

BROSICRUCIAN BEACON



December 2007





Klaas-Jan BAKKER

**Newly elected
Grand Master of the
Dutch Grand Lodge.**

Following the recent retirement from office of Grand Master Irene Beusecamp on the occasion of the AMORC World Convention in Berlin, Klaas-Jan Bakker was elected to the office of Grand Master of the Dutch Grand Lodge in early October 2007 by the full board of the Supreme Grand Lodge of AMORC.

Born at Alkmaar on 10th November 1953, Klaas joined the Rosicrucian Order in 1972 and has been Secretary of the AMORC Foundation since 1992.

Having studied law at Leiden University, he is today an international legal adviser and mediator. He is married, the father of four sons and the proud grandfather of two grandchildren.

His hobbies are reading, classical music and the occasional marathon.



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COVER SPREAD

“Winter Hoar Frost”



Holistic Man

by Christian Bernard, FRC
Inaugurator of AMOR



Jan Christiaan Smuts statue in Parliament Square, London.

by Pieter Wagener, FRC

JAN CHRISTIAAN SMUTS (1870-1950) was born in Bovenplaats near Malmesbury in the current province of the Western Cape in South Africa. He was Prime Minister of the Union of South Africa on two occasions from 1919-1924 and from 1939-1948. He was considered not only a statesman in his own country, but throughout the British Commonwealth. Among his many accomplishments, he was President of the British Association for the Advancement of Science, Lord Rector of St Andrews University in Scotland and Chancellor of the University of Cambridge, as well as an amateur botanist and philosopher.

Jan Smuts was one of the most celebrated and eminent statesmen during the first half of the 20th century. Author of the preambles of both the League of Nations and of the United Nations, his insight guided many other statesmen, one of them being the great Winston Churchill. As a permanent tribute to the great stature of this somewhat forgotten leader, a statue of him faces the Houses of Parliament in London. His political eminence however, overshadowed his genius as a soldier, scientist and philosopher.

Graduating with an exceptional double first in law from Cambridge University in England, Smuts became a commanding general





Jan Christiaan Smuts (1870-1950).
This photograph was from 1919.

of the Boer forces in the Cape during the Anglo-Boer War. His experiences instilled a conviction in him for conciliation amongst nations and caused him to be the only delegate at Versailles, the post First World War Treaty, to plead for less punitive measures against Germany, something

which could ultimately have averted the Second World War.

Holism and Evolution

During a full-time political career in South Africa he found the time, while in parliamentary opposition, to write *Holism and Evolution* in 1926. The theme of evolution dominated his philosophical thought, but he extended the Darwinian concept of organic evolution to the development of greater organised entities, including that of human activities. Far before his time, he anticipated the global formations we have today, of nations grouping in greater economic and political communities.

Without being consciously aware of it, individuals in such groupings become subliminally part of a greater whole, described as "groupthink" in modern parlance. This reminds me of the hypotheses of another South African naturalist, Eugene Marais, who, from observing the coordinated communal actions of ants, framed similar ideas in his *Soul of the White Ant*. The exercise of a communal will also finds expression in the Rosicrucian concept of an *égrégoire*.

Doornkloof

Smuts was careful not to reveal a deeper, mystical side to his philosophical thought. In an Afrikaner society dominated by Calvinism, this would have been political suicide. However, the few confidants close to him knew him as a deeply religious man who, when living on his farm Doornkloof near Pretoria, would, before sunrise every morning, climb up the hill on his farm to commune with the divine. When in Cape

Town, he would regularly ascend Table Mountain on foot for that same private communion.

Today his home is a place of pilgrimage for many around the world. As you drive towards the house you will find no ornamental garden, only trees and grasses, as he wished it to be. The building is of corrugated iron, previously



Members of the Pretoria Atrium Group of AMORC stand outside Doornkloof, once the home of Jan Smuts on the outskirts of Pretoria in the Transvaal province of the Union of South Africa. Today it is a carefully cared for museum in honour of his life and achievements.

officers' quarters, which were discarded after the Anglo-Boer War. The interior is of a simple, practical nature. At the side of the house is a stoep (veranda) with an iron bed. Here Smuts slept, even in the middle of winter, with the drinking water next to his bed frozen in the morning. Two rooms further on you enter his study and realise the greatness of this man. Fluent in German, French, Latin and Greek, the

"Under the double influence of the internal genetic and external environmental factors life has subtly adapted itself to the ever-changing situations on this planet... In the process of this evolution not only new structures and organs, but also new functions and powers have successively appeared, culminating in the master key of the mind and in the growing achievement of human personality." (Smuts quoted by Van Wyck).

shelves are lined with the great classics, of which he had read each one and could quote verbatim from any page. But the true nature of the man is found in the trays alongside the books. There you can find his collection of almost every species of grass in southern Africa.

Once, during a botanical expedition, a young botanist asked Smuts where he found the



time to learn so much about grasses while being immersed in the duties of a general. He replied that he was only a general in his spare time.

In the visitors' book you read of gratitude for being inspired by the life of simplicity led by such a famous man. Smuts abhorred any ostentation. He only accepted a Field Marshall's baton when it

He was inspired by the life of simplicity, abhorring any ostentation.

was presented to him by King George VI during the royal visit to South Africa in 1947. In 1931 he became the first foreign President of the British Association for the Advancement of Science and in 1948 he was elected Chancellor of Cambridge University, becoming the first foreigner to hold that position. He remained Chancellor until his death.

The Whitman Connection

While a student at Cambridge in the 1890's he befriended a number of Quakers. After the Anglo-Boer War, Emily Hobbhouse introduced him to another Quaker, Mary Clark, later Gillett. From 1919 until his death in 1950 he kept an almost weekly correspondence with her and it is in these letters that we discover the mystical



When living on his farm, Doornkloof near Pretoria, he would, before sunrise every morning, climb up the hill on his farm to commune with the divine. When in Cape Town, he would regularly ascend Table Mountain on foot for that same private communion.

Smuts. As a student he wrote Human Whitman: A study in the evolution of human personality, which was only published in 1972. He wrote to Mary Clark about the influence of Whitman:

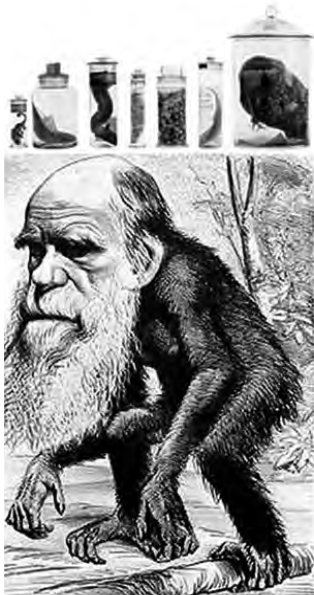
"Whitman did a great service to me in making me appreciate the Natural man and freeing me from much theological or conventional preconceptions due to my early pious upbringing. It was a sort of liberation, as St Paul was liberated from the Law and its damnations by his Damascus vision.

"Sin ceased to dominate my view of life, and this was a great release as I was inclined to be severely puritanical in all things. A great release and a useful service."

During the Anglo-Boer War he kept a copy of Whitman's *Leaves of Grass* with him, given to him by his future wife, Issy Krige. The other books in his saddlebag were Kant's *Kritik der reinen Vernunft*, the New Testament in Greek, *Encomium Moriae* of Desiderius Erasmus and *Anabasis Kyrone* by Xenophon. Indeed unusual reading matter for a general fighting a guerrilla war. By coincidence, Xenophon's description of the flight of the Greeks before the pursuing Persians mirrors Smuts's epic trek with his commandos across the Cape Colony.

In Richard M. Bucke's book, *Cosmic Consciousness*, we learn about an enlightenment experienced by Whitman. The poems of Whitman,

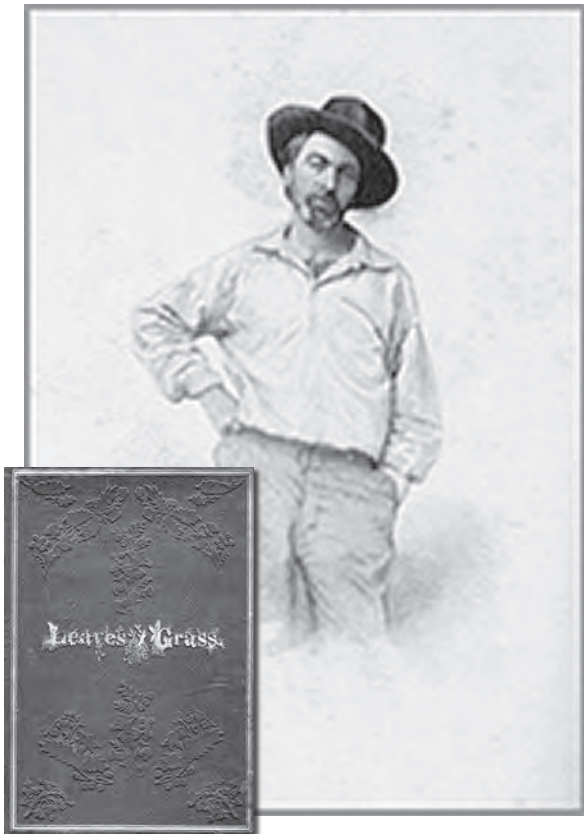
Holism and Evolution



*The original source of the holistic approach to life
By Jan Christiaan Smuts, edited by Sanford Holst*

In 1926 Smuts wrote Holism and Evolution in which he extended the Darwinian concept of organic evolution to the development of greater organised entities, including that of human activities.





During the Anglo-Boer War he kept a copy of Whitman's Leaves of Grass with him, given to him by his future wife, Issy Krige.

as well as the writings of Goethe, would not have had such an impact on Smuts if he had not experienced a similar cosmic enlightenment. He writes to Mary Clark:

"Whether you can enter into the Great Mystery depends on certain attitudes, certain inner affinities, which alone can draw you in spirit into the great Kinship of the Spirit, the inner mystic Union of Holism.

"On that I say nothing in my book Holism and Evolution. Perhaps (if I am wise) I shall never say anything at all in writing. But I know this communion from inner experience. And I know that millions through the ages have seen and followed the unseen Inner Light."

In another letter he writes:

"Evil becomes an ingredient in the final good which we attain on the higher synthesis or integration of life. Holism seems to imply this deeper spiritual view of the universe. Evil is not extrinsic to it but, in some way difficult to comprehend, natural to it and a constituent element in it. The great lesson of experience is to absorb, transmute and sublimate

evil and make it an element to enrich, rather than a dominant factor to dominate life."

Also:

"Human nature in its peak moments passes beyond good and evil, and becomes almost godlike in spite of the breach of the moral law. I suppose that is why the ancients looked upon madness as divine."

Spirit of the Mountain

As with the great mystics, mountain summits also had a special significance for Smuts. In May 1923 he spoke about "The Spirit of the Mountain" during a commemoration service on the top of his beloved Table Mountain¹: Regarded as one of the great speeches of history, he described the spiritual influence of the mountain:

"The Mountain is not merely something externally sublime. It has a great historic and spiritual meaning for us. It stands for us as the ladder of life. Nay, more, it is the great ladder of the soul, and in a curious way the source of religion. From it came the Law; from it came the Gospel in the Sermon on the Mount. We may truly say that the highest religion is the Religion of the Mountain."

He then explains the meaning of this religion:

"The Religion of the Mountain is in reality the religion of joy, of the release of the soul from the things that weigh it down and fill it with a sense of weariness, sorrow and defeat. The religion of joy realises the freedom of the soul, the soul's kinship to the great creative spirit and its dominance over all the things of sense."

The letters contained the very private thoughts of Smuts, at the time only known to his Quaker friend. It was only after her death that the veil was lifted a little to give us a glimpse of the soul behind his worldly achievements. But even today, the seeker that receptively walks up the hill on his farm will look down at the grass at his feet and then be drawn up in the light of the eternal heaven above him.

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The quotes from the letters to Mary Clark Gillett are from Piet Beukes, *The Religious Smuts*, Human & Rousseau 1994. ISBN: 0-7981-3189-6

The quote from "The Spirit of the Mountain" is taken from *Greater South Africa. Plans for a better world*. Truth Legion, November 1940.

Endnote

1. See The "Spirit of the Mountain" in the *Rosicrucian Beacon*, September 2007 edition.



Spirituality and Mental Tranquillity



by Joan Franklin, SRC

ALL MANIFESTATIONS OF LIFE ARE governed by various forms of Isaac Newton's third law of motion: "*for every action, there is an equal and opposite reaction.*" In its most general form, we could call it the "universal law of cause and effect," and it has a great bearing on how we find spiritual and mental tranquillity.

As you sow, so shall you reap; or to put it another

way, what we give to life is what we receive from it. No one can escape the operation of this fundamental law, yet the sorry fact is that very few appear to realise it.

We can't be healthy for any length of time if we transgress nature's laws. If we eat the wrong foods and fill our bodies with all sorts of the artificial rubbish, we will suffer the consequences in the form of increasing waistlines, creaking joints,



high levels of uric acid, cholesterol, etc., and we won't be terribly happy for it. Similarly when we allow our minds to be filled with senseless violence from television soaps and movies, how do we think we can avoid starting to behave in ways similar to the characters we see on the screen?

We can't expect to be full of life if we don't exercise, if we don't have quiet moments to ourselves, if we never meditate, if we never indulge in creative things. And obvious as it may seem to us who are already on a path of inner spiritual development, it is not obvious to many billions on our planet, that we cannot manifest the joys of living if we allow ourselves to hate or intensely dislike others. Spiritual and mental tranquillity does not



We should not just forgive, but also give of ourselves as we do so.

We cannot manifest the joys of living if we allow ourselves to hate or intensely dislike others.

come for free, it takes effort and hard inner work to achieve such states of being, and here is how we do it.

Forgiveness

Peace cannot enter the life of a person who is full of selfish motives, trying to "get his own back" on others. We are all guilty to some extent of these negative emotions and need forgiveness, just as much as we need to forgive others. For we know that only when we have forgiven others, can we justifiably be forgiven ourselves. And furthermore, we are forgiven only to the extent to which we have forgiven others.

The great master Jesus often said to a sick person he was about to heal, "your sins are forgiven." Why? What do sins have to do with being ill? Two thousand years ago in the Roman province of Judea, illness was believed to be the work of "evil spirits" and if a person was possessed by such "spirits," it was his or her own fault for letting them in. In the minds of primitive people, a sick person must have done "something wrong" to have become sick in the first place, to have allowed those evil spirits in, and the first thing needed therefore was forgiveness for whatever they had done wrong.

Ridiculous as it may seem to us today to believe in such things, because the sick person was perceived as being the guilty party, not only by society in general but by the person him or herself as well, Jesus' "patient" first had to be freed of all guilt before s/he could become better. Let's face it, if a person is conscious of some personal guilt, s/he cannot find tranquillity until forgiveness has been fully and inwardly realised. And before personal forgiveness becomes possible, the sufferer must freely forgive others. All human beings are blessed to some extent

with an innate sense of natural justice; and that inner understanding mandates us to forgive before we expect to be forgiven. To live in a state of continual hatred or strife towards anything is to be in perpetual misery, and it is surprising that so many hate filled people manage to survive as long as they do.

Moreover, we should not just forgive, but also give of ourselves as we do so. Forgiving is a mental and emotional outpouring, but giving of yourself in some material way is a lot more, and helps to cement the thoughts of forgiveness we hold. At the very least, we are able to prove to ourselves just how sincere or insincere our forgiveness is. A celebrated psychologist said that a well-adjusted person is one who has discovered that there is more happiness and fulfilment in the act of giving than in receiving. And what does that mean in practical terms? It means putting into practice the basic laws of your esoteric inner journey. Give and you will receive; forgive and you will be forgiven.

The golden rule of "do to others as you would have them do to you" will always hold good. Don't always blame others..., do a little

We should not just forgive, but also give of ourselves as we do so.

self-examination instead and you will find that you also make mistakes. A person who never errs is no longer a mere person, and we hardly ever find such unique people. Be honest with yourself and remember that in the sight of your highest concept of goodness, we are all equal. It is easy to be a hypocrite and not be aware of it. It is much





Seldom do seekers of solace receive the inner relief they are looking for, and sadly, turn to cynicism of all religious beliefs instead.

harder to be inwardly alert to our thoughts and true motives and to control them before they control us.

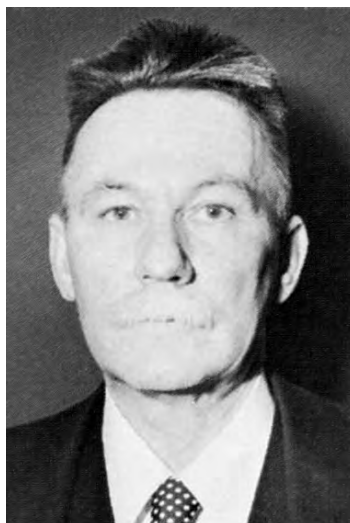
True Spirituality

Many seek peace and inner tranquillity in a place of worship, and to be frank, entering a church, mosque or temple with deep inner conviction still works for many of us. But more and more

Spirituality is the practice of love towards all things in the universe.

are becoming dissatisfied with the outer rigid forms of formal religions, and see them as poor substitutes for true spiritual food.

People asking for "spiritual bread," receive "spiritual stones" in return..., hardly digestible "spiritual food." They seek the counsel of priests, imams, rabbis and gurus who often have a form of godliness outwardly only, and purely because of the prestige of the high offices they bear. Seldom however do such seekers of solace receive the inner relief they are looking for, and sadly, turn to cynicism of all religious beliefs instead. At their cores, all religions have precisely the deep spirituality that everyone innately is seeking, though those centres are however hidden from view from all but the most determined and sincere seekers.



The American literary critic and biographer, Van Wyck Brooks (1886-1963).

No wonder then that places of formal worship are so empty nowadays! Of course bodies of people exist who show the fruits of true spirituality, namely, love, joy, peace, etc. But true spirituality is neither understood nor practiced by the vast majority of religious adherents, for they just do not understand what it means to "be spiritual." Spirituality is the practice of love towards all things in the universe, indeed love for the universe itself, and the holding of an inner attitude of confidence that love really does unite things that otherwise could never co-exist.

To banish from the mind those things which are opposed to peace is to make an enormous stride towards true health and happiness. And to be frank, most people need some help with this. What better way then to help them than to live your life in an attitude of peace and goodwill towards all things. The amazing thing is that with the correct inner motive, with the right blend of humility and positive action, help is always forthcoming if asked for with sincerity. Happy is the person who has learned to let peace rule his heart instead of allowing his thoughts to be dominated by the chaos of greed, revenge and selfishness.

The American literary critic and biographer Van Wyck Brooks wrote: *"How delightful is the company of generous people, who overlook trifles and keep their minds instinctively fixed on whatever is good and positive in the world about them. People of small calibre are always carping. They are bent on showing their own superiority, their knowledge or prowess or good breeding. But magnanimous people have no vanity, they have no jealousy, they have no reserves, and they feed on the true and solid wherever they find it. And, what is more, they find it everywhere."*

Little minds are wounded by hosts of little things that do not matter, while larger minds take it all in with welcoming arms, observing everything with impartiality and a sense of justice for all. And they are not injured or hurt by anything that life throws at them. On the contrary, they are grateful for the lessons they derive from all situations they end up in, whether pleasant or unpleasant.



Facing Adversity

Adversity is a great character builder. It is the abrasive that gives a sharp edge to courage. Pain and suffering have their virtues, for pain in the physical body is Nature's warning that something is wrong. By taking heed of the pain we may eliminate the cause which, if not removed, may result in more serious disease or even death.

Mental pain is also a warning that something is wrong with the way we are thinking. The remedy is to ascertain the cause of our inner pain and to remove it by the roots. In order to accomplish this, self-help and courage, together with self-honesty, are needed. In accordance with a spiritualised version of Newton's third law of motion, we are always rewarded..., eventually..., for our sincere efforts. The process of betterment takes time and patience to manifest, but it surely does manifest in the end.

The author of the following gem of wisdom is unknown but I reproduced it here with gratitude.

*I'll start anew this morning
with a higher, fairer creed;
I'll cease to stand complaining
of my ruthless neighbour's greed.
I'll cease to sit repining
while my duty's call is clear;
I'll waste no moment whining
and my heart shall know no fear.
I'll look sometimes about me
for the things that merit praise;
I'll search for hidden beauties
that elude the grumbler's gaze.
I'll try to find contentment
in the paths that I must tread;
I'll cease to have resentment
when another moves ahead.
I'll not be swayed by envy
when my rival's strength is shown;
I'll not deny his merit
but strive to prove my own.
I'll try to see the beauty
spread before me, rain or shine;
I'll cease to preach your duty
and be more concerned with mine.*

Humility

Many people long to be as good as, or even better than someone else they know. But few who say: "I am as good as you" really believe this fully in

their heart. The claim to be as good as anyone else is made because in some way we feel ourselves to be inferior. Such a claim suggests a painful smarting awareness of one's own inadequacies which one refuses to recognise.

To be hurt by an awareness of one's own inferiority engenders a dangerous state of mind both to the self and to others. We all have something in our nature that is inferior to the qualities in someone else. The cure is to be honest and to accept the facts without shame. It is hard to develop talents we do not possess, but we can all improve on what we already have. It is a

*Ascertain the cause of our inner pain
and to remove it by the roots.*

satisfying course to find out what one's talents really are and to then concentrate upon them, thereby bringing out into the light of day, abilities we never thought we possessed.

Possessions and some sort of attainment are the goals of most people, but possessions never bring true happiness; indeed they are often the cause of sorrow. The more we have, the more we want..., and the more we have to lose! And the more we have, the more there is to worry about,



Mental pain is also a warning that something is wrong with the way we are thinking.

the more responsibility we have to look after our possessions. The happiest people I have met have, with but few exceptions, been those who are poor in purse but rich in spirit.

On the other hand, seeking to attain something is good if what we aim for is high,





Living in the past is useless, for yesterday is dead unless we deliberately keep it alive in our minds.

noble and for the good of humanity and not only for the good of ourselves. We may fall over and over again, but there is virtue in rising up after every fall and going on living one day at a time. Living in the past is useless, for yesterday is dead unless we deliberately keep it alive in our minds. Worrying about tomorrow is equally foolish, for tomorrow has yet to come and we must surely love the present moment and not the past or the future? Tomorrow will take care of itself if we do our best today.

The hallmark of a mystic is that when he falls flat on his face in the mud, he does not wallow in self pity, but gets up forthwith, cleans himself and continues on his chosen path, unhindered by the unpleasant fall.

Good Thoughts

The human brain with its complex neurological tentacles spread throughout the body, is constantly changing. It doesn't really have a choice for it must either adapt or die; it cannot remain still.

That change can be for the better or for the worse according to how we think and live. In a famous parable, the master Jesus said that what comes out of the mouth contaminates us far more

than what we put into it. In other words, the words we utter are verbalised thoughts, and evil words have the unpleasant habit of feeding back through the ears to the mind from which they originated. There they "poison" the speaker's mind as much as they poison the minds of others..., no, even more!

Good thoughts promote good deeds; they cleanse the mind and invigorate the body. It is quite easy to demonstrate the effects of misery and morbidity of mind on the physical body. For

The hallmark of a mystic is that when he falls flat on his face in the mud, he does not wallow in self pity, but gets up forthwith.

example, stand before a mirror and deliberately look miserable. Can you possibly imagine the face you observe in the mirror inviting peace and happiness? Maintain the expression of misery for any length of time and I can guarantee that you will actually begin to feel exactly as you appear.

Smile before the mirror, spruce yourself up and look your best without being ostentatious. What a difference! Surely not the same person?



Good thoughts promote good deeds; they cleanse the mind and invigorate the body.



Maintain that smile and continue looking your best, and if you are honest with yourself, you will become conscious of better feelings in both mind and body. Being a mystic means controlling how you feel about yourself. Mystics make things



Here and there one encounters some soul who is above it all, and who possesses the quality of radiating the peace and contentment s/he has personally acquired through hard personal effort.

happen, they don't just wait for them to happen. And that is what you must do with your life.

Living in the Present

The psychologist William Marston in a landmark study asked 3,000 people what they had to live for. He was shocked and astonished to hear that 94% were simply enduring the present while they waited for something better to happen in the future. They never realised that all that matters is with them today. Contentment and tranquillity can't come about until we have learned to accept

Why allow the bad conduct of someone to determine whether we are sad or happy?

life as we find it, and stop blaming others or "fate" for our misfortunes.

Why allow the bad conduct of someone to determine whether we are sad or happy? Self-possession is the best possession, for the self-possessed individual is in command of himself and is "greater than he that takes a city." All around there is fear, discontent, rudeness, anger, greed and pessimism, and every action film without exception, is filled to overflowing with this negativity. But here and there one

encounters some soul who is above it all, and who possesses the quality of radiating the peace and contentment s/he has personally acquired through hard personal effort. Such is a happy person, a person at peace. Imitate that individual and do not allow yourself to be contaminated..., yes, contaminated is the word..., by the negative and destructive words of others. As the old nursery rhyme goes: "Sticks and stone can break my bones, but words can never hurt me!" and make that a daily affirmation.

A person I once knew, after many years of self-inflicted illness, finally reached the stage where she gave up the struggle. An amazing thing then happened..., her health started improving! Why? I can't be sure of course, but I suspect it was that she stopped fighting both herself and others. By "giving up," namely, by releasing everything and allowing the inner spiritual forces to take charge, her mind became quiet and at rest, and her body, for the first time in years, had a chance to adjust itself to a reality she had fought against for so long.

It is the same with unquiet mental states: cease fighting, struggling, moaning and complaining and the mind will relax; things will start to sort themselves out and you will find that all things have worked together for the greater good. Remember Jesus' parable "...consider the lilies how they grow. They toil not..." The lily grows because it is not suppressed by having a negative, disease-producing mind. It grows because it obeys instinctively the laws of nature. It is up to us then to be transformed by the renewing of our minds. And the power and ability to do this resides in every cell of the brain and body if we will only allow this power to become active again.

In conclusion it may be said that tranquillity is a most desirable state of both mind and body. But if mental and physical peace are desirable, we must be prepared to do something about it ourselves. To take medicines is not enough, for to obtain real and lasting tranquillity we must learn to dwell on thoughts that are true, honest, good and beautiful. Mystics, and Rosicrucians in particular are alchemists of the mind; they make good things happen, they don't wait until it is too late; and most important of all, they govern their minds and regulate the intensity and quality of all thoughts emanating from them.



The Art of

Dowsing

by Hale Jones



THE TERM WATER DIVINING OR dowsing is a misnomer, since the art is not restricted to water but may be applied to anything that lies buried under the ground. In general usage, it is referred to simply as dowsing.

The history of the art is as old as history itself and has been brought to us down the centuries by

engravings, oral instruction, woodcuts and more recently, though lithographs and photographs. In centuries past it was used to find all manner of things such as water, oil, treasure, missing persons (much in the same way as the pendulum is used), harmful radiation, lead (Chinese), tin (Cornwall) and much more. In fact anything we are seeking can, in theory, be discovered through dowsing.



What might not be so well known is that dowsing can be carried out at a distance and moreover, the distance itself has no bearing on the results. Whether it's for something in the next room or the next continent, dowsing in its most general form can find it. Even with modern scientific methods available, such as ground penetrating radar and sensors that read levels of radiation in three dimensions, the interest in dowsing persists precisely because it is so precise and accurate when done by an accomplished practitioner. In this article however, I will discuss only the normal "old fashioned" direct technique of using a dowsing rod over the ground to find water.

Psychic Sensitivity

As with any of the ancient arts of divining (pendulum, throwing the bones, reading I-Ching or Tarot cards, etc), dowsing relies crucially on the personal psychic sensitivity of the dowser and his or her ability to enter into a state of inner neutrality whilst at the same time maintaining a clear, focussed intent on discovering whatever is being dowsed for...; no wandering mind, no stray thoughts, merely the clear, impartial intent that there will be results if what one is dowsing

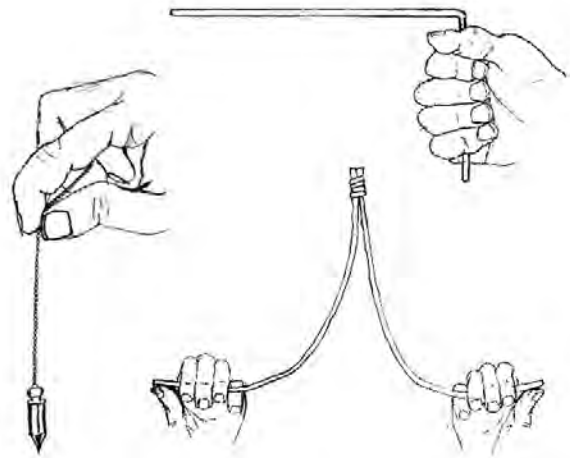
Dowsing relies crucially on the personal psychic sensitivity of the dowser.

for is in the area. Using the so-called "divining rod" requires considerable refinement of the basic psychic sensitivity that every person innately possesses. But don't let this hurdle stop you, for we must all start from somewhere and as with every art, all you need is practice, practice and more practice.

Equipment

The equipment needed is nothing more than the dowsing rod itself and patience..., lots of it! At the beginning you must expect a certain amount of failure, for success is closely allied to two things: (a) your ability to enter a state of mental neutrality, a cessation of random or deliberate thoughts, and (b) the level of energy you have accumulated within your psychic being over the years..., that is all. Remember, you are the instrument; the dowsing rod is merely the indicator needle.

Rods can be made of any material, though



Drawings © Ian Pegler 2004:

The main instruments of dowsing, showing the correct manner in which they are held.

usually of wood, metal or plastic, providing there is tension or elasticity in the material. Wood in the shape of a forked twig is the most commonly used; willow in particular. But you can use apple, oak (a bit brittle) or any greenwood; even a bit of hedgerow. It costs nothing but a little patience to obtain the rod you want. The main thing to look for is the ability of the wood to bend at a slight tension when held in the hands. If it breaks too easily, then it is no good. If you have an old clock spring, that too can be used, as long as the bend in it is not too pronounced because the sudden movement of the rod under tension is fast and unpredictable.

The size of rod will depend on your own size and strength but generally speaking, if you stand with your palms facing up, arms close to your side and bent forward at the elbows, then the rod should be held firmly in the hands in this position and pointing forward. There should be a slight tension on the rod as you hold it. There are many individual ways of holding the dowsing rod, the above being what is termed the "classical style." If you don't have easy access to live wood such as willow branches, you could try a plastic or metal rod instead, though for traditionalists like myself, the advert for matches in an era of plastic cigarette lighters is particularly apt: "... in this plastic world of ours, isn't it wonderful to fell a piece of wood [referring to a match of course]" Making your own dowsing rod is definitely more rewarding than buying one ready-made



and it is as if by crafting your instrument, you are endowing it with power in a way that cannot be done with a bought, mass-produced item. A century ago, the old style ladies' corsets made of whale bone provided good alternatives to wood, but thankfully, most countries no longer hunt whales.

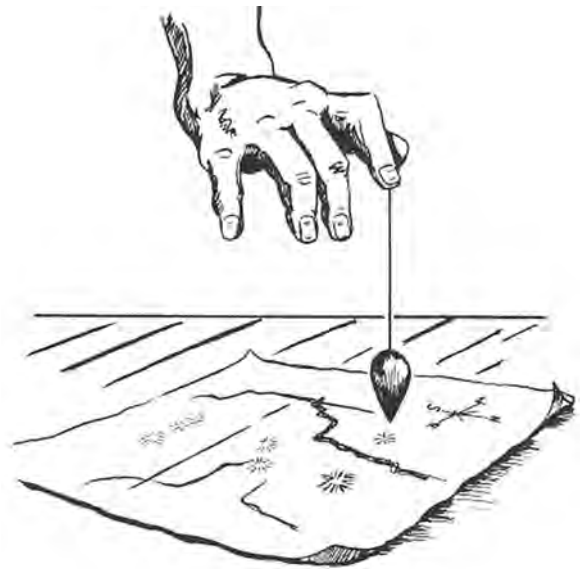
The Practice

So, you've got your rod; what now? Since water is the most common mobile substance in nature and may be discovered almost anywhere, including old drains and hidden underground streams, we begin our training by dowsing for water. A good reason for starting with water is that the human body, being predominantly made up of water, reacts to water quicker than anything else. Don't try searching for minerals yet, for this involves a much more sophisticated technique. Try searching for water in your garden if you have one; if not, take an excursion into the countryside, or a public park.

Now that you've chosen your place, hold of the rod in the manner already described and walk in a slow, deliberate manner. If you are singularly sensitive to the rod, it will react fast, and you won't be able to stop it other than by letting the rod fall from your hands. It will

No matter how hard you grip it, the rod will turn in your hands, fully against your will.

probably take a fair bit of practice to get the "feel" of the rod and its movement and there is the necessity for the marriage of rod with person to become fully established. What does the rod's movement feel like? Well, it is very sudden... you sense what can only be described as a sort of independent "power" in the rod, like the traditional magic wand, if you like. The incredible thing though is that no matter how hard you grip it, the rod will turn in your hands, fully against your will; this is a truly extraordinary thing when first encountered. Once the movement is exhausted though, you should quickly move it back to its former position and retrace the route, being sure to leave preconceived ideas behind totally; i.e. be careful your hands don't "make" the rod turn at the point it turned before. You must move afresh,



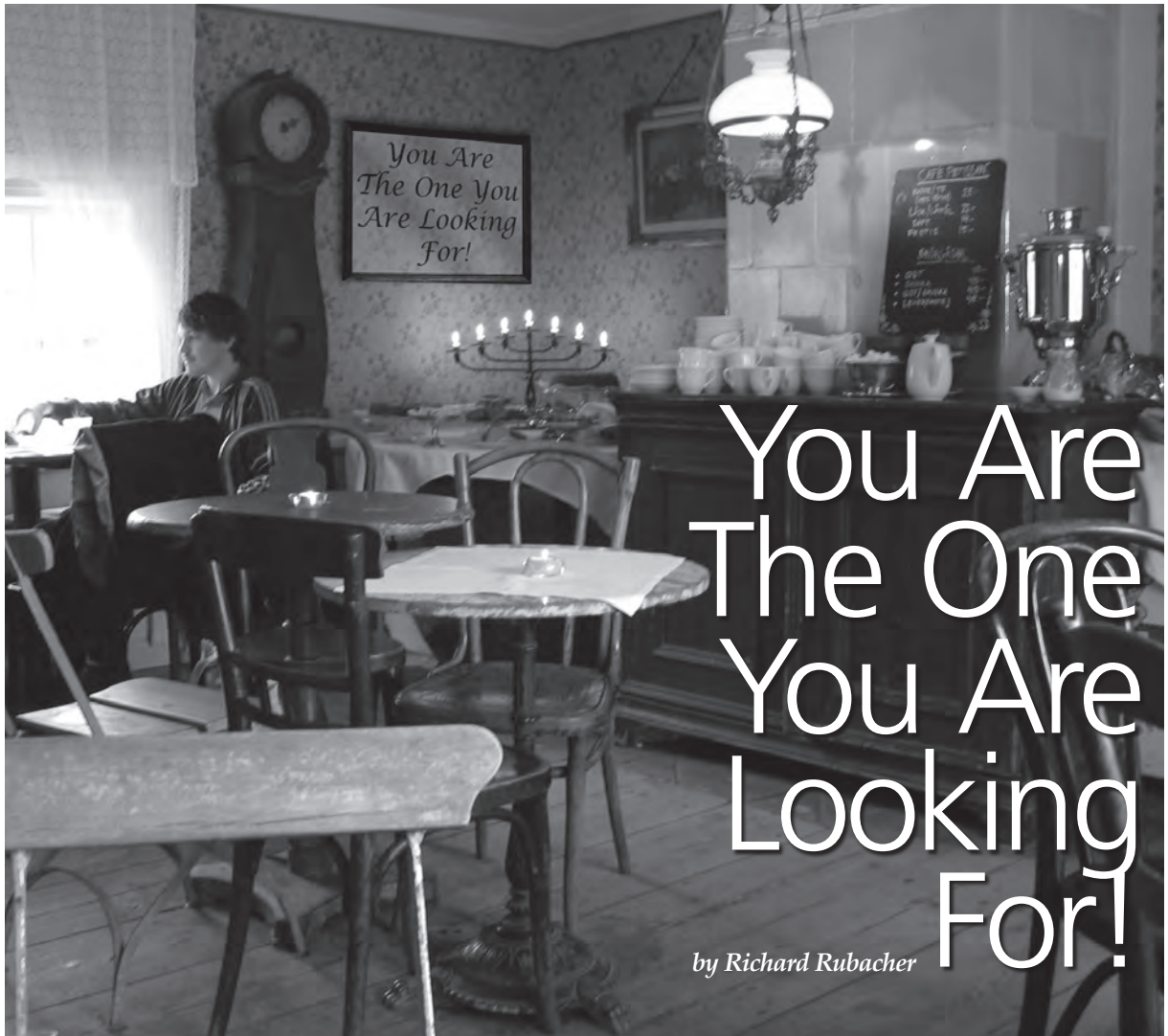
An alternative method of dowsing using the pendulum and a map to locate objects.

as though you had discovered nothing and for this you need a "blank mind," a state of complete inner neutrality, though dominated by an intense wish to find water.

In order to test that the rod will work over running water (most water is running or seeping slowly underground anyway) turn on your cold water tap and hold the rod over the moving water; if it moves up or down you are in business; if not, you will need to practice. There is a great revival of interest in dowsing these days, especially as we are all becoming aware of the great potentialities of the human self, and not least of all because of the drying up of the planet in places due to global warming. So if you have time and want to do something really interesting, do some dowsing.

Not only is it rewarding, it can be thoroughly exhilarating; for you establish a connection between your outer mundane self (let's face it, this part of your being is usually very boring!) and your inner being, that manifestation of your soul that has no equal on earth. With that connection in place, you can in fact dowse anything, be it minerals, water, oil, or hidden treasure, though set your sights low to begin with, and learn to dowse for water first. Don't be shy, give it a go and do so with gusto and a happy, positive approach.





You Are The One You Are Looking For!

by Richard Rubacher

WHEN YOU HAVE FOUND YOUR true self; when you have the awareness that you are the one you're looking for, three experiences will unfold for you every day of your life: profound peace, profound joy and profound truth.

This is the truth of all truths, just as Plato's idea of all ideas is goodness. The truth of all truths is being aware that you are the one you are looking for. By taking a trip to the innermost centre of your being you will find your true self, the Master Within. This trinity: profound peace, joy and truth are, to quote Tennyson, "*nearer than hands and feet, closer than breathing.*" Upon discovering the centre of your being, your true self, you have in your possession what we could call the "God card." And with this card you can get what you want.

Unlike a credit card there is no monthly bill and no expiration date. It is good forever, which means that it is good now, at this very moment!

Profound Peace

Profound peace, the first component of the trinity, is experiencing the reality that you are in the centre of a hurricane. While others around you may be affected by all the havoc the hurricane creates, you are unruffled and disturbed by nothing, and no harm can come to you.

You have found the missing-link of creation, namely, contact with your innermost self. Whereas others may suffer from illness, sorrow, anxiety or some other negative condition, you have the awareness that this negative event will pass from their experiences once they realise that profound



peace is their heritage and right. It is a matter of others knowing that they are the ones they are looking for.

Profound Joy

Profound joy, the second component of the trinity is with you every day of your life. Dr. Robert Assagioli states: *"The realisation of the Self, or more exactly of being a self, gives a sense of freedom, power and mastery that is profoundly joyous."*¹



The promise is also given to us in the Bible. The phrase "in thy presence" refers to the presence of your true self, the centre of your being. The anonymous writer of the sixteenth Psalm had the awareness that you are the one you are looking for. In other words, joy and you are one. The ways of joy are also known to the anonymous writer of the Upanishads, one of the holy books of India: *"the world came into existence out of the fullness of joy in the heart of being."*² The "heart of being" is within you and, once again, this refers to your true self, the very centre of your being. It is interesting to note that references to the wholeness, completeness or fullness of joy are used in both Eastern and Western sacred literature.

With joy in your heart, you no longer walk on the planet. You are one with the dance of the universe. With joy as an expression of your being,

When your objective self pulsates in harmony with your divine self, you and joy are one.

you are spontaneous in your expressions. You are onstage even though there are no cameras and floodlights to capture your rapturous moments. The evening news on TV may emphasise the woes of the day, but if the news director were smart, he would have his cameramen and reporters follow you around so that a deprived humanity could see what good news is all about!

The singer Judy Collins of *Send in the Clowns* fame once said: *"When I'm alone, I'm in good company."* No doubt she knows the meaning of joy. A well-known scholar of Asian Studies, Haridas Chaudhuri, wrote a little book called *Integral Yoga*. In that small volume he used the word "joy" 38 times. His favourite word reflects

the joy that is in him. Chaudhuri studied with the Indian mystic Sri Aurobindo whose eyes danced with joy. When you glimpse your innermost being, when your objective self pulsates in harmony with your divine self, then joy is your natural expression. You and joy are one.

Profound Truth

Another truth, the third ingredient of the trinity is that you and the Truth are one. This realisation comes with the awareness that you actually are, after all, the one you are looking for.

What is this truth? Is there one truth or many? The answer is really not important because when you know the truth about the Truth, you are no longer thinking. In other words, you are free from thinking, even beyond the thinking process itself. When truth meets itself, it does not brag or boast that it has met itself. It experiences itself as it truly is. There is joy, and after the joy comes more joy.

In essence, by extracting a portion from infinity, you have found infinity in the extraction (man or microcosm) which reflects the infinity in the whole (universe or macrocosm). This is neatly summed up in the statement *"as above, so below."* Your true self is both part of the universe and the whole universe itself at the same time.

Profound peace, profound joy and profound truth, the trinity, are truly *"closer than breathing, nearer than your hands and feet."* Your true self is the gold within you. It is not a matter of going anywhere to find the gold, for you already have it. It says in the Bible: *"You stand on holy ground."*³ The moment you see yourself as you really are, then others too will come to recognise that spark of divinity and holiness within you.

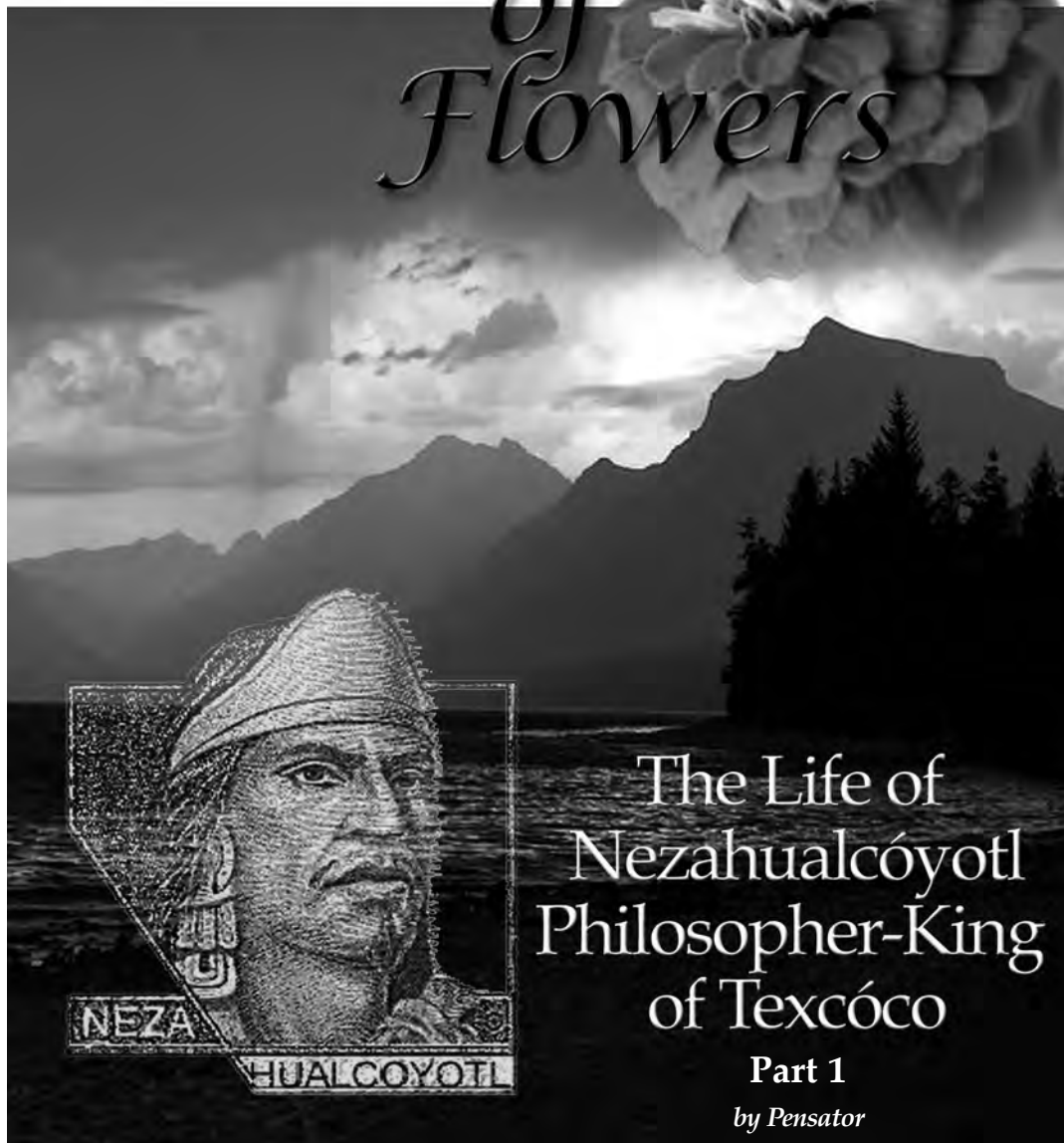
I originally found the statement *"you are the one you are looking for"* written on the wall in a café. No matter where you are, you can find the nicest things. One of the truths about the Truth is that you are the expression of the idea behind all ideas. In your presence is fullness of joy. So, a toast to the joy that is in you and that is given to the ones you come in contact with!

Endnotes

1. Roberto Assagioli, MD, *The Act of Will*, ISBN: 0-954-291506.
2. Taittiriya Upanishad, III, as quoted in Haridas Chaudhuri: *Integral Yoga*. ISBN: 0-041-490312.
3. *Exodus*, 3:5.



Songs of Flowers



The Life of Nezahualcōyotl Philosopher-King of Texcōco

Part 1

by Pensator

IN 1402 IN THE CITY OF TEXCÓCO on the eastern shore of the Lake of the Moon, in the Valley of Anáhuac, was born one of the most remarkable men of ancient Mexico, a wise man who became a great king and who has been compared to Pharaoh Akhenaten as the introducer of monotheism to his people. History, as they say, is always written by the victors and this is especially true of the Spanish conquest of the Americas. However, in a few rare

cases the writings of indigenous peoples of the Americas have survived and they certainly make for fascinating reading.

When the Europeans first arrived in Mexico, it was inhabited by millions of people speaking languages from diverse linguistic families. In our terms, they lived in the Stone Age, but the peoples that the Spaniards found were heirs to a vibrant and sophisticated cultural milieu that stretched back for millennia. They knew about the wheel but did not use it as a means of transport. They





The Aztec capital, Mexico-Tenochtitlan, lay in the centre of a large lake, reached by long stone causeways. It had canals, markets, beautiful houses with roof gardens, large palaces, schools, a zoo, botanical and floating gardens and even street lighting at night.

used two sophisticated interlocking calendars in everyday life, a ritual one of 260 days and a solar one of 365 days.

The Aztec capital, Mexico-Tenochtitlan, lay in the centre of a large lake, reached by long stone causeways. It had canals, markets, beautiful houses with roof gardens, large palaces, schools, a zoo, botanical and floating gardens and even street lighting at night. These were no cavemen or savages. On the contrary, they had a high culture quite distinct from mainstream Eurasian

Nezahualc6yotl (1402-1472) lived at the same time as Marsilio Ficino and the Florentine Academy in Renaissance Europe.

traditions. This is the background to this story of a king of one of the city states in central Mexico, the founder of the Triple Alliance that came to be known, erroneously, as the Aztec Empire.

Unlike other high-profile figures from the century preceding the Spanish conquest, Nezahualc6yotl was not an Aztec. His people were the Acolhuas, part of the third migratory wave of northern tribes into the Valley of Mexico. The first

invaders were the Toltecs, whose civilisation was centred in the city of Tollan (present-day Tula in the modern state of Hidalgo, north of Mexico City). They flourished between the 7th and 11th centuries CE and then mysteriously disappeared. Their age was remembered as one of high culture and civilisation. The Toltecs were succeeded by a people called the Chichimecs, believed to have arrived about a century after the Toltecs' disappearance and whose level of civilisation was far inferior to that of the Toltecs.

The late 12th century saw another migration to Central Mexico. The newcomers comprised several tribes of which the most powerful were the Aztecs and Acolhuas. The latter settled at the eastern end of Lake Texcoco, the largest of the five lakes that constituted the Lake of the Moon, and from then on became known as Texcocans, after the ancient Toltec city which was their capital.

Nezahualc6yotl (1402-1472) lived at the same time as Marsilio Ficino and the Florentine Academy in Renaissance Europe. His capital city, Texc6co, also known as Acolhuacan, lies 34 kilometres east of present day Mexico City at some 2,250 metres above sea level. Founded in Toltec times, Texc6co was one of the independent *alt6petl* or city-states allied with the Aztec capital of Mexico-Tenochtitlan, and one of the three capitals of the Triple Alliance. Texc6co was known as a centre of learning within the empire; and its famous library included many books from previous Mesoamerican civilisations.

The home of the Aztecs and Acolhua, the Valley of An6huac, was some 7,000 square kilometres in size and had a population of about a million when the Spaniards arrived in 1519.



Nowadays called the Valley of Mexico, it is to a large part covered by modern Mexico City. In Aztec times the outline of the five interconnected lakes at the centre of the valley looked like the rabbit that you see in the full moon (other cultures may see a man in the moon). *Metztliápan* or "The Lake of the Moon" is the sight you saw as you entered the valley from the ancient city of Teotihuacán or from the north, as did the Aztecs when they first arrived.

His Early Life

The esoteric understanding of the invisible world of the sacred calendar, and the cosmic forces that adhered to time itself was obtained directly through the divinatory books of the peoples of Pre-Columbian Mexico, which served as portals into the ancient Mexican calendrical system and the cycles of time and meaning they encoded. Thus it was that in the year *Ce Tochtli*, ("One Rabbit" or 1402), on the day *Ce Mazatl*, ("One Deer" 28th April), Nezahualcóyotl Acolmíztli, the son of King Ixtlilxóchitl of Texcoco and Queen Matlalcihuatl, the daughter of Huitzilhuitl, the Aztec king, was born into a world very different from the one we now know.

The succession to the throne of Texcoco was thus assured. The astrologers of the royal household rejoiced, for children born on the day "One Deer" were said to be noble and generous but somewhat shy. His birth year however, compensated for the ambiguity of his birth day, because children born in the year "One Rabbit" generally turned out to be prosperous and tenacious; two qualities required of a future king.

Nezahualcóyotl's life was not an easy one. At the age of seven he was sent off to the *calmécac*, a school for sons of the nobility. There he was taught how to live on frugal meals in order to survive during times of war, how to bathe in icy water in order to brave the elements, and how to pierce his body with cactus thorns in order to withstand pain and to draw blood as an offering to the gods.

Though Nezahualcóyotl was born heir to the Acolhuan throne, his childhood was not one of luxury. The Texcocans were then fighting for their very existence against the Tepanecs from the western side of the valley. In 1418, when he was sixteen, the Tepanecs succeeded in subjugating



Nezahualcóyotl, ruler of Texcoco (from the Codex Ixtlilxochitl, folio 106R).

his people. While concealed in the branches of a tree, he watched Tepanec soldiers butcher his father.

Máxtla

The fleeing Nezahualcóyotl was warmly received in Tenochtitlan, but it was too close to the Tepanecs, so he went into exile outside the valley in the

Having finally attained the throne that was his birthright, Nezahualcóyotl, the seventh king of his line, began to display evidence of his remarkable abilities.

cities of Huexotzinco and Tlaxcala, where he lived with the *tlamatini* or wise men, and devoted the next eight years to study and intellectual self-advancement.

Along with academic pursuits, Nezahualcóyotl received instruction in duties befitting his station. He had never forgotten the brutal circumstances that triggered his exile and was determined to regain his throne. To that end





There is not just one Aztec calendar, there are two more or less independent systems. One calendar, called the xihpohualli, has 365 days. It describes the days and rituals related to the seasons, and therefore might be called the agricultural year or the solar year. The other calendar was a 260 day ritual cycle. In Nahuatl, the language of the Aztecs, it is called the tonalpohualli or the day-count. These two cycles together formed a 52 year "century" sometimes called the "Calendar Round." The calendrical year began with the first appearance of the Pleiades constellation in the east immediately before the dawn light.

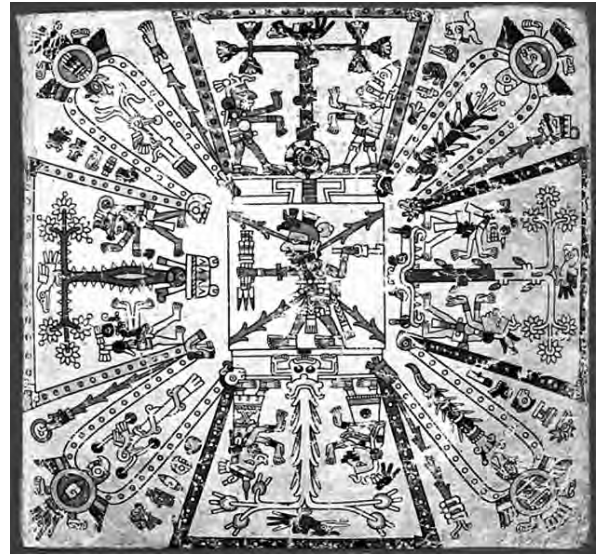
he forged alliances with the ruling lineages of these city-states and with his mother's relatives among the Aztecs.

He needed a pretext to enter the land of his birth, now part of an expanded Tepanec state. The original Tepanec king had died and was replaced by his son Máxtla. Pretending to be reconciled to Tepanec rule, Nezahualcóyotl went to their capital city of Azcapotzalco and made obeisance to Máxtla, presenting him with a wreath of flowers. But Máxtla spurned the offering, and realising that he was in danger, Nezahualcóyotl slipped out of the palace and returned to his native city of Texcoco.

At length Máxtla's karma caught up with him. Tiring of his tyranny, a number of Tepanec nobles went over to Nezahualcóyotl. A coalition was formed and Máxtla's forces were driven out of the Texcocan domains. Then his enemies marched on the Tepanec capital Azcapotzalco. Finding Máxtla hiding in the palace baths, they unceremoniously dragged him out and killed him.

A Kingdom Regained

Having finally attained the throne that was his birthright, Nezahualcóyotl, the seventh king of his



Aztec cosmological drawing with the God Xiuhtecuhtli lord of fire and of the Calendar in the centre and the other important gods around him each in front of a sacred tree (from the Codex Fejérváry-Mayer).

line, began to display evidence of his remarkable abilities. His first act was to pardon those who had sided with the Tepanecs and returned them to their towns. So effective was this policy that the other two Alliance members soon followed suit. There was a stratagem behind this clemency though, as each of the town lords had to spend most of the year at Nezahualcóyotl's court in Texcoco. In this he anticipated Louis XIV's taming of the French aristocracy by some 300 years when he built the Palace of Versailles to accommodate them all.

He devised a code of laws considered so exemplary that it was adopted by his main allies, the Aztecs. Like Hammurabi, the king of Babylon, he created a unified law code to replace tribal law. His system was designed to ensure government by severe but standardised laws that favoured the state. The system defined behaviour and responsibilities with punishments meted out with strict impartiality.

In the beginning the laws were applied strictly, but mechanically and without regard to mitigating circumstances. The laws in the code were supplemented with a traditional system of justice based on notions of reasonable behaviour, which modified the harshness of the previous system. He determined that those of noble blood, because of all the privileges they enjoyed, had a heavier responsibility than the ordinary man in the street, and accordingly, they were punished



more harshly when they broke the laws. The nobility were expected to set a good example to everyone else. Corrupt judges were punished severely and this had the effect of increasing the efficiency and reliability of justice. Confidence in the justice system grew.

He unified the diverse cities of his kingdom into one justice system. On one occasion when the

Spiritual and ritual functions were ever-present at these pleasure palaces, which were often located at or near existing shrines.

law required that he condemn to death a man who had stolen seven ears of corn to feed his family, he was so touched by the injustice of this punishment for nothing more than the sin of poverty, that he freed the man and instead ordered that at the edges of roads, lakes and canals corn, beans and squash should be planted from which anyone in need could take without fear of punishment.

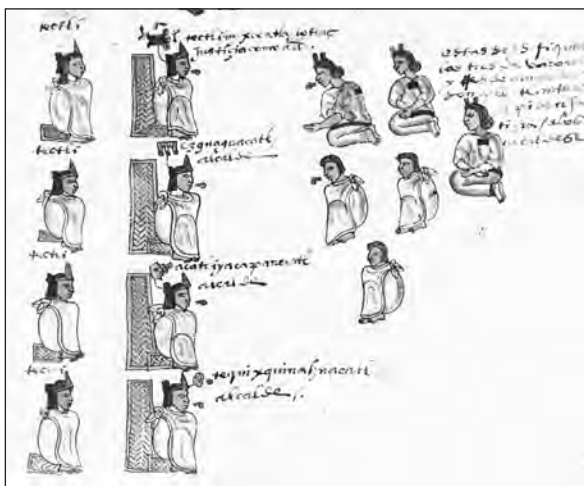
The Triple Alliance

In 1430, after the defeat of Máxtla, a new political order was established in the Valley of Mexico. Nezahualcáyotl was the driving force behind the foundation of the Triple Alliance, with Texcócó on the eastern side of the lake, México-Tenochtítlan, the Aztec capital in the centre, and the Tepanec city of Tlacópan on the western side of the lake. These three cities founded what is generally called the "Aztec Empire" which gradually spread outside the valley to cover most of central and southern Mexico.

In each of the three capital cities, a king or *Huey Tlatoáni* would govern his own domain directly and without interference, continuing an already existing political and dynastic tradition. Each of the three great kings kept under his rule a group of kingdoms, each with its own dynasty and ethnic tradition. As the empire grew, it was divided into three parts, each defined geographically as the domain of one of the three Alliance capitals: Tenochtítlan predominant in the south, Texcócó predominant in the northeast and Tlacópan in the northwest. Tribute from all over the empire was sent to Tenochtítlan, where it was shared out among the three members of the Alliance.

Texcócó

For the next 40 years, Nezahualcáyotl was free to turn his dreams into reality. In the early 1430s he built his administrative palace or *huey tecpancállí* in Texcócó, which measured 1,032 by 817 metres. Spread over one square kilometre, the complex consisted of numerous buildings, extensive gardens, temples, a ball-court, zoo, two large courtyards with a marketplace in one, all surrounded by massive adobe brick walls. The many sections of the palace included living quarters for the king, the queen and attendants, servants' quarters, a throne room, many chambers and halls for judges, councillors, officials and ambassadors, a hall for warriors, a science and music hall, a section for poets, philosophers and historians, an archive room, storehouses for weapons and storehouses for tribute.

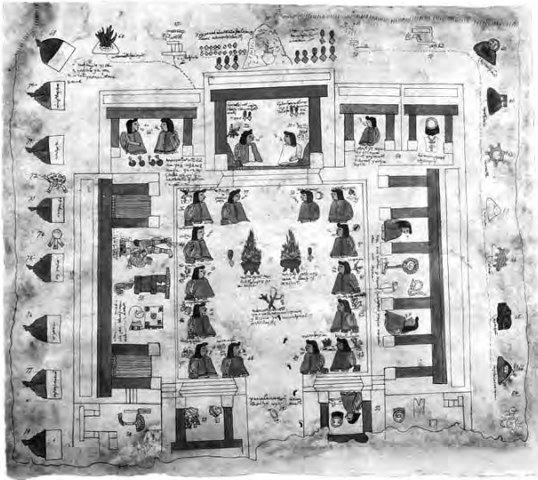


An Aztec court in session (from the Codex Mendoza).



Geographical distribution of the Aztec Empire around 1519 CE.





The palace of Nezahualcōyōtl in Texcoco with law courts.

Part of the palace compound was a religious sector with over 40 temples and other structures, priests' residences and a *calmécac* for the education of the royal children. There were over 300 rooms in this palace compound which was the administrative centre of his kingdom, and where much of the business of state was carried out.

Texcotzínco

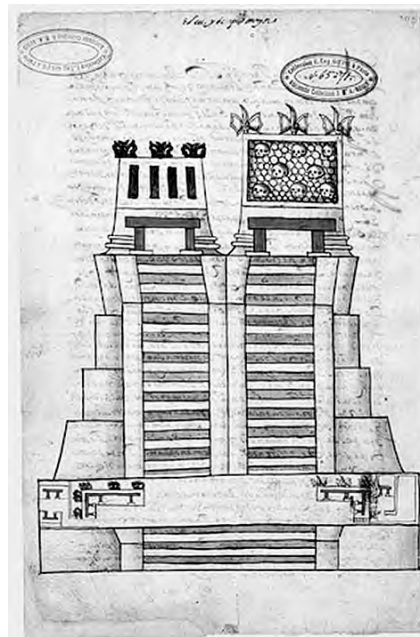
Beginning around 1420 in the Valley of Mexico, four different types of pleasure parks were established or refined: imperial retreats, horticultural gardens, urban zoological and memorial parks, and game reserves. Spiritual and ritual functions were ever-present at these pleasure palaces, which were often located at or near existing shrines, especially hot springs and mountaintops with commanding views.

Nezahualcōyōtl had a number of smaller palaces scattered around his kingdom, the best known of which was the retreat and pleasure palace at Texcotzínco, a marvel of delight. Here, on a hilltop above Texcoco, on the lower slopes of Mt. Tlaloc, he built a water and flower wonderland for ritual and relaxation that included a royal residence with many separate chambers, a bath complex and a botanical garden. The canals, aqueducts, stairways, gardens and pools here continue to delight visitors to this day.

The palace gardens were a vast botanical collection that included plants from not only the growing Aztec Empire but also the most remote corners of Mesoamerica. The remnants of the gardens, still extant to this day, have recently been studied by a team of scientists, who were

able to demonstrate by means of modelling and computer simulation that the layout of the site had been carefully planned to be in alignment with astronomical events, with an emphasis on Venus, and not simply aligned with the cardinal directions as previously assumed.

The water used to irrigate the gardens was obtained from the springs beyond the mountains to the east of Texcoco. The water was channeled through canals carved into the rock. In certain areas, rock staircases were used as waterfalls. After clearing the mountains, the canals continued downhill to a point a short distance from Texcotzínco. There the path to the city was blocked by a deep canyon that ran from north to south. Nezahualcōyōtl ordered that the gap be filled with tons of rocks and stones, thus creating the first known aqueduct in the New World. The whole hill of Texcotzínco was also served by this canal system and converted by his designers into a sacred place for the rain god Tláloc, complete with waterfalls, exotic animals and birds. On the summit of the mountain he constructed a shrine to the god, laid out in hanging gardens reached by an airy flight of 520 marble steps, a significant number, since according to Aztec mythology the gods have the opportunity to destroy humanity once every 52 years.

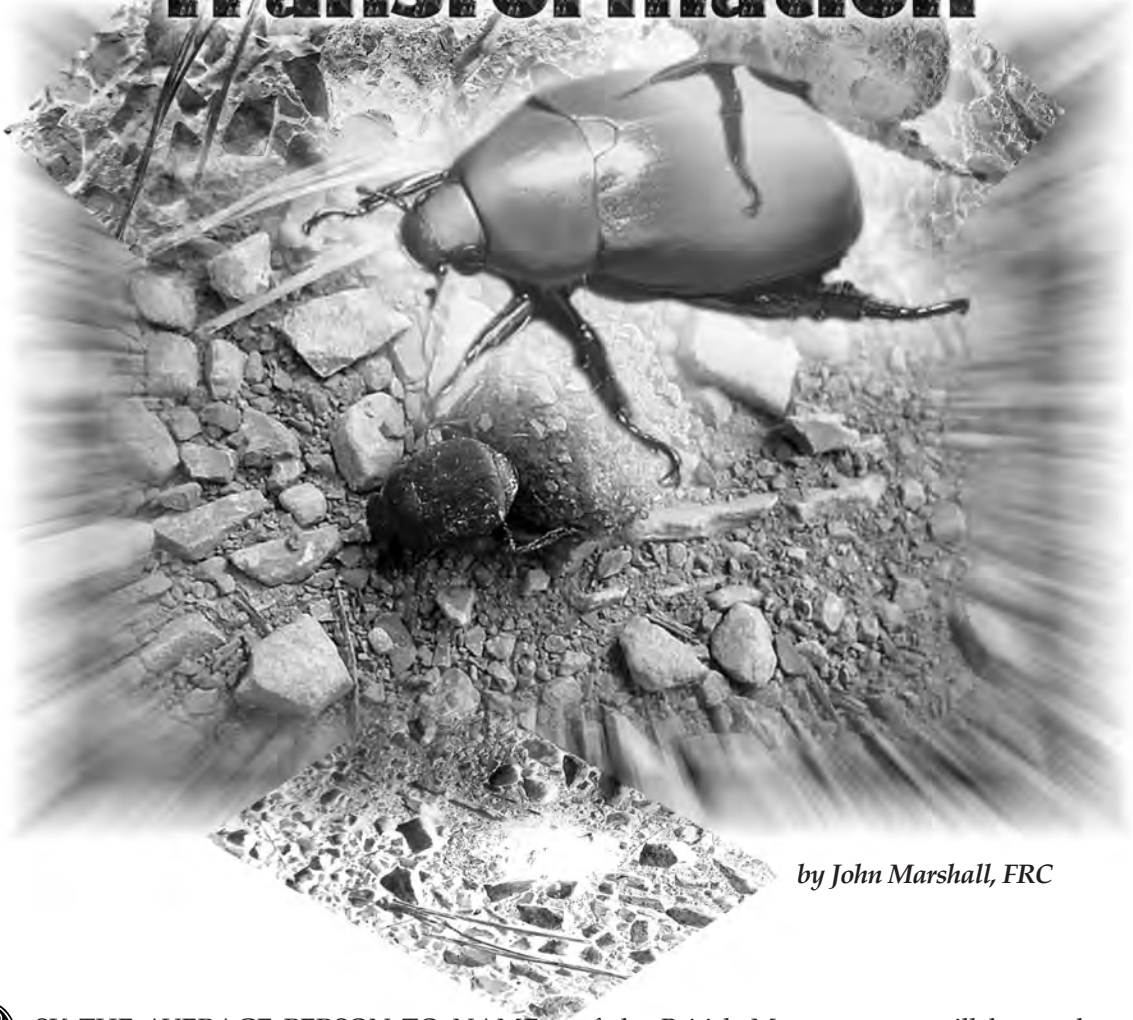


16th century drawing of the main temple of Texcoco (from the Codex Ixtlilxochitl, fol. 112V Bibliothèque Nationale, Paris).



Transformation
transformation

TRANSFORMATION
TRANSFORMATION
TRANSFORMATION



by John Marshall, FRC



ASK THE AVERAGE PERSON TO NAME one thing they associate with the words "Ancient Egypt" and it is often the word "mummies." Egypt and the ancient art of mummification are so synonymous in popular imagery that most people would put them together automatically along with, no doubt, the Pyramids and Cleopatra. Yet the purpose behind the practice of mummification is rather more elusive than might be imagined.

If you have ever visited the Egyptian section

of the British Museum, you will know that the crush of visitors surrounding the mummy cases give the gallery an atmosphere not unlike that of Piccadilly Circus on a hot summer's day! Judging by snatches of conversations overheard there, I get the distinct impression that vintage horror films depicting walking mummies brought back to life like zombies, has a lot to answer for!

Morbid curiosity is an understandable human failing, but I'm sure the wide-eyed looks are fuelled by images of bandaged bodies





The dung beetle, called khepr by the Egyptians, was especially sacred because its life cycle appeared to mirror the stages of human destiny.

lumbering about intent on murderous revenge for being disturbed. Not that trailing wrappings would have impressed real Egyptian embalmers mind you, for they created the most meticulous, neat and complex patterns to encase their dead.

It seems to be an internal part of the romantic myth that mummies could be restored to life, provided the correct magical procedures have been followed, either by design or accident. The ancient Egyptians made the most elaborate preparations for the accommodation of those who had passed from the physical world.



Beetle pupa and larva stages.

Even the poorer members of society could receive a simpler form of embalming and burial which were afforded the great of the land. But why go to so much trouble? If the soul leaves the body at the point of death, why should it be so important to preserve the outer shell for continued use?

The Scarab

Death is of course a form of transformation and the Egyptians constantly used symbols in order to remind themselves of this truth. The Scarab beetle, of which there are over 5,000 species, was regarded as sacred because its life cycle appeared to mirror the stages of human destiny. Illustrated on temple and tomb walls as a beetle rolling upwards into the heavens the rising sun, the dung beetle, called *khepr* by the Egyptians, was especially sacred.

Death is of course a form of transformation and the Egyptians constantly used symbols in order to remind themselves of this truth.

The female beetle lays her eggs in a tightly rolled up ball of dung representing the earthly beginnings of a newly created soul. Then the eggs hatch into larvae which spend their time eating and digesting the dung parcel they are encased in until they achieve maximum growth. Again, this corresponds to the physical life of a soul when knowledge must be absorbed and progress made on the path of enlightenment.

The next stage for each scarab larva is to spin a tiny cocoon within the dung pellet and to remain within it, suspended in time as a gradual metamorphosis takes place. Hidden inside this small sarcophagus, the pupa bears a striking resemblance to the human mummy wrapped meticulously in strips of linen. So, just as the scarab waits for its release as a fully winged insect, the body of the deceased rests within its "cocoon" until the soul emerges as a transformed being in a new, radiant sphere of existence...; the departed will have gained his or her spiritual wings.

Regeneration

The concept of a human "chrysalis" may seem far fetched to us in the 21st century, but it was understandably obvious to the ancient Egyptians who had in the life cycle of the scarab beetle, the natural equivalent of mummification before their very eyes. And it can be argued that the Christian





Some scholars suggest that the people's practice of making mummies was inspired by the brooding process of the beetle.

equivalent of this pupation is no more rational and no less of a belief than the ancient Egyptians' belief in the afterlife and the process required for getting there. That equivalent must surely be the Christian belief in purgatory, a state of purgation after death where the soul awaits the "great day of judgment" whilst cleansing itself of all its earthly failings.

Just as the ancient Egyptian soul went to the Halls of Osiris to have its heart weighed against the feather of truth, after having traversed terrifying chambers where it had to prove its prowess and spiritual maturity, so too, medieval clerics believed that the soul (at least most of them) passes through a stage of hardship and cleansing in Purgatory before appearing before the Creator at the day of judgement.

The ibis-headed god Thoth presided over the scales, while the jackal-headed god Anubis ensured that the embalming and mummification of bodies was done in strict accordance with the rules, and also acted as guide to all souls traversing the Underworld. Anubis also held the power of regeneration, and this seems to be a clue to the Egyptian need for preservation of the body. If the soul was to be transformed into a new being fit for entry to the higher level of existence, it was obvious that at the very least, the form of the body of the deceased had to be kept intact, and mummification was the method used.

Parallels could be drawn here in Christian tradition with the death of Jesus who "rose from the dead" and was "seen in the flesh" before being transfigured into a being of pure

light. This insistence on the physical resurrection of Jesus has often been a stumbling block for contemporary Christians, some of whom now place the emphasis on the survival of his soul rather than on his physical resurrection. The Egyptians would have accepted that if the body completely "died" during its pupa stage, then it would not be able to live again in the hereafter. Only through this stage of pupation could the soul of the departed aspire to become one of the fixed stars of the night sky, the final abode of all souls that had been "elevated."

The latent power beneath this suspended animation is best illustrated by the legend of Osiris. Despite everything that his brother and mortal rival Seth did to destroy him, Osiris' fragmented body was collected piece by piece by his sister-wife Isis, reassembled and revitalised for one day so that she could conceive a child by him. Osiris was in this sense reborn as Horus, the radiant Being who emerged from the mummified Osiris as surely as the winged Scarab emerges from its chrysalis.

Our Spiritual Transformation

You might be forgiven for asking if this has any relevance in our daily lives. I think it has. The life cycle of the evolving Scarab can be compared to the milestones in our own spiritual journey. The egg is like the human baby, still waiting to release its potential. Then comes the "larval" stage, a large part of life when we learn, experience and assimilate as much as we can. Here we pursue our spiritual quest..., asking, seeking, reading

The life cycle of the evolving Scarab can be compared to the milestones in our own spiritual journey.

and listening, trying to gain a deeper knowledge of ourselves through meditation, devotion and service.

This is followed by the "chrysalis" stage when so much is happening to us although we seem to be doing nothing more than marking time. We seem to get stuck in a no-man's-land, and yet, when change comes, its swiftness takes us by surprise. Transformation can only come about slowly, inwardly, by waiting for our true self to mature and eventually reveal itself.

Everything in life has a purpose even though



the blue-print may elude us. No experience is wasted and our changing views are staging posts along the way. Far from regretting the mistakes we made in the past, we should accept that they were probably necessary in order to have reached our present state of awareness. The Scarab beetle cannot emerge as a winged adult until it has passed through its larval and pupation stages. Neither can we evolve along the spiritual path without going through the stages essential to our nourishment and growth.

Sooner or later we will all emerge into a world made radiant by our new sense of awareness, carrying with us the seeds of future transformations as the cycles of life turn again and again. Now that will be something to think about the next time you look at a mummy!



If the soul was to be transformed into a new being fit for entry to the higher level of existence, it was obvious that at the very least, the form of the body of the deceased had to be kept intact, and mummification was the method used.

Roads to God

by Ella Wheeler Wilcox

*All roads that lead to God are good;
What matters it, your faith or mine.
Both centre at the goal divine
Of Love's eternal brotherhood.*

*The kindly life in house or street;
The life of prayer, the mystic rite;
The student's search for truth and light
These paths at one great function meet.*

*What matters that one found his Christ
In rising sun or burning fire,
If faith within him did not tire
His longing for the truth sufficed.*

*A thousand creeds have come and gone;
But what is that to you or me?
Creeds are but branches of a tree;
The root of love lives on and on.*

*Though branch by branch proves withered wood
The root is warm with precious wine:
Then keep your faith and leave me mine;
All roads that lead to God are good.*





How To Give

by John Palo, FRC

HAVE WE FORGOTTEN HOW TO give? Are we guilty of giving less and less while striving to acquire more and more? Has our passion for getting far exceeded our passion for giving?

As we approach Christmas it seems appropriate to ask if we have forgotten the universal law of compensation: "As ye give, so shall ye receive." And that begs the question: Have we forgotten how to give?

We see this ancient and universal principle abused constantly and appallingly all around us, so what can we do to show some leadership? How can we show, through our daily actions, how to be more creative and fruitful in our use of the Law of Karma? How can we use this Law to turn things around for ourselves, our family and friends, and by extension, the rest of the world?

The principle seems simple enough: *as we give, so we will receive*. And the freer and more spontaneous our giving, the more we give for the

right reasons, the more richly we are rewarded. We need to direct our hearts and minds into creative actions or services, to take part in the creative processes of the universe. And when we do this, we receive like in return.

In the purest sense, the highest gift, the gift from the heart, is given with no strings attached. Such a gift leaves any rewards completely in the hands of the Cosmic. Bread crumbs left on the snow for hungry birds are such a gift. It is an act of love for which we seek no reward. Some people would see no purpose in such gifts, as there are no obvious possibilities of reward. "*How do bread crumbs for hungry birds translate into food on the table?*" they say. Such people do things only for their immediate personal rewards, and cannot see beyond what they could receive in return in the short run.

Other people, however, and this especially includes what we may call mystics, have a more universal concern and are more patient. They



know that every possible act eventually results in a positive reaction, and the "reward" (if we must call it that) is often immediate, even though it may not be obvious. But, they also know that

We should give generously of what we have in good supply.

rewards may be delayed. It may be later in the day, the week, the month, the year or even much later in this or a future life, that we receive our "just desserts." The mystic in particular has full confidence in the inherent justice of the Law of Karma and knows that results will come when we are best able to derive lessons from them, and not before.

What Can You Contribute?

The mystical principle of Karma concerns the refinement of our giving, not the refinement of our getting. As a former Emperor of the Rosicrucian Order, Dr H Spencer Lewis once said, "Everyone needs to ask themselves this question: 'What have I contributed to the cosmic supply that I may now appeal to the teller and withdraw from the positive supply? If you can find no positive answer to your question, and you believe, even a little, that you have been deficient in your co-operation with the Cosmic in this regard, it will be well for you to consider immediately how you may proceed at once to help some others while you are seeking help for yourself. Before you expect any return through cosmic, universal laws, be sure that you have done your utmost to help someone else, not only because of the reward that may come to you, but because it is your duty, just as it is the duty of every human being to be an earthly instrument in carrying out the cosmic scheme of things.'"

We should give generously of what we have in good supply. Each of us is unique in what we have in abundance to offer. Even the most humble of us has something we can give, even if that is nothing more than a kind smile. We are all obliged to develop the gifts we have been given by nature, so we can be in a better position to give from our abundance. We may not have what we would recognise as an abundance of anything, but it is up to us to do the necessary to change an

inner paucity to an inner abundance; we all have the capacity to do that, if we would but try.

The Biggest Giver

We don't have to be millionaires to give money. Also, the giver of the biggest gift may not be the biggest giver. Remember the biblical story of Jesus trying to teach his disciples to distinguish between the biggest gift and the biggest giver. Well a teacher once asked his disciples to watch the collection basket and report to him the identity of the person giving the most. They carefully noted each donation and upon returning to their teacher informed him of a wealthy man's donation of 100 gold pieces.

"Surely," said one disciple, "he was the biggest giver. And, incidentally Master, that ragged old lady who comes from time to time had the nerve to put a single copper coin into the basket."

"You're wrong!" said the teacher, "That ragged old lady was the biggest giver. It was kind and generous of the wealthy man to give us 100 gold pieces, but the little old

lady had only two small coins. She gave half of all she possessed. It was the smallest gift, but she was the biggest giver."



Feeding the birds in winter is a gift from the heart.

Give Here and Now

Dr Lewis said that those who suddenly feel that there is something they can give, even though it may hurt them financially, or when it is inconvenient or unpleasant, and without hesitation or reluctance, and who whole-heartedly submit to the urge, are the ones who are truly co-operating with the Cosmic. In turn, they will find that at every crisis and in every need the Cosmic will come to their aid abundantly.

We may admire those who have struggled to develop their abundance, but what of those

Do something today that you know will make someone else happy.

who have sacrificed themselves in giving their all from their accumulated wealth and station?

We can all show simple gratitude to one another for things accomplished. Too often, we fall into the rut of taking gifts for granted when





Even the most humble of us has something we can give...

we should show more gratitude. In addition we can give a little something extra: it may be as simple as a gracious smile, a simple courtesy, but it is a form of giving.

Improved Health

The proper use of the Law of Karma can improve our health too. A psychiatrist once gave this advice to all his patients: *"Take time today to do*

something unselfish. Do something today that you know will make someone else happy." Getting away from our own problems in order to help someone else, changes us. It improves our outlook and our health.

Giving in mystical terms is an affair of the heart, though we should temper the dictates of the heart with our mind. Giving intelligently can be a hundred times more effective than giving without foresight.

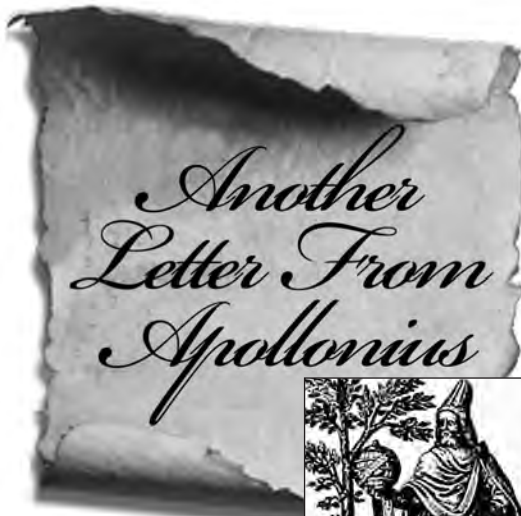
Epilogue

Remember:

- Good actions of giving strengthen our character.
- Right actions, often accomplished through great difficulty, make us strong and efficient.

This is the proper use of the Law of Karma.

We should all heed the dictates of the great principle: *As ye give, so shall ye receive.* The less we give, the less we receive; the more we give, the more we receive. So let us give with our hearts and heads.



by Britta Kantzer, SRC



APOLLONIUS OF TYANA WAS A GREEK Neo-Pythagorean philosopher and teacher, whose teachings influenced scientific thought for centuries after his death. The following letter, which describes what a true Pythagorean should be like, reminds us of the qualities of a true Rosicrucian.

To Euphrates:

The class of higher beings included the most wise Pythagoras. You, however, still seem to me far removed from philosophy and true understanding, since otherwise you would not revile him, nor pursue a vendetta against certain of his disciples, you should find some other business now, for you have "missed without hitting" philosophy more even than Pandarus did with Menelaus in The Breaking of the Oaths.

If someone associates with a true Pythagorean, what will he get from him, and in what quantity? I would say: statesmanship, geometry, astronomy, arithmetic, harmonics, music, medicine, complete and God-given prophecy, and also the higher rewards: greatness of mind, of soul, and of manner, steadiness, piety, knowledge of the gods and not just supposition, familiarity with blessed spirits and not just faith, friendship with both gods and spirits, self-sufficiency, persistence, frugality, reduction of essential needs, ease of perception, of movement, and of breath, good colour, health, cheerfulness and immortality. But what do those who see you come away with, Euphrates? Is it not obviously the excellence that you already possess?



Our Personal Reality



and What We Make of It

by Paul Goodall, FRC

WHAT WE THINK..., IS WHAT WE are (or become). I'm sure we've all heard that before, especially those who have seen the popular video *The Secret*. What our thoughts harbour and how they affect our external lives is a fundamental

axiom, and will be demonstrated in this article.

Seeking an understanding of what reality is and how we can change our own reality, is one of the philosophical and practical keys toward self-mastery. In some ways it is a natural process that accompanies us on our spiritual journey



toward a knowledge of and attunement with the Cosmic. Indeed we can say that changes to our personal reality are unavoidable in this sense.

Introducing Reality

It is simple enough to define what reality is. We begin by looking around and saying "Well, here it is, right in front of us; I can see you and you can see me, what more is there to it?" While this may be true to a degree, former Emperor of the Rosicrucian Order, Ralph Lewis, refined this in his book *The Conscious Interlude* by dividing reality into two types. He called them *objects of perception* and *objects of conception*, both terms falling under the general heading of *knowledge*, namely, what we personally know and experience about the world and environment in which we live.

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

There is however a common agreement about reality based on our *shared* personal perceptions, and that we can call general reality. So we have two kinds of reality, *impersonal*

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

and *personal*, co-existing as a macrocosm and microcosm of consciousness defined by a social consensus called *general reality*.

Changing Reality

In special ways we already unconsciously change our personal realities to bring about things and circumstances that make us comfortable and safe. If enough people agree on their unique personal realities they get closer, as a group, to forming a general consensus of reality, i.e., a *general reality*. Hence in an expansive way we have the phenomena of cultures, religions and political systems, many of which have lasted for centuries.

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

Changing Our Personal Reality

Changes to our personal reality must involve a conscious and directed mental effort; nothing less will do. And to help bring this about, certain highly effective methods have evolved over the centuries in widely separated (and different) cultures.

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

At the beginning of this article, reference was made to thinking and the way it affects who we are and what we might become. It is clear from the foregoing that thought is the primary vehicle of consciousness, and it is through *thoughts* that we create our personal realities. Our microcosm affects and influences the complementary macrocosm of the universal consciousness. We are like ants bringing blades of grass (our personal consciousnesses) to the nest (the group consciousness). Each blade adds to the great mass of grass which comprises the nest itself.

This article is too short to dwell on the metaphysical principles and cosmic laws that allow this to happen, but the details are discussed in depth in the private teachings of the Rosicrucian Order. Suffice it to say that as long as we are working in harmony with the Cosmic or our



concept of a universal God, we will not be violating the Law of Karma, that compensatory mechanism through which we are able to learn valuable lessons from life for the benefit of our evolving soul awareness.

Methods

With these thoughts in mind, how can we go about altering our perception of reality and make positive changes in our lives? Well, there are two exercises in particular that when combined and practiced regularly, can bring this about. Both are grounded in the fact that our thoughts are powerful and creative and can be directed toward the things that we wish to happen..., if of course, they are conducted with strong, positive and good intentions.

Having those good intentions is, of course, crucially important since negative thoughts are destructive in their effect, and if we choose to dwell upon or live our lives around all the pitfalls we encounter in our day-to-day living, we are putting a mental block on achieving our full potential. There is no use aiming high while keeping your foot on the brakes...



The first exercise is the use of *affirmations*: An affirmation is a short

statement repeated many times, either verbally or mentally. The meaning of the affirmation is meant to impress itself upon the subconscious mind more than to make perfect sense to our objective awareness. The affirmation can also be written down to reinforce its power and repetition and regular practice is crucial in forcing its intent and purpose on our subconscious mind. It is also strengthened by focusing the mind intently on its meaning as the words are spoken or read, and having the absolute conviction that it will bring about the changes anticipated. Here are a few ways to repeat affirmations daily. They are simple but a good start:

- Repeat the affirmation for a minute or so each morning and again in the evening before retiring.

- Follow this by writing it out at least ten times.
- Say it out loud to yourself in front of a mirror.
- Throughout the day repeat it to yourself mentally, particularly if you are beginning to have negative thoughts about its success.
- Sing the words either mentally or out loud; perhaps in your car on the way to and from work.
- Record the affirmation and play it back whenever you have the chance.

Some further points to take into consideration.

- Your affirmation must be worded in the present tense to be more effective. So you would say "*I am better*," rather than "*I am going to get better*." Otherwise it gives the impression to the subconscious mind that the results you seek will always be "just around the corner" but never actually happening.
- Make your affirmation short and to the point; this will keep your mind focussed entirely on its intention and have a greater impact on the subconscious mind.
- Avoid negative elements within the wording of the affirmation; don't say "*I am no longer ill*." Say rather, "*I am perfectly healthy*."

Another exercise that should be undertaken if we want to make effective changes to our personal realities involves the technique of *visualisation*. This is more involved than using affirmations and consequently requires more time and effort in its practice.

The greatest hurdle for those unaccustomed to visualisation will be the holding of one's

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

attention with enough clarity long enough for it to work on the subconscious mind. But persistence will lead to a successful working practice and this is a very powerful method to direct our thoughts into creating the situation we seek.

The act of visualisation can be performed twice a day easily by most people, preferably morning (get up earlier!) and evening before retiring. The exercise can be performed in combination with your affirmations for the day or separately. Combined with a really good



affirmation, visualisation becomes an extremely powerful tool. After making yourself comfortable in a position that most suits you, begin by breathing deeply for a minute or so and consider the fact that your desire is in harmony with all that is good. Then mentally begin formulating your picture. While doing this, keep in mind the creative power of thought and how it relates to the conscious reality around you.

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

Persistence will lead to a successful working practice.

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

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

The process of visualising things and situations in life may take some time to accomplish, several weeks even, but you must be regular in your work and fight off the effects of boredom if you want to be successful. Just understand that your visualisation will come to fruition if you put in the effort. Here are a few things to keep in mind:

- Make a point of finding out precisely (not just roughly) what conditions you want to produce.
- Be aware of the creative impulse you are sending out.
- Do not strain to keep your mental picture focussed; gently reassert it each time it disappears. Eventually the amount of time

taken to do this will diminish.

- To the best of your ability, do not let extraneous thoughts interfere with what you are visualising.
- Perform your visualisation in a positive and cheerful frame of mind. Have the utmost faith it will accomplish its work.
- Keep your visualisation to yourself. Don't tell anyone what you are doing, for this will weaken its effect.
- Be sure that your work is in harmony with cosmic and natural law.

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

In Conclusion

It is easy to slip into the notion that there is something superstitious attached to the success of your work, but always remember that these successes are the result of natural and immutable cosmic laws, indefinable as they might be. Visualisation and other mental practices are universally used to cure diseases and illnesses by many today and even in the professional world. Even science, in the realm of quantum physics, is approaching an understanding of the relationship of consciousness with what we term reality.

Always remember that these successes are the result of natural and immutable cosmic laws, indefinable as they might be.

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





BEING LAKOTA

by Mary Jones, SRC



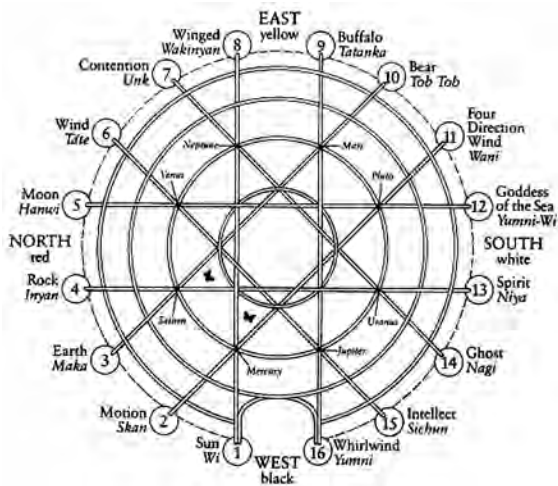
THE NORTHERN PLAINS OF THE USA were home to many Native American tribes, possibly the most famous of which were the Sioux. In early post-contact European times they had travelled from the east to what are now the states of Minnesota and North and South Dakota. Those Sioux who lived around the Black Hills of South Dakota called themselves Lakota, and this is a part of their story.

World View

The Lakota world was characterised by its oneness, and its unity. There was no separation of the natural world from the world of the supernatural. This unity in nature was thought to be beyond

the comprehension of mankind and could only be shared in through the practice of rituals. The “animating force” that acted as the common denominator of the universe was known as “Wakan Tanka” (*wakan* means sacred and *tanka* means great). This force, which has come to be glossed as “God” was incomprehensible. The physical world was composed of the manifestations of *Wakan Tanka*. The Lakota believed that the essence of every object was spirit, or *wakan*. *Wakan Tanka* employed the use of “Wakan people” to interact with the material world and control the lives of men. These characters were often the objects of worship and praise. Every object in the world has a spirit and that spirit is *wakan*. Thus the spirits of other animate objects such as animals or trees,





This diagram of a Lakota sweat lodge shows that it is a microcosm of the world. The sweat lodge's eight intersecting willow loops form a star with eight points. In the diagram, the points of the star bear the names of the planets (notice Pluto is included). The opening of the sweat lodge faces west. Each direction has the traditional colour associated with it in Lakota cosmology. The Sixteen Great Mysteries represented in this microcosm are the different aspects of Wakan Tanka, the Creator. Notice that this shelter presents a model of the world that has order, beauty, and even symmetry.

while not like the spirit of man, are also wakan.

From *Wakan Tanka* came a great unifying life force that flowed in and through all things,

Their concept of life and its relations was humanising and gave to the Lakota an abiding love.

flowers, wind, rocks, trees, birds and animals. This was the same force that had been breathed into everyone at birth. Thus all things were related and brought together by the same Great Mystery.

The Lakota considered the earth to be their mother. Wherever they went, they were always with Mother Earth. No matter where they went by day or slept by night, they were safe with her. This thought comforted and sustained them and filled them with gratitude.

Their concept of life and its relations was humanising and gave to the Lakota an abiding love. It filled their being with the joy and mystery of living. It gave them reverence for all life. It made a place for all things in the scheme of existence with equal importance to all. The Lakota could despise no creature, for all were of one blood, made by the same hand and filled with the essence of the Great Mystery.

Animals too had rights. They had the right of man's protection, the right to live, the right to multiply, the right to freedom and the right to man's indebtedness. In recognition of these rights, the Lakota spared all life that was not needed for food and clothing.

The Sun Dance

The contemplative and spiritual side of Lakota life was calm and dignified. One of the six great ceremonies of the Lakota was the Sun Dance. The Sun Dance, which is the best known of the Plains Indian ceremonies, was neither a form of solar worship nor a ritual ordeal or sacrifice. For the Lakota, the Sun was a representative of the *Wakan Tanka*, the Great Mystery, and was known as *Wi*. However, the Sun Dance is not for the purposes of offering blood or anything else to the sun; this was not an ordeal in the commonly understood sense. Instead, the "probationer" or dancer volunteered to partake in the ritual in order to help put himself and his band in harmony with the cosmos.

The Lakota still hold their Sun Dance very year in late July or August. It is thought that the timing of the Sun Dance had more to do with the height of the buffalo herd population at that time of the year, which was when all the nomadic hunting bands could gather in one place, than with any specific astronomical or calendrical event. A vertical connection or *axis mundi* to the sun and the cosmos was and is necessary for the ceremony to continue, and this is symbolised by



A Lakota dancer painted by Regina One Star.



erecting a large cottonwood tree at the centre of the dance ground. The tree is adorned with flags and artefacts of six colours, representing the six cardinal directions (east, west, north, and south, above and below.) The dancing ground is surrounded by an arbour covered with boughs with an opening to the east, where the dancers and the Sun enter each day.

From an astronomical standpoint, the Sun Dance is interesting because its elements display many of the features of the Lakota cosmos. The Lakota believe that the circle is a divine shape, primarily because so many things in the cosmos (the Sun, the Moon, etc.) are round or of round appearance. Although the Sun Dance is not held on the summer solstice, the eastern opening of its arbour clearly is supposed to be oriented toward the rising of the summer sun

The Medicine Wheel

There has been some argument over the antiquity of North American medicine wheels, and their purpose. Most scholars agree that they may have had some astronomical function. The medicine wheels were large with spokes and built from rocks with a central cairn in the middle. The most famous totally intact medicine wheel is found in the Bighorn Mountains of Wyoming, which appears to have been used to observe the rising sun at the summer solstice and the summer dawn stars Aldebaran (in the constellation of Taurus) and Rigel (in Orion), and built circa 1760. There are numerous other medicine wheels in Canada, where they seem to be most common, but they also were utilised on the northern Plains which includes Lakota territory.

Numerous remains of medicine wheels on the Plains were often as large as a hundred meters



The Medicine Wheel at Big Horn.

in diameter. The date of many of these has never been firmly established though some could be as much as 10,000 years old, and many modern ethnographic informants, when asked about them, seem to have forgotten about their original function, and know only that they are sacred and have to do with powerful “medicine.” The wheels clearly show similarities to sun dance medicine lodges and tepee rings; for the Lakota both these structures were thought to be “mirrors” of the cosmos. Many of them have 28 spokes, which is a significant astronomical number.

Symbolism

The Lakota had seven subdivisions or tribes. The numbers four and seven are very meaningful to them. In Lakota cosmology, there were quadripartite divisions of everything: four colours (red, green, blue and yellow), four superior mysteries (sun, sky, earth and rock), four classes of gods (superior, associate, subordinate and spirits), four elements in the sky (sun, moon, sky and stars), four parts of time (day, night, month and year), and four winds corresponding to the four cardinal directions. All of these are symbolised by the Lakota cross-within-a-circle, a symbol which appears throughout the Americas. For the Lakota, it is the “sacred hoop” and represents the totality of their people.

To the Lakota, man exists as an integral part of nature, but not as someone who wishes to control everything, but as one wanting to live in harmony with it. This is something we should all aspire to in our own everyday lives.

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Lakota symbolism.



A Slovak

Tale

by Louise Lane, SRC



KING RASTISLAV OF BRATISLAVA offered a reward to anyone who could produce a wine that would make his thoughts soar to spiritual heights. He wanted a wine that would make him reflect deeply and provide him with noble thoughts. Such a wine he believed, would surely bring joy to the heart and reason to the head.

Radoš, who lived on the slopes of Bratislava castle, heard of the king's wishes, especially the reward, and decided he would try to make the special wine. So he planted a new grove of young vines and spoke to them constantly of many interesting and beautiful things; stories from the holy scriptures, stories of courage and compassion, stories of beauty and strength. For many years,



from morning till evening, Radoš toiled in his vineyard and imparted to his vines best of his soul. He loved his plants as though they were his own children and watched with pride as year to year the clusters of grapes became larger and juicier than ever.

And then one day he knew that his plants were no longer children but adults in their prime that were ready to give their best. Into the wooden press the grapes went and all the time he continued speaking words of beauty and encouragement: *"Become a great wine my children; let your flavour bring joy to the heart and chase away sadness. Do not confuse reason, nor go to the head; get better and better with every day."*

And then he thought, *"But what about the barrel? I can't put my wine in just any old barrel!"* So he went to the master cooper, Samo, and explained his work to him. Samo started work immediately, making for him a large barrel, beautifully decorated



The master cooper, Samo, started work immediately, making for him a large barrel, beautifully decorated on the bottom.

was wounded pride, to help those in need, to encourage those who needed it, and to care for the kingdom in his trust, as a master vintner cared for his vines and the wine which came from them: *"This is the wine I have sought all my life," he thought. "I shall reward this master of wine making and learn the secret of his craft; for in it lies great wisdom and accomplishment."*

This tale of wine creation is more than just another story; it is a rite of initiation. Radoš used his words and songs to associate the power of his thoughts with the physical substance of the wine, hoping with confidence and humility that the king would experience those same thoughts and be led by their principled intent to experiencing thoughts of a similar nature himself..., calmly and privately as though they had arisen from his own being.

The vintner Radoš had made excellent wine, as all good vintners do; but he had also transmuted his thoughts into a substance of inspiration and illumination as all good alchemists do. So if you wish to create a really good vintage in your life, remember the tale of Radoš and the peace and fulfilment he brought into the life of another. You too can become a master vintner in the vineyard of your life.

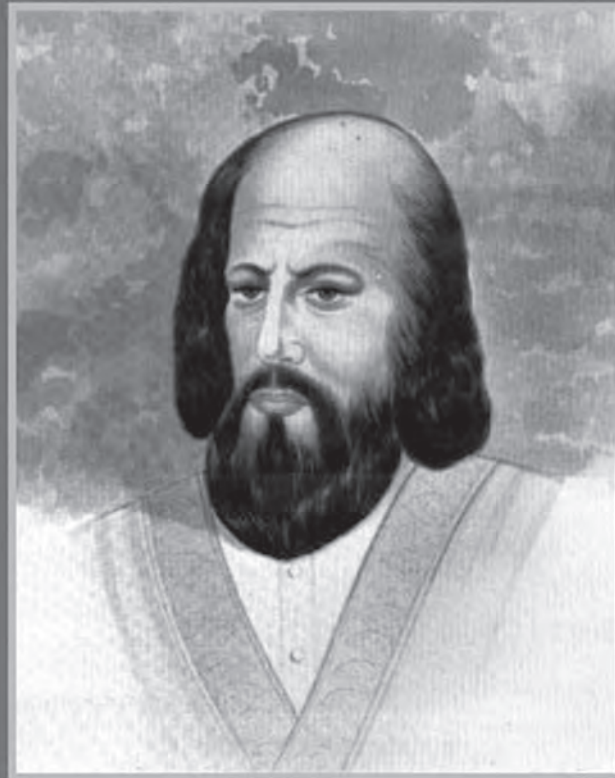
From the depths of his being, arose a yearning to do good to all humanity.

on the bottom with a wooden carving representing a room in which the king was seated at table. In one hand the king held a glass of wine and in the other, the coat of arms of Bratislava. In this magnificent barrel, Radoš placed his precious, young wine. For two years, as the wine aged, Radoš lived beside the barrel, singing quiet ballads of beauty from the depths of his soul.

The wine matured perfectly, and after two years, he drew from the barrel a carafe full of the red liquid and went to the king: *"I bring the king the wine he most desires,"* he said to the servant who led him into the king's presence. They spoke together for a long time.



Al-Ghazali



Eleventh-Century Sufi Mystic

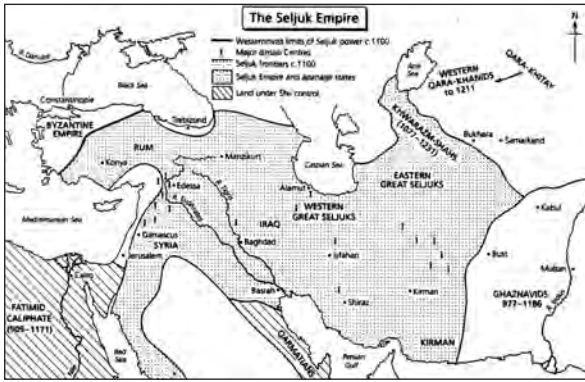
by Connie James, SRC

THE SUFI MYSTIC ABU HAMID MUHAMMAD AL-GHAZALI (1058-1111), stands out as a beacon among the world's most illustrious philosophers and mystics. He attained a thorough grasp of Neoplatonism, equalled its learned exponents and surpassed them by delving into the profundities which they neglected. His Sufi

method of interpreting symbols was adopted by Sigmund Freud over 800 years later.

Considering the state the world finds itself in at the moment, it is interesting to read the thoughts of a Muslim mystic of the 11th century from a time of great change in Eurasia when the old order was disintegrating. This led to many smaller states emerging, each of whom vied with the others in





The Seljuk Empire at the time of Ghazali. In the Middle East, the Persian-speaking Seljuk Turkish Sultans ruled an empire and controlled the Sunni Abbasid Caliph in Baghdad as his “protector,” while from Egypt the Shi’ite Fatimid Imam-Caliphs controlled a large empire covering North Africa and the Levant.

attracting men of letters and culture into their orbit.

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For him, the essence of mysticism was simply the confession of God’s unity.

covering North Africa and the Levant. The Caliphs in Baghdad had little effective authority beyond the city suburbs, though nominally they were the suzerains of the Seljuk Sultans.

This was a time of great transition, the Golden Age of Islam was long gone and the Crusades, which came as a complete shock to the sophisticated and cultured society that the Muslim world had settled into, began during al-Ghazali’s lifetime. After being attacked from the West on one front, some 150 years after his death the Mongols swept down on Iraq from the east, destroyed Baghdad utterly and extinguished the Abbasid caliphate.

Al-Ghazali was born in 1085, in Tus, in the eastern Persian province of Khorasan. In his autobiography, he tells us that from his youth he thirsted after truth. The study of philosophy, *Kalam* or theology, and Ismaili (Fatimid) esoteric doctrine did not quench his thirst. After spending years in study and reflection, he was

appointed professor at the prestigious Nizamiyya University in Baghdad by the Vizier Nizam al-Mulk, who was also from Tus.

His thoughts brought him to the conclusion that the Sufi adepts derive their insights ultimately from the niche of prophetic light. For him, the essence of mysticism was simply the confession of God’s unity. This meant the recognition that God was the sole being and the sole light of the universe. God cannot be known through discourse or speculation or through union with him. Rather, he could be known through his self-unveiling in the wake of constant observation. According to al-Ghazali, the seers or knowers perceive God through a “veil of light.” The highest class of knowers called by him, “those who have arrived” are alone able to understand that the celestial world along with its intelligences, are all subject to the Creator.

Al-Ghazali’s mystical experience stopped short of the claim of union with God; instead, the concept was replaced by that of “confession of unity.” Philosophers had to be careful, as al-Hallaj had been convicted on a charge of blasphemy by a jury who considered his concept of union with god as self-deification that could not be tolerated. He tried to link the Sufi way and his own theory of knowledge, a gnosis, where intuitive ecstatic knowledge is attained through personal experience that conveys absolute certainty.

His Works

Of the scores of books he wrote, the *Ihya Ulum ad-Din* (Revival of the Religious Sciences) is regarded as al-Ghazali’s masterpiece; a monumental composition of forty books or tracts. As one great Sufi master (Sheikh) remarked: if all the standard books on science, religion and the arts were destroyed and the *Ihya Ulum ad-Din* managed to survive, human knowledge could be restored on the basis of its contents.

Another Sheikh is said to have read the book twenty-five times and at each completion he feasted his disciples and the poor. The *Ihya* represents the standard exoteric lore of Sufism, the “Science of Practical Religion,” whose aim is the attainment of outward and inward piety achieved through learning, discipline and instruction; whereas the esoteric constitutes



Map showing the location of Khorasan, where al-Ghazali was born.



the "Science of Revelation." This esotericism signifies "...a light that shines in the soul when it is

The more the mind divides its attention among several things, the less capable it is to comprehend the truth.

cleansed and purified of its blameworthy qualities; it means knowledge and only knowledge."

The first book of the Revival, the *Kitab al-Ilm* (Book of Knowledge) outlines some of al-Ghazali's ideas concerning the morality and duties of the mystic student on the Path. Below you will find the main ideas set out in these ten duties, as an insight into Islam and Islamic mysticism.

The First Duty

The student must purify his soul from impure traits and blameworthy characteristics, because knowledge is the worship of the heart, the prayer of his inner self, and the oblation of his inward being before God. It is more important to avoid the impurities of the heart than to avoid (exclusively) physical impurities, since, besides their abomination in this world, the impurities of the heart, anger, lust, rancour, envy and pride, are fatal in the world to come.

The Second Duty

The student must reduce to a minimum his ties with worldly affairs and leave his family and country because such ties occupy his time and divert his attention. Furthermore, as God has not given man two minds, the more the mind divides its attention among several things, the less capable it is to comprehend the truth. Such a mind is like a stream, the water of which flows in several directions only to be absorbed in part by the earth and in part by the air with the result that nothing is left for irrigation of planted fields.

The Third Duty

The student must not scorn knowledge nor exalt himself over the teacher, but rather, entrust to the teacher the conduct of his affairs and submit to his advice, just as the patient would submit to a sympathetic and clever physician. He should humble himself before his teacher, and through service, seek reward and honour. A manifestation of the student's pride is his reluctance to heed the advice of anyone

except the popular and well-known teachers. Whatever the teacher should recommend to the pupil, the latter should follow, putting aside his own opinion, since his teacher's faults are more useful to him than his own right judgements and because experience would reveal details that might be strange but are nevertheless, very useful.

The Fourth Duty

The student must at first pay no attention to the numerous differences of opinion that exist among people, whether in the secular sciences or in the sciences of the hereafter, because they



A manuscript from the Mamluk period (1250-1517) in Egypt and Syria. This is Abu Hamid Muhammad bin Muhammad al-Ghazali's al-Tabr al-Masbuk fi Nasihat al-Muluk wa al-Wuzara wa al-Wulat (MS:172.2:G41bA), a manual of advice composed for rulers, ministers and governors on how they should govern their realms. It was probably reproduced in Egypt at the beginning of the fifteenth century.

would confuse and perplex his mind, cool his enthusiasm and cause him to despair of ever learning anything. Rather, he should first master the one and only praiseworthy way satisfactorily

Knowledge, whether higher or lower, either leads men to God or helps them a little on their way.

to his teacher and then attend to the other schools of thought and questionable ideas. He should be on the lookout to see whether his teacher is capable of reaching independent opinions or is in the habit of repeating those of the different



schools and the comments that have been made concerning them, because the influence of such a teacher is more misleading than it is helpful.

The Fifth Duty

The student seeking knowledge must not allow any kind of praiseworthy knowledge to escape him without carefully examining it, in order to become familiar with its aims and purposes. Should time permit, he should take it up in detail. Otherwise, he should address himself to and master the most important while acquainting himself with the rest, because the different branches of knowledge are both supplementary to one another and closely interrelated.

Besides, one of the immediate benefits of such acquaintance is that the student will no longer be hostile to branches of knowledge other than his own, a hostility born of ignorance because ordinarily, men are enemies to the things they do not know. Knowledge, whether higher or lower, either leads men to God or helps them a little on their way. In this respect, knowledge is classified in relation to its ability to draw them nearer to their goal, namely God, or how far it can send them away from that goal.

The Sixth Duty

The student must not study every branch of knowledge at the same time, but should observe some kind of order and begin with the most important. Life is ordinarily too short to enable a person to pursue all the branches of knowledge. It is therefore wise to acquire the best of everything, satisfying oneself, so to speak, with the mere tasting of it; at the same time directing whatever power one has left, after having obtained all available knowledge, towards mastering that



A large stone placed in honour of al-Ghazali in Mashhad, the capital of the Khorasan province.

noblest of all sciences, the science of the hereafter, including the science of practical religion as well as the science of revelation. The goal of the Science of Practical Religion is revelation, and the goal of revelation is to know God.

The student must work hard to possess that secret that is not found in the paraphernalia of the jurists and theologians, and which he cannot attain except through diligent search. In short, the noblest and highest of all sciences is to know God. This science is like a sea, the depth of which cannot be determined. In this science, the

The student's purpose must be the adornment and beautification of his inner self.

highest rank is that of the prophets, then that of the saints and finally those who follow.

The Seventh Duty

No one should study a branch of knowledge before he has mastered the branch that precedes it; for knowledge is of necessity so arranged that one branch prepares the student for the next. Whoever observes this rule will succeed. In every branch of knowledge to be pursued by the student, his aim should be to attain the one above it. He should never declare a certain science useless because its protagonists disagree among themselves or because of the error of one or more of them, or because with their actions they violate the ordinances of their own science. Each case should be determined separately, as not every branch of knowledge can be independently mastered by every person.

The Eighth Duty

The student must know how to ascertain the noble nature of this science, the nobility of its fruit and the authenticity of its principles, as well as other sciences. Take, for example, the sciences of religion and medicine. The fruit of the first is eternal life, whereas the fruit of the latter is the physical life; consequently, the science of religion is nobler. The fruit has priority over the principles. Similarly, it becomes evident that the noblest of all sciences is the science of knowing God, the angels, books and prophets, as well as that of knowing the path that leads to these sciences. Seek therefore nothing else and treasure nothing besides.



The Ninth Duty

The student's purpose must be the adornment and beautification of his inner self with virtue and at the end, nearness to God. His aim should not be the attainment of authority or influence, nor contention with foolish men and boasting before his elders. But if his aim was to draw near God, he would inevitably seek that which is closest to it, namely, the Science of the Hereafter. He must not however, think that whatever falls short of the highest rank is worthless. Whoever seeks God through knowledge, no matter what kind, is sure to profit and advance.

The Tenth Duty

The student must know the relation of the different sciences to the goal, so he does not attach more importance to nearby, inconsequential matters than to remote but important things. The word important signifies anything that is of import to him; and nothing is of real import save his fate in this world and the next. There is no goal except meeting God and, despite the fact that very few in this world realise its significance, in this achievement lies all bliss.

Epilogue

In later life al-Ghazali returned to Tus, where he remained until his death in December 1111. He was honoured with such distinguished titles as the "Proof of Islam" and the "Adornment of Religion." While introducing many Greek philosophical concepts into Islamic thought, he also challenged various aspects of Greek thought and the Arab Neoplatonism of the Muslim philosophers Avicenna and al-Farabi.

In his writings he demonstrated a distrust of scholastic theology and intellectualism. Furthermore, he secured a definite reconciliation of Islamic orthodoxy with Sufism. Not that the two were separate realities, but with his official promulgation, the clerics on the one hand, came to appreciate the endeavours of the Sufis, and the Sufi mystics themselves on the other hand, realised the importance of observing the revealed Law and maintaining a balance between the external and internal aspects of religion.

Like many other revivalists, he had sought refuge in mysticism as a means of ascertaining a better approach to experiencing truth and



The Mausoleum (also known as haruniyah) of al-Ghazali in Tus, Khorasan. Haruniyah was renovated recently and a grave with epitaph ascribed to al-Ghazali is located on the entrance of the monument. The grave of Husayn Khedive Jam, the renowned scholar on the life and works of al-Ghazali is also located near this grave.

of obtaining a direct perception of reality; a conversion brought about by despair in a systematic doubt in intellectual veracity and by denial of naïve belief in matters of mere authority. In this respect, al-Ghazali anticipated Descartes, the father of modern philosophy.

Moreover, his intuitive knowledge has been deeply absorbed into Western philosophy. In medieval times his writings were tossed into the flames by Muslim fanatics. Less radical, but perhaps more cynical, Christian thinkers employed particular ideas and dismissed the rest. Deservedly, al-Ghazali has been hailed in both East and West as the greatest religious authority on Islam after the Prophet. He was the leader in Islam's encounter with Greek philosophy, in which Islamic theology ultimately emerged victorious and enriched, and in which Islamic Neoplatonism received a blow from which it never recovered.

And finally, he managed to bring Islamic orthodoxy and mysticism into closer contact. With his passing, Islamic philosophy was immeasurably enriched and continued on the path that has led it down to the world we find ourselves in today.

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Adjustment to the Times

by Ralph M Lewis, FRC

ONLY A SHORT TIME AGO, GOD WAS still generally conceived as existing outside the universe. It was believed that from there He arbitrarily and miraculously created all things as they are. For example, because our eyes and ears serve special functions, it was assumed that they were deliberately *designed* that way for their use. The notion of design gave rise to a designer, and God

was thought of as creating spontaneously all things in the universe as we experience them.

It was not until the 19th century that the doctrine of the evolutionary development of organic matter was proclaimed. This doctrine expounded that the fundamental creation was a matrix of natural forces and laws. In effect, this meant that God did not create things to be as they appear to us, but rather that the



Divine created the basic *causes* from which the particulars of the world came into existence. To refer again to our analogy, eyes and ears were not arbitrarily designed to serve their function. Rather, they came out of the *necessity* of the living organism adjusting itself to the forces acting upon it. Consequently, from this point of view, we are

It must be realised that things that are new are not necessarily better than things that are old.

not static entities. There is the *potentiality* in of us for many changes in qualities and characteristics. Life is fluid, and it can and will adjust itself to the impact of its environment. Only as humanity tries to resist the fluidity of its nature does it remain stationary and encounter serious difficulties.

Change

We all know that social and environmental changes are exceedingly rapid in our times. Up to about two centuries ago our method of transportation was the same as it had been for thousands of years. This was principally horse and ox drawn carts on land and the sailing or rowing vessel on water. Also, as recently as two centuries ago, communication was substantially the same as it was during the time of the ancient Greeks and Romans. The method was mostly by private courier. Today, millions of people do not know whether to cling to what seems the stable past or to pursue lustily each new trend.

It must be realised that things that are new are not necessarily better than things that are old. It is still too recent an advent to determine whether a closely knit world, a compression of peoples, is good or bad for the individual. Is a mass parcelling out of knowledge via written, televised or computerised media, beneficial or harmful? We all come to know things alike by such mass methods of communication but are we getting to think too much alike? Is it not true that a certain amount of isolation with one's own thoughts is preferable? Can properly stimulated individual thought spill over the boundaries which have been set by regimented education? Or is individual thought too limited in contrast with

the standards of the day? Whether we realise it or not, there is a gradual drifting away from those factors which once shaped our thoughts.

Change for the Good?

The new generation appears to be far less mystically, metaphysically and philosophically inclined. Values in life appear to be tied less fast to the moral and spiritual goals which were once held to be the highest ends. Today we find utilitarianism (the doctrine that the greatest happiness of the greatest number should be the guiding principle of conduct) and pragmatism (a philosophy that evaluates something solely by its practical consequences and bearing on human interests) dominating the lives of many of us.

There is no tendency to establish, as philosophers and mystics have done, a broad abstract ideal as to one's mission in life. Expediency, that which serves the moment, is the dominant factor. Most people come to view life with the attitude that "*Man is here; never mind why; let him make the most of it.*" Science and its attendant technology prove that this or that is the best to meet the problem of living and momentary pleasure. If uncurbed, this attitude can have a tremendously adverse influence upon the aesthetic pursuits of humanity, and upon the emotional and psychic sides of life. It undoubtedly can come to affect spiritual idealism and the search for a union with our understanding of a universal God.

It is impossible, in a few words, to provide any adequate defence against this trend. The most we can do is to suggest an attitude of mind

that will let one intelligently adjust to the influences of our times. It is necessary to realise that there is a difference between a cynic and a sceptic.

Cynicism

The cynic is a downright pessimist. He expects everything to be wrong or to be false and illusory. For the cynic, nothing is ever right; there is always some flaw to highlight. The cynic is not ready to accept reality even when he actually experiences it. He is the type who thinks advertising billboards



Is it not true that a certain amount of isolation with one's own thoughts is preferable?



were conceived merely to conceal traffic police and spends his or her life constantly on guard for that hidden traffic policeman.

Scepticism

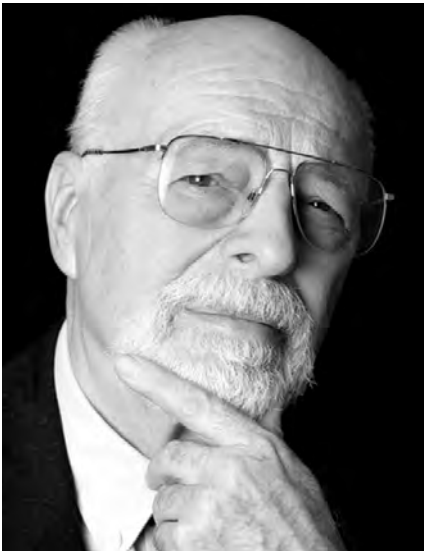
A sceptic, on the other hand, is not necessarily a blind, ignorant disbeliever. The sceptic merely wants positive, objective, verifiably testable knowledge and places no faith in empty assertions.

It is fair to say that a good mystic must be a real sceptic: a walking question mark.

The sceptic is neither naïve nor easily misled, and what is capable of proof, she wants proven to her full satisfaction before she will accept it.

The sceptic is not necessarily a rank materialist but is in fact a just person; and being just requires rational thought. On matters concerning the abstract, the sceptic will not ask for material proof or empirical evidence, but will demand something more than just fantasy. There must at the very least, be an adherence to the known laws of logic. Do not argue with a sceptic on the basis of illogical reasoning. Oh, how many persons hate logic! So many people are inclined to give their imagination free rein and skim the surface of logic. And such persons resent sceptics because they bring them down to earth.

It is fair to say that a good mystic must be



The sceptic wants positive, objective, verifiably testable knowledge and places no faith in empty assertions.



The new generation appears to be far less mystically, metaphysically and philosophically inclined.

a real sceptic, i.e., a walking question mark, one who seeks objective truth. The mystic speaks from experience, not fantasy, and all he or she says, has the ring of truth. We should all adopt an attitude of scepticism, but always be ready to accept that which can meet the test of logic and known truths, even though we know that truth is never absolute and is always relative to human understanding.

Tolerance

A final suggestion for the individual's adjustment to the trend today is the cultivation of tolerance. This is an old admonishment but it is ever new in its value. Tolerance is not the granting to each individual the license to act as they want. Rather, it is to acknowledge the right of each of us to express our views and contemplated acts.

The expression of ideas should be given the opportunity of fulfilment. The only restriction should be that the ideas of another do not tend to destroy the welfare of society, namely, what people in a given place and period have found by experience to be best for them.



THE MAGIC OF SEEING



by James Lawrence, FRC

*"The wind may blow
and then cease, and
the sea shall swell
and then weary; but
the heart of life is a
sphere, strong and
serene, and the star
that shines therein is
fixed for evermore."
-- Kahlil Gibran*



MOST PEOPLE GO THROUGH LIFE without ever experiencing a true mystical union with their god. And this is despite that fact that some of them are the most wonderful, spiritually motivated people we could meet..., involved with humanitarian charities and doing works of good and personal sacrifice every day.

The so-called "mystical experience" where the interconnectedness and universality of everything is suddenly and graphically revealed in a single, brief period, changes one's life profoundly and leads to an understanding

of the inner meaning and perfection that exists in life..., a perfection and refinement that is inherent in everyone and everything, yet is so seldom perceived. But even if we are not privileged to have this experience of how things are at their deepest levels, we can still train ourselves to deepen our ordinary vision, and thereby lay the groundwork for the momentous moment when that experience finally occurs.

Take any sight..., an unfolding rose, a majestic tree, a deep blue sky, a golden sunset or the sea with gulls lazily circling, and now concentrate intently on the sight. Almost certainly



nothing out of the ordinary will happen to start with, but with practice, you will begin to “see” the sight before you in a deeper light. It is a matter of “seeing” with your whole body..., entering the vision before you with all you senses fully primed and alert.

Ordinarily we do not give our whole attention to each moment as we should. Paradoxical as it may sound, concentration is not a matter of gritting the teeth and staring intently at something. Quite the opposite, it is an exercise in effortlessness. If we could completely relax and allow concentration to take us with it, focussing our minds wholly on the sight before us, in a manner of “giving up” or just saying internally “okay, I let go, I follow the flow,” we would begin to “see” in a way that can be described as though we had entered a fourth dimension. The sight no longer appears as a two dimensional canvass before us, but acquires a depth transcending the three dimensions we know.

Everything takes on a feeling of wonder and meaning, and there is a sense of intense joy and a feeling of majesty, immensity and glory. “The earth is full of your glory” says the psalmist and how true this is. The wonders of the universe are greater than we realise because we see them every day and largely ignore them.

Such visions are our potential and will unfold for us when our time is ripe; for we are builders all of us, and are creating our future every moment we live. With every thought and every feeling of love and compassion, with every set of service, we build on the inner planes of our multifaceted being; we are never static, there is always movement even when we believe we have stagnated beyond repair.

If we remain true to our inner yearning for understanding and a deeper vision of the universe and its laws, we hasten that day when we will have instant recognition and will inwardly know that we have arrived and can finally “see.”

I was down by the sea the other afternoon, a wonderful treat as I sat gazing at the surf on the rocks below me. I was completely hypnotised by the scene. Never had I experienced a moment of such utter magic and mystery with ordinary vision. I closed my eyes almost completely and

the sun on the water, the currents and a slight breeze caused me to feel and see for the first time, a fairyland of indescribable beauty.

First it seemed three-dimensional; a moving cascade of sparkling drops like silver trees moving below the surface of the ocean. After a few minutes it appeared like a glass mountain of several different levels of sparkling glass crags and crevices..., moving, swaying, scintillating..., a diamond mountain of glass, silver leaves and trees. I couldn't leave and remained enrapt by the scene for what seemed a long time but what was probably no more than a few minutes. As I

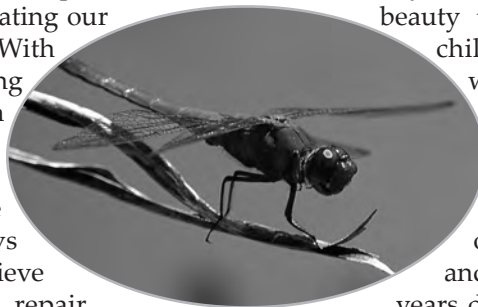
It is a matter of “seeing” with your whole body..., entering the vision before you with all you senses fully primed and alert.

drove home later that afternoon, I did not see the grey tarmac, only the deep purple bluebells, rose campion and other flowers that dripped all over the hedges in profusion. Although I saw them with normal vision, I felt that I was for the first time truly “seeing” things are they really are.

If we could teach our children from an early age to really look at the outward beauty around them, even the beauty of the peeling paintwork and grime of the inner city, so that they can continue to see the inner beauty of everything continuously into adulthood, mirroring the inner beauty they must have seen in early childhood, what great service we would be performing for mankind.

Children can really be our teachers. Looking and “seeing” on the inner levels of our beings are our best education and children in their very early years do this so well. Even the “ugly”

blue bottomed fly on a cow pat has gossamer wings, and children who are brought up to love flowers, trees, insects, birds and animals, learn to keep their love for people and life as well. And their perceptions develop and spill out into their work and play, and bring laughter, innocence and happiness to others. Let us be like children again and really *see* the world around us through their eyes. It doesn't take that much effort really to achieve it, just determination, constant effort, and the will to succeed. Go on, don't wait, just do it!





Rosicrucian Order

Ancient Wisdom for a Modern World



SINCE THE DAWN OF CIVILISATION, humanity has sought answers to the great mystery of existence. *What is life? Where does it originate? What is its true nature? Is there a transcendent purpose to life? Is there a conscious state of existence after death? Have we lived before and will we live again? And why is there still such gross inequality in the world, even in this age of rapid technological advancement?*

These substantive questions have occupied the minds of the world's greatest spiritual and moral thinkers for millennia and in various ways they were able to answer *some* of these questions. Few, however, reached the ultimate goal of complete and satisfying answers to *all* questions of life; but those who did, attained a state of *mastery* over their lives and achieved happiness and fulfillment which few have even dreamed of. They were ordinary men and women though with the difference that they had "inner vision", a profound understanding of life in all its forms, and ultimately, complete mastery over their personal destinies.

You may be surprised to know that accurate answers to all questions you can formulate are already within your reach, for they are a part of your greater being which in turn is part of the universal stream of life. The *Rosicrucian Order AMORC* teaches how to tap into an infinite source of inspiration and wisdom to reach those elusive answers and to solve the most vexing of problems. If you wish to know more about how you can receive and one day master this knowledge, please write or call us at the address below, specifically requesting our free introductory booklet entitled "*The Mastery of Life*".

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