

— ROSICRUCIAN — BEACON



August 2025, Vol 34, No.3



Find your Deeper Self

In the depths of your being resides your deeper Self, an aspect of your being which, in calm reflection, breathes in the very rhythm of the universe. It is in touch with all things and communicates with all that matters for life on Earth. Its purpose is to instruct and guide you in learning how to live a good life; and it does so with great care for your wellbeing.

Your Self knows why you are here and what you are meant to accomplish. It knows what your chances are of attaining the goals you have set for yourself, and whether they are beyond your reach or are fully attainable. Your deeper Self is a veritable slumbering genius, eager to help you express your hidden talents with great refinement and sophistication. The most productive thing we can ever do is to find and communicate with this Self.

For thousands of years, seekers of universal truths have known of the existence of a kernel of perfection lying dormant in every person, manifesting supreme confidence, calmness, maturity and wisdom. This deeper Self is called by mystics the 'Master Within', for it has, in abundance, qualities of refinement, high purpose and spiritual maturity that we would expect only of the most accomplished of humans.

You can discover how to access this high level of achievement and embark on the definitive, true journey of your life simply by learning how to communicate with your deeper Self. If you are searching for a way of accomplishing the most fulfilling and rewarding things in life, in a fair and ethical way, then learn from the wisdom of your own inner perfection.

To find out more about the Rosicrucian Order and how it can help you achieve your most treasured goals, find us at one of the following contacts....

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ROSICRUCIAN BEACON

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CONTENTS

The Value of the Past - by Claudio Mazzucco	02
The Golden Verses of Pythagoras - by Alberto I LaCava	04
Turbulances - by Lynn Hodgkinson	12
Time - by William Hand	16
Turning to Mysticism - by Gilbert Holloway	20
As Within, So Without - by Mary Ann Fowler	28
The Supreme Hope - by Sir George Trevelyan	32
Experiencing the Absolute - by Amorifer	36
True Wealth - by Mario Salas	39
Silence Please - by Sven Johansson	42
Jacob Boehme - by Raymund Andrea	47
The Sacred Bee - by Theresa Lydon	50
Lost Identity - by Jenny Ross	52
Compensation - by Ralph Waldo Emerson	55

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Cover spread

Midnight Silence and
Solitude in Scandinavia



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*Go back to the past and
that will be real progress.*

-- Giuseppe Verdi --

The Value of the Past

by **Claudio Mazzucco**
(Imperator of AMORC)

These are fascinating words coming from the great maestro of Italian music who left his mark on global culture. Let us reflect on how this idea can help us evolve as we walk upon our path of spiritual unfoldment, the roots of which are lost to history.

Many people tend to describe the past as a period when there was more respect between people, more discipline, respect for the public good, a sense of civic duty and, generally, less superficiality. They see that, compared to the past, there is today a deterioration of the foundational values of society, dragging people into ever greater decline while more and more people from younger generations are avoidably distracted by things that are entirely shallow and fleeting.

The human mind tends to value the past in a biased way by preferentially remembering its benefits while often failing to see the benefits of our own times. Neuroscientists study this phenomenon to learn more about the functioning of the brain. For example, consider what a toothache meant years ago, or an infection before penicillin, and we realise how much worse life could be then than it is today. And remember, in Europe, only 85 years ago, we were in the middle of a war that resulted in millions of deaths.



Looking at things like this, some might think that an initiatic Order is like a religion, preserving ancient customs that have lost their meaning, and that joining such an Order is a desperate attempt to preserve the past while not keeping up with the present. It is therefore necessary to clarify our position. Certainly, as Rosicrucians, we do not want to return to the horse and cart. But if there is something of value in the past, then this needs to be preserved. So, we are talking about making a constant re-evaluation of what, from the past, may be considered as *'real progress'* today, rather than something that might be fascinating about the past but has no value today.

This word *'value'* can be applied to distinguishing between what, in the past, should be continued, and what should be discarded. For the Rosicrucian Order, everything that raises human moral and spiritual consciousness has value. But we no longer post manifestos on church doors as people of the past did for, while freely promoting our ideas has value, we use modern methods of communication to do so. Yet, as communication becomes more and more technological and effective, we still think it is essential for people to meet in person and not only via social networks.

There are aspects of human nature that have greatly changed over the centuries. We are beings shaped by relationships with the environment, with others, with ourselves, and with our own ideas of God. All these relationships make us who we are and contribute to the process we call *'evolution.'* For this reason, our rituals are to be conducted as they always have been, in the privacy and solitude of our own Sanctum, or in an Affiliated Body together with other

members. We use words, gestures and symbols that come down to us from a remote past, and these we strive to keep both living and unaltered.

From a certain point of view, Rosicrucianism can be seen as a chivalric tradition. This tradition has distant origins that can be found in the Christian and Islamic worlds, characterised by the high ideals of honour and justice. Respect for all people and their dignity is considered a value worth striving for. The sword, a knightly symbol, is a symbol of the justice to which we aspire. The horse is the ego that would drag the aspiring knight off to wherever its desires can be satisfied but which must be tamed and subjected to the will of its master.

...for a Knight of the Rose
Cross his or her word is
a sacred bond before the
symbol of the Rose Cross

The true Rosicrucian is, above all, a *'Knight of the Rose Cross'* and, although in the modern world every commitment must be signed by a notary to have any value, for a Knight of the Rose Cross, his or her word is a sacred bond before the

symbol of the Rose Cross. The values of knighthood are still relevant and necessary and, as Rosicrucians, we hold them dear.

Courtesy, respect for diversity, protecting the weak, emphasising justice, honour and the value of one's word; having a heart that can respond to sacred symbols, respecting different faiths and sharing in a spirit of fraternity; these are all values that come from a distant past but which, when lived today, represent real progress for all humanity. As already mentioned, *'to change'* does not always mean creating something completely new, but often, as Verdi reminds us, bringing new life to the past.





by **Alberto I LaCava**

The Golden Verses of Pythagoras

The Code of Life of an
Ancient Esoteric School

The 'Golden Verses', attributed to the Greek philosopher Pythagoras, are a synthesis of the Pythagorean way of life, the principles of daily conduct leading to the divinisation, or spiritual ascent of the soul personality.



Pythagoras was born around the year 570 BCE, on the eastern Aegean island of Samos. Although no known original writings by Pythagoras are known to have survived into the Common Era, tradition and biographies of his life and teachings by others suggest that at an early age he travelled around the ancient civilisations of his time to acquire as much knowledge and wisdom as he could.

Iamblichus¹ stated that Pythagoras spent 22 years in Egypt learning all he could from its priesthood. He is also reputed to have studied the teachings of the Chaldeans and possibly the 6th century BCE Persians as well. It is assumed that the young Pythagoras learned the sciences and mathematics from these ancient civilisations. Many accounts, including those of Porphyry², also indicate that he was initiated into several Mystery schools in those countries. He is also assumed to have been initiated into the Orphic esoteric school, from where he acquired a deep love of music, its laws and its symbology.

Eventually he returned to Samos, where he attempted to start his own philosophical school. He remained there for only a short time and, at the age of 40, he was forced to leave the island, seeking a freedom that the tyrannical Polycrates³ had denied him. He settled in Croton on the southern tip of Italy. There he formed an esoteric school, which was named after him. This school, the ‘*Pythagoreans*’, had different groups or levels of students, equivalent to the degree system of modern esoteric schools.



*Sketch from 1812 by French painter Charles Paul Landon.
The drawing depicts ‘The School of Pythagoras.’*

The ‘*Akousmatikoi*’ (*hearers*), the first level students, were required to go through a probational period lasting three years, during which time they were supposed to listen to lectures and philosophical discussions but were forbidden from talking or asking questions.

The ‘*Mathematikoi*’ (*disciples*), the second level students, were formally initiated into the esoteric school. They lived in a separate community and started their work with a period of silence which lasted several years. Their curriculum included philosophy, mathematics, music and the practice of a strict moral code of life. This code is beautifully exemplified in the ‘*Golden Verses*’, a collection of 71 moral principles written in ‘*dactylic hexameter*’⁴

The Golden Verses

The teachings of Pythagoras were given to his disciples in a veiled, highly symbolic language. As such, the word of the teaching often had a second meaning which was to be understood and practised by students of the superior levels, the ‘*Philosophers*’ (*lovers of wisdom*). The word derives from the Greek word ‘*philos*’ meaning ‘*loving*’ or ‘*friend*’, and ‘*sophia*’, meaning ‘*wisdom*.’ Some scholars have maintained that the Golden Verses were originally part of ‘*The Sacred Discourse*’, a long lost set of rules laid down by Pythagoras as the premier principles of life that all students of his school were expected to live by.

The verses were transmitted orally by the members of the school, until the time when they were forced to leave Italy. At that point, it was thought safer to commit the verses to writing, in order to avoid losing their teaching. The translation of the Golden Verses, published by K. S. Guthrie, is made available to us in his classical collection of the source texts of the Pythagoreans.⁵ As a complete analysis of the Golden Verses would be too long for this article, only a few sentences will be considered.

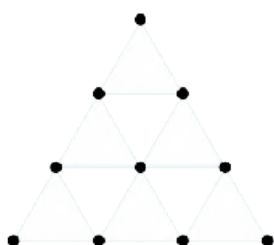
On Numbers

First honour the Immortal Gods, as the law demands; then reverence your Oath, and then the illustrious heroes; then venerate the divinities under the earth, due rites performing; then honour your parents and all your kindred.

These verses indicate a hierarchy of values deserving the respect and veneration of a good Greek citizen at the time

of Pythagoras. As such, the verses seem to be just affirming something that was considered as *'good behaviour.'* There are, however, some hidden meanings in the verse.

In the Pythagorean school, the *'Immortal Gods'* were *numbers* which were symbolic of the laws of the universe and its creation in the Pythagorean teachings. The 10 numbers are generated from the sum of the components of the *'Tetraktis' (quaternary)* $1 + 2 + 3 + 4 = 10$. The Tetraktis was often represented by a triangle of ten points as below:



The ten points of the four levels of the symbol represented creation and were understood by the Pythagoreans as...

1. The **Monad** representing Unity, the state we were before creation.
2. The **Dyad** representing the first movement towards creation, the splitting of the Monad into two polarities.
3. The **Triad** representing the bringing together of the two polarities by an intermediate, the Logos or the Word, or the philosophical Mercury of the Hermetics.
4. The **Tetrad** representing the achievement of the creation of the material universe through the four elements of the ancients: *Fire, Air, Water and Earth.*

The Pythagorean concept that the Universe was created according to the *'Law of Number'*, had a widespread influence on several systems of mysticism and metaphysics, as well as Neo-Platonic, Hermetic, Kabbalistic and Gnostic traditions of the early centuries CE. The reference to *'reverence your Oath'* underlines the



*Pythagorean philosophers celebrate sunrise.
Fyodor Bronnikov, 'Pythagoreans' Hymn to the Rising Sun, 1869.*

importance that the oaths of secrecy given at Pythagorean initiations had for the students of the esoteric school. The *'Pythagorean Oath'* was well known in antiquity and is translated as follows:

*I swear by Him who, in our souls,
has transmitted the sacred Tetraktis,
the spring of Eternal Nature.*

This was the sacred oath taken by initiates of the Pythagorean mystery school. The oath was made in the name of the Master, who transmitted to the disciples the mystery of the sacred Tetraktis (quaternary). The Tetraktis was a symbolic synthesis of the laws of creation and contained the *'secret of perpetual creation.'* It was a symbol for an eternal spring or fountain of renewal and regeneration existing throughout Nature.

On Health and Clean Living

*Do not neglect the health of the body;
keep measure in eating and drinking,
and every exercise of the body.*

This was one of the rules of the fraternity, namely, to keep moderation in all uses of the body. Fitness of the body was very important in ancient Greece, where it was considered that one could only have a sane mind in a healthy body:

*Avoid forbidden foods;
reflect that this contributes to the
cleanliness and redemption of your Soul.*

The forbidden foods of the Pythagoreans included the



eating of animal meat. The theory that the Pythagoreans believed in transmigration was proposed by some scholars as an explanation for this rule of the mystical school. But according to many Pythagorean students, this was not so. It is well known that Pythagoras himself loved animals and felt, as many feel today, that killing animals for food is a brutal and unkind thing to do.

Fitness of the body was very important in ancient Greece, where it was considered that one could only have a sane mind in a healthy body.

Former Rosicrucian Grand Master *Rodman Clayson*⁶ gave an explanation of the Pythagorean teaching of the human soul as passing through non-human, animal reincarnations. According to Clayson, the human soul was believed by the Pythagoreans to descend through the Milky Way and reach each incarnation through each of the signs of the zodiac. Since many of these signs are represented by animals (the lion, the crab, the bull, the ram, the goat, etc.) the non-initiated believed that the Pythagoreans were teaching that the human soul incarnates into these different animal forms. The

Pythagoreans were really teaching that the soul enriches itself through the variety of experience achieved by incarnating and expressing itself through different personalities, symbolised by the signs of the Zodiac.

To enhance the health and well-being of its students, the Pythagorean school incorporated many dietary rules in its teachings. Some of these rules, however, had a hidden meaning. For example, eating beans, or any food that produced flatulence, was symbolic of feeding the mind with vain thoughts and ideas. These ideas would *'produce flatulence'*, namely, they would fill the student with vain emptiness. And so, beans were forbidden in the Pythagorean diet.

Practical Life Rules

Think, before you act,
that nothing stupid results.
To act inconsiderately
is part of a fool.

This rule ensured that the students went through a proper decision-making process prior to taking any action. Acting on impulse, or under the control of strong human emotions, was not favoured by the Pythagorean philosophers. Rational thinking and careful consideration of every action was, and still is, an important and necessary ingredient in attaining a degree of mastery over our lives.



The forbidden foods of the Pythagoreans included the eating of animal meat.

*Pythagoras Advocating Vegetarianism
(1618–1630) by Peter Paul Rubens*



Do nothing beyond what you know,
yet learn what you may need.
Thus shall your life grow happy.

This rule still occupies a prominent place in the foreground of both individuals and institutions. It was during the early 1970's that many companies followed the fashion of adventuring into markets and businesses they knew little about. However, the later 1980's and the 1990's witnessed a return to the basic Pythagorean rule of *'doing what you're good at.'* Simply put, it meant investing in a focused manner on the core elements of one's work and gradually excelling in the most important aspects of that work.

The Discipline of the Will

Never let slumber approach your wearied eyelids
ere thrice you review what this day you did:

Wherein have I sinned?
What did I do?
What duty was neglected?

All, from the first to the last, review; and if you
have erred, grieve in your spirit, rejoicing for all
that was good.

The Pythagorean teachings included a goal-setting and

revision step early in the morning. Disciples were to decide and plan what they wanted to accomplish during the day. Later in the day, there were to be revisions of what was accomplished and learned during the day. One of the revisions was typically done at noon and the last before retiring. Tradition has it that the revision was asking oneself the three questions of the verse: *'Wherein have I sinned? What did I do? What duty was neglected?'*

The act of remembering each step performed during the day and evaluating the different actions, was intended to increase the awareness of what was happening in and around the life of the disciple. Setting goals or deciding what to do during the day is, today as well, a very important part of successful living, and is often forgotten. Something as simple as a *'to do list'* is normally what we need. Leaving home without a plan would fully deserve the assertion of the Cheshire Cat in Lewis Carroll's *'Alice in Wonderland:'*

If you do not know where you are going,
any road will take you there.

Let us do two exercises as follows:

Exercise 1: In a relaxed position, consider what goals you want to achieve during the coming week. Form a mental plan of what you want to do on Monday, then on Tuesday, Wednesday, Thursday and Friday. Form a mental plan of

The Pythagorean
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in the morning.



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what you want to do during the weekend too. This exercise will help you to decide beforehand what you want to do or achieve. If you are without a plan or direction, your time and energies may not be sufficiently focused on the success you seek.

The Pythagorean review step ensures worthwhile feedback in the decision-making process. For example, if you decide each morning to do something, but avoid doing it every day, a proper review session will point to a lack of integrity in your decision-making process. If this happens, you can either increase your will power (in the case of procrastination) or try to understand the reasons for your subconscious resistance to performing the planned task.

Exercise 2: In a relaxed position, go back in your mind to the moment you woke up this morning. What were the thoughts you had? Was there something special going on around you or in your thoughts when you took your shower and dressed? What did you eat for breakfast? Did you make any plans for the day? Did you do all the tasks you planned? If you did not, was your planning realistic? Did you have any valid reasons for your procrastination?

Take this well to heart: gain control of your habits; First over stomach, then sleep, and then luxury and anger.

The Pythagorean school had a training process to increase the will of the student and to eliminate undesirable habits.

There is an old saying: *'Habits shape the person.'* The Rosicrucian teachings go, in depth, into the techniques of modification of undesirable habits. The Pythagorean school had a training process to increase the will of the student and to eliminate undesirable habits. The idea was to conquer one habit at a time, starting with learning to control the basic appetites of the human body. The process began by controlling overeating by exercising, dieting and fasting. After a habit of moderate eating had been firmly established, another undesirable habit was addressed and rectified.

Sacred Rules

Whatever sorrow the fate of the Gods may send us, bear whatever may strike you, with patience unmurmuring.

To relieve it is permitted, so far as you can; but reflect that not so much misfortune has Fate given to the Good.

There are two key thoughts in this verse. The first is to bear adversity with patience and in silence, doing the best to relieve it within the limits of possibility. We are urged not to resist the forces of Destiny. And, of course, human nature is such that this is the first thing many of us would do.

The second point, basic to the Pythagoreans is that a *'good person'* is favoured by Fate. In this, a belief in the law of cause and effect, namely, the *'Law of Karma'*, indicates that the person who has lived a life within the laws of Cosmic Justice will not have to suffer the same as those who continually violate Cosmic laws. In Christianity, this principle or law is expressed *'...as you sow, so shall you reap'*, and from Isaac Newton we have: *'for every action, there is an equal and opposite reaction.'* These are identical rules, expressed in different words and are fundamental principles in all religions.

Whereof, if you have received, so keep what I teach you. Healing your soul, you shall remain insured from manifold evil.


This verse reiterates the Pythagorean belief that the student who has *'healed their soul'* will be protected from evil. In other words, those who lead a good and virtuous life are protected.

Never start your task until you have implored the blessing of the Gods.

This too is an important mystical rule. We implore the blessings of the God of our understanding, for in His name we go about His work of service to Light, even in the smallest act or task of our lives.

Our task could be viewed in one of two ways. One way can be cast in terms of the individual alone, how the task benefits oneself only. Conversely, one could feel that





We are a part of 'the One', a non-separated fragment of the Great Universal Soul and therefore, an 'Inner Self' within us that is Divine.

the Cosmic, working through us, is performing a task to benefit humanity. Consideration of this matter will reveal that only extremely selfish acts are of the first case, whereas in most cases, through our job and our work at home, we find ourselves participating in the work of the Cosmic in the functioning of the Universe.

Yet do not fear, for the mortals are divine by race;
to whom holy Nature everything will reveal and demonstrate.

Humans are children of the universe. We are part of 'the One', a non-separated fragment of the Great Universal Soul and therefore, an 'Inner Self' within us that is Divine. This 'divine being', this Inner Self, has inherited from its divine parentage the glory of Nature and the glory of the Universe. It has also inherited all the wisdom of Nature and its origins; and this wisdom is to be revealed to every true seeker of Illumination.

Let reason, the gift divine, be thy highest guide;

Reason is the faculty of the mind that distinguishes humans from animals. It is an evolved faculty, manifesting the most spiritual part of our being. Reason is therefore our most important guide.

Then should you be separated from
the body and soar in the aether.

The final goal of students of the Pythagorean Mysteries was achieved when an evolved *Soul Personality* reached the final end to the cycles of birth, death and rebirth. After this,

it does not need to reincarnate again. Hence,

You will be imperishable, a divinity,
a mortal no more!

Footnotes and References

1. Iamblichus was a Neoplatonic philosopher who lived from about 250 to 330 CE. A student of Porphyry, he later established his own philosophical school in Syria where he wrote five influential volumes on Pythagoreanism.
2. Porphyry was a disciple of the great Neoplatonic philosopher Plotinus and the editor of his works. Born in Tyre, Syria, he lived around the years 233 to 304 CE. He became a disciple of Plotinus in Rome and an influential contributor to Neoplatonism.
3. Polycrates, an influential tyrant of Samos, established a despotic rule on the island and a strong military presence in the region. His rule lasted from 535 to 515 BCE. He was finally defeated by Oroetes, the Persian governor of Lydia.
4. The origins of Pythagoras' 'Golden Verses' is not known. Their existence, in the form we know them today, is dated to the 5th century CE.
5. Guthrie, Kenneth S. 'The Pythagorean Sourcebook and Library', reprinting of the 1920 edition by Phanes Press (1988).
6. Clayton, Rodman R., 'Symbology of the Zodiac', see The Rosicrucian Digest, pp212-216, (1952).



Excerpts from the Golden Versus of Pythagoras



First honour the Immortal Gods, as the law
demands; then reverence your Oath, and then the
illustrious heroes; then venerate the divinities under
the earth, due rites performing; then honour your
parents and all your kindred.

I swear by Him who, in our souls, has transmitted
the sacred Tetraktis, the spring of Eternal Nature.

Do not neglect the health of the body;
keep measure in eating and drinking, and every
exercise of the body.

Avoid forbidden foods; reflect that this contributes
to the cleanliness and redemption of your Soul.

Think, before you act, that nothing stupid results.
To act inconsiderately is part of a fool.

Do nothing beyond what you know, yet learn what
you may need. Thus shall your life grow happy.

Never let slumber approach your wearied eyelids ere
thrice you review what this day you did:

Wherein have I sinned? What did I do?
What duty was neglected?

All, from the first to the last, review; and if you
have erred, grieve in your spirit, rejoicing for all
that was good.

If you do not know where you are going,
any road will take you there.

Take this well to heart: gain control of your
habits; First over stomach, then sleep, and
then luxury and anger.

Whatever sorrow the fate of the Gods
may send us, bear whatever may strike
you, with patience unmurmuring;

To relieve it is permitted, so far as you can,
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Whereof, if you have received, so keep what
I teach you. Healing your soul, you shall remain
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Never start your task until you have
implored the blessing of the Gods.

Yet do not fear, for the mortals are divine by
race, to whom holy Nature everything will
reveal and demonstrate.

Let reason, the gift divine, be thy highest guide;

Then should you be separated from
the body and soar in the aether.

You will be imperishable, a divinity,
a mortal no more!



TURBULENCE

by Lynn Hodgkinson

On our journey through life, and especially on the mystical path, it is only a matter of time before we are prompted to explore the inner levels of Self; to make contact with the silence within and, ultimately, the consciousness of the Cosmic, the source of noetic experience. Touching such an inner sanctity can be a source of profound peace and harmony, which can inspire and strengthen us.

However, life is more than a peaceful dream; it must be lived and is, after all, why we are here. Fortunately, as students of Rosicrucian mysticism, we are prepared for many of the disturbances that life presents us. Our evolving knowledge of Self reveals that there is a reason for our being incarnated in physical reality, for it provides the melting pot of events and relationships that are so crucial to our inner unfoldment.

The knowledge gained through life's experiences, and the dawning that grows with it, lead us towards the *'light of understanding.'* This, in turn, becomes a source of comfort and empowerment, as we gain confidence in the important part that we ourselves play within the overall symphony of universal laws. Strengthened and inspired by this understanding, we should not be surprised to discover that a little turbulence and agitation in life present themselves as a crucial element on our personal path.

The former Rosicrucian Grand Master *Raymund Andrea* wrote:

No matter what point we may have reached in our group or individual studies in the Order, obstacles of one kind or another run unexpectedly



across our path. We must accept these with an understanding mind and a firm resolve not to be diverted from our objective. Our first duty is just where the immediate attention is demanded. The persistent doing of that which faces us at the moment on our particular path, is the key to inner growth.¹

Adjustment

Whether you consider yourself a student of mysticism or simply someone who seeks to understand and learn to deal with what life throws at you, recognising what is taking place is a crucial condition of the next step, that of inner adjustment, and a transforming of your experience.

It is the unexpected which often defeats us, chiefly through the influences of long-established habits of thought and action which we are reluctant to change... So, far from feeling a sense of defeat, we should welcome these reactions which are an inevitable response to our silent efforts to contact the life of the soul.²

Of course, on the early stages of our path, we grow to love the serenity and peace of the inner life we have created for ourselves through meditation and ritual. However, it is not long before we encounter the living, breathing experience of the duality of human existence, and the importance of *light* and *dark*, because they go hand in hand on our careful ascent of consciousness as the years pass. We know that progress has been made when we encounter turbulences over and over again. But each time, we face them differently, almost from a higher place, and witness them, exalted by the reassuring light of understanding which is the fruit of our own inner work.

Our knowledge of the Path of Karma assures us that every experience has its personal lesson and meaning for us... It is not unreasonable for us to fight such conditions which confront us and which we have precipitated through our own efforts. We must look to ourselves for strength to meet and use any discomfort, disagreements or criticisms which may fall to our lot in our quest, ever remembering that this is the way of advancement. Let us not antagonise minor circumstances but be swift to see the point of right adjustment.³

Turbulence and Change

The signs to help us on our way are all around us. Nature is our own reflection of ourselves, and the universal laws and rhythms to which we are subject. We could say that any turbulence or agitation is really a characteristic of change or motion. Anything in a state of inertia does not change or transform in any way. Therefore, where there is motion of any kind, no matter how turbulent or otherwise, some kind of change is taking place; a change from one state to another.

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Examples of motion, change and purification abound in many aspects of life, from the mundane to the mystical: from the physical to the metaphorical. Next time you are cooking vegetables for dinner, notice how the action of the simmering hot water throws old leaves and stalks to the surface so they can be skimmed off.

Another example: Consider the ancient practice of winnowing grain, which is the process of separating wheat from chaff in farming. Threshing is the process of separating the edible part of a grain from the straw. It is the final step in harvesting grain, after reaping.



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Inner Alchemy

In the process of smelting metal, the practitioner is extracting pure metals from their ores. The impurities, the dross, are eventually forced to the surface either through the process of heating or oxidation.

We could say that, whether we are speaking scientifically, metaphorically or spiritually, the process of *'bringing dross to the surface'* can be the means of revealing impurities or negative aspects of something. Turbulence of heat or movement or change, makes them visible, allowing them to be removed. In the same way, it is a process that can be applied to situations where difficult truths or problems can be brought to light and addressed. In the ancient practice of alchemy, the practitioner uses the pestle and mortar to work out impurities.

Take away the dross from the silver, and the smith
has material for a vessel.⁴

Dissonance and Resolution

Thinking for a moment about movement, even in the process of turbulence or force or the application of heat, movement is rarely purely linear: its path has a further dimension. It has a frequency or rhythm to it. Each day, we witness the alternation of night and day, moments of clarity or obscurity. Life is a tide that ebbs and flows, advances and retreats. In terms of music, harmony is the resolution of dissonance. One cannot exist without the other.

Life is a tide that ebbs and flows, advances and retreats.

On the Cosmic level, stars and planets are born through motion and collision. Nothing stays the same; everything undergoes change. The old is thrown out so the new can take its place. We live in a dynamic universe and our lives are no less dynamic. Events at all levels are revealers of growth through change.



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Our Dynamic Universe

All manifestation in our universe is the result of the interaction of two frequencies. Our perception of the physical world is only possible because of the *'interference'* arising from the encounter or collision of vibrations, a phenomenon which is well-established in both science and mysticism.

We could say that... the process of 'bringing dross to the surface' can be the means of revealing impurities or negative aspects of something.

The whole of creation, and all that happens to us and around us, are manifestations of greater laws and principles. Inertia is the opposite of dynamism, and our very existence on Earth is dynamic. Our own physical body, every second of every day, is a reminder that each of us is a living, breathing embodiment of all universal laws.

Motion is the key. To keep our lymph moving, our blood circulating, to allow the efficient exchange of gases in our lungs, and to keep all our organs functioning well, movement is important in our daily existence and in the maintenance of health and equilibrium. Calm follows



hiatus everywhere. Without valleys, there would be no hills. The pulse of life and the rhythms of the universe are a kind of music if we could but hear it and move with it.

Inertia is the opposite of dynamism, and our very existence on Earth is dynamic.

Our Fellow Travellers

We are not alone. We are one Humanity, all participating in the symphony of life and, as such, every step of ascent we make on our personal path can be used for the benefit of our fellow travellers. Even during difficult moments, and the resolution of them that will surely follow, there is a usefulness to every step we take, and a sacredness to every dark day.

The challenge and test for us is in giving all that we receive in the silence to compassionate thought and helpfulness to our fellowmen.⁵

Footnotes

1. **A Word of Encouragement:** From Raymund Andrea's book *'Flower of the Soul'*, reprinted from the September 1996 issue of the Rosicrucian Beacon. The source and date of original publication are unknown.
2. **Mystical Ascension:** Extracted and compiled for *'Flower of the Soul'* from material originally appearing in 10 parts in editions of the Francis Bacon Chapter bulletin from October-December 1969 to January-March 1972
3. **A Word of Encouragement:** From *'Flower of the Soul'*, reprinted from the September 1996 issue of the Rosicrucian Beacon. The source and date of original publication are unknown.
4. **Proverbs 25:4-5**
5. **Mystical Ascension:** Extracted and compiled for *'Flower of the Soul'* from material originally appearing in 10 parts in editions of the Francis Bacon Chapter bulletin from October-December 1969 to January-March 1972.

**On the Cosmic level,
stars and planets are
born through motion
and collision.**



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TIME

by **William Hand**

Time is a very tricky subject to understand and this article has been under preparation for a while now. Time seems to be an intrinsic part of our lives. We get up each day at around the same time. Go about our daily business which may mean catching a train or bus to work at a certain time. Meals are taken normally at set times each day, and we retire to bed usually at some time during the evening.

We are reminded of time constantly by clocks on our kitchen walls, on our wrists or on our mobile devices and computers. No wonder then that many sayings have sprung up in common folklore about time; *'Time waits for no one'*, *'Watch kettle, never boil!'* and *'Too much to do and not enough time to do it'*, to mention three.

So What Actually is Time?

Scientists call it a dimension, albeit a dimension unlike the three physical dimensions of length, width and depth. They refer to something called the *'arrow of time'* which is always flowing like a river. Time is related to velocity as the distance to be travelled in a certain period of time, e.g. 30 miles per hour. So when we travel, we are always aware of time and our bodies get out of sync with



the time of day when we travel on long-haul jets. The international standard measure of time is the *'Second.'*

The second is currently defined using caesium atoms, which absorb and emit microwave radiation with a specific frequency. Atomic clocks count 9,192,631,770 of those microwave oscillations, and we call the elapsed time interval a second. With this definition there will be 86,400 seconds in a day, which is of course the average elapsed time of a single rotation of the earth with respect to the sun. Now we can all relate to the passing of a day with its changes from daylight to darkness (away from the polar regions). But measuring it as 86,400 seconds, you will agree, is somewhat arbitrary. I'm sure our ancient ancestors measured the passing of a day in a different way, probably according to how the sun (or moon) apparently moved across the sky.

According to Albert Einstein's theory of relativity and the effect of time dilation, if you travel in a spaceship at close to the speed of light, time will be passing extremely slowly compared to the time passing for a person on earth who is intently watching you through a special pair of not-invented-yet binoculars. Your organs will still function, your heart will continue to beat, and you will still breathe; but this arbitrary thing called time will have almost stopped.

Things get even weirder when you consider tiny massless particles like photons, gluons and the hypothesised graviton. Photons are the smallest possible particles of electromagnetic energy and, therefore, also the smallest possible particles of light. They move at the speed of light from the perspective of an observer. However,

from the perspective of a photon, there is no such thing as time. The photon is emitted, and might exist for billions of years. But, for the photon, no time has elapsed between when it came into existence and when it ceases to exist. It does not experience distance either. What a strange thing time is. So, how can we get to grips with it more firmly? Let us look at some other viewpoints.

The Rosicrucian View of Time

In my notebook I wrote, during my Rosicrucian studies, that *'Time is the duration of Consciousness.'* This was the definition given to me. On the face of it, however, it is a tautology. How can you define time as a *'duration'* when duration requires time to measure it? This disturbed me for many years. It was only when I learned a lot more about Consciousness in recent years that I began to have a clearer idea of what was probably meant by duration.

If we consider Consciousness as energy expressing itself in myriad forms of creation, then, just like a beating heart, it will pulsate. The duration will then be the gap between pulses. As an example, bang the palm of your hand on your knee slowly, now do it fast. You do not need a measure of time to know what is slow or fast; you just do it. That is how consciousness pulsates in creating manifestations or reality. This leads us to the conclusion that time is a *'created reality.'*

Our photon exists in the *now* where there is no time from its perspective. But our external observation of it creates time which we can arbitrarily measure in seconds (or distance and speed). This idea is strongly



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related to quantum physics where some scientists have now postulated that, in the atomic world, time can run backwards, contradicting the old idea of an *'arrow of time'* running forwards only.

Subjective Time

By *'subjective time'* I mean the time that appears to pass inside our heads, either when we are asleep or in meditation or just daydreaming. Another example is how time seems to pass more quickly as we get older. Most people say this and, indeed, some have told me emphatically that time itself seems to be speeding up. The best explanation for this subjective impression is that as a child you have a lot of energy, and you are continually active, either mentally or physically. Likewise, in adult life at work or play as young people. But as you get older, you become inclined to rest more and so, less gets done in a day compared to when you were younger. Therefore, time must be passing more quickly as the years seem to fly by. This is looking back of course.

Sometimes, when you are waiting for something to happen, like waiting for a bus, time can appear to drag, whereas, if you are busy, time seems to whizz by. We have a similar experience in dreams or in long guided meditations. In the subjective dream-like state, you do

things possibly over a period of a week or more. But when you wake up, only a few minutes may have elapsed on the clock. The subjective passing of time is just as real in the dream state as it is in the normal waking state.

So, an altered consciousness can change your perception of time, either through ageing or being asleep or in deep guided meditation. So, if time can be perceived differently, then it must be related to Consciousness. However, one wonders how animals perceive the passage of what we call time. I do not think my own dog has a perception of time, she knows about *'events'*, like time for walkies, time for bed, time for play, when the postman delivers. But for her, I am convinced these things just happen when certain things come together, e.g. when I put on my coat before going for a walk. She does not know the time of day, apart from, I suspect, when it goes from daylight into darkness. But who knows for sure?

Time in the Afterlife

Whether you accept the existence of an afterlife or not, there is a large consensus among those who do, that *'time does not exist in the afterlife.'* That is quite a statement isn't it!? People who say that, will also tell you that, after death, we will all vibrate at a *'higher*



frequency' and everything around us will be vibrating faster than on Earth. But by talking about frequencies of vibration, they must also be inferring the existence of time since vibrations are oscillations per unit of time. A contradiction on the face of it. That is, until we look at it using our perspective of time on Earth which is now measured in seconds. Let us examine this.

On earth, our conscious objective mind/brain, seems to be able to process events at the order of 50 to 100 bits per second. Intuitively, we may think it should be much faster than that, but the consensus from science is that it is actually pretty slow. If you need a demonstration, consider how fast modern quantum computers are compared to our brains! But we are not concerned about the actual speed here. If the hypothesis about vibrations in the afterlife is true, then those in the afterlife will be processing information (reality) at the speed of a quantum computer using our measure of time. This means that people in an afterlife will be able to do trillions upon trillions more *'stuff'* in one second than we can. So from *our perspective*, time practically stops in the afterlife; it barely seems to exist since a lot of stuff appears to happen at once.

Is that why *'spirits'* can always find *'time'* to converse with mediums? Maybe? However, from a spirit's

perspective, using their measure of time, things on earth will seem to be moving at an extremely slow pace, almost as if time does not exist on earth! How strange. But if time itself is a created reality arising from consciousness, then the fact that the passage of time appears to change according to the observation of it should come as no surprise. As far as our photon is concerned, there is no time since the photon arises from a single vibration or wave of consciousness.

An Alternative Definition of Time

So, we now arrive at a new definition of time which can be expressed in various forms. As a dimension (in equations); as a unit, e.g. a second defined in an arbitrary way according to familiar cycles like a year or day; as a vibration, or as a distance as in Light years and in other forms, for example, its subjective nature. But the one definition that can cater for all these expressions is that *'time is a created reality.'*

It has taken me decades to come to this definition but, using this definition, I am now easy with understanding time and all its nuances. Please give it some thought in your meditations and ponderings. And then, who knows what the future will have in store? Except that the future does not exist until we create it, hmmm!



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Turning to Mysticism

by Gilbert Holloway

We are all deeply and vitally concerned about problems rooted in our personal lives. Indeed, living is problem-solving and, the higher our aspirations, the more numerous and difficult are the problems we confront. What do the teachings and principles of mysticism have to offer toward finding solutions to our persistent personal problems? With such a question in mind, let us briefly consider some central ideas in the philosophy of mysticism and their relevance to our daily affairs and activities.

It may be asked at the outset: what, indeed, is mysticism? Has it anything to do with magic or other questionable spurious practises which the uninformed sometimes suggest? In a nutshell, mysticism is the premier path of *self-development*, *self-knowledge* and *self-realisation*. Through it, we come to know ourselves, the Supreme Intelligence of the Universe, and the relationships existing between that Infinite Intelligence and itself. It has been the way followed by all great avatars and spiritual leaders down through the ages. Call it the '*science of life*' and everything encompassed by it, for it is the ultimate and final road to truth, wisdom and understanding.

Sadly, mysticism has unfairly been misunderstood and often grievously misrepresented due to the activities of unprincipled and often ignorant occultists and other charlatans who have given mystical

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philosophy a bad name in the minds of many reasonable, idealistic people. That is most unfortunate and one of the greatest tasks of reputable and acknowledged mystical organisations has been to dispel this false impression and to make widely known instead, the marvellous truth concerning the tenets and practises of true mysticism.

Experienced women and men too often ignore the teachings of mystical philosophy, having in their minds the misconceived idea that an investigation of such a philosophy would have no practical and useful consequences for them. They have no time for studies which do not add to their personal effectiveness and capacity for service in world affairs. Though right in their demand for effectiveness and utility, they are misinformed as to the applicability and real-life value of mystical philosophy.

Understanding and Practising Mysticism

Properly understood and practised, mysticism is highly practical, scientific and useful. The process of acquiring self-knowledge and a deep realisation of Cosmic, Divine laws and principles involves definite techniques which yield unfailing positive results of great consequence in the practical matters of daily life. So, let us now look at how and why it would be of such great advantage for any person to seek more experience and information about living a life in accordance with any well-researched mystical philosophy.

For centuries, the ancient Socratic admonition, *'Know Thyself'*, has been a challenge for the seeking minds of every generation. Sadly though, what Socrates meant is far too often entirely misunderstood. In our times, the wisdom of the mystery schools of ancient Egypt and Greece too often seems lost in a world obsessed with outer things..., absorbed in material affairs, unbridled greed and the strife for material gain and conquest. Unfortunately, we are facing another critical period of human history, a world that sees itself torn and divided again by the rising tragedies of approaching war, with unspeakable horrors yet to come.

It so often seems that humanity has *'lost its soul.'* In the mad rush for material, selfish gain, people the world over have lost their former understanding of and link with their *'true self.'* The morality of countless

individuals and many nations has declined precipitously and selfishness above unity or care for the planet seems to be more prevalent than ever before. Because of this selfish, unsound living and thinking, our world finds itself heavily encumbered with severe psychological cases, neurotic people who, through ignorance or outright denial of their Inner Self, the divine source of their existence, and the inevitable infinite side of their nature, now face a coming bitterness of personal tragedy and despair and feel utterly lost.

In the mad rush for material, selfish gain, people the world over have lost their former understanding of and link with their 'true self.'

Experiences of Tragedy

It is a grim truth and sad commentary on the reflective and wisdom-seeking capacities of humans, that we seem to learn our most significant and lasting lessons through experiences of tragedy, suffering and despair. How awful that we cannot rise higher and do better than this. A personal link with the Divine has too often been only a resource for desperate and anguished men and women, a power and strength upon whom they might call when all else has failed and when their worlds are tumbling down around them. Periods like the present always find people groping anxiously, questioningly, often pitifully,



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finding that what they thought was the foundation of their life was but sand and loose earth, disintegrating when circumstances change for the worse.

There is nothing wrong in seeking Divine help and guidance when in trouble, but why only then? Are not Cosmic laws and principles to be respected and conformed with in all the periods of our lives? Living a life in almost complete ignorance of the fundamental, Cosmic laws governing the manifestation of our own soul and body results in a serious disadvantage in life. The knowledge and application of Cosmic laws yields mystic power, effectiveness and poise in the particular channels of work and service to our mother earth that the deepest part of our being secretly yearns for.

So much of our present misunderstanding and confusion about ourselves comes from our failure to realise that we are *dual beings*, material and spiritual. On the foundation of this firmly held realisation, a great edifice of understanding can be erected. Our physical body is the most wonderful result of the Cosmic force of creation, the fundamental force behind the manifestation of every single thing in the Universe. No mystical neophyte of any real understanding would attempt to deny or belittle this fundamental fact. On the contrary, a careful, sensitive study of our physical body and its functions and properties is deeply revealing; for in its workings, we find exemplified

the most profound universal laws in action, manifesting a beauty and refinement of staggering proportions.

This material body, this humble *'clay of the earth'*, has an extraordinary mechanism which we call *'the brain.'* And on to this brain and spinal nervous system, with the five associated senses, are transmitted impressions of the material world all around us, from a fly walking down our forehead, to stars and galaxies many light years away. Here we live, in perfect conditions for life, under the intricate workings of our body and its senses, and the world around us, stretching off to the very beginnings of our universe. In this veritable *'Garden of Eden'*, we owe it to the Force that rules our life, to show gratitude for the life we have, and do all in our power to adjust to circumstances as best we can to live happily and usefully in the service of life on our planet.

In this veritable 'Garden of Eden', we owe it to the Force that rules our life, to show gratitude for the life we have,

A Counterpart to the Physical Body

Of course, this is not the whole story, as so many apostles of materialism and inward-looking nationalism would have us believe. Humans have a counterpart to the physical body. Indeed, the other half of this duality has a supremely real existence. It is the subjective, psychic or spiritual body, call it what you will, which, in turn, has its definite cognitive or *'knowing'* faculties and abilities. Each of us has a subjective mind, as contrasted with our outer, objective mind. Just as the objective mind relates to us all that occurs in the world about us, so the subjective mind relates to us all that transpires within our inner consciousness, the sensations and vibrations of a Cosmic or psychic nature.

To the sincere student of mysticism, this fundamental duality,





operating throughout body, mind and consciousness, becomes more than an interesting intellectual distinction; it becomes a reality, the laws of which are tested, tried and lived in all the experiences of life. With the application of systematic studies and experimentation within the teachings of a reliable mystical school or organisation, the student begins to deliver within themselves, not only a heightening of their objective powers, such as observation and concentration but, even more importantly, a quickening and sensitising of the subjective, inner, divine faculties with results of inestimable benefit in daily life.

...for what purpose, if any, am I here? Why was I born? What is my task or mission in life?

One of the central questions of existence which no doubt every one of us asks at some point in our lives is this: for what purpose, if any, am I here? Why was I born? What is my task or mission in life? Or have I any particular

mission which it is my unique responsibility to fulfil? What is my role in the great Cosmic drama? Millions of people throughout the world, who have never sought answers to these questions, are today floundering in mires of ignorance, indecision, lost ideals and lost hope.

Contrasted with this indecision, uncertainty and lack of vision, students of mysticism find, early in their experience and development, that the gradual quickening and enlivening of the inner, subjective faculties offers a way of guidance, a path through the myriad problems and difficulties of life. Eventually, the realisation dawns upon them, in all its power and import, that what they have come to know as the *subjective* or *inner mind*, is in constant attunement with the Cosmic mind, the mind of that mysterious source of all existence. Furthermore, this '*mind-within*' is ever seeking to offer guidance, advice and encouragement in all efforts and aspirations that are in harmony with the Cosmic, creative nature of the life force within us. They no longer find themselves in hopeless mental labyrinths, indeterminable quandaries and perplexities. Of course, many problems of life arise

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and confront us, but now, they are met with confidence, understanding and positive knowledge.

This development of the *'faculty of intuition'*, this sensitising of the faculties which leads to Cosmic guidance, is one of the great rewards which unfailingly comes to the sincere student of mysticism. Such guidance and inspiration may be had in every situation and relationship of life without exception, provided the conditions under which it may be received and used are kept. That is to say, the criminally minded person, the one whose purposes and motives in life are antisocial, inhumane, destructive and negative, can expect no aid or counsel from the Cosmic mind. Since the nature or very essence of the Cosmic is loving, all inclusive, merciful, just and working for the benefit of all parts of our world, we can expect guidance in our personal problems and Divine aid in our efforts only when our basic purpose is in accord with the purpose and will of the Cosmic itself.

Life's Problems

Are you faced with perplexing, harassing problems in your business or personal life? Are you, like so many people,

obsessed with certain anxieties about situations in which you find yourself? The all-knowing and omnipresent Cosmic mind will guide you to a solution that will be best for you and all concerned with you. But you must seek such guidance properly, with an understanding of the universal laws involved. This is not to say that the use of all objective data, evidence, and the reasoning from such, are unnecessary and undesirable when making a decision. It is to say, however, that intuition, the *'still small voice within'*, advises us and helps us to decide outcomes on the basis of advanced reasoning. Intuition is a form of *'synthetic reason'*, where, both our objective and subjective faculties, are perfectly blended in a single, united and commanding response of the whole mind.

Although we may face many problems in life, when the Divine, unlimited, immaterial, all-knowing part of our being is allowed to express itself through an awakened inner consciousness and developed spiritual faculties..., and when, with knowledge gained through intense experience and deep reflection, we live in accord with Cosmic law..., then we can be absolutely sure that the right answer will eventually be obtained for all problems and difficulties we face. We may confidently and positively

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act upon the decision we have intuited, knowing that the consequences flowing from such action will be right and just for all parties concerned.

Let us remember that the power of intuition which obtains for us Cosmic guidance, does not do away with the problems of life or make of life a proverbial bed of roses. The cross has always loomed significantly in the lives of people close to the Cosmic beat of life. But there is a great difference on the one hand between suffering and stumbling blindly and ignorantly, and, on the other hand, bearing the burdens of life nobly and compassionately, with understanding, peace and love centred in one's being.

Another advantage of great practical import accruing to anyone interested in mysticism is the abolition of fear. People fear what they do not know or understand. Where knowledge is lacking, superstition, fear, doubt and a host of negative expressions creep in. Conversely, with knowledge, like the advent of love, fear is driven away. How many people do you know whose lives are perpetually shadowed by one fear after another? They are afraid of the future, suspicious of their neighbours and even of their friends, work colleagues and business associates, believing that their jobs are about to be taken from them and the bottom is to drop out of everything. They dread the coming of ill health and the thought of death terrifies them. What an incubus of fear so many people carry about with them, and all so unnecessary!

Fear is a corrosive, negative, inhibiting, destructive and limiting expression...

The Corrosive Power of Fear

Fear is a corrosive, negative, inhibiting, destructive and limiting expression, a veritable curse which so many people permit to dwell inside them. Yet, were they better informed and more forgiving of others, they could easily drive it away with an internal reset of their consciousness. Modern psychologists have carried out extensive research into the psychology of fear and its harmful effects upon the physical and neurological states of those afflicted with it. Continued fearing is a first step towards some vitiating form of neurosis, stripping the individual of dignity of



**Love and fear cannot dwell
in the same consciousness
simultaneously.**

mind and stature, depth of comprehension and the ability to live creatively and happily. Fear is a state of great despair, very much like depression.

Accomplished mystics are not burdened with the sort of fears that blight the lives of many people. After all, what is there for souls to fear when they have true insights into the nature of fear? With the realisation of their true nature, of the marvellous duality of their existence and of the laws and principles governing each aspect of the duality, comes the shedding for mystical students and aspirants of all the fears, petty and otherwise, that harass the majority of humankind. Living life from day-to-day and moment to moment *'in the lap of the Cosmic'*, intimately attuned with the Divine, creative, constructive forces of the universe..., fear does not hold sway in the consciousness of the mystic.

Love and fear cannot dwell in the same consciousness simultaneously. The development of impersonal love especially, the rock upon which mystics build their lives, forever drives out all fear and similar negative expressions. With consciousness habitually dwelling on high and noble thoughts, and the consequent power to apprehend the truths of life and all being, the realisation comes to the sincere seeker that Love is the great spiritual law, the supreme power of the universe. Indeed, Love is the most suitable word we can find for describing our Creator.

Through mystical development, we come to know these truths of life, and not merely to have opinions about them. We come to know of the existence of the soul within,

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of the consciousness of the Divine, and how it may guide and sustain us in every activity and problem of our lives. There is a tremendous difference between knowledge and speculation concerning these matters. Everyone, at some time or other, will probably speculate about an ultimate source of all existence, often referred to reverentially as *'God'* or *'the Cosmic.'* These names encompass the deepest meaning and purpose behind all Creation.

A Dryness and Unquenchable Thirst

Those who merely speculate and never try to live by the underlying laws of the Cosmic, often end up with a peculiar psychological *'dryness'* and *'unquenchable thirst'* within their being, and a feeling of purposelessness regarding all things. Speculation and mere theorising beget opinion, which is changed with relative ease and survives with difficulty the knocks of adversity and the sharp blows of circumstance. Intimate, personal, experiential knowledge, however, is an entirely different matter.

Experience is the great source and testing ground of knowledge and truth, and, knowledge gained thereby, begets conviction, resulting in the power to do and to demonstrate what one knows. A genuine, well-disciplined mystic acts upon knowledge, factual or intuitive, gained through experience and reflection, which gives the power of wide activity and constructive achievement in the world, as well as lending harmony, health and balance to the personal life.

Along with the realisation of the duality of being and the marvellous privilege of living in constant attunement and trustful relationship with the Cosmic forces and energies surrounding us, comes a balance, a fundamental harmony in the life of anyone aspiring to become a true mystic. And this brings peace to the mind and health to the body. Health is essentially a matter of harmony, of regulated rhythm and right proportion in one's daily life. In its deepest meaning, health is not merely animal vitality, it is the harmonious and positive balance between the subjective and objective aspects of our beings, united in constructive activity which is fundamentally unselfish and for the good of all with whom we associate.

This type of living brings happiness, that ideal, yet elusive, state of being which has been the pursuit of

humankind from time immemorial. Cheerfulness, wit, tolerance, broadmindedness and deep inner peace all flows from a rightly motivated and harmonious life. Continued, vibrant, purposeful life is the goal of every seeker after the *'mysteries of life.'* And so, while our sojourn on earth may be short against the backdrop of the age of the universe, let us seek out and understand the fundamental and most important laws of life as they apply to us, and then apply them gently but firmly in doing the greatest good we can to our ailing planet.

An Age of Uncertainty

Without doubt, we are living in a time of great uncertainty, of the rise of dictatorships and totalitarian attitudes, and the worrying prospect of increasing wars. What has mysticism to say about this state of affairs? Certainly, one thing that it has always said: there never has been and never will be any lasting security or permanency in material things, in the conditions and circumstances of the objective, physical world in which our souls are gaining experience while manifested in physical bodies.

...health is not merely animal vitality, it is the harmonious and positive balance between the subjective and objective aspects of our beings,





But that does not mean we must ignore the material comforts of life when they are available. On the contrary, material problems and conditions are to be observed, studied, experienced, reflected upon and finally mastered. The only real security we can ever hope to have, in any incarnation, is the sort we find within our own inner self, that part of us that is in close touch with our concept of God; the divine, immortal part of us that is unaffected by material change or catastrophe.

That is the solid foundation upon which to build our lives. And while the habitations of those who have built their lives mainly upon outer things, they are being swept away in the swift tides of social and political transition. But those who build upon the Inner Self, the Master Within, that sacred part of our inmost being, they will never be dismayed or disheartened, regardless of what paths they follow through life. How can one err when one's central values rest with that which is loving, all-wise, just, merciful and all powerful?

Just as we all possess five primary physical senses to help us make sense of the physical world, so do we also possess latent divine faculties which permit us to enter times of great spiritual and psychic development. In most

The only real security we can ever hope to have, in any incarnation, is the sort we find within our own inner self,

of us these faculties have lain dormant for years, perhaps nearly a lifetime. Yet even so, it is never too late to arouse and develop them through systematic study and personal experimentation.

Your sincere and humble petition to the divine consciousness within, will lead you onto paths of inner development eminently suitable and appropriate for you. The mystic way is not always easy to follow. *'The Creator'* is not manifested to those who lack courage, or to those who lack the earnestness and determination to persevere through trials and tribulations. But know that even a glimpse of the *'Greater Light that shines within'* is rewarding beyond comprehension. When that occurs, the aspirant, the seeker, knows that his or her steps are leading them to the very source of Life, and into the very presence of the source and final resting place of the Rosicrucian trilogy of *'Light, Life and Love.'*



As Within, So Without

by Mary Ann Fowler



As students of mysticism, we know that the mind within has a profound effect on our circumstances without. Whatever the outward circumstances, the material expression is only a reflection of some belief or concept that was first within the mind. The kind of body you have, the kind of home you live in, the type of work you do, the kind of people you meet, are all conditioned by and correspond to the images you hold in your mind.

As the plant springs from the seed, so the circumstances in your life spring from the hidden seeds of thought. Our actions are always preceded by thought, and action then, is the blossom of thought while joy and suffering are its fruits. So, in choosing the fruits of your life, such as a healthy body, a satisfactory job, friends and opportunities, you must first plant the seed of thought. You need to supply yourself with the proper image in your mind before it can manifest in your material world. Without first forming the mental image within, you are

unlikely to acquire the material expression without: as within, so without!

There are probably some things you would like to change or eliminate in your life; perhaps physical difficulties or faults of character, habits of thought and action. If you rid your mind of the mental image of an unwanted condition, namely stop thinking about it obsessively, or even thinking of it at all, the condition is likely to leave your life with far greater ease. The secret of successful living is to build up or visualise mental images of the things you want, and rid yourself of mental images of the things you don't want. So how is this accomplished? Simply by exercising greater care in choosing the thoughts that you allow to dwell in your mind and thereby form mental images that last.

For Rosicrucians, thoughts really are *'things'*; they are energy and only tenuously different from physical reality. According to the Rosicrucian *Law of the Triangle*,

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everything in existence is the result of two (not one) causes. Two things come together and manifest as a third [thing]. And as each thought is a *'thing'*, it too must be composed of two other *'things'*. Two components of thought are *clarity* (the negative, passive quality) and *interest* (the positive, active quality). And if you want to bring something of value into your life, begin with your own thought processes.

First: you need a clear mental picture of what you want.

Second: you need enough interest to cause your own inner creative forces to respond to the desires of your outer self.

The Thought Seed A Creative Idea

Thoughts by nature externalise. We tend to attract to ourselves and become attracted to people, circumstances and situations that are like the images we hold in our thoughts. If you think about and identify yourself with happiness, you will attract happiness in your life. But it is impossible to be successful and happy while your thoughts are focussed on failure, anger or sadness. Whatever you hold in your mind will in the end reproduce itself in your outer world. As within, so without!

Most people join the Rosicrucian Order in order to find happiness, health and success. But do we hold that image in our minds, or do we occasionally read an inspirational article and then wonder why we are not more successful in reaching our goal? One of the reasons we do not see the manifestation of our desires is because we do not think quietly, constantly and persistently about the kind of things we want. We do not act on the guidance from within. If we at the very least don't take the time to form a *mental picture* of what we want, we will almost certainly lose the second cause needed for our success, namely our *interest*. Doubt causes the image to become distorted or destroyed long before time has permitted the creation to express itself in physical form. The thought seed, the creative idea, must be

nourished and kept alive through its gestation period just as with any other life form.

A hen's egg, for instance, has within it a tiny seed which develops into a chicken. But before you can see the material manifestation, the mother hen must have enough interest, during the three-week gestation period, to nourish the egg by keeping it warm with her body. She needs to nurture it, turning it in various positions with the expectation of seeing a baby chick. If the hen loses interest and fails to sit on the egg, the chick will be stillborn. The manifestation then is a rotten egg. So too, it is with your thought ideas. Lose interest and fail to act when needed, and your idea becomes the equivalent of a rotten egg.

**Rosicrucians emphasise
the crucial value of
effective concentration;
it truly is the key to a
happy life.**

Successful people concentrate their thoughts on such divine attributes as *love, wisdom, joy* and *beauty*, and use affirmations to maintain their interest while nourishing their thought-ideas throughout the gestation periods. The mind is open and receptive, and intuitively, such people are directed toward their highest good by the Cosmic energy within. Just as the hen acts intuitively in changing an egg into a chicken, you too must act intuitively to change your idea into its material manifestation.



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Rosicrucians emphasise the crucial value of effective concentration; it truly is the key to a happy life. Through concentration you build an image within that will, when properly formed, manifest in your life. Many people fail to concentrate successfully because they think that concentration requires the use of will power, demands too much effort, and really would rather skip this unwelcome requirement. If they concentrate at all, it is usually a tensing of the muscles around the face and they grit their teeth, frown and clench their hands like an unwitting application of the principle of an engineer's drill. They believe that the more pressure they apply, the faster they will get through. But that is quite wrong.

Forget the drill and think of a digital camera or the camera application on a mobile phone instead. There is of course no question of pressure, only of proper coordination and timing. And this is the great secret: correct aim, clear focus, proper coordination and good timing. If you want a photo of an object, you aim your camera quietly, steadily, almost effortlessly on the object. You don't press violently on the button and you don't move the camera from one item to another before the image has been recorded. If you do, the photo becomes blurred.

The same is true of the picture you are developing in your mind. When you do not keep your thoughts concentrated for any length of time, you accomplish nothing! While trying to concentrate, some people focus on *health* for a while but then unwittingly start focusing on *illness* or *fear* for the rest of the time. They focus on *prosperity* for a while but then automatically start focusing on their *debts* and how they are going to pay their bills. They focus on *bodily perfection* and then they flip over to focusing on *old age* instead, their aches and pains, and how much health insurance they need in order to pay for their illnesses. Is it any wonder they are so apt to demonstrate a hazy, blurred image?

Note that I do not advocate taking one thought and trying to hold it by brute force. That is the sledgehammer approach and seldom works. Allow instead a train of relevant thoughts to have a short period of free

reign in your mind, with one thought leading naturally to another of the same type. There has to be an intellectual context to the main thought you wish to focus on; and that context and those supporting background thoughts, they must all be positive, constructive, harmonious and pertaining wholly on what you are seeking. By thinking quietly and without effort you will easily form a mental image of all-round success in your endeavour. When you have an image of success in your mind, success will follow in your outer experiences in the form of a healthier physical body, happier relationships, more productive work, and fuller spiritual development. Remember..., as within, so without!

The Power of Affirmations

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

So, what should you do? Change your mind concerning the problem and force out of your mind the problem for a period of time, say for a month. Truly you will be astonished at the results. To keep looking for any improvement in the condition is like constantly reinforcing the problem. The secret is to forget the problem and have your thoughts focused instead on the new condition you wish to introduce. Believe what you are thinking and act as though the new condition were already in existence in the world out there. If you do this,



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the new condition will soon enough appear in the outer world; for your outer world is but a projection of your inner world.

Our true thoughts and beliefs are projected in our daily experiences and correspond with the circumstances of our lives. True activity always comes from within and is manifested outwards. False activity tries to work, from without, inwards. As with the seed and the egg, growth comes from within. The seed and the egg contain everything necessary to bring forth life in a visible form. The mustard seed is so small you can hardly see it when you put it in the soil. But it will burst forth from within and produce a metre tall plant. If you undertake some project because you have been inspired from within, remember to follow that inner urge, for it will lead you to success.

The Infinite Mind

You know that if you are to be successful in business, you must love your work and be inspired from within to take positive action. The same is true in your mystical development. If you insincerely pray and meditate from the outside, maybe in an effort to impress others, your efforts will be in vain. But if you turn your consciousness within, so as to attune with and accept the guidance from the Infinite Mind already within you, your spiritual growth will be apparent and will be reflected in the circumstances of your life.

A great Master once said: *“As you think in your heart, so are you.”* I concur with that, for thoughts rapidly

crystallise into habits, and habits solidify into circumstances. The real you, then, is reflected in the circumstances of your life, and those circumstances ultimately stem from your thoughts. Thoughts of fear, doubt and indecision, crystallise into weak and irresolute habits, which create circumstances of failure. Impure thoughts of every kind, thoughts of an envious, jealous, revengeful, critical or destructive nature, crystallise into unwanted disturbing habits.

On the other hand, beautiful thoughts crystallise into habits of grace, refinement and kindness, which solidify into genial, cheerful and pleasant circumstances. Pure thoughts of love, health and happiness develop into habits of temperance, self-control and peace. Just as lovely, pleasing, enjoyable thoughts produce a sweet and sunny disposition, so do sour, disagreeable and offensive thoughts result in a sour and unattractive face. A particular train of thought persisted in, be it good or bad, cannot fail to produce its results in your character and in your world.

If you wish to improve your circumstances you must improve yourself.

So, look at yourself and your circumstances. Are you pleased with what you see? If you wish to improve your circumstances you must improve yourself. Begin then by changing your thoughts. The suffering you encounter in your circumstances is, at least partially, a result of your own inharmonious thoughts. And the peace and harmony you can attain in your life is a result of your own mental harmony within.

You are meant to be a happy, healthy and successful person. Happiness, health and success are the result of a harmonious adjustment of the inner with the outer. Remember:

**As within,
So without**



The Supreme Hope



A new vision is drawing people together with a heightened sense of the meaning of the purpose of life. The greatest tragedy would be to lose this sense of meaning.

by **Sir George Trevelyan**
(1906-1996)

Astronomer Royal
Sir James Jeans wrote:

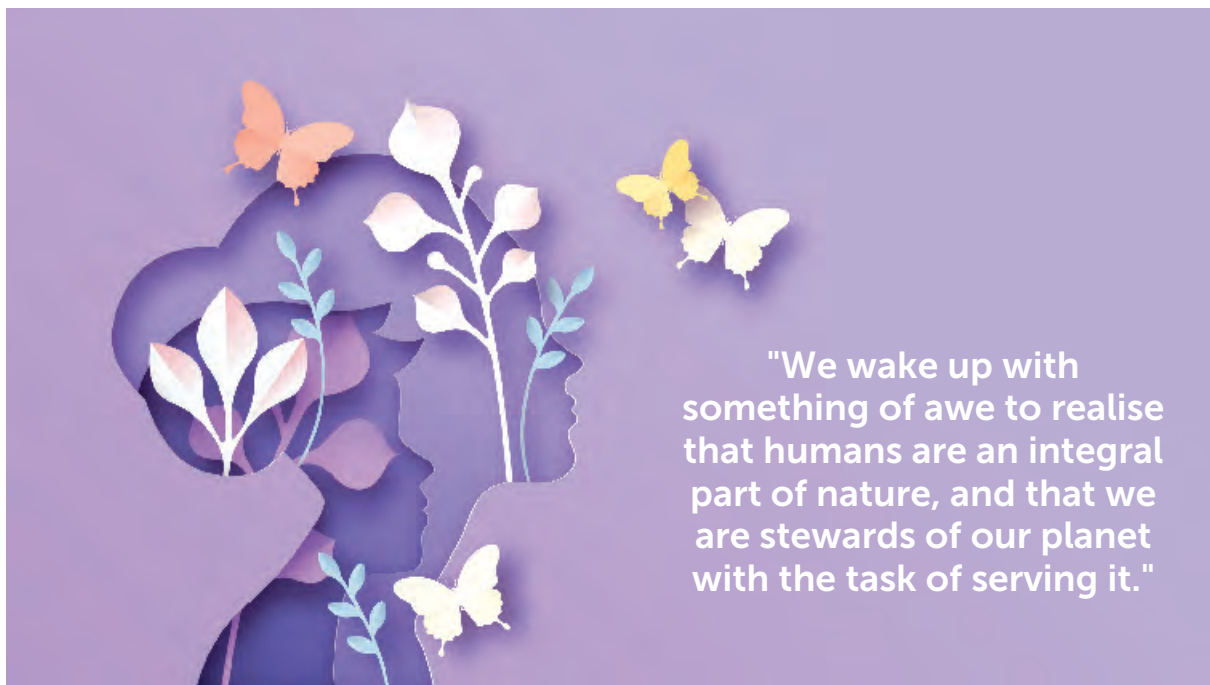
What does life amount to? We have tumbled, as though through error, into a universe that, by all the evidence, was not intended for us. We cling to a fragment of a grain of sand until such time as the chill of death shall return us to primal matter. We strut for a tiny moment upon a tiny stage, well knowing that all our aspirations are doomed to ultimate failure and that everything we have achieved will perish with our race, leaving the Universe as though we had never existed.¹

Can we not see that human aspiration must ultimately come to a stop if that is the truth? Sooner or later despair must set in, with the sense that life is without meaning. It is indeed miraculous that we go on so bravely hoping, believing and worshipping in the face of a heavy load of doubt. Later in his life, Jeans modified his attitude, sensing that the Universe was ultimately of the nature of thought:

The tendency of modern physics is to resolve the whole natural universe into waves and nothing but waves. If annihilation of matter occurs, the process is merely the un-bottling of imprisoned wave energy and letting it free to travel through space. These concepts reduce the whole universe to a world of light, potential and existence, so that the whole story of creation can be told with perfect accuracy and completeness in the six words: *'God said: Let there be Light.'*²

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But *Light*, we know, is *Life, Spirit, God*: so close are we to the bridging of advanced physics and mysticism! It is this conviction of the divinity of all life that is now flooding our thinking. We see that the universe is in fact spiritual in essence; that matter is derivative from creative spirit; that the planet Earth is not to be seen as a dead speck of dust but as a living seed, bearing on it that most precious cargo, human consciousness. It is a strange paradox that the view that humanity is wholly unimportant has led to human arrogance in our age. If matter is merely dead and we are an accident of evolution in a nature wholly indifferent to us, then why should we not exploit it for our own gain? But first came the primal oneness of *Being* and *Spirit*, and from this our world of diversity is derived.

We wake up with something of awe to realise that humans are an integral part of nature, and that we are stewards of our planet with the task of serving it. What are we doing with our stewardship? A new humility awakens once we recognise that humans are indeed important to the universe and human evolving consciousness is part of a great plan. Human thinking is now hovering between these two world views, and an expanding of consciousness is leading many to see the limitations of our materialistic outlook.

Materialism

Materialism essentially is not wrong, but it is a partial truth and dangerous when taken as the only value. It is part of the human spiritual evolution that its thinking should plunge into the mastering of matter even to the point of disintegrating it into the energy of which it is constituted. The great challenge is now to step beyond materialism and widen our vision to include the spiritual planes of creative being.

Humanity is at a turning point in which materialistic thinking could drag us blindly down into a new bestiality, unless we can awaken to a deeper truth and rediscover the lost sense of meaning and spiritual purpose. To this end, humanity is called on to expand its consciousness.

The great French palaeontologist and philosopher *Pierre Teilhard de Chardin* (1881-1955) has provided us with a picture of evolution that could well bring about a marriage between scientific thinking and religious inspiration. Teilhard's argument is that every cell and molecule is *alive* and has a '*within*.' Its core is energy and energy we must see as *frozen spirit*. Thus there is no dead matter. The outstanding feature in evolution is that these living cells and atoms have an inbuilt faculty for clustering



together to create ever more complex structures and organisms. Even the smallest plankton has an incredibly complex structure. How much more so in animals where consciousness has developed?

Complexity

Throughout evolution there is manifested this purposeful turning-in of atoms upon themselves, first to create minerals, then plants, fish, animals and finally human beings. Each stage results in a release of tremendous creative energy. Each step in this increasing complexity results in greater consciousness. In humans an organism is made so complex that it becomes self-conscious. Here evolution becomes conscious of itself and can reflect.

If matter is dead, then it could not manifest purpose and drive toward a consummation. That matter *is* alive is shown by this inbuilt drive toward a consummation. It is all too common to judge the values in our universe on the basis of mere size and distance. We are appalled by the smallness of our planet in the vast expanses of space and therefore conclude that we are unimportant. Not so, says Teilhard..., the true measure is *complexity*. The great red giants among the stars have an extremely simple atomic arrangement. Compare this with millions upon millions of cells in a human brain, making self-consciousness possible.

Spiritual Evolution

We consider humanity to be the peak of evolution and of supreme importance to the universe. We can, in imagination, view the sweep of life from the simplest organisms up to humans and realise that in some sense the life within the atom, being eternal, has passed up through minerals, plants and animals into people. We become more aware of our profound relationship to the whole of living nature and its kingdoms, for we are part of a single sweep of ever-mounting consciousness.



Furthermore, we realise that the human inner core is spiritual in origin and that it has descended from eternal worlds to which it must return when freed from the drastic limitation of a physical body. Thus we must grasp the idea of a spiritual evolution in the human being that unites with the upward-striving urge of physical evolution.

We too often tacitly assume that humans, as the peak of evolution, are a more or less finished product. We therefore look for advance to be in the form of social improvement. Teilhard suggests something much more exciting. The drive within evolution will not stop. It logically follows that the human molecules will turn in upon each other to create an ultra-human clustering. The power manifested in each cell to cluster with others on the same wavelength must ultimately be recognised as of the nature of love. Each molecule is becoming conscious of this rise of love and is beginning to unite in human clusters or new groupings. These can only have one purpose: to raise consciousness to a higher level. Self-consciousness was achieved in humans. Now, in greater complexity, humanity advances toward Cosmic Consciousness and it moves toward the real consummation, the reuniting with God.

Thus Teilhard welcomes the crowding of our planet as a symptom of the end of a great evolutionary epoch. We are rushing inexorably into a world society, merging into one world, one family. We may expect a new form of collective life. As people take the next step in consciousness they will form groups bound creatively in love, in which the individuality of each member will enrich the group and itself be enriched by united activity.

God Consciousness

Teilhard and Vladimir Vernadsky have made us familiar with the concept of the '*noösphere*', the thought layer surrounding the planet, created by human thinking and yet to be seen as an objective reality. It is a great unity, a '*human mind*' that actually extends the



consciousness of the planet. In Rosicrucian terminology this is the *égrégoire*, about which we have heard so much. As love awakens in the heart, uniting kindred souls, we may expect the real Spirit of Earth to develop a new Human Heart. Consciousness has risen from low life through the animal sensitivity to self-consciousness.

As the human soul breaks out of the mould of matter, it discovers its goal. Teilhard has called this '*homing in on the Omega Point*', describing the maximum level of complexity and consciousness towards which the universe appears to be evolving. As we awake to the glory of the prospect ahead and realise the drastic limitation of consciousness involved in living in the body with its five senses, we recognise as a brother or sister every other soul that has taken the same step. Out of these will come the new groups, aware of the meaning of life, the purpose of humanity and the power of '*unpossessive*' love.

The society that is formed out of this vision heralds a new age. A new flow of love and sympathy is apparent between souls on the same path. It brings a joy, excitement and zest that will override any disasters in this life. For we

shall have disasters and are having them as the inevitable symptom of the breaking down of the old society, but if we have set our feet upon the upward path we shall be guided through all the disasters and be brought together with kindred spirits.

A Utopian Vision

A veritable new society is forming in our midst, and a new age is emerging with the strength and inevitability of the coming of spring. We are filled with the stupendous hope that something new is coming to birth and that there is indeed a higher world closely watching and deeply concerned with the welfare and redemption of humanity.

Humanity's path is now upward over widening fields of consciousness. Even while in the body we can learn through meditation to free ourselves from its limitations and contact the sphere of Absolute Being, the primal oneness that is everywhere and permeates every living form and yet is beyond all the manifestations of diversity. We learn to see our lives on Earth as an allegorical journey in which, through the overcoming of obstacles and trials, we may unite with our higher self and make ourselves worthy to enter the realms of expanded awareness.

As we grasp the majestic picture, everything recovers the meaning that we thought was lost. Seeing the endless vistas ahead for soul development and exploration, we recognise infinite value and significance in every experience in our earth span, and in every contact. It implies that to adult education in the truest sense there is no limit. We are preparing now for entry into what might be compared to a university of the spirit when we have left the restrictive body.

The hope is therefore that we are on the edge of a new renaissance not only technologically, but artistic and religious, as human thinking learns to unite in communion with the flow of spiritual power and higher knowledge.

Endnotes

1. Quoted in Kropf, R. '*Our Environmental Responsibilities in Light of Contemporary Cosmology: A Teilhardian Retrospect*', Journal for the Study of Religion, Nature and Culture, North America, 1022 02 2007.
2. Jeans, Sir James, '*The Mysterious Universe*', Cambridge University Press, 1931, p. 77.



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Experiencing the Absolute

by Amorifer

The Classical Greek philosopher Aristotle is reputed to have said: *“The whole is greater than the sum of its parts.”* This is easy to understand for example when we have two wheels, a handlebar, saddle, frame, chain, bolts and other related parts lying on the floor before us. They are a jumble of parts now and of little use individually. But once assembled they become a single object of great utility, namely, a bicycle, a machine we can use to ride far and wide at speeds much faster than walking. The finished bicycle therefore is greater than the sum of its parts.

In its entirety, existence is comprised of the Cosmic, the immaterial plane, and the material plane. From Aristotle’s viewpoint the Absolute can be considered as the sum total of these separate existences and is therefore greater than the sum of the individual existences it is composed of. It is obvious that experiencing the Absolute isn’t going to be a trivial matter. But just as we can effectively experience simple examples of perfection such as those of mathematical axioms like $2+2=4$, we can similarly experience the Absolute in small doses.





Experience and Knowledge

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

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

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

Insight Meditation and REM Analogy

There is a meditative approach that shares certain qualities with REM sleep — a phase during which vivid dreams arise and the mind seems active, even while the body rests deeply. During REM (Rapid Eye Movement) sleep, scientists observe heightened brain activity associated with emotionally charged, often symbolic dream imagery, much of which can be consciously recalled upon waking.

This parallel offers a helpful clue for meditators: by learning to quiet the physical body and still the surface

mind, we prepare the ground for insightful, spontaneous inner experiences to arise — not unlike those in REM sleep, but with conscious awareness intact.

The first step involves systematic relaxation, allowing the body to become still and receptive. This includes calming the breath, releasing muscular tension, and letting go of surface thoughts. While whole-body relaxation is important, special attention should be given to the facial muscles — particularly the eyes, eyelids, and forehead. Gently softening this region can help release accumulated tension and bring about a subtle shift in awareness.

However, it is important to understand that REM itself cannot, and should not, be consciously induced. We are not attempting to mimic sleep or produce artificial eye movements. Rather, our task is to enter a state of relaxed, alert receptivity. This allows deeper layers of the psyche — sometimes called the inner mind or intuitive self — to come forward.

At this stage, the practice shifts from concentration to contemplation: resting awareness lightly on a theme, question, or inner image, and being open to what arises. Insights may come in symbolic form, through emotion, imagery, or sudden knowing. No effort should be made to interpret or analyse these impressions while still in meditation. Remain a quiet observer, receptive and still.

When the practice feels complete, gently return to full waking consciousness, and record any insights



immediately, while they remain fresh and vivid. This reflective journaling becomes an essential part of the process, helping integrate the experience into daily life.

A Personal Experience

By its nature, experience of the Absolute is more of a personal event compared to that of experiencing perfection. For example a student on the path may find the experience akin to an initiation ceremony. While in a meditative or similar state of consciousness there is an awareness that something special is about to happen as the student is conscious of the presence of *superior*

"The best way to find yourself is to lose yourself in the service of others."

personalities' and is about to receive knowledge that will be of much benefit to his or her progress on the path.

Other ways of assisting us to experience the Absolute is to seek knowledge from those highly developed personalities who have experienced it already. For example, the Master Jesus taught us the prayer: *"Our*

Father, who art in Heaven...." In terms of the Absolute, the phrase *'Our Father'* signifies *'the whole'* of which we are a part. This means that we are intimately and spiritually connected to all Life, including animals.

Axioms of Knowledge

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

- The best way to find yourself is to lose yourself in the service of others.
- Be the change you wish to see in the world.
- To give service to a single heart by a single act is better than a thousand heads bowed in prayer.
- Happiness is when your thoughts, words and actions are in harmony.

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



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True Wealth

by Mario Salas

What do we really know about recognising true wealth? The facts that are parts of this knowledge are most truly beautiful, but how can we acquire that richness of life? It would not be difficult if we were to open our hearts and minds to the divine dream that only awaits that moment when our doors are widely open, much as water runs through the fields when it is released from the reservoir. Water, by virtue of its nature, flows and moistens the soil once the gates are open. The same happens as a result of our union with the Cosmic. Its vibrations flow through our bodies when we open our minds and hearts with sincere aspiration to be one with it.

As a daily practice we should begin with meditation and a period of silence. This will make the subconscious mind vibrate with the part of our self in which the Inner Master dwells. There, in the most intimate part of our being, and while in a quiet and peaceful attitude, we may receive an influx of the most divine vibrations. The manifestation of this communion, felt in the mind and the body, helps us to reach a state of harmony with the whole universe. At this moment the Self can have a realisation of what is correct and moral, a knowledge that ultimately contributes to peace in the world in contrast to a thorough scientific knowledge of physical phenomena which does not necessarily do so.

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In this ideal state where the terrestrial world links with the higher realms of consciousness, the energies filling the greater world or macrocosm, work with the same force in the microcosm of humanity. As aspiring mystics we know we are part of an infinite universe and cannot escape its laws. We also understand that true virtue is knowledge of the highest sort, yet something that cannot be learnt through academia, but must be found through experience. No matter how immersed we are in our daily occupations or in the distractions of the world, we can always remove ourselves and turn our attention within, thereby experiencing the guidance and protection of the inner world..., the unity of three fundamental qualities of human existence: Light, Life and Love.

Quest for Harmony

There is no greater wealth than our quest for the kingdom of harmony..., the actual source of all harmony that exists. This is the kingdom of the God of our understanding and realisation, or as Rosicrucians often refer to it, the '*God of our Hearts.*' Once we adopt a harmonious way of living, our lives are dramatically changed for the better. I have personally witnessed quite a transformation in people who have come to understand this true wealth. To put it simply, they have found happiness beyond measure, beyond their greatest expectations.

Through their actions, they have suited themselves to this guidance, not only in a general way but in every aspect of existence, for they live in unity with the Infinite Power. Their lives are fulfilled and they seldom fail. Whatever they ask for, they ask only in the name of universal justice..., and they receive from life in abundance and visibly in accordance with that justice. And on the few occasions that they do fail, they humbly learn from their lessons, adjust their lives accordingly and resolve to do better. Freed from all worries, they have confidence that the providence of the Great Power will one day relieve them of such burdens.

If we analyse in detail the lives of some of these people we find that for some, certain events have taken place that can be interpreted as incredible or miraculous. The natural law guiding the lives of those people who attain such supreme understanding and who work in harmony with the higher laws is simple: Allow yourself be carried in the divine stream that

moves the universe, the same force that makes the seas flow in rhythmic waves, the planets move in their orbits and the seasons pass one after the other.

Uncertainty, illness, suffering, fear, doubt and ingratitude assault our lives because we are not in harmony with the divine order of things. We will remain victims for as long as we do not harmonise ourselves with the divine order. To move against the stream is hard and insecure, but it is easy and sweet to follow it and take advantage of its powerful natural force if we know what to do. To follow the divine stream is to attain a conscious and vital unity with God.

Living in Harmony

Dwelling in constant cosmic harmony makes us harmonious with everything around and within us, as well as with the whole universe. This order and harmony from above will give us peace with ourselves, making our lives full by the perfect harmonisation of body, mind and soul.

No longer will we be slaves to the physical senses, for they will be subordinated and ruled by the intellect. What is intellectual will be infused by the spiritual, and life will no longer seem unpleasant, but rather, will be full of unfolding power, beauty and happiness. The Rosicrucian philosophy brings us gradually to a sense of equilibrium and to a discovery of the best solutions available to us. Without the need to become ascetics, we can enjoy the gifts of life. The only requisite is that we live with moderation and prudence, and above all, in accordance with our understanding of justice for all creatures great and small..., especially justice for our fellow human beings.

This superior realisation gives us greater and greater focus on the perfection that is already resident within us in the soul that animates us, makes us live, and manifests itself to us in the form of an individual being of resplendent perfection, known to Rosicrucians as the *soul personality* or the *Master Within*. We are led along perfect and natural paths to the realms of the super-conscious wherein the revelation of the universal spiritual laws and truths take place. And at the moment of our entrance into this '*kingdom*' we recognise the ones who have real power and knowledge as opposed to those who speak only empty words. We are raised above



those who only teach what they partially understand from the lips of others, because we are able to draw upon our own authoritative experience and knowledge.

The great philosopher Plotinus once said: “*A man will know the doctrine if he follows the will of God.*” He further stated that “*the intelligence that wishes to see God must unite with him.*” When we allow ourselves to become receptive to the superior laws and truths of the universe, we will become dedicated beings, channels through which the truth will be revealed to humanity.


Awakening the Soul

This deep awakening of the soul will communicate to others the life of inspiration, and will raise in them a similar capacity. The influences of your life emanate from you just as the flower gives off its scent. The rose releases to the air its fragrance and impregnates everything around it with its emanations. And the same occurs with your aura when it is felt by those who come in contact with it.

Arab mariners sailing on the Indian Ocean in their *dhows*, said they knew they were close to their destination when they faintly smelled the wonderful

aroma of pieces of sandalwood drifting in coastal waters off the Somali coast. Similarly, the soul allows the soft influence of its presence to emanate from itself for the benefit of those who seek its sanctity and perfection. People will welcome you because you bring peace and happiness into their homes. Wherever you go, people will feel better because of your harmonious vibrations. They feel inspired simply to be in your presence, and by the fullness of life you so manifestly give out. Even animals turn their heads to you with a nearly human gesture in loving thanks for what you give them. These are the subtle potencies of your soul as it expresses through your outer self the divine influences of its goodness.

The one who finally reaches and lives continuously in unity with the God of his or her realisation, is the one who possesses true spiritual peace and wealth. The most fantastic treasures in this brief lifespan are gained by the transmutation of weakness into strength, anguish into happiness and peace, fear and uncertainty into hope and the acquisition of confidence in your own ability to live in accordance with Divine Law. A true mystic lives in peace, power and abundance and, in the face of destructive criticism, is like a bird flying above a fetid swamp with its pure white plumage unstained.



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Silence Please

by **Sven Johansson**
(Grand Master)

Right music at the right time is truly wonderful; especially the sort that lifts our spirits and transports us to veritable auditory *'heavens'* of the most refined and beautiful sorts. As a young man in my early twenties, I discovered for the first time what I roughly knew then as *'classical'* music: the sort with violins, cellos, bassoons, horns, flutes, clarinets, harpsichords and so much more.

Following the exciting years of the Rolling Stones, Beatles, Jimi Hendrix, Led Zeppelin, and many more excellent artists of the day, my discovery of classical music changed my life abruptly, almost as if I were hearing something I had heard before, something deeply familiar, resonating harmony and symmetry to my very bones. My discovery of classical music turned my face in a wholly new direction and, together with my discovery of the Rosicrucian Order, I thought *'my cup was full'* and I thought I had found all I needed for the rest of my life.

But I was wrong, of course, for not long after that, I discovered poetry and, for the first time, I shed a tear as I quietly read out loud to myself words of the most sublime beauty. How could a person compose words of such beauty, subtlety and hidden meaning? And I grew within on a scale I had never imagined possible.



Finally – and I say this in the sense of the final sentence in the total transformation of my life from a boisterous teenager to a serious young man ardently seeking the *‘higher things of life’* – I discovered meditation and, with it, I experienced a silence of the most awesome immensity I had ever known. Gone were the carefree, don’t-care-what days and, in the space of just a year, I had discovered what I was seeking from life all along but had never had the inner silence necessary to recognise that something, or someone, was waiting for me to examine my inner toolkit carefully, select the tools I needed for this life and continue where I left off in some far off, distant past.

That word *‘silence’* has more subtleties of meaning than most of us are aware of, for it is a truly deep aspect of our inner most being. For most people when the word is used, it simply means *‘no sound.’* This many thousands of years old word that we have inherited comes from the Latin root *‘silere’* meaning to be silent, quiet, noiseless, not speaking, being verbally inactive, vocally at rest, ceasing to speak, sing, etc. And from *silere* we get, via Old French, our familiar English word *silence*, though regrettably devoid nowadays of most of the subtlety of meaning it originally possessed.

The concept of *silence*, and of course the word *silere*, far predates the language of the Romans and can be traced to a word in ancient Phoenician where it meant not only quietness but also *stillness, tranquillity, serenity, at peace, being content, being reconciled* and more, indeed much more than merely refraining from making sound. From that ancient Northwest Semitic word it is believed a similar sounding word found its way into Aramaic, Hebrew and eventually Arabic, and is today known as *Shalom* in Hebrew and *Salaam* in Arabic, meaning *‘peace’* or more specifically, the blessing: *‘peace be upon you.’*

By the time the word entered the English language, its meaning had already long ago changed from its original intended form, to what we commonly attribute to it today, namely, an *absence of sound*. In the pages that follow, I will discuss three types of silence and end off with a fourth type, seldom used, but more than the other three, can be perceived as silence in its ancient,

original meaning of quietness, stillness, tranquillity, serenity, peace and even standing at the very threshold of the *‘Abyss of Eternity.’*

SILENCE OF THE TONGUE

I will begin with *verbal silence* or as I have headed this section, *‘silence of the tongue.’* Quite apart from trying to avoid loud, aggressive people and environments, some people wisely try to control their input into those environments; and that includes restricting the amount of talking they do. That is not to say we need to be meek and mild in all circumstances, but it does mean it is good to remember that being verbally silent is often a wiser course of action than speaking. Of course we needn’t avoid speaking altogether, merely exercise careful control over our words and speak only when the circumstances require it. Being able to speak well when necessary and to be silent when it is better to say nothing, that is the ideal way of conserving and even building up our precious reserves of *Vital Life Force*. But it is, of course, not the easiest of things to do, especially when issues we feel passionately about are at stake.

Knowing when not to speak is important, and if you think back a bit over your life, I’m sure you will agree that speaking in anger and saying things you did not really mean, was one of the first issues you recognised as a stumbling block to your inner development. We all need to be inwardly restrained from speaking at times when nothing good can come from what we’re so eager to say. It’s a delicate and refined form of verbal control, knowing

when to speak, how to say it best for the widest benefit of all and, of course, knowing when to be silent.

Knowing when not to speak is as important as knowing when to speak out.

For some, especially the gregarious, friendly types, it is often hard to remain silent

when silence would accomplish more than talking. No matter how good our verbal intentions are, there are still times when silence would accomplish more than talking. On the flip-side of the coin though, how do we learn to say what needs to be said when just a few supportive words could be of immense, even life altering benefit for someone? That is the delicate balance needed: knowing when to speak and how to say it for the greater good, and knowing when to remain silent.



Deliberate, well thought-out control of our words and how we say them, combined with attunement with the wisdom and experience of our deeper self are, of course, the only way forward. It is a true art and comes ultimately only from deep attunement with our soul. Proficiency does not come easily, and it demands we deliberately be aware, at all times, what we are doing and what we really wish the outcome to be, so we can exercise the required control that the moment demands. Usually, there is no advance warning and our control has to be like a subconscious reflex action, fully automatic and under the direction of our inner Master.

A good place to begin is to resolve deliberately, though only after careful consideration, to do our best to be as alert as possible always. It is a deliberate, sensitive and refined form of manipulation of awareness, far superior to any of the extremely harmful drugs some people take nowadays to get a boost to their cognitive alertness. It goes much further than this and ultimately remains under our full control. Being conscious of what we are doing or saying at the present moment, what led us to the present moment and, crucially, knowing what we're about to say..., this is paramount.

When fighter pilots train to become aerial dogfighters, an expression of overriding importance drummed into them is '*situational awareness*.' As mystics, we are training to become metaphorical '*dogfighters*' in the arena of our inner lives, and it behoves us therefore to train ourselves assiduously to become masters of our situational awareness. And that, of course, spills over into control of our words, knowing when to be silent, when to speak, and what to say when we need to speak.

Saying Nothing vs Speaking Up

We can probably all recall instances when we babbled on when it would have been far better to say nothing; and other times when it would have been far better to speak up but we remained silent. Most of us respect a person who always seems to say the right thing at just the right time; and furthermore, says it with precision and few words. The ability to speak one's mind intelligently when there is a need to, and remain silent when talking would be counter productive, is a trait most worthy of development.

As with all valuable things in life, it is however a very difficult thing to accomplish, though one that most assuredly eventually has to be mastered. Most of the time,

what we say or fail to say, is affected more by how our egos have reacted to a situation than by pure reason or intuition. And frequently, we leave things unsaid simply because we are too afraid to hurt or offend someone, even though we know it would be better for certain things to be said and for the person to be temporarily shocked at our frankness, than to remain silent and for no possible good to come from our interaction with the person. The truth hurts at times, but in some cases that is not a good

...Most of the time, what we say or fail to say, is affected more by how our egos have reacted to a situation than by pure reason or intuition.

enough reason to remain silent, especially when a few well placed comments could have an enormously positive bearing on the lives of many.

A fundamental rule relating to the question whether or not to speak, is to be intelligently informed about what we're about to say. Making our statements on matters with precision and clarity, and avoiding mere waffle and idle chit-chat, is fundamental to our decision to remain silent or to speak. Remember how harmful loose and uninformed talk can be because of the unquestioning nature in which so many individuals accept information. If inaccurate statements are made or, worse still, if deliberate lies are said, who among the many listeners would bother to investigate further? The sad fact is that very few would, and that is why we all, though especially the media, have such great responsibility to report accurately and without embellishment what we believe to be the truth. Sadly, the internet is awash with both deliberate and innocent though sloppy falsehoods, and many lives each year are harmed by this.

Summing up, it all comes down to a point of judgement in the use of our speech, thinking before expressing our opinions in words, and of always being *situationally aware* of what we have just said and what we feel right about saying next. Above all though, and the one thing which will always cause us to say the right thing at the right time, is to say what we have to say with *kindness, always!* As an aspect of universal love, it is sure



to bring out in us the most beautiful verbal expressions we are capable of.

SILENCE OF THE MIND

The second form of silence is more personal, for it involves silence or rather, *stillness*, of the mind, denoting a refined control of our mental faculties. Controlling our thoughts is not the same as suppressing them, but it does mean channelling them into the most important things we need to think about. Silence of the mind involves exercising a basic control over the idle wanderings of our thoughts. We have often heard the expression '*thoughts are things*.' It means that thoughts have certain potentialities and that *wrong* thinking and *right* thinking have definite effects upon our lives and immediate environment which, in turn, lead to physical consequences. That is not only a Rosicrucian principle, it is accepted by all serious systems of thought.

If thoughts really are '*things*', then they are important primarily because they have value, just as gems have value. Would it not be wise therefore to use our thoughts carefully and not to waste them? After all, the number of thoughts we will have during our lifetime is limited, and idle thinking or daydreaming *without purpose* is an offence to the self and a failure to exercise silence of the mind. Daydreaming is fine, provided there is a clear purpose to it. But if we allow ourselves to do nothing but idly daydream without purpose and purely as a result of a lack of discipline, we are wasting the life force that animates us. And we are wasting our limited, precious time and efforts with thoughts that should, at the very least, be constructive, creative and possible of being brought to successful fruition of something good and beneficial for as many people as possible.

It may be enjoyable to idly daydream of how great it would be to be wealthy, or to accomplish important things in life. Or worse still, how we could have altered history if we had lived in a different era with the knowledge we have today. However, merely daydreaming and doing nothing of a practical nature to implement our thoughts is not exercising good judgement. What is needed is a deliberate directing of our thoughts, throwing out idle speculation and daydreams about what could never happen in the real world, and replacing them with thoughts specifically intended to bring about a better state of being.

Clearly it would be far better for us in quiet moments

to try and direct our thoughts towards such qualities and ideas as will bring us happiness and contentment, than to idly speculate upon how great life would be if we were suddenly to inherit a fortune. Having a lot of money suddenly thrust upon us would be no guarantee of finding happiness or inner peace. But preparing ourselves for an elevated mode of existence through the disciplined and channelled form of thinking practised by mystics..., that brings us not only happiness but a supreme sense of fulfilment as well.

Let us therefore *control our speech* and accomplish it by first and foremost *controlling our thoughts*. Silence in both cases is often the preferred route, though such silence has meaning only if there is *purpose* and *intent* behind it.

SILENCE OF THE WILL

Silence of the will is the basis of all control of behaviour and comes before both control of our thoughts and control of our speech.

And then there is silence or *stillness* of the will. Society generally considers self-control and the development of will-power to be important personality traits and certainly there is great merit in this, for, only when intelligent people exercise their will-power can society have well-planned and clearly defined directions to follow. One of the better by-products of silence of the will is the ability to direct oneself towards the development of a worthwhile moral character..., moral that is, in the context of our societal and spiritual norms.

Silence of the will is the basis of all control of behaviour and comes before both control of our thoughts and control of our speech. So, while there may be short-term benefits to the wholesale gratification of our desires, the long-term consequences for society as a whole, and indeed ourselves in particular, are harmful. Without a healthy restraint of some of our deeper urges, we run the risk of impinging upon the freedoms of others and indeed of entirely halting our own evolution. Being ruled by an incessant need to gratify every urge we have, no matter how trivial, is



an indication of how far we have to go in attaining mastery over our lives.

Physical desires or urges have their proper place in nature and the perpetuation of every species. But for creatures like humans, who generally have well developed abilities to think, reason and plan for the future, the unthinking physical urges of the body should never become the dominant purpose of life itself. Silence of the will therefore implies control of the cravings of the physical senses and relegating them to their proper place in the overall scheme of our deeper evolution. Silence of the will is more than merely controlling our thoughts; it means, most importantly, controlling our emotions and the so-called '*natural inclinations*.' These all precede the intellect which in turn precedes speech and action.

Food and drink are essential for the maintenance of life. But while most of us enjoy good food and drink when taken in moderation and at their proper time, devoting our attention and effort solely to the gratification of this one physical appetite has serious long-term consequences; not only because of the obesity it eventually causes but because of the damage it does to our ability to control our destiny. All urges are directly linked to chemical and hormonal secretions within the body and while, as aspiring mystics, we accept that some of these imbalances are beyond our power to correct, we should do everything possible to employ silence of the will to affect our imbalances and to bring them under control.

So, by silencing or at least muting the will in such cases, we are placing our physical desires in their proper perspective. Almost always, those inclinations are mere *wants* rather than *true needs*, and muting or silencing the will in such cases enables us to fully comprehend and accept that the excessive gratification of our wants and desires is not worthy of our mystical aspirations.

Finally, an important aspect of silence of the will is the development of *emotional control*. Absolute free reign of the emotions, namely, allowing ourselves to act and react purely as we feel and as our emotions happen to be at the moment, is harmful to our further ability to develop. Every time we allow ourselves to act in this way, we make it just that bit harder to control our lives. Considerable effort then becomes necessary to undo the inner damage which our unbridled emotional behaviour has caused.

SILENCE OF THE SELF

To sum up, I have mentioned three forms of silence: *Silence of the Tongue* which depends on *Silence of the Mind* which depends on *Silence of the Will*. All three are important, and many techniques for accomplishing their aims have been devised over the millennia, many times over, but especially by Rosicrucians. But above and far beyond all these stands *Silence of the Self*, the sort of silence we all strive for when we seek true meditation and attunement with the God of our understanding. Silence of the Self leads to an opening up of the main channel of communication between our outer, mundane self and the infinite sanctity of the Source of all that exists. It is by far the hardest to accomplish, yet we can get there eventually if we accept that small steps must at times be taken in order to reach our final destination.

Begin therefore by regularly and deliberately *silencing the tongue* when there is no need to speak, *silencing the mind* when there is a need to control your thoughts, and *silencing the will* when there is a need to control your instinctual emotions and urges. Stepping up from the mundane level of these three areas of control to the level implicit in the final step of *Silence of the Self* is impossible to accomplish in a short amount of time, and probably impossible to accomplish even in a single lifetime. But just thinking of '*silence*' as not merely being the property of '*no sound*' but, more importantly, meaning for us the qualities of *quietness*, *stillness*, *tranquillity*, *serenity* and *peace*, is a good first step to take. And thinking of silence in these terms is a sure way of leading us to the path upon which we will eventually arrive at *Silence of the Self*.





by **Raymund Andrea**
(Grand Master of Great Britain 1921-1947)

Jacob Boehme

Where the road is steepest, thither bend thy steps.
What the world refuses, that take thou upon thyself.
What the world will not do, that thou do.
Walk contrary to the world in all things,
thus by the shortest road shalt thou attain God.

– *Jacob Boehme* –



There you have, in four pregnant sentences, a reverse of the way of the world in a very large majority of its people. Yet, because we are of a mystical persuasion, with much study and meditation to our credit, we cannot, with any sense of superiority, shut ourselves off from it; nor have we any right to do so. The very fact that we are a part of it, have to rely upon it, could not exist without it, assures us that under Karmic decrees, we have a duty toward it and must cultivate a love for it, even as we aspire away from it. We have chosen the steepest road for our steps and it must be steep, not simply because of its inherent difficulties, but because there are so few who are prepared to make any attempt to ascend above the material and intellectual planes of existence to encourage and strengthen our hands.

I do not believe there are more lonely souls in the wide world than those who bend their steps to take the steepest road, day by day, very often as if they were living in a world of strange peoples. Times without number have I met with this in our members. In the midst of the rush of events of everyday life, they have to seize their place and play their part with innumerable voices assailing their ears. Yet within they are solitary units, for as for any communion of thought or word of higher understanding, they might as well be among the people of an unknown world or in a desert solitude. But that is a fact of the steepest road, and I doubt if there is a mystic of any standing who could not testify to it.

Well, if it is a fact and a decree of Karma, we have to accept it and that is our destination. There is no other way for us and the only thing which can fortify us during this almost unique quest of ours is that not only others greater than ourselves have gone that way but that we are known within the veil which dims for the moment the clearest vision of them, and that we have the sure inner guidance of master minds who know all the technicalities of The Way and the efforts and frustrations encountered in our environment in our resolve to reach them.



**What the world refuses,
that take thou upon thyself.**


Every step he mentions is a hard one and this one means that we deliberately take upon ourselves

burdens in life which so many evade, reject or selfishly ignore because they threaten the ease and leisure of their own sense-bound existence.

We know the craving for ease in modern life, indeed, we see it everywhere. The indifference and evasion of responsibility in those who could do and be so much is a staggering rebuff to the first principles of humane living, not to mention the keen demands of spiritual aspiration. That disease of the mind must never infect us. Yet, I was told of a member who declined to visit another who was dying in hospital because the atmosphere of the place would be bad for him. One would think such a person had never heard of the life of Christ or what Rosicrucianism stands for. If we are afraid of soiling our hands in lifting the burden of distress or need, the hour will surely come when we shall need willing hands to have compassion upon us.

I can scarcely understand the mentality of those who think otherwise, especially if they have known anything of the tragedies of war and witnessed the havoc of them. But the world itself is the grand illusion, and its hypnotic influence compels allegiance and refusals of the highest and noblest of that which the soul demands of us. These are common and glaring factors of modern life. But when the seership of the Master Seer sees through it all from afar, and our seership should see it too, can we expect our path to be an easy one?

We often expect it to be and think we have merited it because the concealed Karma of our lives seems to act against us. For the future good however, only we cannot see the deeper reasons for it. The admonition is stern enough; it does not spare us; it gives a death blow to negative and weak thinking. Indeed, we should need the awakened heart, the tempered will and a purposeful soul, to do that which the world refuses. The next step has the same quality of restlessness in it:



**What the world will
not do, that thou do.**

It seems to me that Boehme wrote for our time as well as for his own. He must have seen the need for it then, or he would not have written it. The wise do not write merely for their own day. Their vision sweeps far along the path of evolution. Their inspiration carries them into the very heart of life and into the hearts of people. They understand



the cycles of evolution and know that what has been will continue to be, until humankind rises by its own efforts to higher levels of thought and action. Therefore, they do not hesitate to impose upon us this kind of peremptory mandate although it counters abruptly the attitude of the world and lays the responsibility and circumstances arising from it upon us.

It is clear that Boehme wrote for the strong soul, not for the weak and vacillating one. One would think that when he wrote this, he did so after a lifelong contemplation and following of the life of the Christ. There is the same austerity, the same certitude, the same ascension of all the powers of the soul to the plane of divinity.

Am I going too far in describing the world as *'the Grand Illusion'*? Boehme leaves us in no doubt as to what he thought it was. His admonition is but a brief direction to the student to make a daily application of it and unveil the illusion for himself. Have not other great authorities affirmed the same? In a famous spiritual classic of the East, written centuries ago, we have this:

Know that this revolving world is a wheel of delusion and the human heart is like its nave or axis. By its continuous rotation, it produces all this delusion within its circumference. If, by your exertions, you could put a stop to this motion in the centre of your feeling and desires, you will cause the revolutions of the great circle of delusion to cease.

That turns the accepted materialistic attitude to the world upside down. It completely reverses the values of the eternal masquerade around us. The sorry thing about it is that we ourselves help to make *'The Grand Illusion.'* We endow it with being and substance in our own minds, though as the advanced psychology of today ventures to affirm, *'the world'* means how we view the world, our attitude to the world, and can be regarded as our world, our presentation of it. Yet, in itself, the world is indifferent, and it is entirely our acceptance or denial which gives it the character of reality or unreality.

Psychology, therefore, is feeling its way along the frontiers of the province of mysticism. Its most formidable problem now confronts it, since it has to reckon with the spiritual revelations of the ancient East and the mystical assertions of the awakening West. Between the East and the West there is no conflict but Boehme and many others

before and after him, are still the pioneers of thought in the vanguard of spiritual evolution, and science is only now beginning to recognise this. Finally, to Boehme's conclusion:

Walk contrary to the world in all things,
thus by the shortest road shalt thou attain God.

This is the crowning assertion of all, and touches the highest pinnacle of the mystical path. I invite you to reflect upon it and try to visualise just what it means. It would appear to demand the outright renunciation of the world. Boehme was, however, too far-sighted and wise to advocate a rigid compliance with the written word instead of entering into the spirit of it. He knew very well that we are too much a living part of the world and dependent upon it.

A link of destiny has set us in the world, and opposing forces of it become a constant stimulus to rise above them and, in so doing, exert a beneficent influence in other lives. Boehme's admonition urges us to reverse our accustomed attitudes and assessments of persons and circumstances, and regard the world from a new angle of vision. He exhorts us to realise that this phantasmagoria around us weaves a veil of illusion so cleverly that we will never know it for what it is until thought, action and emotion are brought under the searchlight of spiritual perception.

It has been said that if we met an adept in the flesh, we would be unable to recognise such a being for what he or she truly is. That may be so, but we would be foolish if we did not think and feel differently after meeting such a person. Certainly, our meeting with Boehme should not leave us quite the same as before we met him. We may not immediately recognise *'The Grand Illusion'* in many of the forms it presents itself to us; but our cultivated spiritual senses should be swift to penetrate and unmask them.

We can only write what we are on this path, and the fact that Boehme wrote this admonition, is testimony that he had experienced what he wrote. We have not attained it and I doubt if we shall, for as long as we live in the world as it is. But it is the true mystical path as the Masters know and live it; and our efforts to follow it, however much we fall short of it, is all that is expected of us, and will bring us nearer to them.





THE SACRED BEE

by Theresa Lydon

Who called the bee *'sacred'* and why? In ancient times, people believed that any important event should be told to the bees. So great was their fear that they felt that if they did not tell the bees of, for instance, the birth of a baby, disaster would follow.

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Honey was the main, if not the only, source of sweetness in the ancient Egyptian diet and hunters would go to great lengths to obtain it from wild bee hives. 8,000 years old rock paintings of bees and a hunter climbing up the side of a cliff to a hive, have been discovered in the *'Araña'* (*spider*) cave in Spain. Fossil imprints of bees have been found in rocks millions of years old, as well as exquisitely preserved in transparent amber. Palaeolithic hunters collected honey long before the domestication of animals and the practice of agriculture.

Honey was known and enjoyed in ancient Egypt, India, Babylon and Sumeria. Sumerian cuneiform stories on clay tablets tell us of its medicinal uses. Around 3500 BCE, shortly before the unification of upper and lower Egypt, the Bee stood for the King of Lower Egypt and the Reed for the King of Upper Egypt. In the Kahan papyrus, it is stated: *"He has united the two lands. He has joined the Reed to the Bee."* The hieroglyph was used to denote the king of lower Egypt from the 1st Dynasty.



In Roman times the beekeeper had a special hieroglyph and was called the *'sealer of honey.'* The hives were made in the form of pipes of burnt clay, tapering at one end, just as they are today. A wall relief from the 5th Dynasty temple of the Sun at Abu Gorab shows the pressing, smoking, filling and sealing of honey. To remove the honey from the wax comb, special clay pots with holes were used. The honey flowed out onto a large bowl and the wax was retained mostly for ritual use in temples.

In the 3rd century BCE, hives were put onto flat boats and moved to different locations to benefit from the different flowering seasons of plants. Thus it was said that bees travelled the whole of Egypt. This practice is especially common today in modern agriculture throughout the world.

Honey was used in every household. It was of particular importance to the marriage contract. *"I take thee to wife and promise to give thee twelve jars of honey yearly."* Honey was believed to have healing properties such as we know *propolis* has. It was used by magicians as well as physicians and knowledge of its properties was handed down from generation to generation.

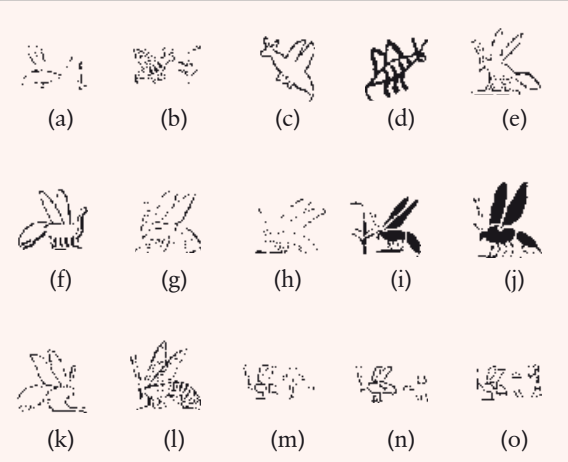
The wax was used to make figurines and, in the *Westcar Papyrus*, a man of priestly office in the 3rd Dynasty of approximately 2830 BCE, had a box of instruments and materials specifically for the making of figurines. There is also a story told of a man who, upon discovering that his wife had a lover, went to a priest for help. The priest made a figure of a crocodile in wax and put it in the pool where the wife's lover bathed. Instantly the wax figurine became a living full-sized animal and when the lover entered the pool the crocodile seized him. Having second thoughts, the man asked the priest to save the lover and the crocodile shrank to the figurine of wax once more. However, no sooner had this happened than the man regretted his good action and demanded the return of the crocodile. Again the wax figurine became a full sized living animal and seized the lover in his jaws and dragged him to the bottom of the pool!

Wax and honey were also used in the embalming of humans and animals. Taxes were paid to Pharaoh Tuthmosis III with honey. Messengers and standard bearers had their rations supplemented with it.

The sacred animals, *Apis* at *Memphis*, *Mnevis* at *Heliopolis*, the *He-goat* of *Mendes*, the *Lion* of *Leonopolis* and the *Crocodile* of *Crocodilopolis* were fed on fine flour, milk and cakes made with honey.

In one *'opening the mouth'* ceremony, it is stated: *"The bees giving him protection to exist."* In certain formulas used by Egyptian priests, magical chants changed bread, wine and honey into divine substances. In a 5th Dynasty salt magical papyrus we read: *"When Ra weeps again the water flows from his eyes upon the ground and turns into working bees. They work in flowers and trees of every kind and wax and honey come into being."*

Just as the *cat* is called the *'gentle heat of the sun'*, the *bee* represented the *'tears of the sun.'*



(a)	(b)	(c)	(d)	(e)
(f)	(g)	(h)	(i)	(j)
(k)	(l)	(m)	(n)	(o)

(a)	1 st Dynasty	King Qa
(b)	1 st Dynasty	King Qa
(c)	1 st Dynasty	King Azab
(d)	1 st Dynasty	King Den Setui
(e)	2 nd Dynasty	King Khasekhemui
(f)	5 th Dynasty	
(g)	Old Kingdom	
(h)	12 th Dynasty	
(i)	6 th Dynasty	Reed and Bee of Menenra
(j)	18 th Dynasty	Thothmes III
(k)	5 th Dynasty	Ptahotep I
(l)	18 th Dynasty	Thothmes I
(m)	Palce-name for	<i>"Papyrus clump of the bee"</i>
(n)	Hieroglyph for	<i>"honey"</i>
(o)	Hieroglyph for	<i>"beekeeper"</i>





Lost Identity

by Jenny Ross

It was early in the evening of a particularly warm spring day; a time of awakening in more senses than one. It was a leisured time too, when hours and minutes were all of no account. A warm haze softened the outline of the hills, creating a feeling of unreality and mystery. Yet, in some deep, true sense, reality was clearer, my perception more aware, and shallow superficialities had fled. This was a time of revelation and of knowing truths that must be told, secrets meant for sharing.

The new grass on the downland slope was verdant with fresh growth, the blackthorn thicket snowy with blossoms, while the gorse was ripe gold and heavily pollen-laden. It was a time of bird-song with larks singing and

soaring ceaselessly. Colour patterns of silent sound drifted in waves of harmony. There was untold delight in being between two worlds without knowing how or why.

Distantly, unseen traffic vibrated on a low-lying road, unobtrusively. Even in our present time of haste and incessant noise, the commercial world seemed remote, far away, insubstantial and inconsequential, easily ignored.

How incompatible the worlds of humankind and nature seem to have become for most of the time nowadays! To all appearances, it is as though people try hard to make existence impossible for wild birds, animals and insects to survive, and yet, they do, in spite

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butterfly, having something especially attractive about it. I hesitated, crouching down beside it, careful not to allow my shadow to fall on it, knowing from previous observation that if that happens they invariably fly away. It was resting on the turf with wings outspread, magnificent in splendour. Its colouring was almost indescribable. Its characteristic peacock eyes were blue-green, marbled with white on wings which were of a rich russety, coppery brown, having a sheen like that on the neck of a handsome cock-pheasant. Its body, beautifully shaped, was downy and its delicate antennae quivered, although it was otherwise quite still.

of everything. With no conscious effort but with instinct, wisdom, inner strength, resilience and vision, each according to need and conditions finds some suitable habitat, while in secret, devious ways, it maintains its own environment of which we rarely are aware.

As yet, the full blossoming of hedgerow plants had not yet appeared, for summer's splendour remained still only a promise suggested in the prelude of glossy celandines, starry stitchwort, delicate violets and nodding anemones, while the still sheathed bluebell flowers were well protected, as yet only a hint of soft blue peeping shyly through their coverings. Of bird activity, there was very satisfactory evidence in song and furtive rustling in the nearby bushes, where suitable nesting material was sought. Bees, too, came lazily droning by, not completely involved in their summer nectar-hunting quest, being still drowsy, it would seem, hardly fully awakened from winter dormancy. It was as if they were discovering anew the pleasures of the world, only half remembering what it was that they had intended doing. There was no urgency anywhere, for the indrawing of the day had not really commenced and there was no need, as yet, for impulsive activity in preparation for night.

No other people were about, as far as I could see, in this time and place of rare solitude. On the warm air current, the occasional butterfly drifted by, fluttering a rather haphazard and idle course, lazily wafted by whimsical inclination. In a meadow at the foot of the hill a few cattle grazed contentedly, moving hardly at all, or lying at ease, placidly chewing the cud, ruminating.

As I strolled slowly, aimlessly, I noticed an unusually beautiful peacock butterfly alight on the grass near my feet. It seemed in some way to be a rather remarkable

With complete fearlessness, it seemed content to remain there, apparently quite unaware of me or of being observed. Gradually, as I crouched beside it, I began to see the world as that butterfly might see it. Each blade of grass substantial enough to bear its weight, each flower magnified tremendously; with all their detailed markings clearly defined, the spiders skimming the grasses and little shining beetles scuttling over the bare soil had become creatures of some significance. The nearby gorse thicket and the blackthorn bushes would represent forests in themselves, while the oak trees that rose above would seem to tower mightily, away into some far-distant height. Yet, the butterfly was capable of being borne on those beautiful wings well above the oak tree's extent, up into the sky, far remotely beyond my vision.





This thought alone was something to marvel at, that those wings, so beautiful yet so fragile, could lift that little insect from the ground with so slight an effort and carry it aloft for miles, alighting where it chose. It had complete freedom to select its own course, determining where to go each day, finding shelter when necessary and food as required, receiving its own pleasure from the flower nectar on which it fed, delighting in warmth and sensuous ease, giving joy with its exquisite beauty, effortlessly.

How long I lingered there, content to watch and wonder, is of no consequence at all, what is significant is that in some extraordinary way I ceased to be a human creature crouching on the ground beside the butterfly, but I was the butterfly and it was me. By some strange process, we had merged. Briefly, I could feel the pleasure of sun-warmth on outstretched wings, know the coolness of a single blade of grass, respond to its sway beneath my feet as I alighted, feel the nearness of a clover leaf with seeking antennae, taste the honeyed sweetness of each floret. There was no longer separateness between us, but a single identity.

At last the butterfly turned its head as if looking at me and that glance severed our personalities. On fluttering wings it rose in the air, obeying an impulse I failed to understand and soon it was out of sight. The mysterious experience was at an end, to live on in memory.

Only gradually the magic faded as I got to my feet and continued my meandering walk. A little further on, my way was barred by several strands of wire strung across a gap in the hedge and a very new notice saying 'No public footpath.' This obstruction was recent, for I had often walked that way unhindered for many years.

However, I found a way round without much difficulty, continuing undeterred. As I walked I could not help thinking how meaningless the obstruction would have been to my butterfly, capable of flying either through or over. Indeed, part of my mind still seemed to be with my butterfly, extending the timeless moment in wondering if I was the butterfly and it was me. Enough that it was an unforgettable experience, confirming the basic unity of all living things and the transcendent joy of the realisation.

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COMPENSATION

by **Ralph Waldo Emerson**
(1803-1882)



Ralph Waldo Emerson
American essayist, lecturer,
philosopher, minister,
abolitionist, and poet who
led the Transcendentalist
movement of the
mid-19th century.

Ever since I was a boy, I have wished to write on compensation; for it seemed to me, when very young, that on this subject the people knew more than the teachers taught. I was lately confirmed in these desires by hearing a sermon on the doctrine of the Last Judgement. The preacher assumed that judgement is not executed in this world; that the wicked are successful; that the good are miserable; and then urged from reason and from scripture, a compensation was to be made to both parties in the next life. The fallacy of this teaching lay in the immense concession that the bad are successful; that justice is not done now. Daily life gives this the lie.

Polarity, or action and reaction, we meet in every part of nature; in darkness and light, in heat and cold, in male and female. An inevitable dualism bisects nature, so that each thing is a half and suggests another thing to make it whole: such as, man and woman, in and out, rest and motion. The same dualism underlies the

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condition of man. Every sweet has its sour, every evil its good. For everything you have missed, you have gained something else, and for everything you gain, you lose something. Nature hates monopolies and exceptions. There is always some levelling circumstance that puts down the overbearing, the strong, the rich, the fortunate, substantially on the same ground with others.

All things are moral. Justice is not postponed. The dice of God are always loaded. The world looks like a mathematical equation which, turn it how you will, balances itself. Take what figure you will, its exact value still returns to you. Every secret is told, every crime is punished, every virtue rewarded.

Men seek to be great; they would have wealth, power and fame. They think that to be great is to get only one side of nature, the sweet without the bitter. But we can no more halve things and get the good by itself than we can get an inside with no outside, or a light without a shadow.

All things are double, one against another, tit for tat, an eye for an eye, measure for measure. Curses recoil on the head of him who imprecates them. If you put a chain round the neck of a slave, the other end fastens itself round your own. You cannot do wrong without suffering wrong.

Commit a crime and it seems as if a coat of snow fell on the ground, such as reveals in the woods the track of every partridge and fox. You cannot erase the footprints.

On the other hand, the law holds with equal sureness for all right action. Love and you shall be loved. As no man had ever a point of pride that was not injurious to him, so no man had ever a defect that was not somewhere made useful to him. The stag in the fable admired his horns and blamed his feet. But when the hunter came, his feet saved him. Afterwards, caught in a thicket, his horns destroyed him.

Our strength grows out of our weakness. A man who sits on the cushion of advantages goes to sleep. When he is pushed, tormented, defeated, he puts on his wits, learns moderation and real skill.

It is as impossible for a man to be cheated by anyone but himself as for a thing to be and not to be at the same

time. The man is all. Everything has two sides, a good and an evil. Every advantage has its tax. I learn to be content. I no longer wish more external goods, neither possessions, nor honours, nor powers, nor persons. The gain is apparent; the tax is certain.

In the nature of the soul is the compensation for the inequalities of condition. I am my brother and my brother is me. If I feel overshadowed and outdone by great neighbours, I can yet love; I can still receive; and he that loves makes his own the grandeur he loves.

Even the compensations of calamity are made apparent after long intervals of time. A fever, a mutilation, a cruel disappointment, a loss of wealth or friends, seems at the moment unpaid loss, and unpayable. But the sure years reveal the deep remedial force that underlies all facts.

This is my wish for you:
Comfort on difficult days,
smiles when sadness intrudes,
rainbows to follow the clouds,
laughter to kiss your lips,
sunsets to warm your heart,
hugs when spirits sag,
beauty for your eyes to see,
friendships to brighten your being,
faith so that you can believe,
confidence for when you doubt,
courage to know yourself,
patience to accept the truth,
Love to complete your life.

—
Ralph Waldo Emerson



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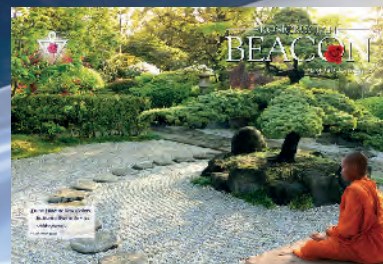
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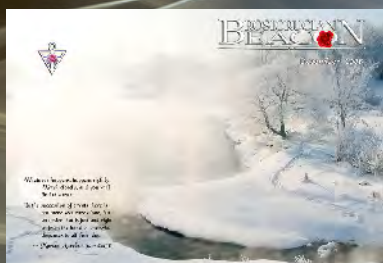
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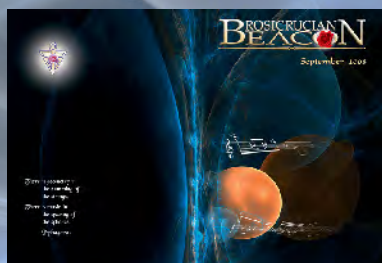
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*In hush beyond all speaking, where voice
nor thought intrudes, lies a temple
built of being, carved in solitude's
quiet moods.*

*Of stone nor creed nor scripture made,
a caressing breath and sacred space,
unfolds in midnight stillness,
in Soul's hidden place.*

*While silence breathes without language,
and solitude not alone, the One
who moves in stillness, makes
silence a place called home.*

*As thoughts intrude around you, let
their noise dissolve and cease, and
enter now that holy chamber, where
all longing has become World Peace.*