the exciting possibility of whole new worlds opening up (literally) in the hidden dimensions. Given this theoretical background we now not only have a possible glue for a Soul force but maybe the basic building materials as well – vibrating higher dimensional string objects or p-branes.

hidden dimensions then it is possible that other particles (string vibrations) may do so too. In fact physicists are seriously contemplating this as part of M-theory. Nobody knows what the M stands for, but essentially M-theory unites five competing string theories that were around before 1995.

In that same year the brilliant physicist Ed Witten united all the theories into one which he christened “M-theory.” In order to achieve this, it required that at least one of the hidden dimensions was very large, in fact larger than the universe itself. In this theory, our universe is considered to be a membrane or just one slice in a hidden but higher dimension, thus increasing the number of hidden dimensions to 7 making 11 in total.

Strings could not only vibrate in these but they themselves could take on multi-dimensional form. This transformed strings into many shapes, including “sheets,” “blobs” and higher dimensional objects. All of the objects can be classified as p-branes as the terminology goes. Thus a 1-dimensional object (1-brane) is a string, a 2-brane is a membrane and a 7-brane for example is a seven dimensional object. At present the strings at the back of all of the fundamental particles and forces (except gravity) are thought to be fastened to our everyday 4-dimensional world, even though they vibrate in other dimensions too.

The Soul Force

In our recent discussions of consciousness we came to the conclusion that the level of consciousness depends on complexity. Or, in other words, in order to achieve self-consciousness, a certain level of complexity is required. In mysticism it is commonly acknowledged that the perceived workings of what we call Soul or the Soul Force is like having

At death the exhaling of the breath gives rise to a decrease in gravitational attraction in the body and the Soul Personality no longer stays connected to the material.

a separate conscious entity within our being.

The Soul Force therefore, is like a current continually passing through our bodies providing an energy into which we can tap. Rosicrucians call this current the Soul Personality. The current is unique to each individual and can be likened to a particular waveform existing in a massive wave, which in its entirety, would correspond to what we call Soul. To borrow from quantum terminology:

- Soul = the quantum wave aspect
- Soul Personality = the quantum particle aspect.

So how does this current arise and why is it

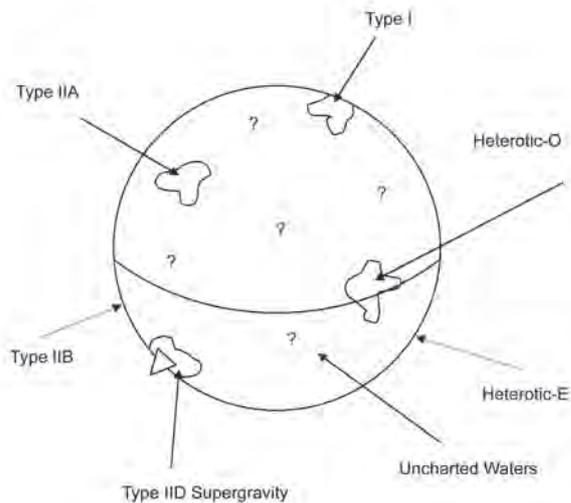


conscious? Our argument goes that the Soul is a multi-dimensional entity built up from extended string objects joined together by the actions of gravitons, which are a part of the immaterial aspect of the Vital Life Force (VLF).

The complexity would be beyond human comprehension and existing in all universes. Parts of this entity would, through developing complexity by the exchange of information and energy, have gained a form of self-consciousness, that the Soul Personality is aware of itself, but, at the same time, also aware of the whole. In other words, each part of Soul, the Personality, has a form of free will whose mission is to enable the consciousness of Soul to grow. The parts contribute to the whole. The whole in this case would encompass all multi-dimensional universes.

The Rosicrucian teachings state that the Soul Personality enters the human body at birth with the first breath. It is almost as if the vibrancy of suitable matter, and the act of breathing for the first time, creates a harmonious gravitational attraction which attracts the immaterial polarity of VLF and the conscious entity we call the Soul Personality to become the Master within the human body.

At death (Rosicrucians call it "transition") the opposite would occur. The exhaling of the last breath and the consequent decrease in electromagnetic activity in the body would decrease the gravitational attraction and the Soul Personality would no longer be able to stay connected to the material dimensions. In our next article we shall



The latest incarnation of string theory, M-theory, revealed that five earlier versions of string theory were just five different aspects of one theory.

examine transition in a bit more detail and also look at the concepts of Karma and Reincarnation from a scientific perspective.

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Silent Influences

Who can estimate the elevating and refining influences and moral value of flowers with all their graceful forms, bewitching shades and combinations of colours and exquisitely varied perfumes? These silent influences are unconsciously felt even by those who do not appreciate them consciously and thus with better and still better fruits, nuts, grains, vegetables and flowers, will the earth be transformed, man's thought refined, and turned from the base destructive forces into nobler production. One which will lift him to high planes of action toward the happy day when the Creator of all this beautiful work is more acknowledged and loved, and where man shall offer his brother man, not bullets and bayonets, but richer grains, better fruit and fairer flowers from the bounty of this earth.

George Schoener (1864 -1941)



Human Vowels

Gateway to the Living Word

by Stephen Tanham, FRC



Part 3

The Seven Archetypes of Spoken Power

In the first two parts of this series we explored the harmonic nature of the powers underlying the vowel, the active component of our speech. We concluded Part 2 with an examination of pure music in the form of Pythagorean sounds produced as derivatives of the proportions of the circle. Our amazing minds recognise patterns made from these fundamental vibrations, which are woven into the very fabric of our speech and hearing. These are translated into the vowels which give life to our words. In speaking, we carry out what is possibly our greatest act of creation, and the very vibrations with which we compose our words have absolute correspondences with the fundamental forces in the Universe.

THE UNEXPECTED AND WONDERFUL discovery that the notes produced from the Pythagorean circle had an exact match in the daily cycles of the periods used in Dr Lewis' system prompted a further level of exploration for which we might feel ill-equipped. How can we determine the validity and significance of this strange correspondence?

There exists a Mindquest article from the

August 1985 edition of the Rosicrucian Digest entitled "Traditional Correspondences of the Cycles of Life". This article relates how Dr Lewis had provided more detail about his system towards the end of his life. The text provides helpful information but still leaves much to be discovered by the sincere student. The main conclusions were that the Periods followed in cycles of seven and were directly related to the seven ancient



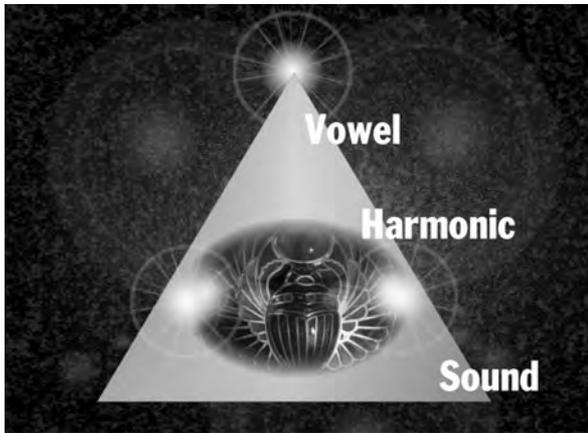


Figure 1 - The vowel sits at the highest point on the structure of conveyed meaning or creation by speech

and sacred planets in the sequence: Saturn, Jupiter, Mars, Sun, Venus, Mercury and Moon. This sequence appears in various mystical and alchemical works and is present at the centre of the Hermetic Rose Cross in the upright six-pointed star (with the Sun at its centre). It is interesting to note that despite the sequence being considered by science to be Ptolemaic and therefore superseded by modern astronomy, mystics continue to use it as a fundamental map to the planetary effects on mankind. The full mapping of Dr Lewis' periods to the planets is given in figure 3.

The table confirms that the planetary forces underlie both the Pythagorean harmonic music and the Lewis period forces; they are one and the

TIME PERIOD	SUN	MON	TUE	WED	THU	FRI	SAT
No. 1 Midnight to 3:25 a.m.	G	C	F	B	E	A	D
No. 2 3:25 a.m. to 6:51 a.m.	A	D	G	C	F	B	E
No. 3 6:51 a.m. to 10:17 a.m.	B	E	A	D	G	C	F
No. 4 10:17 a.m. to 1:42 p.m.	C	F	B	E	A	D	G
No. 5 1:42 p.m. to 5:08 p.m.	D	G	C	F	B	E	A
No. 6 5:08 p.m. to 8:34 p.m.	E	A	D	G	C	F	B
No. 7 8:34 p.m. to Midnight	F	B	E	A	D	G	C

Figure 2 - The correspondence between the Lewis and Pythagorean principles can be clearly seen

Number	Planet	Musical Note	Period of Day
1	Saturn	E	E
2	Jupiter	F	F
3	Mars	G	G
4	Sun	A	A
5	Venus	B	B
6	Mercury	C	C
7	Moon	D	D

Figure 3 - The full musical/planetary correspondence confirmed

same, identical archetypes of vibrational harmony present at the deepest levels of our created universe. But one puzzle remains:

Dr Lewis' daily system defines two sequences of planetary influence on the earth. The first sequence, operating as harmony through the day in the order (with different start points each day): Saturn, Jupiter, Mars, Sun, Venus, Mercury and Moon, provides the seven periods for each day and imbues each 3 hour 25 minutes element with the characteristics of the sacred planet ruling at that time. The second sequence, highlighted in figure 2, gives the succession of ruling planets (those that are dominant at the dawn of each day) through the week. Each day has a different start point, but again the sequence is always the same. Our Pythagorean geometry yielded the second series, so what is the relationship between the two? Can we extend our geometric analysis of harmony to embrace a unification of both sequences?

In pursuing this, we are aided by the fact that we now know that the harmonic forces are planetary, and that we are dealing with just seven primal energies. A little meditation on how these forces manifest will reveal that they operate in a spiral through the cosmic keyboard, with each octave being finished by a repeated note lying directly above the base note for the previous set. We have, therefore, a fundamental cycle of seven qualities, which, if viewed graphically from above, would appear to be a circle of interactions.

Figure 4 illustrates this. The ancient sequence of the planets is followed through the day. Dr



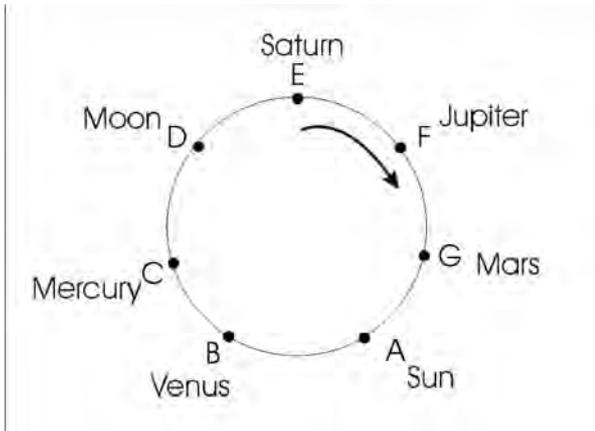


Figure 4 - The planetary forces operate successively on the Earth in a cycle of seven

Lewis hinted that we should view this as if each were a consecutive note on a piano keyboard. In so doing he opened up a world of harmony to us and gave us clues as to how we could approach the permutations of such harmonies. Our task now is to define the relationship between this pattern and the BEADGCF sequence we observed in the Pythagorean and Lewis sources. The principles of music may help us in mapping the different sequences of these primal energies.

We get the sequence EFGABCD, above, by following each point in turn; but a musical piece based solely on playing the notes of a scale such as C-major, would be dull. Musical harmony is based on missing out certain notes and starting again after a harmonic interval. Let's see if this can also be applied to these fundamental harmonic energies in the universe. Say we miss a point each time and carry on round the circle, what sequence and pattern of interaction would result?

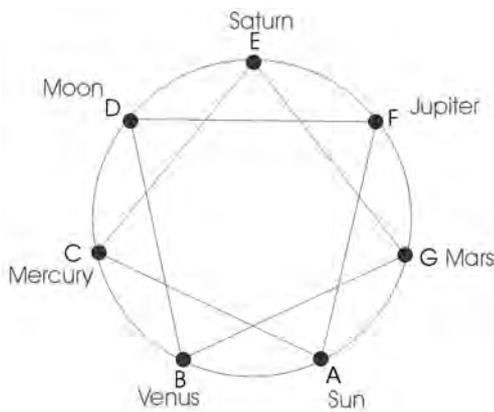


Figure 5 - Missing out one point each time produces an EGBDFAC sequence

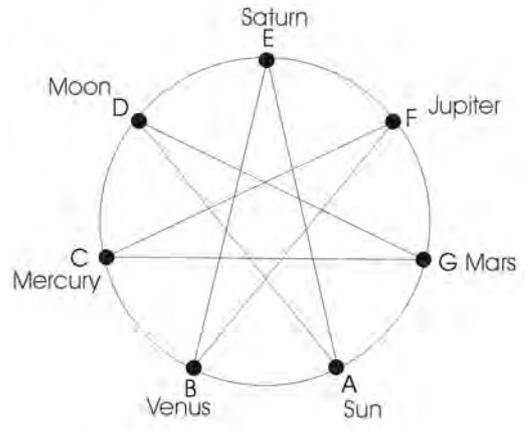


Figure 6 - Missing two points gives us the mapping we need and produces an interacting, symmetrical figure - a sign of cosmic harmony in action

The circle with seven points has a unique feature - no matter what sequence of steps you take through it, you will always return to your source point (in our example, E or Saturn). Missing one point each time produces the sequence EGBDFAC and a non-geometrical figure. What happens when we miss out two points?

Here, at last, we have the mapping we need. Our daily sequence of EFGABCD is converted to EADGCFB, the pattern Dr Lewis gives for the dawn periods of each day, moving through the week. To get the exact correspondence, you start with B, but the letters always follow the same rotating pattern. The mapping also produces a symmetrical figure of, what we might call, maximum force interactions (count the intersections, it is the highest number that can be achieved with seven points). Missing three points produces the same sequence, but in reverse, and with an identical geometric figure in terms of intersections. This gives us our final confirmation that we are on solid ground with our logic, since the patterns produced by the "miss two" and "miss three" mappings produce what musicologists call the "Spiral of Fifths" and "Spiral of Fourths", one ascending the musical scale, the other descending. Both of these sequences derive independently from the Pythagorean harmonic scale (figure 7).

We have come a long way from our start point. What began as an investigation of the energies behind vowels, prompted by science's latest discoveries that harmonic chambers in the body produce the on/off "domino" patterns that give rise to the vowels themselves, has ended with confirmation that those energies are at the very



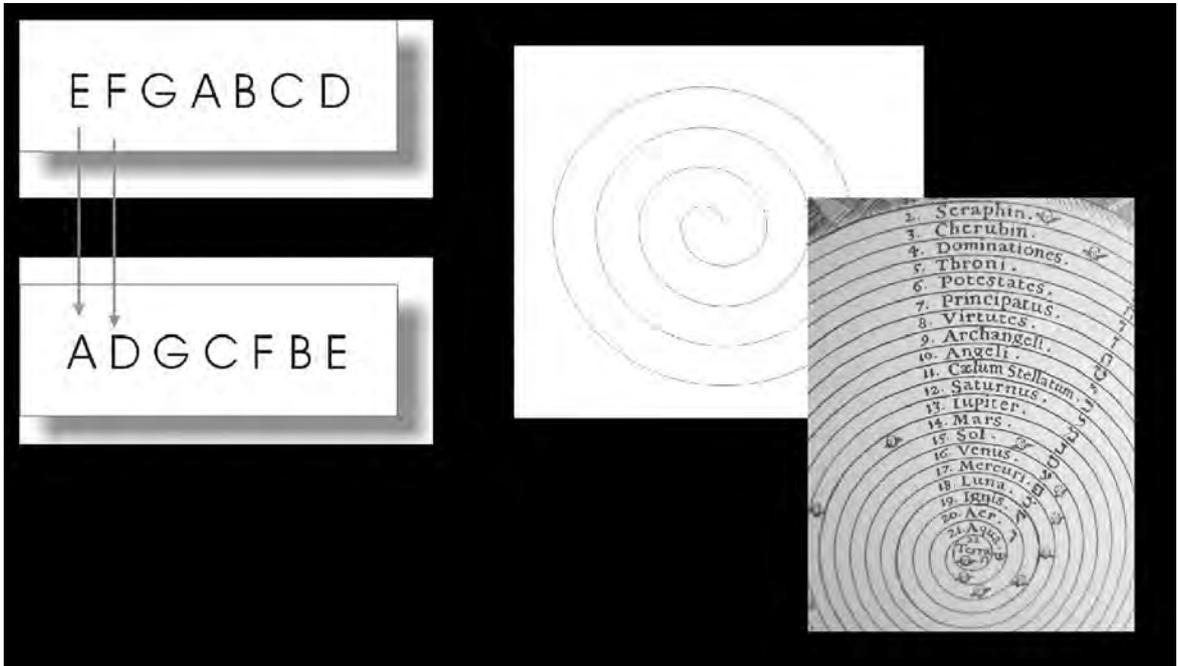


Figure 7 - The optimum mapping transformations produces a spiral of fourths or fifths, a well known harmonic series in Pythagorean music. The manuscript shows Robert Fludd's own depiction of the harmonic forces. Notice how he constructs these as concentric circles but with spiralling angelic figures.

heart of our existence. Along the way we have encountered the wisdom of the ancient Greeks whose knowledge undoubtedly originated in the Egyptian mystery schools where they studied.

We have therefore come full circle, and stand with our most ancient brethren, whose insight into the forces and forms of light empowered generation after generation of seekers and scholars. What would they, our forebears, have said to us as we stand and mentally look out at the seven sacred planets whose purpose is to transform the cosmic energies into guiding and nurturing patterns of safe energy that we can learn to utilise and shape as we develop, with love and dedication, the deeper parts of our being?

Perhaps it would have been this: that there is no use of our magnificent vehicles of incarnation more in harmony with the cosmic forces than to create, using words and doing so in the fullness of truth, reaching each time for deeper and deeper levels of its meaning. The ancient Egyptians had this concept etched so deeply into their civilisation that they gave it a name, and in closing this article I can think of no finer tribute to the forces of God, laid on our creative table, than to repeat it as the closing sentiment here:

CROMAAT, so be it in truth!

As we use our powers of spoken creation in our daily lives, let us ever be mindful of our harmonic connectedness with the Cosmic and the fact that, *when we speak in Truth, we are, quite literally, calling Home.*

For Further Reading

- *The Beginner's Guide to Constructing the Universe* by Michael S. Schneider, Harper Perennial.
- *An Introduction to Linguistics* by Loreto Todd, York Press Longman.
- *The Mystery of the Seven Vowels in Theory and Practice* by Joscelyn Godwin, Phanes.
- *Self Mastery and Fate with the Cycles of Life* by Dr. H. Spencer Lewis, AMORC.



Our Personal Reality

and what we make of it...



by Paul Goodall, FRC

WHAT WE THINK IS WHAT WE ARE or what we become... I'm sure we've all heard that before. What our thoughts harbour and how they affect our external lives is a fundamental axiom and will be demonstrated in this article. By approaching an understanding of what reality is and how we can change our own reality is one of the philosophical and practical keys toward self-mastery. In some ways it is a natural process that accompanies us on our spiritual journey toward a knowledge of and attunement with the Cosmic. Indeed we can say that changes to our personal reality are unavoidable in this sense.

Introducing Reality

It might seem rather simple to define or give some kind of idea, if asked, as to what reality is. We begin, perhaps, by looking around us and saying "Well, here it is, right in front of us; I can see you and you can see me, what more is there to it?" Whilst this is certainly true to a degree, the Past-Imperator of AMORC, Ralph M. Lewis, refines this statement in his book *The Conscious Interlude* by dividing reality into two kinds, depending upon our perception of it. He calls them *objects of perception* and *objects of conception*, both terms falling under the general

heading of *knowledge* or what we personally know and experience about the world and environment in which we live.

On the one hand, then, reality impinges upon us through our objective awareness or perception of our immediate surroundings and all the physical attributes that accompany it; call it *outer* or *impersonal reality*. On the other it is made up of our thoughts and images that are stored within our minds where we have our ideas or notions and our opinions of things and which we might collectively call our *inner* or *personal reality*.

There is, however, a common agreement about reality based on our *shared* personal perceptions that we might call *general reality*. So we have two kinds of reality, *impersonal* and *personal*, that co-exist as a microcosm and macrocosm of consciousness defined by a social consensus called *general reality*.

Changing Reality

In our own special way we already unconsciously change our personal reality to bring about those things that make us comfortable and safe. If there are enough people that agree with our unique personal reality then we come closer to forming a general consensus of reality. Hence, expanding this



idea, we have the phenomena of cultures, religions and political systems, many of which have lasted for centuries.

Of course, the implication of our changing personal reality, when it is accepted or perceived by others, is not hard to imagine. We only have to look back in history (even today) to see the religious and political conflicts that occur when strong personalities without genuine spiritual direction assert their philosophies and ideals upon the masses. It follows then that if the hidden influence of changing personal realities is accomplished in tandem with personal responsibility, and one that is in line with our loftiest ideals, then the evolvment and general good of humanity is being brought about. This is, in fact, a key concept and practice within the Rosicrucian Order where the ultimate goal is the formation of a utopian society.

Changing Our Personal Reality

At the outset any changes to our personal reality must involve a conscious and directed mental effort. To help bring this about, certain highly effective methods have evolved over the centuries in widely separated (and different) cultures.

A pre-requisite, though, must be an awareness that the state of reality is dependant upon the way each of us chooses to perceive it, combined with the knowledge that the more people agree or align themselves with our worldview, the closer we come to creating that reality. Once this idea is fixed in our minds we can work with conviction to change it.

At the head of this article a reference was made to thinking and the way it affects who we are and what we might be. It is clear now from the foregoing that *thought* is the primary vehicle of our consciousness and through it we create our own reality; our microcosm affecting the complementary macrocosm of the universal consciousness.

This article is too short to dwell on the metaphysical principles and cosmic laws that allow this to happen but the details are discussed in much detail in the private teachings of the Rosicrucian Order. Suffice it to say that as long as we are working in harmony with the Cosmic or our concept of a universal God, we will not upset the Law of Karma, that compensatory mechanism through which we are able to learn valuable

lessons from life for the benefit of our evolving soul awareness.

Methods

With these thoughts in mind, how can we go about altering our perception of reality and make positive changes in our lives? Well, there are two exercises that when combined and practiced regularly, can bring this about. Both are grounded in the fact that our thoughts are powerful and creative and can be directed toward the things that we desire or wish to happen, if conducted with good intention. This last is most important since negative thoughts are destructive in their effect and if we choose to dwell upon or live our lives around all the pitfalls we encounter in our day to day living we are putting a mental block on achieving our full potential.

Affirmations

The first exercise is the use of the *affirmation*: An affirmation is a short statement repeated many times, either verbally or mentally. The meaning of the affirmation is meant to impress itself upon the subconscious mind more than to make perfect sense to our objective awareness. The affirmation can also be written down to reinforce its power

We already unconsciously change our personal realities to bring about those things that make us comfortable and safe.

and repetition and regular practice is crucial in forcing its intent and purpose on our subconscious mind. It is also strengthened by focusing the mind intently on its meaning as the words are spoken or read, and having the absolute conviction that it will bring about the changes anticipated. Here are a few ways to repeat affirmations daily. They are simple but a good start:

- Repeat the affirmation for a minute or so each morning and evening before retiring.
- Follow this by writing it out at least ten times.
- Say it aloud to yourself in front of a mirror
- Throughout the day repeat it to yourself, particularly if you are beginning to have negative thoughts about its success.
- Sing the words either mentally or out loud during your day to day activities.



- Record the affirmation and play it back whenever you have the chance.

Some further points to take into consideration.

- It must be worded in the present tense to be more effective. So you would say “I am better,” rather than “I am going to get better.” Otherwise this will give the impression to the subconscious that results are only ever around the corner and never going to happen.
- Make your affirmation short and to the point; this will keep your mind focussed entirely on its intention and have a greater impact on the subconscious mind.
- Avoid negative elements within the wording of the affirmation; don’t say “I am no longer sick.” Rather, “I am now perfectly healthy.”

Visualisation

Another exercise that should be undertaken if we want to make effective changes to our personal reality is the technique of *visualisation*. This is more involved than using affirmations and consequently requires the most effort and time in its practice. The greatest hurdle for those unaccustomed to visualisation will be the holding of one’s attention with enough clarity long enough for it to work on the subconscious. But persistence will lead to a successful working practice and this is a very powerful method to direct our thoughts into creating the situation we desire.

The act of visualisation can be performed twice a day, preferably morning (getting up earlier) and evening before retiring. This exercise can be performed in combination with your affirmations for the day or on its own. After making yourself comfortable in the position that most suits you begin by deep breathing for a minute or so and meditate on the fact that your desire is in harmony with all that is good and then begin to formulate your mental picture. While doing this keep in mind the creative power of thought and how it relates to the conscious reality around you.

When approaching your visualisation try to see yourself acting out your desire whether it is for a material possession of some sort or changing a certain situation or bringing about the healing or recovery of someone you know that is ill. If,

for example, you are visualising a new house, see yourself walking around it, touching things in it and perhaps rearranging furniture. Note how many rooms it has and where the windows are; look into one of its mirrors and see yourself as healthy and happy.

Another example might be where you visualise yourself or a friend in a better position having been alleviated from a difficult situation. See yourself as living that new life, free from worry and anxiety. But perhaps the most rewarding example and one that is the closest to our highest ideals would include the visualising of someone recovering from illness and being relieved of pain and suffering. Once again see a strong image of this person as being well and enjoying life. It takes a little effort to think out your scenario but stay with the same one; don’t keep changing it.

The process of visualising may take some time to accomplish, several weeks even, but you must be regular in your work and fight off the effects of boredom if you want to be successful.

Having good intentions is crucially important since negative thoughts are destructive in their effect.

Just understand that your visualisation will come to fruition if you put in the effort. Here are some things to keep in mind:

- Make sure that you know precisely which conditions you want to produce.
- Be aware of the creative impulse you are sending out.
- Do not strain to keep your mental picture focussed; gently reassert it each time it disappears. Eventually the amount of time taken to do this will diminish.
- To the best of your ability, do not let extraneous thoughts interfere with what you are visualising.
- Perform your visualisation in a positive and cheerful frame of mind. Have the utmost faith it will accomplish its work.
- Keep your visualisation to yourself. Don’t tell anyone what you are doing; this weakens its effect.
- Be sure that your work is in harmony with cosmic and natural law.



Remember that the affirmation and visualisation techniques are simply tools that direct your thought power in a certain direction and which will cause changes to occur in the universal consciousness that surrounds you. Don't stop if they don't appear to be working; be persistent and you will be guaranteed of results in line with your wishes. But be aware that success in this may come about in a much different way than you anticipated.

In Conclusion

It is easy to slip into the notion that there is something superstitious attached to the success of your work but always remember that these successes are the result of natural and immutable cosmic laws, indefinable as they might be. Visualisation and other mental practices are universally used to cure

diseases and illnesses by many today and even in the professional world. Even science, in the realm of quantum physics, is approaching an understanding of the relationship of consciousness and what we term as reality.

This article began with the statement "what we think is what we are." It should be apparent now that our thoughts are something much more than just thinking. Their creative aspect is something that we need to be mindful of and appreciate. Indeed we should meditate upon their function and in the way they relate to us and to physical reality. But above all we should keep them positive, for in this way not only will we lead more harmonious lives, we are each more likely to be successful in changing our own personal reality.

by Ella Wheeler Wilcox, SRC

*There are two kinds of people on earth today;
Just two kinds of people, no more, I say.*

*Not the sinner and saint, for it's well understood,
The good are half bad, and the bad are half good.*

*Not the rich and the poor, for to rate a man's wealth,
You must first know the state of his conscience and health.*

*Not the humble and proud, for in life's little span,
Who puts on vain airs, is not counted a man.*

*Not the happy and sad, for the swift flying years
Bring each man his laughter and each man his tears.*

*No; the two kinds of people on earth I mean,
Are the people who lift, and the people who lean.*

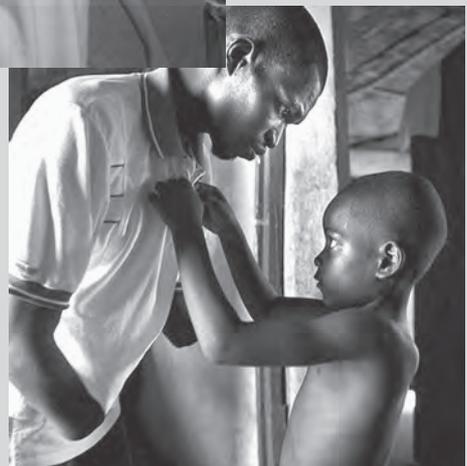
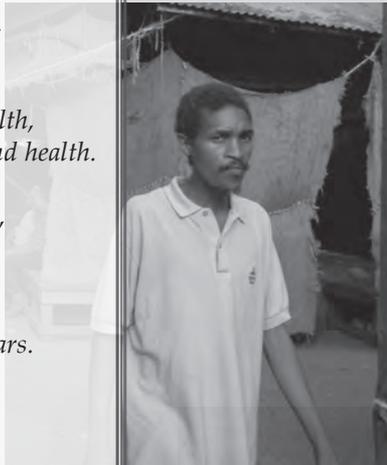
*Wherever you go, you will find the earth's masses,
Are always divided in just these two classes.*

*And oddly enough, you will find too, I ween,
There's only one lifter to twenty who lean.*

*In which class are you? Are you easing the load,
Of overtaxed lifters, who toil down the road?*

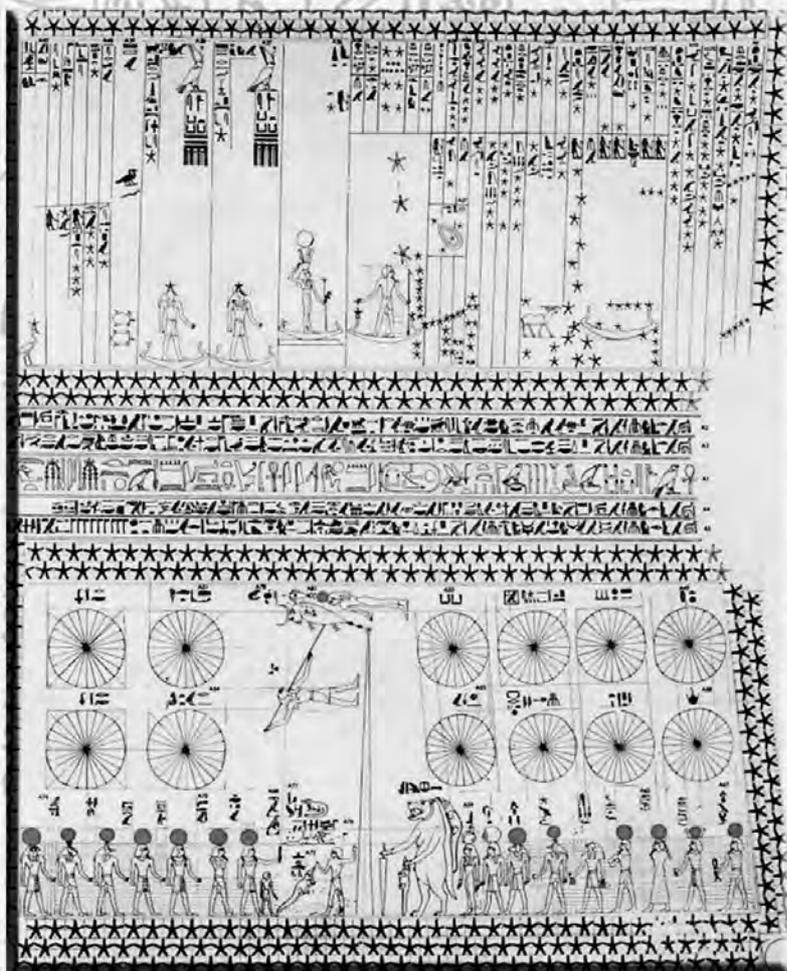
*Or are you a leaner, who lets others share
Your portion of labour, and worry and care?*

Which
Are
You?



The Ancient Mystery Schools of Egypt

by Ralph M Lewis



IT IS VERY DIFFICULT TO DETERMINE when the mystery schools began. The search for knowledge among the ancient Egyptians was undoubtedly conditioned by their conscious observation and analysis of the current happenings of their lives and times. The cyclical repetitions of certain natural phenomena and in their own beings were the first mysteries of early man. In fact, these things, to a great extent, still remain mysteries today. The personal mysteries, or rather the intimate ones, were those of birth and death, and that strange resurrection that occurred periodically in nature: the rejuvenation of plant life in the spring.

At first, the term “mysteries” must have been synonymous with the unknown. Later, it came to represent to the Egyptian neophyte and priest alike an uncommon or esoteric knowledge of the laws and purposes of life and being. Thus came about the appellation mystery school, or place of imparting knowledge of the mysteries. The first mysteries consisted of a matrix of mythology founded on facts of observation and figments of imagination. From these evolved the indisputable truths of the inner comprehension of cosmic law, just as there emerges from modern theories and hypotheses the eventual light of truth.

The first mystery schools were devoted





Osiris as traditionally depicted.

principally to agrarian rites, such as paying homage to the fertility of the land and the fecundity of domestic animals, along with offering libations to the gods of the seasons. We might speculate that religion and learning formed the basic pattern of the instruction of the early mystery schools. However, within its general ceremonies and rituals was the nebulous formation of a vast philosophy of immortality, for it sought to embrace the welfare and future of the dead.

The Eternal Conflict

Osiris was the god of the earth, the first substance from which all things sprang. He was, likewise, the symbol of good and was in constant conflict with the powers and forces of evil. Myths declared that he was murdered by his brother, the god Set. He was later brought to life by his sister-wife, the goddess Isis and their son Horus, whose symbol was a hawk. Horus, in turn, avenged Osiris by killing Set.

Crude as this story may seem, in its telling it had a far more important and mystical meaning. As Plutarch says: *"so the legend before us is a kind of reflection of a history reflecting the true meaning of other things; as is shown further by the sacrifices containing a representation of mourning and sadness; as also by the ground-plan of the temples, in some parts spreading out into colonnades and courts open to the sky and the*



The god Set, who in myth murdered his brother, Osiris.

light, while others having underground, hidden and dark galleries and halls as well."

In other words, the architecture of the temples of Egypt, the spacious and light-filled open courtyards on the one hand, and the dark passages on the other, represented the life and glory of Osiris, his death, his temporary stay in the afterworld, followed by his glorious resurrection.

Since Osiris was the judge in the afterworld of the conduct of the dead who came before him, the plays of the mystery schools, whose truths were revealed in the form of mystical dramas, attempted to define what moral conduct was essential for the greater life after death. The priests and preceptors sought to teach lessons in each act of the mystery dramas.

The Darkness of Night

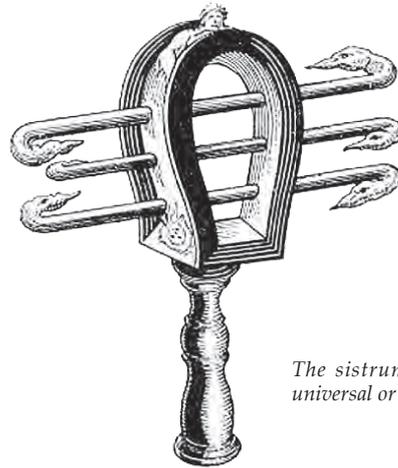
In the temples, some of the ceremonies were enacted by people carefully chosen and intensively trained for their roles. Those who were to be initiated, the candidates, were brought to the temples to witness



the plays, after assuming certain extremely strict obligations. Frequently, the rites were performed on a great and highly ornamented barge on a sacred lake, usually in moonlight. Herodotus tells us; *“On this lake it is that the Egyptians represent by night his suffering, whose name I refrain from mentioning [Osiris], and this representation they call their mysteries. I know well the whole course of the proceedings in these ceremonies, but they shall not pass my lips.”*

Astronomical observations found their place in the myths of Osiris as well. The days numbering the phases of the moon were related to the purported age of Osiris. It is not that the Egyptians actually believed that Osiris was a deified individual, or that he actually lived on earth a certain number of years, but to round out the legend he was given an age, and the age was related to observable phenomena, revealing further the fact that Osiris was an allegorical character representing truths or mysteries. Plutarch states: *“The number of years that some say Osiris lived, others that he reigned, was twenty-eight; for just so many are the lights of the moon, and for so many days does she revolve around a circle.”*

The mystery schools of the Old and Middle Kingdoms gradually experienced a transition from symbolic rites and dramatic rituals to what we may term a philosophical analysis of the “physics”



The sistrum: a symbol of universal or cosmic motion.

of the earth and of man’s material nature, as well as the consideration of life after death. In other words, physical philosophy, or what may be termed scientific conjecture, began to hold forth with religion and mysticism.

Cosmic Motion

The sistrum is an ancient instrument consisting of an oval or round frame, into which are inserted little moveable rods, and to which a straight handle is affixed at one end. When it is shaken, the rods vibrate and it rattles. In the earliest periods of Egypt’s history, and in later times when the custom was revived, the sistrum was shaken so that its noise would frighten off evil spirits. However, at the height of the greatest culture and secret learning of the mystery schools, the sistrum became a symbol of universal or cosmic motion.

It was conceived that all things that exist must be shaken, must be kept in motion by nature, if they are to generate themselves. If their motions cease, so then shall they. Here, then, in ancient Egypt, a thousand years before the earliest Greek atomic theories were advanced, a doctrine of motion as the generation or cause of all matter was expounded.

A Vast Knowledge

That portion of the vast knowledge of the ancient mystery schools that has been transmitted to us as inscriptions, in stone or on papyrus, is a negligible part of the whole. There was a wealth of knowledge, an accumulation of perhaps centuries, the result of numerous investigations and tedious heart-rending probing into nature’s secrets, the significance of which the *Kheri-Hebs* or Lector Priests alone knew.



Isis with sistrum in hand.



The fear of entrusting this knowledge to any kind of tangible form that could be abused by wrongdoers, into whose possession it might fall, was the most logical motive for imparting it only by word of mouth to those deemed worthy.

Those who doubt that such knowledge ever existed, because there is no extant manuscript, papyrus or stele to substantiate it, are themselves ignorant of the mundane, historic evidence that gives weight to this belief. No less an authority than the famous Egyptologist Sir F.A. Wallis Budge states *"It is impossible to doubt that there were mysteries in the Egyptian religion, and this being so, it is impossible to think that the highest order of the priests did not possess esoteric knowledge, which they guarded with the greatest care. Each priesthood, if I read the evidence correctly, possessed a gnosis that they never wrote down, and so were able to enlarge or diminish its scope, as circumstances made necessary."*

"It is, therefore, absurd to expect to find in Egyptian papyri descriptions of the secrets that formed the esoteric knowledge of the priests. Among the secret wisdom of the priests must be included the knowledge of which day was the shortest of the year, the day when Osiris died, and the new sun began its course, and the day when Osiris would rise heliacally, and the true age of the moon, and the days when the greatest festivals of the year were to be celebrated."

If the secret wisdom was imparted in any tangible form, it may be found to exist in the symbolism of the Egyptians. In this way, a symbol



F.A. Wallis-Budge (1857-1934): *"The things that are done secretly in the hall of the tomb are the mysteries."*



It was the Lector Priests who recited the ritual liturgy during ceremonies while other participants performed the actions.

would exoterically depict one particular meaning to one mind, while to another it would have a far different significance. Here is one such example.

The Temple: A Master Plan

The Egyptian ground plans of a temple were usually rectangular in shape. The *Neter* [pronounced "netcher"] the power, god or deity, which was worshipped in the temple, was conceived of as a being who transcended the earth, and therefore, by contrast, was positive in nature or spirit. Ra, the sun god, was one of the most famous masculine creative powers. His rays reached down to the earth and impregnated it with life. Ra was frequently depicted as a solar disk or circle. Thus we have in these two symbols the rectangle and the circle (rectilinear and circular motion), a lesson in the creation of earth and creation of life by the combining of dual forces. We might say that one represented one polarity, and the other the opposite.

Those who possessed such knowledge were under great oath not to reveal it wrongly, and would suffer dire consequences if they misused the secret wisdom. In a translation from the original hieroglyphic inscription of Chapter CXXXIX [139] of *The Book of the Dead* by Sir F.A. Wallis Budge we find: *"allow no one to see it."* Nor was it to be recited to even a close friend, for we find further: *"never let the ignorant person, or anyone whatsoever look upon it"* also, *"the things that are done secretly in the hall of the tomb are the mysteries."*



The Shield of David



The Star of David in the oldest surviving complete copy of the Masoretic text, the Leningrad Codex, dated 1008.

by Eltore Da Fano, FRC

THE ORIGIN, HISTORY AND MEANING OF the *Magen David* or “Shield of David” can’t be clearly delineated. This symbol, essentially a hexagram consisting of two intersecting equilateral triangles, is certainly of ancient origin. While generally associated with Jewish identity and beliefs, it seems that it was also known to the

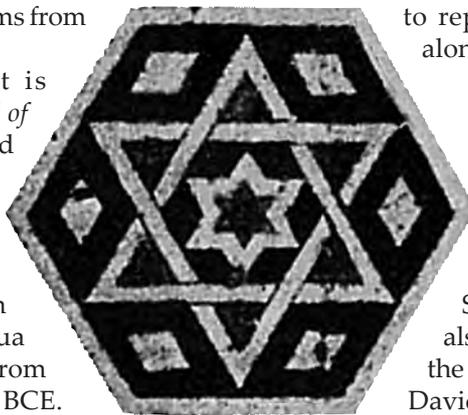
Egyptians, Hindus, Chinese and Peruvians.

It has a certain ubiquity, being found for example in Arabic amulets of the 9th century, Byzantine magical texts, German folklore, among the relics of the Templars, in alchemy as the “stone of the wise,” in the coat of arms of the Freemasons, and on many buildings throughout Europe. It also



features in cosmological diagrams from Hinduism.

From Jewish sources it is popularly known as the *Shield of David*, though it is also referred to as the *Seal of Solomon* and *Star of David*. Although it is not definitely known when it became associated with Judaism, it has been found on a Jewish seal attributed to Joshua ben Asayahu of Sidon, dating from approximately the 7th century BCE. Later it featured upon the tombstone of a certain Leon Ben David from the 3rd century CE and on the synagogue at Tell Hum (Capernaum) in Galilee from the same century. It also appears in the Jewish catacombs at the Villa Torlonia near Rome and on the city wall at Jerusalem.



The Magen David: A tile formerly in the synagogue at Toledo, Spain. (Reproduced by courtesy of the Hispanic Society of America)

to represent the Jewish community alongside that of the Menorah.

Astrology and Numbers

The six points of the hexagram represent the four elements of fire, water, air and earth (the planets are also designated) with the top one symbolising Spirit and the lower, Man. It is also seen by some as representing the astrological chart at the time of David's birth or anointment as king, explaining why it is also known as the "King's Star" in astrological circles.

The geometry of the hexagram lends itself to the significance of the number *three*. This has been called the perfect number and somehow it suggests perfection, completion and fulfilment.

The *Pirke Avoth*, a tractate of the *Mishna* (a Jewish religious text), says that the world rests on three things: *Torah, service, and acts of mercy*. Consider also the three patriarchs: Abraham, Isaac and Jacob. In Christianity it is three Kings who pay homage to the infant Jesus and, of course, there are also the three aspects of the holy Trinity. Practically all other religious

The geometry of the hexagram lends itself to numerological interpretation.

When it first appeared on Jewish buildings and objects, this was often in connection with other symbols, so it may have been used purely for conventional decoration. However, so few synagogues have survived from earlier periods that the absence of the symbol is no proof that it may not have an older history than is yet known. It is seen more frequently on synagogues from the 16th century where it appears side by side with the Menorah, a candelabrum with seven branches and representing (according to some) the burning bush encountered by Moses as related in the Old Testament Bible.

Despite the age of this symbol, the name *Magen David* makes its earliest appearance during the 12th century CE in the Jewish text, the *Eshkol Ha-Kofer* of Judah Hadassi, where it accompanies the names of seven angels: "*Seven names of angels precede the mezuzah:¹ Michael, Gabriel, etc... Tetragrammaton protect you! And likewise the sign, called the 'Shield of David,' is placed beside the name of each angel.*" It was from this time that it began to be used



A description of the hexagram in Hebrew lettering. (©Jewish Encyclopedia.com)



philosophies and mythologies have trinities of some sort that represents creative principles or creation itself.

According to some Judaic sources, the Shield of David also signifies the number *seven*: that is, the six points plus the centre. This number has a certain religious significance in Judaism, e.g., the six days of Creation plus the seventh day of rest, the Seven Spirits of God, as well as the Menorah, whose seven oil lamps rest on three stems branching from each side of a central pole. Perhaps here we have a clue as to why the Star of David came to be used as a standard symbol in synagogues; the numerical arrangement of 3+3+1 could be seen as corresponding to the Menorah, the more traditional symbol for Judaism as mentioned above. It further denoted the seven days of the week, with their planetary overlords.

The hexagon in the centre, the most complete figure, was the Sabbath; the six outer triangles, the six weekdays.

Geometric Aspects and Kabala

Man seems to dwell between two worlds as represented by the two triangles, yet have a part in both. The triangle with the point facing upward is the world of material realities; finite, limited,

In these two triangles is represented the duality of existence, the above and the below, the spiritual and the material.

transient and mortal. It is the world of the many disconnected things. The base line represents the material foundation and the point upward, man's aspiration, ideals and evolution.

The triangle with the point facing downward represents the spiritual world, the world of higher realities, of which man's soul is a part. It is infinite, above time and space and any dimension. Not limited, it is undivided and is the innermost connection, the deeper sense of everything. From this world, man receives the life impulse and his inspiration. The point represents the *Shekinah* or God's immanence.

In the *Sepher Yetzirah* the hexagram also symbolises the six directions of space plus the

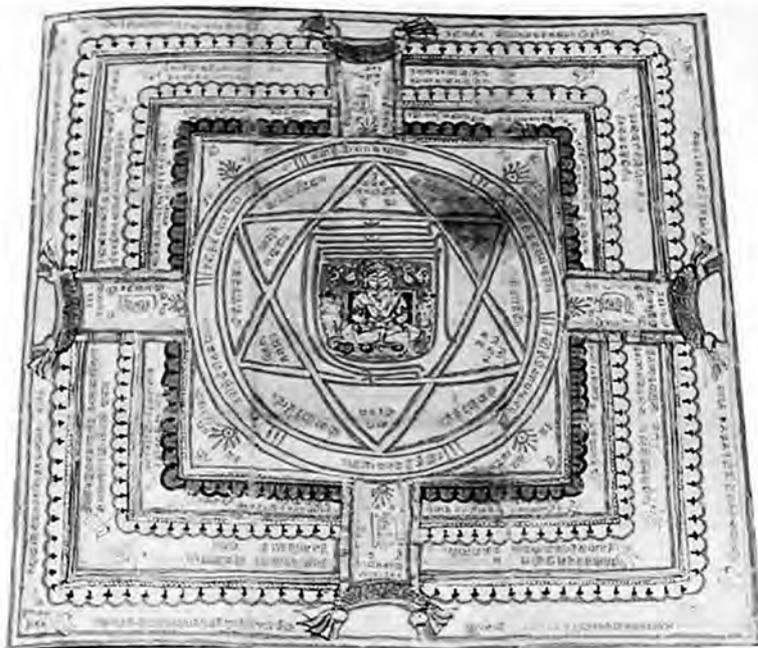


Diagram showing the two mystical syllables Om and Hrim.

centre: Up, Down, East, West, South, North and Centre. And the *Zohar* represents it as the Six Sephiroth (or spheres of emanation) of the Male (*Zeir Anpin*) united with the Seventh Sephira (sphere) of the Female (*Nekuva*).

According to the Kabbalistic view, the two worlds, upper and lower, represented by the two triangles, symbolise the involution and evolution of the Self or Soul, linking the visible and invisible worlds. In these two triangles is represented the duality of existence, the above and the below, the spiritual and the material, the divine and the mundane. This duality does not

imply a real separation between these two worlds, however. The separation exists because we, in our limitation and confusion, fail to see the underlying unity.

Today, the *Magen David* is a universally recognised symbol of Judaism. It appears on the flag of the state of Israel, and the Israeli equivalent of the Red Cross is known as the *Magen David Adom*.

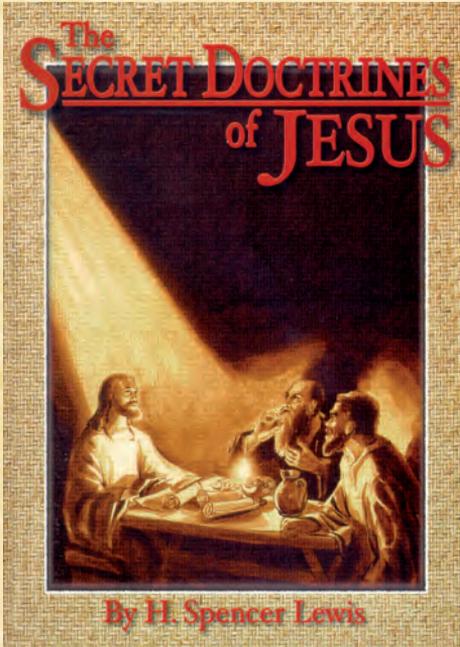
Endnotes

1. A small parchment inscribed with two sections from the Torah's Book of Deuteronomy (6:4-9 and 11:13-21) that is affixed to each doorpost and gate in a Jewish home or synagogue.



by H S Lewis

The Secret Doctrines of Jesus



WRITTEN AFTER YEARS OF TRAVEL AND research during the 1920's and 1930's by a past Emperor of AMORC, this book fearlessly discloses what the author believes to be the true esoteric teachings of the master Jesus.

With a wealth of information provided by decades of analysis of the Dead Sea Scrolls writings, it is clear that the teachings of Jesus were not *fully* portrayed in the gospels. There is for example, very little evidence of where this great master obtained his teachings during his formative years, but it is almost certain that they were based on a corpus of esoteric wisdom which existed well before his time. The gospels indeed relate some of his "sayings", but that is all they are, namely, a few scattered sayings, from a much wider body of wisdom that Jesus must have passed on to select individuals amongst his disciples.

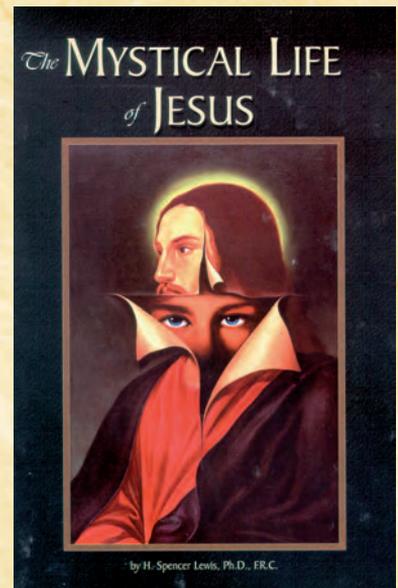
This absorbing book speaks of Jesus' teachings in the form of a centuries-old tradition which greatly augments what we already know of his teachings through the gospels. Whatever your views and whatever your religious beliefs, with an open mind, this book truly is a worthwhile read.

The Mystical Life of Jesus

by H S Lewis

HERE IS A FASCINATING REVELATION OF THE unknown life of Jesus, based upon traditions passed down through the centuries in monasteries and esoteric Orders. Over nearly two millennia, numerous stories have arisen about the birth, early life and education of the young master Jesus, and there are several stories too about his later life and death. Admittedly, most of these stories are probably wrong, but a few carry the ring of truth, and it is these stories that Dr Lewis recounts after many years of intensive research into their authenticity.

In this book you will find an account of the birth, youth, early manhood and later periods of Jesus' life, revealing the story of his activities in the time not mentioned in the Gospel accounts. Although controversial, this subject matter was published seventeen years before the discovery of the Dead Sea scrolls. Yet in many respects it echoes the full flavour of the mystery tradition which existed during the period of their creation.



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“The moment I have realised God sitting in the temple of every human body, the moment I stand in reverence before every human being and see God in him - that moment I am free from bondage, everything that binds vanishes, and I am free.”

Swami Vivekananda (1863-1902)