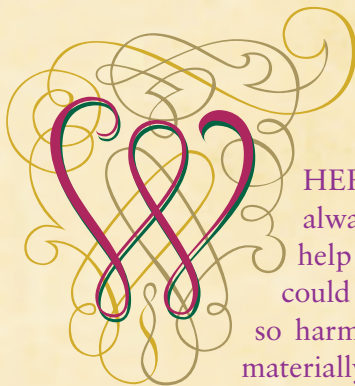


Rosicrucian Heritage



No:1-2003



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

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

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“AUTUMN FLIGHT”



Positio Fraternitatis

Rosae Crucis



*by Christian Bernard, FRC
Imperator of AMORC*

THE RELEASE OF THE ROSICRUCIAN Manifesto *Positio Fraternitatis Rosae Crucis* is a sufficiently recent event that its content is still relevant in 2003. I imagine that all of you have read it (available from your Grand Lodge), and I am convinced that it corresponds to your aspirations and desires. Perhaps you appreciated certain points more than others, and it is possible that some parts do not comply with your own personal vision of

the present or the future, but as I said previously, I think that, on the whole, you are in harmony with this document, which will become a historic text in the coming decades and even centuries.

At the Rosicrucian World Convention in Gothenburg, in August 2001, I first read out large excerpts of this Manifesto. I am not going to refer today to the historic Manifestos of the 17th century, nor to the one that AMORC has just published. I



propose merely to present the fruit of some of my personal reflections on the most important points in the publication that some will consider as utopian. According to Plato, *Utopia is the form of ideal society towards which humanity must evolve. Perhaps it is impossible to achieve this state on earth, but it is in this that the wise must place all their hopes.* Since this great philosopher considered himself a utopian, I think that as Rosicrucians, we can do the same.

By definition, politics is an activity that involves the governing of a city, a region or a country. Nowadays, the political arena is sometimes a theatre of conflict and extreme divisiveness, because each of us, including those who govern us, has different beliefs. In certain parts of the world, those who currently hold power did not get it through democratic means. As for those who have been legally elected, they are generally prisoners of a particular political system.

As an institution AMORC is apolitical, and long may it remain so. However, individual members have a wide variety of political views just as you would expect in any group. But what I have noted during personal conversations during meetings with fellow Rosicrucians, is that many are discontented with their politicians and government. Sometimes, prominent events such as those in the United States in September 2001 bring citizens and their government closer together, engendering a feeling of national unity. This is a noble sentiment, but we must endeavour to generate this feeling on a grander, planetary scale. For Rosicrucians, this is a mystical duty. What does this consist of?

Although we may totally reject certain types of societies and politics, as far as possible, we should make a sincere attempt to guide our meditations and contemplations in the service of world unity and our world leaders. Former Emperor Harvey Spencer Lewis was a great spirit, an open-minded man far in advance of his time. At one point he established an exercise for members called *Medifocus*. In past times, Rosicrucian magazines or other publications in each language jurisdiction if the Order published names and pictures of selected heads of state. Every Rosicrucian was asked to send positive thoughts to these individuals to help them in their mission. Unfortunately this exercise had to be abandoned as it was wrongly perceived by the profane world to be offering support to politicians who were

cruel or dishonest. Some of our own members also misunderstood the reason behind it.

To avoid negative attacks on AMORC, Emperor Ralph Maxwell Lewis decided to end the *Medifocus* exercises. For my part, I found them quite acceptable, but unfortunately I cannot foresee a time when it will be reinstated. Sadly, the spiritual state of our societies, whether we consider them as developed, civilised or not, has not changed. In my opinion many have devolved. However, since I am addressing myself through this message to spiritual people and people of good will, I feel that I can ask for your endeavours in the coming weeks and months or perhaps even every day for the rest of your life, to send the most positive thoughts, full of love and

Although the world has never had a perfect civilisation controlled by perfect people, we can envisage a political system close to the one instituted in Ancient Greece at the apogee of its civilisation.

compassion, to those who govern our world. This request is not only addressed to Rosicrucians, but to all who choose to read this magazine.

Regardless of whether they are North or South American, Chinese, Russian, Arab or European, etc., the good thoughts sent to these men and women will not support them in their negative actions. However, they may serve to help them to make better decisions or indeed to convince them to retire from the political arena if they are not acting at the high level we have the right to expect from them. Speaking from experience, I know that it is difficult to forgive those we consider our enemies. If in your heart, because of your experiences and the trials that you have endured, you find for the moment that it is impossible to forgive, try to remain in as neutral a state as possible. Not generating thoughts of hatred is in itself already positive.

You can also visualise an ideal form of government. Although the world has never had a perfect civilisation controlled by perfect people, we can envisage a political system close to the one instituted in Ancient Greece at the apogee of its civilisation. Indeed, politicians of that time were philosophers who, in the etymological sense, were “lovers of wisdom”. Their primary incentive was to work in the service of good and to raise the consciousness of the people they governed. They



did not consider their fellow citizens simply as voters whom it was necessary to convert to their way of thinking, but as souls that they had the duty to guide on the path of life. They were profoundly humanist, in the image of Plato or Pythagoras who was considered the greatest legislator of his time. Like these men, we must be convinced that human laws should be the reflection of divine laws. This is absolutely necessary if humanity is to know true happiness.

I will finish with some thoughts on politics, for you already know my point of view and that of all the Grand Masters through the *Positio Rosae-Crucis*. To continue, I ask you, either at home or at any other place and time of day, to visualise this ideal society and to send good thoughts to all our politicians. Construct your vision of an ideal society a little at a time over a few days, and refine it. Make it as lifelike as possible. Do not be tempted to make your visualisation global and impersonal because we are dealing with heads of state, ministers, members of parliament, governors, mayors, etc. Rather, choose for this mystical work one or several local, national or international personalities. While reading newspapers, magazines or when watching television, take note of a face and commit it to memory. You can choose to concentrate on the same person for several days, or choose to work simultaneously on several different personalities, depending on your own inclination.

The economy, technology, ecology and science are integral parts of modern society and they may be present in our dream of an ideal society. I am going to develop the practical aspect of these four important elements, which are closely and inextricably linked. Nowadays, the power and influence of the economy is such that it is no longer politicians who govern but financiers. However, everyone knows that the global economic system does not answer even the most elementary needs of hundreds of millions of people, whereas the wealth circulating internationally has never been greater. This means that the wealth produced by all human endeavours primarily benefits the minority, and this is regrettable. The economy has become too speculative and nourishes markets and interests that are more virtual than real. From all the evidence, the economy will not fulfil its proper role until it is at the service of all humanity.

This supposes that we should consider money for what it ought to be, that is, a means of exchange and an energy capable of procuring for each individual that which they need in order to live happily on the material plane. Humanity is not

destined to be unhappy and even less to be destitute, but rather should be able to have everything necessary to contribute to its physical well-being. Only in this condition can people have the necessary peace of mind to raise their souls towards the plane of superior consciousness. The economy of the third millennium should be founded on principles of sharing and with consideration for the common good.

I am fully aware that my hopes regarding the economy are utopian, and I especially want you not to interpret my remarks incorrectly. I do not mean that it is necessary to share resources unreservedly or never to make a profit, quite the contrary. Rosicrucians do not have to take any vow of poverty, and success in life can be attributed to the effect of a positive karma and the expression of high intelligence. Rosicrucians can also attain highly evolved states, because they open doors of opportunity, particularly on the cultural level. Material wealth also allows us to express the higher ideals of goodness and generosity within us. Through my remarks, I merely wanted to express a simple, naive and utopian wish that our world could be so beautiful if each one appeased their hunger and if wars, whose main soldier is money, never ravaged our planet again. I know that it will be a long time before such an ideal becomes a reality, but we will never have the opportunity of seeing this future state if we do not become more enlightened about environmental matters.

This brings me to the point where I wish to speak to you on the very important topic of ecology, for the Earth's resources are clearly finite and not inexhaustible. One can talk about science, technology, the economy, politics, humanism etc., but obviously, none of these debates can take place if our planet and its inhabitants disappear. Several decades ago, if one spoke of the environment and the necessity for safeguarding the planet it sounded like a science fiction scenario and brought forth a smile from the listener. The opinions of the few specialists in the field were not heeded. Now, what was once a supposition has become a reality and even though we may not experience the full negative effects yet, the land, mountains, forests, oceans and humanity itself are very seriously ill. It is therefore imperative that we look conscientiously at these problems, for they concern not just a few countries but the whole planet. You may live in the countryside, far from all obvious pollution and fully appreciate this privilege. But bare in mind that this quietude is only temporary and it will not be too long before we are all victims of pollution.



Apart from the obvious scientific and physical reasons, we should remember that we are all part of the same *égrégoire* and that whatever affects one nation or one person, inevitably will affect each one of us because of the psychic bonds that unite us all. Therefore, none will be spared if we do not manage to stop the deterioration of our environment. Of course, you may say that you are aware of this problem, and that you endeavour to live life as naturally as possible while supporting through words, thoughts and deeds, those who work to safeguard our world. But think well! In the coming days, examine your conscience and see what you can do to improve yourself, in your behaviour and your habits, both in your home or in your workplace. On this issue, do not hesitate to be what is commonly called militant. I customarily

I am fully aware that my hopes regarding the economy are utopian, and I especially want you not to interpret my remarks incorrectly.

say that I am extremely optimistic, but as far as the environment is concerned, I am not.

What is true for the environment and lifestyle is also true for technology. This is omnipresent and constitutes the heart of modern society to such an extent that it is almost indispensable. Unfortunately, each coin has a reverse side and mechanisation has become a danger for humanity. Machines were meant to assist us by easing our toil, but instead they now replace us. Of course, mechanisation should have been very positive, but apparently this is not the case since our societies are becoming dehumanised and direct physical contact between us is becoming rare. The technology of the third millennium must become an agent of humanism. We have an obligation to re-centre ourselves again and increase our awareness of the quality of life, ceasing our wild race toward so-called "progress". To achieve this we must learn again to live in harmony, not only with nature, but with ourselves too. Technology should free us from laborious tasks and permit our contact with all others around us to blossom. The objective therefore must not be to automate every aspect of our world, but on the contrary to humanise it. Take the opening and closing ceremonies of the Olympic Games in Salt Lake City for example. There technology was omnipresent, but it served to convey a message of hope, beauty, unity and fraternity.

Personally, I have always been interested by new technologies, and I think of myself as a modern man.

I use all the present-day means of communication in the course of my duties as Emperor and in my daily life, but I can assure you that I do not waste hours in front of my computer screen or hold my mobile phone to my ear all day. In the same way, I prefer traditional food to that prepared in a microwave, just as I avoid genetically modified foods and prefer those that are natural and organic. The advice that I offer about technology and the environment would be, for example, that every time you switch on your computer, the television or your mobile phone, that you consider the necessity of the action that you are about to take.

Perhaps you will decide to write a letter by hand or to send a traditional card to a friend rather than an e-mail. When you shop for food, think of buying the most natural foods, those that avoid colourants or pesticides. If you trade on the stock market, do you avoid supporting immoral activities either directly or indirectly? Do you ensure that your money is not used to produce armaments or by big trusts like chemical or pharmaceutical laboratories? By consuming certain products or abusing medication, are you contributing to your own pollution and in the long run to that of the humanity? In summary, are you always conscious of your acts and do you measure their consequences and results? I will let you meditate on these points and on others of a similar nature that come to mind over the next few days.

So you see, ecology, technology, economy and even science are inseparable in their evolution. Science has contributed to the well-being of humanity and is an undeniable factor in progress. Without it, the world would still be in the Stone Age, but we must always bear in mind the famous adage: "*Science without conscience is the ruin of the soul.*" Most scientists are too materialistic. Some among them are spiritually inclined, but they are prisoners of a system that does not permit them to give free rein to their beliefs. For this reason, science polarises itself on the physical aspect of existence and does not sufficiently consider its metaphysical dimension. I am thinking here primarily about research into genetics. Have they not reached the limits of what is reasonable? Consider too the weapons that have been created during the last few decades and that threaten humanity with global destruction.

On this subject, I think that our present scientists could gain inspiration from Ancient Greece. Thales, Democritus, Heraclitus and many



others were not only convinced that God existed as absolute intelligence, but also that God was the origin of the mysteries that confronted them. For them, the goal of science, like that of philosophy was to analyse the laws by which this Intelligence

Morality is ridiculed more and more and it appears obvious that humanity should make considerable efforts to re-establish certain rules of behaviour that have, alas, disappeared.

manifests in the universe, in nature and in humanity itself, in order to understand its functions and to find some useful applications for the betterment of their contemporaries. They did not play the role of “Sorcerer’s Apprentice”, which is unfortunately the case in our present civilisation. For science to recover its soul, it is necessary for scientists to recover theirs. You are certainly aware of the divine aspect of your nature, and I am convinced that if you work in the scientific and medical fields, you will consider the viewpoints that I have just raised.

Along with science and technology, there is another world toward which humans are naturally attracted, that is art. For my part, I conceive of art as being the ability to express on the human plane, the beauty and harmony of the Divine plane. I am no specialist, but I think that during the last few decades we have moved far from this ideal. Like you perhaps, I remain very perplexed before certain paintings that are considered masterpieces, seeing crushed carcasses of cars and heterogeneous elements called sculptures. Similarly, in the world of music we are presented with collections of sounds that are forceful and violent, having vibratory rates harmful to our psyche and our state of health in general. These few remarks do not imply that nothing beautiful has been created lately in the artistic field. I simply deplore the fact that it has been taken over by an elite who give art a false image either through opportunism, self-interest or demagogy. To draw a parallel, the present trend is to speak coarsely and to behave in a vulgar manner. However this does not mean that vulgarity is an ideal in itself, and that the majority of people appreciate it. In fact this is only one aspect of a certain manipulation by the media. Being optimistic, we can hope that the present deterioration of behaviour in general will only be temporary.

This brings me to morality. Morality is ridiculed more and more and it appears obvious

that humanity should make considerable efforts to re-establish certain rules of behaviour that have, alas, disappeared. It is necessary to be aware of these values and not only to apply them to ourselves but to others, and of course to our environment. I will not speak further on this topic, which is covered in the Manifesto, but I would like to speculate about the possible religion of the future. In many countries, religion is still very much alive. Many of our fellow citizens and perhaps you yourself belong to a church, which is not so in my case. It is not that I lack respect for religions such as they are, but merely because the Rosicrucian philosophy that I had the luck to be exposed to from a young age, satisfies me fully and is sufficient for me. However, without speaking against religions or doing them any harm, I think that they will not satisfy the spiritual aspirations of men and women of future centuries.

Indeed, I have the feeling that their creeds, their morality and their liturgy, while quite respectable, will not be able to adapt quickly enough to the evolution of consciousness and mentality. Personally, I am of the opinion that this also applies to what are called the new-age religions that for the most part, are deceptions managed by businessmen. The third millennium will see the advent of the Age of Aquarius, which should begin toward 2150 if we are to believe the most recent astronomical calculations. Tradition relates that this era will mark the end of religiosity and the beginning of authentic spirituality.

This means that religion, in the etymological sense of this term, in the sense of connecting with God, will not be religious but spiritual. This process will not be founded simply on belief in God, but on knowledge of the laws by which God manifests in the universe, in nature and in humanity itself. God’s teachings will have a universal character and will be a harmonious synthesis of the most mystical principles that the wise individuals of the past transmitted to humanity. To a certain degree, these teachings will be like those that the Ancient and Mystical Order Rosae Crucis perpetuates nowadays and will serve as a basis for a deeply humanistic philosophy. Also, the religion of the future will have no dogma and will respect freedom of conscience and personal thought. Additionally, it will make all human beings disciples of the Master Within.

As suggested by the previous remarks, I think



that the religion towards which humanity is evolving will be universal. As such, it will answer the desires and needs for knowledge of all men and all women, regardless of race, nationality or culture. Moreover, one can imagine the nations of the world integrating into a harmonious unity. Whatever it may be, mankind will venerate a common faith, but without a Yahweh, Brahma or Allah. It will truly be the God of their Heart, the God of their Understanding. Similarly, no-one will look for God's word in the Bible, the Koran, the Upanishads or other sacred books, but rather they will search in the Book of their soul. This presupposes that the present religions will disappear and that they will be perceived as we today think of the ancient religions, that is, as belonging definitively to a distant past. The spirituality of the centuries to come must mark the return to the definitive restoration of the Primordial Tradition, presented in a number of esoteric writings as the Religion of religions.

As I said at the beginning of this message, I am quite aware that the perspectives that I have just given on the evolution of politics, the economy, technology, science, the arts and spirituality are



somewhat utopian. Having said this, I still think that humanity has the power to make the Earth a place of happiness, fraternity and peace. To do this, it is absolutely necessary that humanity transcends its materialistic ideals, turns the page on a religiosity that has become archaic, and opens itself to a spirituality based on knowledge and humanism. In other words, it is necessary for humanity to realise the famous Universal Reform that was

mooted by Rosicrucians in the 17th century. Rosicrucians in modern times have the privilege of belonging to an Order that works in the service of the spiritualisation and humanisation of the world. Now, more than ever, they must make it known, in order to allow a greater number of students to join it and to participate in the Great Work that the Rose-Croix have done for centuries in endeavouring to give birth to the New Humanity. If you are not a member of AMORC and if you feel an affinity with these remarks, I invite you to join me and thousands of other "seekers", under the Auspices of the Rosy-Cross.

The Bright Eternal Messengers

by Jenny Butler, SRC

*I think and dream and in the silence feel
 A presence, ever near me. This is the
 Essence of a perfect unity, the
 Love that guides us as we seek the Truth as
 One. Time moves in circles, spirals of
 Becoming, as we seek Eternal
 Rest within the Sun of suns.
 Stars are our inner selves, in light
 And purity, becoming fairer
 With the dawn of ageless Light.
 We are the bright Eternal Messengers,
 The Heavenly Lights that guide our Earth.*



Sanctum



Musings



Expressing Personal Mastership

by Kenneth U.Idiodi, FRC

FACED WITH UNSETTLING political and socio-economic challenges in the world today, some ask how the principles for personal mastership expounded by the Rosicrucian Order, AMORC may be applied for survival. Let us realise that there has never been a time in human history when everything was alright for everybody. No Society has been so poor that rich persons have not been spotted here and there. Conversely, every affluent community always has its share of poor ones. That is the nature of life and living, the manifestation of natural laws. However, life is to be lived and must be lived by each and every one of us.

Our Order teaches self realisation and self mastery. Self Realisation has to do with being aware of the inner potentialities of man, while Self Mastery connotes using such faculties or energies for man's conscious evolution. Man as a living soul is endowed with the ability to direct energy beyond the limitations of the physical so as to satisfy the demands of self. This is possible because man is nothing but a composite pattern or unit of energy in the cosmic ocean of energies. There are two distinct methods or approaches. In the first, the focus and direction of energy is outward and therefore centrifugal. Man identifies what he needs in his environment, directs all his energy to meet the realities of life, subdues them and extracts the resources desired. The question here is survival, a biological necessity. Therefore, whatever personal powers man realises he has, whether they be

physical or intellectual, he directs outward, imposing them upon the conditions of his world to master them. This kind of mastership is the subjecting, as much as possible, of the forces of nature or subduing all imaginable forces of opposition to serve one's personal ends. It is a kind of excellence in directing and controlling extraneous conditions, in forcing one's personal will upon the externality of one's immediate world. From a pragmatic point of view, this kind of personal mastership is not dependent upon, or in any way related to morals and ethics. It is primarily objective. Success is achieved in terms of fulfilling the aggressive compulsion of the life force. Conduct or behaviour has value only as the individual finds that in someway, it may contribute to the end to which he aspires. In this case, man just expresses the instinctive drive necessary for survival in primitive communities. This mode of expression is still very much evident even in our so-called civilised societies where moral and ethical codes are left only at the doors of religious and philosophical movements. Corrupt individuals in government, politics and business who resort to every means within and without the law just to gain personal advantages are seeking personal mastership in centrifugal terms only. Energy is directed primarily towards extracting from the environment. The aim is to harvest, not to sow. In some cases this results in rapid accumulation of material wealth by the individual to the detriment of the rest of the society. On the long run, everyone



loses in the rat race of survival by the sheer greed and avarice.

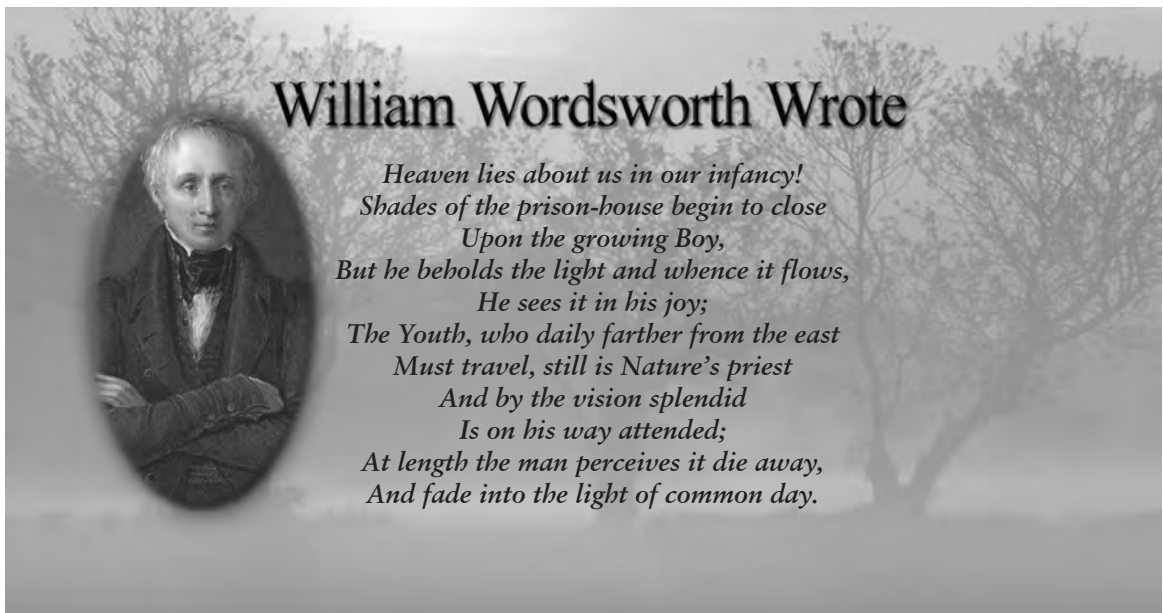
There is, however, the second approach which demonstrates those qualities that have made the Homo sapiens the thinking man, a truly animate being. It is not just formal education or native intelligence as these alone cannot prevent a person from being nefarious and pitiless. It is what may be termed centripetal mastership, that which begins with an evaluation of Self in relation to the outside world. It is a projection of the finer sensibilities of the Self outward to the external world. Personal feelings are extended to include others, leading to compassion, a sense of justice and the so-called impersonal love; the extension of self interest to include concern for the welfare of others.

In this case, the person identifies what the society needs and directs his inner powers and energies towards supplying those necessities of life. It is through this kind of service that he sustains himself and demonstrates real mastership. Since he is a part of the society he wants to serve, all constructive forces of nature support him. Thus, his needs are met in diverse ways. His conscience gives him the applause needed and all the psychic forces of self are ready to extend themselves beyond his immediate being. He only needs to direct and use. It is here that real personal mastership is demonstrated, through strength of character, lifestyle and the determination to serve humanity. Concisely, the centripetal personal mastership is one of self-

discipline of the natural elementary animal urges of our being. It is that of temperance, of attaining a harmonious balance between the consciousness of Self and the demands of Self for physical expression and satisfaction. Energy is expended in sowing, for harvesting must follow naturally. A Rosicrucian student learns to follow the middle path. He would identify the resources that can be tapped from his immediate environment. Energy is directed towards extracting such and using the proceeds to provide facilities for the good of all. The extraction process is done with care so that essential segments of the society are not ruined. All is done for the good of all. Thus, seeds are sown that can be harvested for several life times, irrespective of the apparent slow

As we transcend the limitation of space and time by elevating our consciousness, we see problems as challenges rather than obstacles.

material progress that may be noticed at any point in time. Such is the application of Self Mastery as expounded by our Order. That is the key to overcoming hard times and sustaining good times. Let us in our sanctum musings appreciate that as we transcend the limitation of space and time by elevating our consciousness, we see problems as challenges rather than obstacles. Sometimes we even perceive solutions ahead of oncoming problems and in definite small or big ways, express individually our personal mastership.



Releasing Peace Profound



by Edgar Wirt, FRC

PEACE PROFOUND IS JOYFUL. However, I have often found that some members can forget this.

Anything profound is often expected to be sober or sombre. Sometimes, Peace Profound is made out to be a rather colourless, negative condition, an absence of feeling; like the ideas that health is just the absence of illness, that peace is just the absence of war and that happiness is just the absence of sadness. But anyone who has really known happiness is aware that it is something more positive than that. It is not just a period of respite from one woe to another. There are many people who are free from any pain or woe, but who are not happy.

Happiness is not a strong enough word. A better word would be joy. Joy is not something that comes to us without good reason, nor is it something that we pursue. Instead, joy is something we grow. This is the true essence of Peace Profound. It is not attained by shutting something out, but by adding something more. It is like being in touch with something just beyond the border of everyday awareness. Admittedly this is a vague and elusive concept, and even philosophers hardly know what to do with it. They may simply label it as transcendental and not try to pursue it any further.

Peace Profound then, cannot be the nothingness of oblivion or renunciation. It is not only the momentary lull or suspension of objective consciousness that we practise in meditation, even though this certainly is a part of it. It is much more the zest that comes afterward, the feeling of assurance and competence that accompanies whatever we do.

But it does not come merely from doing. It comes from a sort of secret awareness, or an awareness of a secret something. Whatever we do, we do a little differently on account of it.

It is not a delusion that everything is good (which it isn't) or that everything will work out all right (which it won't). We may work and agitate furiously toward some change or accomplishment. We know that we are responsible for our efforts, for our motives, and the direction of our efforts. Yet the results are not entirely in our own hands, but the working out of forces that we may have set in motion. Personally, we may be disappointed or rewarded, but we have only limited liability for the results. This ability to let go, to release ourselves after we have made our effort, is one of the most useful clues to Peace Profound.

Peace Profound is not perpetual peace, but it is recoverable and is constantly renewed. Whenever we are able to complete a task or to dismiss a problem even for a moment, in that moment of release, we can cultivate the renewal. Release works both ways. Whenever we release something from our grasp or our concern, at that same moment, we release ourselves from it. In such moments, we are again able to touch and experience that something in a altogether new way, for we are no longer grasping onto it. In this way, we renew the secret assurance and joy that comes from releasing something, yet not losing touch with it. We can cultivate Peace Profound in proportion as we cultivate and cherish this ability to release, and as we create frequent occasions for release.





IMAGINATION

The Inward Dream of The Soul

by June Schaa, SRC

WHY IS IT THAT WE CANNOT foresee clearly, definitely and without limit into the future? Perhaps we limit imagination to the simple reproductions of what we already know. But true imagination is the inward dream of Soul; it is the poet's mirror in which the Cosmic is reflected. Rosicrucians have long taught that imagination is the divine gift of Soul. It is the principle which is behind aspiration, the basis for the four perfect states of being. All aspiration is concerned with things that are conceived but not yet attained. Through this sublime idealism, this creative imagination, we can transform the world, converting it from what we conceive it to be. Imagination sheds illumination on the everyday world. With its wisdom Benjamin Franklin invented bifocal eyeglasses and Einstein discovered relativity.

Before we attempt to understand the ways we may use imagination, let's first distinguish it from other forms of the mental process. To begin with, imagination is often mistaken for imaging, a form of visualisation that reproduces mental images. Imagination includes imaging, but imaging and visualisation need not be a form of imagination; they are, instead, related to "memory classification". As an illustration: Concentrate your awareness on a nearby object. If it is a tree, for example, notice its colours, textures, odours, and sounds. Now close your eyes. Recollect in detail the object you observed. This is imaging. On the other hand, if we conceive a different use, an alteration or a transformation of our tree or favourite object, then we would be using imagination.



Imagination is also mistaken at times for the active inductive and deductive reasoning powers. Minute by minute we are going backward or forward, or both, in thought. Consciousness is never stationary when awake. Through the use of these subjective powers of reasoning we are enabled to ask questions, classify, and evaluate our perceptions. The more we reason or contemplate on either the sensory or imaginative information coming to us from without or within, the better we come to understand and utilise what we experience.

We have pointed out that imagination uses but is not the same thing as imaging, visualisation, inductive, or deductive thinking. Imagination is not the product of concentration or contemplation, nor is it the passive state of awareness that leads to meditation. Instead, imagination reaches us through these three major channels of thought. If not these things, what, then is imagination? Whence does it come?

Akashic Records

According to Rosicrucian tradition, imagination is the supreme acting factor within the subconscious mind. It allows us to go beyond the limitation of space and time. Unlimited imagination uses a vast subconscious storehouse of memory that we refer to as “complete memory” or “Akashic Records”. Creative imagination occurs when Akashic memory combines with intuition to bring together unrelated but known elements in a new and surprising manner.

Complete memory, intuition, and imagination form a supernal triangle on the immaterial plane. Ideal images appear upon the mirror of the meditative mind, are processed by reason, there to become the objects of the future. By way of

The meaning and importance of fairy tales in the lives of children, for example, are being seen by psychiatrists as having an important role and function.

illustration: In his imagination during 1865 Jules Verne took a well-planned mechanical trip to the moon 100 years in advance of an actual American moon landing. But futuristic ideas can also start with past events. Suppose I were to imagine how the earliest humans lived in prehistoric times. Here I am, then, imagining what seems to belong to the past. But, if in my conception my imagined idea were to

become a reality by means of scientific research, then my idea of the past would also be a present event, and any proof that would substantiate my imagined idea would make it a reality in the future. Schliemann uncovered Troy because he first imagined it to be a city that had physical existence.

How may we encourage the inspiration that comes from the use of higher imagination? There are several methods and a few simple exercises we will now explore. The first, to spontaneous imagination, begins with an instantaneous impression out of nowhere, one that suddenly “pops” into mind in connection to what we are doing at the moment. In order to stimulate spontaneous imagination, try the following exercise sometime today and frequently during the next week. Become especially aware of your surroundings. See yourself realising what you perceive. This is good observation. As you see something while walking, be aware of what it is that you perceive. Discover the meaning it has for you. Total concentration on what we observe will open the door for subtle impressions to appear spontaneously. Suddenly we will become aware of a way to improve what we observe.

Intuitive Ideas

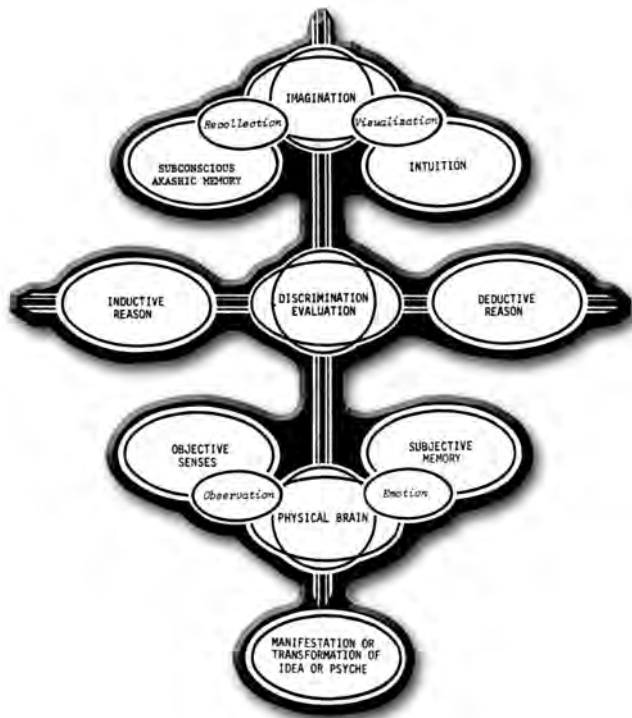
This profound exercise of becoming observant of the external world, while passively registering any intuitive impressions that may come, is not done necessarily to bring about changes in what we perceive. Rather, the exercise is intended to help us develop a healthy memory of everyday things, as well as building up an association of intuitive ideas. By continuous and concentrated observation, we will ultimately bring forth in the imagination, out of such experiences, a fruitful idea. Such ideas may be

practical or inspiring; something that will in some way improve the lot of others while adding to the universal harmony.

You may recall that while observing an apple fall from a tree, Newton had an intuitive idea that led

to the law of gravity. Newton combined spontaneous imagination with the second type of creative imagining called determinative. Determinative imagination is directly related to creative effort. It is used when we deliberately plan to bring about a change or transformation in something; for example, when we set out to find a new source of energy. Before activating determinative imagination we





Many of our great and cultural advances have come about through the use of spontaneous and determinative imagination. However, not everything we imagine is capable of becoming an inner and then an outer reality. The vivifying power of imagination also lies behind fantasy, a word that has been widely misunderstood. In the past we have tended to equate fantasy with the unfulfilled, repressed, or dream-like character of subjective memory that is no longer conscious. Instead, true fantasy, as mystics know it, has its roots in the higher Akashic memory of the subconscious. Today medical science is augmenting the traditional thought about fantasy. Psychiatrists, for example, are seeing the meaning and importance of fairy tales in the lives of children, as having an important role and function. However, fantasy is not only a healthy form of imagination for children alone. It can also be used constructively by adults to bring about a desired transformation of personality. Psychologist J.M. Spiegelman, in his book, *The Tree: tales in psycho-mythology* added new light to an old concept. He said that when we direct our visualisation from the psychological truth of imagination, we release a type of fantasy that reaches the universal, archetypal, and mythological level.

New meanings and understanding come when we are not afraid to experiment with the images that the subconscious presents to us. Inspired ideas contain a secret connection, which the seeker will always find hidden within nature or history. Perhaps you have noticed that imagination, whether spontaneous, determinative, or mythological, requires the creative use of all faculties of mind working in harmony. This proper use of imagination is well illustrated by the medieval alchemists' pursuit of the Philosopher's Stone. They taught that the process of creation is performed outwardly through a chemical operation and inwardly through active imagination. Old legends read in this new light reveal new possibilities; old dreams are rapidly passing into realities. The domain of the mystic is an unexplored dreamland, an endless wonder world, the synthesis of the beautiful and the true. And the magical moon, whose golden orb illuminates it, is the "shaping spirit of imagination".

should be clear in our minds about why we desire to bring about a new idea or transformation in something. Defining motives and establishing goals may eliminate building a future problem instead of a boon for humanity. The next step involves conducting exhaustive researches into the subject in general, thus allowing spontaneous imagination to add changes to the existing object. When the necessary concentration and contemplation upon the desired subject has been fulfilled, the mind will naturally seek diversion. Now is the time to "let go" of our mental work and allow higher imagination to take over. And what better place to "let go" than in the midst of nature, the infinite source of cosmic correspondences! Newton sat, simply admiring nature, when an apple fell along with the answer to a temporarily forgotten question he had determined to solve.

*The illusion of time will give way to the reality of time...
And time present is made before time becomes present.
For all time is here, now, in our awakening.*

-- Ben Okri, FRC





by Sri Aurobindo

UNITY OF THE HUMAN RACE

WHILE IT IS POSSIBLE TO CONSTRUCT a precarious and quite mechanical unity by political and administrative means, the unity of the human race, even if achieved, can only be secured and can only be made real if the religion of humanity, which is at present the highest active ideal of mankind, spiritualises itself and becomes the general inner law of human life.

The saving power needed is a new psychological factor, which will at once make a united life necessary to humanity and force it to respect the principle of freedom. The religion of humanity seems to be the one growing force which tends in that direction; for it makes for the sense of human oneness, it has the idea of the race, and yet at the same time it respects the human individual and the natural human grouping.

A spiritual religion of humanity is the hope of the future. By this is not meant what is ordinarily called a universal religion, a system, a creed, an intellectual belief or dogma, or an outward rite. Mankind has tried unity by that means. It has failed however, because there can be no universal religious system, one in mental creed and vital form. The inner spirit is indeed one, but more than any other, the spiritual life insists on freedom and variation in its self-expression and means of development.

A religion of humanity means the growing realisation that there is a secret Spirit, a divine Reality; in which we are all one; that humanity is its highest present vehicle on earth; that the human race and the human being are the means by which it will progressively reveal itself here. It implies a growing

attempt to live out this knowledge and bring about a kingdom of this divine Spirit upon earth. By its growth within us, oneness with our fellow human beings will become the leading principle of all our life, not merely a principle of cooperation but a real and an inner sense of unity and equality, and a common life.

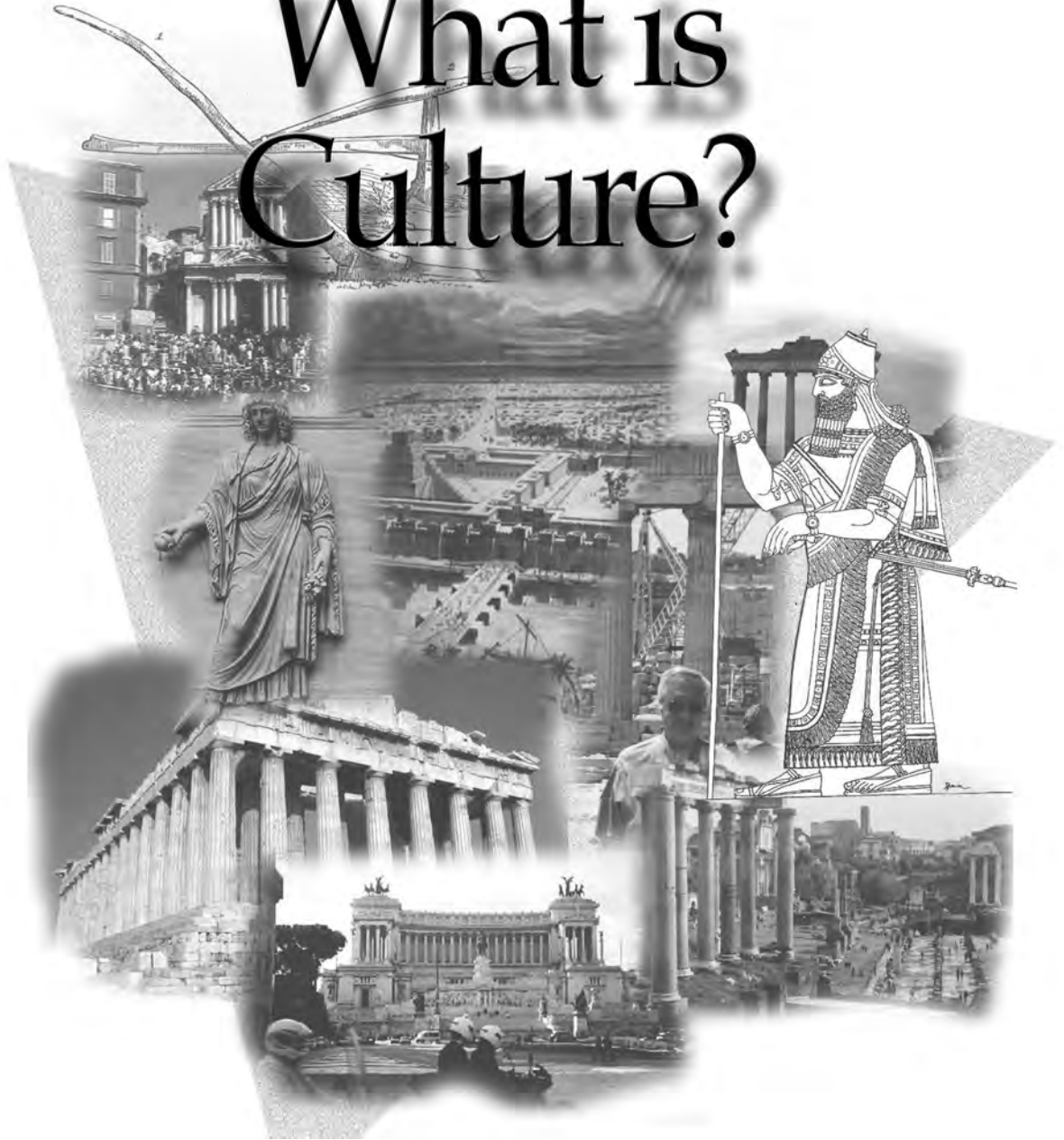
There must be the realisation by the individual that only in the life of everyone else is the life of any one person complete. There must be the realisation by all that only on the free and full life of the individual can its own perfection and permanent happiness be founded. There must also be a discipline and a way of salvation in accordance with this religion, that is to say a means by which it can be developed in each individual, so that it may evolve in the life of humankind as a whole.

A spiritual oneness which would create a psychological oneness not dependent upon any intellectual or outward uniformity, and compel a oneness of life not bound up with its mechanical means of unification, but ready always to enrich its secure unity by a free inner variation and a freely varied outer self-expression, this would be the basis for a higher type of human existence.

But the higher hope of humanity lies in the growing number of people who will realise this truth and seek to develop it in themselves, so that when the mind of everyone is ready to escape from its mechanical bent, perhaps when it finds that its mechanical solutions are all temporary and disappointing, the truth of the Spirit may step in and lead humanity to the path of its highest possible happiness and perfection.



What is Culture?



by Ralph M Lewis, FRC

CULTURE IS NOT INNATE IN MAN. Various common, animalistic elements of human nature are present at birth and remain with man throughout life. But learning, a vital part of culture, takes place at the very beginning of a child's life. Scientific research and experimentation by anthropologists have disclosed that for the first several months the intelligence of a human and a chimpanzee infant appear the same. Likewise, in the manner of expressing certain biological desires,

the human infant and the chimpanzee parallel each other for a considerable time. Differences develop at an early age, not so much as a result of the superior intelligence of the human as his exposure to various environmental factors.

In the more general sense, then, culture is the refinement of man's inherent appetites and desires, both physical and mental. Culture is both a disciplinary measure and an implanting of ideas toward which man's energies can be directed. The



culture of a society or people may be considered idealistic because desired goals are thought to advance the individual in some manner. This may be regarded as culture in the true sense, as an intentional refinement of the individual. However the customs, taboos, and compulsions of a society to which a people conform, even if evolved unintentionally, are part of its culture as well. Consequently, even a supposedly primitive society has a highly developed culture.

An *intentional* culture, one that creates an ideal conceived to be transcendent, may not have actual merit. Culture itself, in other words, is not a necessarily beneficial, no matter how scrupulously taught or applied. The content of culture is a human evaluation. It rests upon what man conceives as the summum bonum, the highest good, of which the human being is capable and which he should attain. History, from ancient times until the present, is filled with states and people who have, by military might and domination, imposed what they considered an exalted ideal upon others. Their culture was fashioned to such concepts and they arrogated the power to impose them. Other cultures, such as that of Tibet and some sects in India, have manifested a religiosity at the sacrifice of all other human interests and endeavour.

A culture may easily become a cult. In this sense it is the inordinate worship or devotion to a system of beliefs, preparation, and activity without regard for the effects upon other potential aspects and accomplishments of human nature.

We can say that the cult of materialism and technology is very prevalent today. The material advantages to the objective nature of man are stressed at the expense of man's other possible refinements.

The Ideal Culture

Is there any standard by which we can determine a truly meritorious culture, or one that should be the



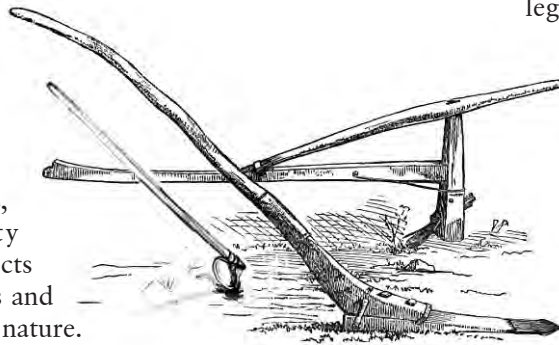
Hammurabi

These suppressions are motivated either by social demands or by a gradually developed moral sense. Thus, for example, murder, rape, and theft are types of human conduct a society cannot tolerate for its own self-existence. Culture not only prohibits such acts but also attempts to rationalise as to why they are wrong.

One procedure for correcting conceived faults involves some method of punishment. Therefore, tables of laws, codes of ethics and morals, and trial methods for the accused become essential aspects of a culture. Examples of such

legal documents are the code of Hammurabi in ancient Babylon, the Mosaic law of the Jews, laws of Pericles in Greece, and the Law of the Twelve Tables of the Roman. Such laws were attempts to refine the otherwise uncontrolled passions of the individual. The other aspect which culture seeks to achieve, as previously stated,

is to provide for the needs of man. The principal biological need is the providing of food and shelter. Culture, in this regard, is principally external, as man comes to refine his environment by development of arts and skills. The results are commonly called civilisation. The plough, for example, is a definite advancement over the hoe. Agriculture in general, the cultivation of the soil to produce food at man's



will instead of a nomadic wandering from one green pasture to another, is still another cultural process. Grinding flints and casting metal ores was a tremendous cultural advance over the mere chipping of flints to form crude saws and knives.

As one walks through the galleries of the Rosicrucian Egyptian Museum in Rosicrucian Park, he is taken on a tour through many centuries of cultural progress. He sees, for example, an array of prehistoric flint implements from Egypt dating back to the Neolithic Age, approximately 30,000 years ago. He sees how the edges of knives were first made by percussion, that is, chipping one stone with another. The next development was the pressure method. One stone was laid along the edge of the tool stone and then pressed down so as to break off the undesired projections on the tool stone. The final stage was the grinding of implements, a great step forward in man's culture and in the mastery of his environment; in still other galleries of the museum we see similar evolution in the making of pottery, utensils, and objects for personal use and comfort.

Cultural Progress

Culture was not simply refinement of man's environment; it also involved refinement of man himself. Man's sensitivity, aesthetic inclinations, mental vision, and concepts of his own nature and his world were developed. As man's aesthetic sense was given expression, he developed the arts of drawing, painting, and architecture. Though these served utilitarian purposes as well, they satisfied an urge for the creation of harmonious line and form and the arrangement of pleasing colours.

Man's instinctive curiosity was cultivated by a concentration upon specific things so as to observe their function and discover their cause. This was the beginning of science. But, before science

developed, ideas about phenomena that could not be objectively proved were formulated into beliefs and abstractions that led to the foundation of religion, metaphysics, philosophy, and mysticism.

The greatest culture of any age is one that contributes to the perfection of man. Before such can be accomplished, a thorough analysis of the nature of man must take place. There must be an

understanding of his physical needs, psyche, and mental being. A single attribute cannot be cultivated to the detriment of other aspects of human nature. A category of human nature may require less development so as to permit the expression of others. Some individuals may become nearly perfect physical beings and yet be lacking in necessary control of their emotions and passions to the extent that they could menace the physical and intellectual expression of other men.

Conversely, coldly unemotional persons, even though geniuses intellectually, might obstruct that sensitivity in others that constitutes the necessary impulse for a sense of moral righteousness. Also, in extreme asceticism and self-mortification, we observe the neglect of the physical being and often the intellectual as well.

The Goal of Culture

The goal of culture should be the perfection of that in which man can excel. It is impossible for man to so develop himself physically that he is superior to all other living things in strength and in the acuteness of the receptor senses. Through his superior intellect he has learned that he cannot achieve physical supremacy. Even if it were possible, it would not provide him the greatest satisfaction, as it would leave ungratified too many desires; too much of him would still remain unfulfilled. Therefore, the perfection of the physical must be in terms of health, normal function, greater longevity, but no more. Such physical harmony can be used as a substantial basis upon which the psyche and intellect may be cultivated.

In cultivating the psyche, man acquires a greater feeling of attachment to, and oneness with, all being. He has realisation of the greater self, the Cosmic. With the cultivation of the intellect, of reason, ways and means are ascertained for the preservation of the physical and the awakening of the psyche.

Culture, then, can be symbolised by the triangle. The base is the physical and the other two sides are the psyche and the intellect. Without this symbolic structure and its application, the culture of any age is imperfect, no matter how prominent a single phase of its development may become.



Worldly Success and Spiritual Attainment

by Dr. H. Spencer Lewis, FRC

HOW FAR WORLDLY SUCCESS AND wealth have interfered with the spiritual development of man is a moot question. Arguments may be presented on both sides. At times it would seem that the sudden attainment of wealth by those spiritually inclined has tended to check the further development of this attribute; on the other hand, there are notable cases where wealth has enabled some to pursue their course of attunement with things spiritual with more concentrated satisfaction. In many of the arguments touching upon this question, the most important point is overlooked: Those starting upon the path of mysticism or spiritual development continually hear that one must be humble, poor in spirit, and of lowly station to reach any degree of spirituality. The fact that the argument is old and generally accepted does not make it true. In fact, it is seldom given in its original form or meaning. It is true that the ancients contended that great wealth and great political power prevented an interest in things spiritual. That such an idea was based upon common sense is discovered when one looks into the lives of the wealthy and politically powerful of ancient times.

Those eminent persons under whose despotic rule and inconsiderate hand others had to live, were born without interest in things spiritual, and from the first days of consciousness were imbued with the idea that political power and material wealth were the only things to depend upon and to fear.

If we scan the pages of history, however, we will find that many eminent men and women, born with a desire to know of the spiritual side of life—or having acquired such a desire did not lose it or set it aside when material prosperity came into their lives.

There are many notable examples of religious leaders, devout mystics, and sincere thinkers who attained wealth and worldly triumph along with eminent success in their spiritual campaigns. In many



cases they found that material wealth and worldly power could serve them in furthering their religious ambitions.

Higher Values

There is a vast difference between a man who has never contacted the spiritual world and is quite satisfied (either ignorantly or through preference) with the pleasures of life he can buy or command, and the man who, having contacted the higher things of life in hours when they alone brought him joy, still clings to them in prosperity. In the one case, we have examples of how wealth is incompatible with spiritual development; in the other, examples that refute the misunderstood injunctions of the ancients.

The world of nature is bountiful, giving freely of every form of wealth, material as well as spiritual. All is intended for man to use. To say that man should plant seeds in the earth to reap crops of grain for his physical nourishment but must not delve into the earth to secure gold, silver, copper, iron, or platinum, is to present an unsound argument.

Equally unsound is it to believe that man



should labour diligently for just enough to maintain his physical being without securing a surplus against emergencies.

The goal of our existence here on earth should not be great material wealth and worldly power; it should be health, cosmic consciousness, and mental alertness leading to attunement with God and peace. But can man truly be healthy, alert, and peaceful without the necessities of life?

And can one safely draw a line between the actual necessities and those which border upon luxuries or special indulgences? What constitutes great wealth in the life of one may be but normal possessions in the life of another, all depending upon how that person is living and using his possessions. The miser living upon a few

material means; it necessitates living successfully and prosperously as well as being spiritually minded.

Take the example of Louis Claude de Saint-Martin, the famous Rosicrucian of France. After he was initiated, he believed that he should give up his titles of nobility, his palaces, and his wealth. Then he found that among the high social sets of Europe, wherein he had been an idol, there were as many needing salvation as among the poor.

He resumed his worldly titles, his palatial homes, servants, and rich environments. He entered into the gaieties and frivolities of the social circles of England, France, Russia, and Germany. He even exaggerated his own curiosity in everything that interested the shallow-minded members of royalty.

As he contacted persons bored with life or seeking a new thrill or interest, he dropped a few words, planted a few thoughts, and at times set an example of action. For years, he carried on in this way; then

suddenly he disappeared and it was learned that Saint Martin had passed to the beyond.

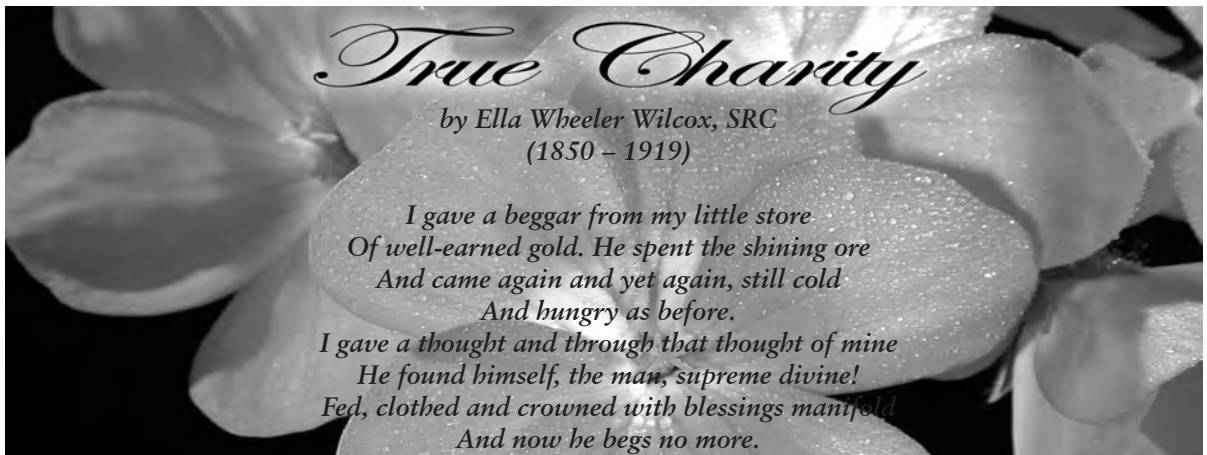
The good he had done was then discovered, the help he had been, and the fruit his quiet and disguised efforts had produced. All Europe paid homage to him then, and to this day, his memory is honoured, not only as a Rosicrucian mystic but also as a missionary of better living and thinking.

The mystic has every right, as has everyone, to give thought to his daily needs and material requirements. To seek material comforts, some luxuries, or even all of them, and sufficient financial means to assure health, happiness, and peace in material as well as in spiritual things - is not inconsistent with the ideals of the real mystics of all ages.

The mystic has every right, as has everyone, to give thought to his daily needs and material requirements.

dollars a day would be considered to have attained great wealth if he should secure a thousand dollars in gold. That same amount to a man or woman using a hundred dollars a month for humanitarian purposes and living in conditions of affluence and social standing would be too small to call wealth.

Missionary work must be carried on in high places as well as in the lowly. A man with but a small salary and living in very humble circumstances may be able to preach great sermons to the poor and the lowly as well as live a life leading to great spiritual awakening. But the rich, the wealthy, the worldly powerful, must be reached also. To contact them, win their confidence, and secure even occasional audience with them, one must be able to approach their standard of living. This requires affluence and



Rosicrucian Tolerance



by Anne Fontenoy, SRC



MORC IS A FRATERNITY. It is a group of people with shared interests and aims who fraternise or associate on friendly terms. It is also non-sectarian, implying that it is not a narrow-minded organisation limited in its views to one particular dogma or creed. It welcomes into its membership, on equal terms as mystics on the Path, men and women of many nations, philosophies and religions, and each member is actively encouraged to follow the constructive and creative concepts that can be found within the customs and beliefs of their own culture and individual mind.

If the Rosicrucian Order is made up of people of such a diversity of thought and belief, what are its shared interests and aims? Is it possible for a group having a multitude of differing backgrounds to be able to associate on friendly terms without conflicts of interest manifesting between them? Also, if they have shared interests, do they all hold the same realisation of these interests? In other words, is it

humanly possible for every member of a group to be like-minded, and if so, is that such a good idea? After all, if everyone thought the same way, would they not end up like automatons? The answer to this last question is, fortunately, no.

Studying the Cosmic

Let us first look at what the shared interests and aims of Rosicrucians are. Primarily, their shared interests are the study of a body of the teachings which is distributed to members in the form of quarterly lessons. The monographs are a thorough exposition of the laws and principles of the Universe and are presented not only in intellectual form, but also in a practical manner designed to stimulate greater communication with what Rosicrucians term the “Master Within”, an ideal of perfection to which every human being consciously or unconsciously is drawn. The Rosicrucian teachings are designed to be



practical and to be tested against the tangible realities of daily life. They are not merely ideas, but can be experienced on all levels of our being: physical, mental, emotional, psychic and spiritual. It is only

Truth is a personal state of awareness and depends crucially on the observer's knowledge and experience.

by testing and applying them in our daily lives that we can prove their truth and usefulness to ourselves. What is more, the ground that the teachings cover is Ontology; the Universe itself, that infinite, boundless realm of Being of which everything we can ever know is a part, and which Rosicrucians refer to simply as "the Cosmic". Here is the first common denominator, for whatever our background may be, whatever our individual religious beliefs, a nationality, standard of education, occupation or any other rubric that can be applied to human endeavours, a Rosicrucian is a part of, and is studying, the Cosmic.

Peace Profound

The second shared aspect of a fraternity is its aims. AMORC aims to enable its members, through the study and application of the Rosicrucian teachings and principles, to bring harmony into their lives. With the assistance of its teachings, the Order wishes its members to forge their *own personal philosophy of life*, with the ultimate aim of finding *Peace Profound*. This state of being, so easily pronounced, yet so hard to attain, is an ineffable, though unquantifiable inner experience that is the end result of attainment of a state of harmony with the Master Within, and by implication, with the Cosmic. This is not easily attained. The very act of setting an aim means that we desire to succeed. We may need to work at it in order to attain it, but by continually putting the Rosicrucian principles of living into practice, we can attain this desire bit-by-bit until the ultimate aim of perpetually living in a state of harmonious attunement with the Cosmic is finally achieved. Many believe that this undoubtedly takes more than a single lifetime, but each success adds to a pool of experience to draw upon when seeking to achieve harmony and peace in as yet untried and untested situations.

It is through the application of universal principles that harmony can prevail. In practice this means that conflicts of interest can be averted amongst members of any group by each member

recognising that every other member has the right to their own preferences, beliefs, faith and philosophy in their personal life. These individual choices are crucially important steps in the evolution of everyone of us; for it is only through freedom of action and unhindered personal choices that each person can test her or his abilities and discover what may or may not bring at harmony into her or his own life. Particulars may hold true for one member but not for another. The concepts in themselves may be either right or wrong, for as has been observed through the ages, beliefs and practices of life change and evolve as more knowledge, and experience is accumulated over time. Mankind once firmly believed that the Earth was flat, until it was proved to be otherwise.

Self-Evident Truths

What is true and self-evident for some may not be true not be true and self-evident for others. Truth is a personal state of awareness and depends crucially on the observer's knowledge and experience. Although something may have been "proven" beyond doubt for you, it may not have been for anyone else. A truth then, may not be a suitable truth for everyone, just a suitable truth for some. If we take an example: chocolate is rich in iron. One person may therefore conclude that since eating chocolate supplies the body with iron, and since a chocolate is really delicious, this must be one of the best ways of getting your daily dose of iron. In a misguided attempt to help others, this person may then actively encourage others to indulge too. However, the person may not know that chocolate has a downside too. It is also believed to cause migraines in some people, and hyperactivity in others, not to mention making them overweight! So, by saying to a migraine sufferer who needs an intake of iron, "eat chocolate", when the sufferer knows that if she or he eats chocolate a migraine will set in, will of course cause discord to the sufferer. The chocolate lover who in wants extol the virtues of this iron-rich substance therefore needs to temper his words and take into account that the intake of chocolate can cause inharmonious side effects in some people. The migraine sufferer can also express tolerance to the chocolate eater who enjoys this source of iron without ill effect, by refraining from implying that the chocolate eater will suffer migraine as a matter of course from eating chocolate, just because the sufferer does.



This is known as *laissez-faire*. It is by expressing tolerance of other's opinions in this manner that one step can be taken, not only towards finding harmony between people, but also to the expansion of knowledge, as the chocolate lover may not have known until she or he came into contact with a migraine sufferer that the consumption of chocolate may bring adverse effects to some people. Knowledge has been gained in that, as far as chocolate is concerned, each of them fits into a different place in the scheme of things. With respect to cosmic harmony this is very important. For although the Cosmic can be considered as a single entity, a unity or whole, it is made up of a multiplicity of expressions, each of which finds the harmony they need to function, according to the subtle differences of their nature.

Expressing Tolerance

The expression of tolerance can be achieved by another method. When it is unnecessary to the fundamental understanding or importance of a situation for either party to be pressured to say why they do or do not do something, it can simply be accepted that they each have different preferences and just leave it at that. Life is too short for microanalysis of each other's lives. We are all different in some respects and there are always good reasons for those differences. In both examples the shared interest of tolerance is expressed and the potential for harmony and peace is also latent within these actions, for by adopting an attitude of *laissez-faire*, the possibility of conflict is averted through tolerance and acceptance of the matter as it stands for each individual. The differing views on the topic indicate that neither party are automatons nor their like-mindedness is

expressed by adopting the universal principle of tolerance towards each other.

Of course, life and membership of AMORC, can present situations that are far more complex than whether or not we eat chocolate. However, the same principles of tolerance can be applied to any situation. For example, if there is something we want to do, and doing it involves taking into account precepts of other parties without whom the plan would be unable to proceed, then we need to evaluate whether or not these precepts are necessary for the success of the aim that we have set. When the precepts of others are in approximate harmony with our values or concepts of how something should be done, there is little need for adjustment. But there will be times when we may need to adjust our point of view, ask others to adjust their point of view, or even take on board new ideas; for if these are found to be requirements that are necessary to the shared interest, then by tolerating them, this will allow the aim to succeed. On the other hand, if the precepts cannot be adjusted by a change of opinion or added to with new knowledge, tolerance can be expressed by accepting this with goodwill. Then, we must either drop the original aim or find one that has common ground, or if we still wish to pursue the original aim, it may be necessary to seek another avenue where there are parties who hold precepts that are acceptable and harmonious for the conclusion of the aim.

The Rosicrucian Order offers a path to mastering life. It is a mystical path, a path that shows a way to success in life through attunement with the Cosmic. It does not seek to master through domination, but through co-operation with Cosmic laws and the expression of these laws through such principles as tolerance, so that harmony may manifest in the lives of all beings.

Love is the Law

by H Spencer Lewis, FRC

*Give thanks for Life, for Light, for Love
Let your love brighten your heart and the hearts of others.
Surround yourself with a widening aura of love
And dispel shadows of gloom and depression.
A universal law will bring to all beings
the true desires of their hearts.
The law is within you!
Love is the law!*





Grand Master's Message

Under the Auspices of the Rose-Croix
Salutem Punctis Trianguli

Does the Soul Evolve?

by Sven Johansson, FRC

A MEMBER ONCE READ IN AN AMORC publication words along the lines: “...through successive incarnations, the soul evolves towards perfection...” I know that such a statement will immediately make a few of the older members sit up in their chairs and take note, for these words do not quite tally with what the Order has been teaching for decades, namely that the soul is already perfect, and what is perfect can surely not “evolve”? Well, on the face of it yes, but maybe there is a way to reconcile the statement.

The issue of the perfection or otherwise of the soul and whether or not it does or does not evolve, raises a fundamental issue within the ontology of the Order and one which is not always easy to explain. However, it is a matter which in a way cannot be tied down too tightly to any convenient intellectual concept, simply all because our understanding of anything, be it nuclear physics or the nature of spirituality, is a product not at only of our times, but of our neurological and biological makeup at any given moment. In other words, the concepts we had say four thousand years ago would no doubt have given us as much satisfaction and certainty as to their “rightness” and inherent logical strength, as our concepts of anything we can think of today. Our understanding of things today may be “more right” and more all-embracing than they were four thousand years ago, but considering how certain we were of our “truths” in the past, a regular dose of humility with

regard to our present-day “certainties” would not go amiss. All this applies of course to whatever theories and concepts we have regarding the soul.

It is always prudent to leave some room for change in our understanding of anything, for one of the few certainties we can have, is that our understanding will change; and almost certainly it will become more refined and closer to what may be called the “actuality of existence”, the ultimate theory of everything.

Monographs, old Forums, Beacon articles, Convocation discourses, old Grand Master’s Messages, etc., have stated over and over again that “the soul” is and always has been perfect. The inference of this statement has to the best of my knowledge, always been that the soul can therefore not evolve in any way. So, how do we resolve this inference with the earlier stated opening quote? Well, let us plough through the ontology of the Order, step by step, and come to a conclusion. Many will already have gone through this mental exercise, but for many others, there has for years been an inconsistency which they could not resolve.

In many treatises I have read, even by Rosicrucian authors, there is a sort of “fuzzy logic” involved when it comes to making a clear distinction between “the soul personality” and “the soul”. Furthermore, concepts such as *Vital Life Force*, *Matter*, *Soul and Spirit*, are often not sufficiently emphasised by Rosicrucians in their statements, even



though they are clearly defined and extensively used in the Order's teachings. Sit back then and read on as I attempt to analyse this issue in as clear and concise a form as possible.

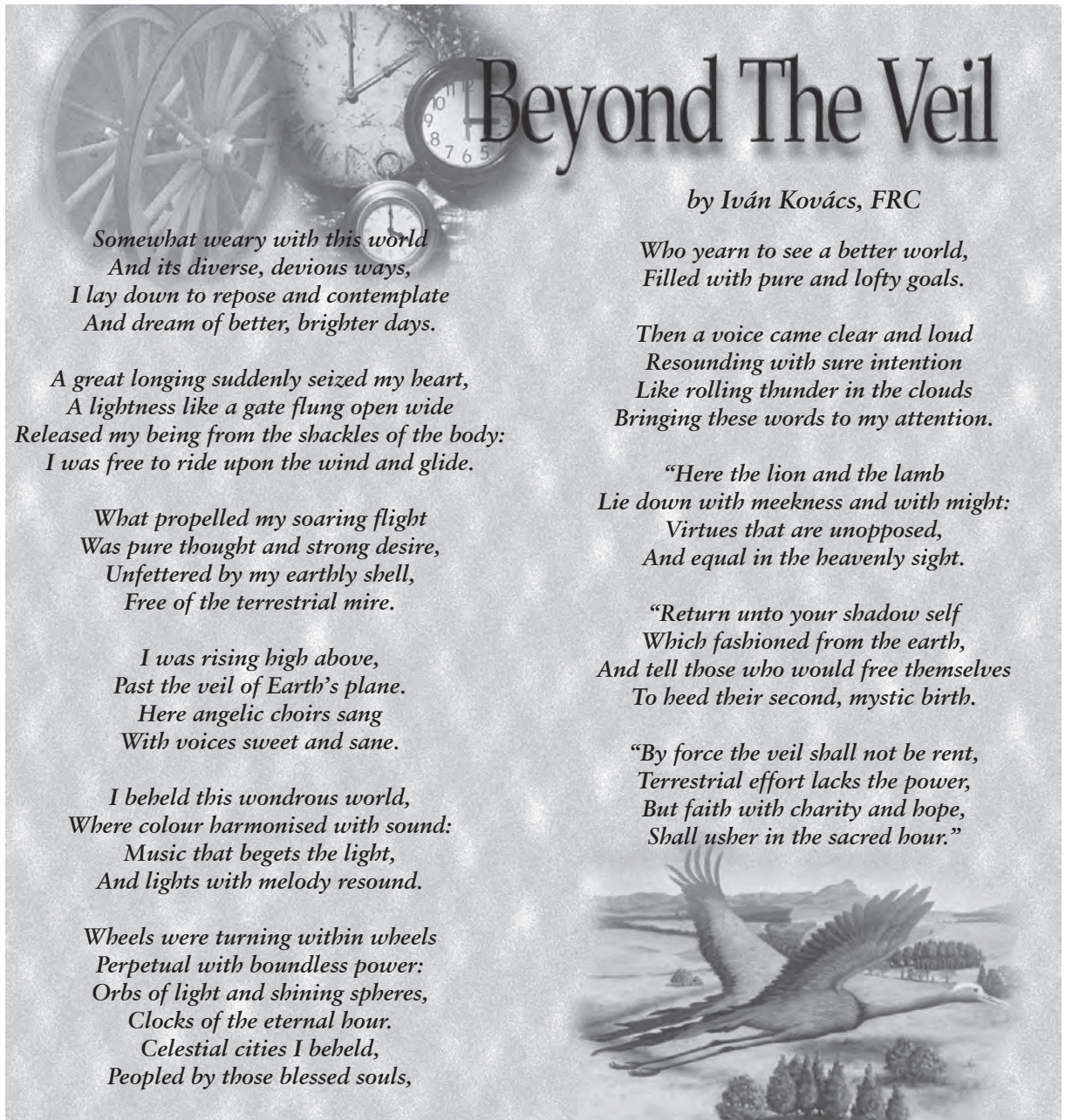
- (a) From the limited vantage point of the human intellect, the greatest reality we can ever aspire to is contained in a single all-encompassing concept called "Nous". A thousand years ago, the great Muslim theologian Avicenna called Nous, the 'Active Intellect', and alluded to it as the source of all manifestation. It is from Nous that everything in the universe emanates. Nothing we conceive can exist outside of Nous. This is not to say that Nous is the same as what mystics commonly refer to as God, but for all intents and purposes, it is the greatest we can ever hope to conceive. It is infinite, yet not the greatest of infinities. Nous is often referred to as an energy, but this is not necessarily correct. In the article "Hyperspace" by Dr Michio Kaku in the December 2002 Rosicrucian Beacon, a point that is clearly made is that our concept of what energy is, may in fact be completely "wrong" because of our inability to "see" beyond the third or fourth dimension. In the absence of a full understanding of what Nous actually is, it would be best simply to refer to it as a concept, even though in everyday life this concept manifests to us in the familiar form of energy. We have our individual realities, namely, our individual conceptions of actuality, but can anyone honestly say that he or she has a full, conscious experience of the actuality of Nous? Not likely.
- (b) Two aspects (of possibly an infinite number of others) of Nous manifest as Soul and Spirit. We speak of Soul as being of a "positive polarity" and of a "higher vibratory frequency" than Spirit, which in turn is referred to as being of a "negative polarity". The terms positive and negative as used here are not absolute values such as in mathematics, but must be presumed to be merely relative to some frequency datum lying somewhere between the two polarities. Once again, although many refer to Soul and Spirit as energies, this is probably not *actually* the case for they are of precisely the same nature and composition as Nous and to be precise to the point of pedantry, should also be referred to as concepts rather than energies. However, both *manifest* as energies and it is common for us all to refer to them as Spirit energy and Soul energy. Spirit manifests as matter (or as the much vaster equivalent states of electromagnetic energy), whilst Soul manifests as Vital Life Force, an energy of exceedingly high frequency, so high in fact that it may be centuries before we have the know-how, expertise and equipment necessary to even approximately measure it.
- (c) The Order speaks frequently of "the soul" (as opposed to "Soul") and the "soul personality". What "the soul" is, will undoubtedly forever remain beyond our full understanding, but that it exists as an entity, i.e. as separate and apart from other souls, is strongly suggested by psychic experience, namely by the experiences of eminent and reliable persons of considerable psychic sensitivity who have been privileged to witness for example the magnificence and sanctity of a soul as it leaves the body at so-called death, or enters the body at birth. It is a strongly held view that no amount of psychic ability can ever allow a person to "see" a soul. Only the *manifestation* of the soul *whilst associated with a physical body*, namely the so-called "psychic body", can be perceived and brought into objective awareness.
- (d) When a specific instance of Soul (i.e. "a soul") unites with a specific instance of Spirit (i.e. a body) what immediately manifests is "life" and with it, a specific "soul personality" with its associated "psychic body". The specific qualities of "the soul", manifest through the soul personality which, while perfect in all respects, is also incomplete in so far as it emphasises only a limited number of the infinite variety of "qualities" of Nous, and not all of them in equal, infinite measure.
- (e) Although we see our evolution as taking place in the soul personality, or more specifically, view our evolution as occurring on the outer level by attempting to merge the outer, mundane personality with the soul personality (which is "perfect" though "incomplete"), we must never forget that the soul personality is analogous to a shadow of the real thing, namely, "the soul", and does not exist independently of the living being. At transition, the soul personality ceases to exist, whereas "the soul" continues to exist in ways we cannot pretend to understand, and indeed, may never understand. In a roundabout way then, we *can* speak of the evolution of "the soul" rather than the evolution of the transitory soul personality, even though the manifestation (to us, here on earth in physical form) of that evolution is always through the soul personality



that we can perceive rather than the soul that we cannot directly perceive.

- (f) Finally, there has been much speculation about how the soul manifests itself when discarnate, i.e. between incarnations in a material universe. One theory speculates that this instance of Soul, i.e. “the soul”, unites with a different aspect of Nous, not Spirit in this case, but some other, perhaps “higher” energy for which we have no name, which then causes a different form or aspect of

the soul personality to come into being. Who knows in what ways this “new” soul personality differs from the one that manifested on earth? One can only speculate (and perhaps hope?) that it would be similar and hence recognisable to those on earth seeking to harmonise their thoughts with this being. That is perhaps as far as we can go in our understanding. But it is already quite far enough for our limited powers of comprehension, is it not?



Beyond The Veil

by Iván Kovács, FRC

*Somewhat weary with this world
And its diverse, devious ways,
I lay down to repose and contemplate
And dream of better, brighter days.*

*A great longing suddenly seized my heart,
A lightness like a gate flung open wide
Released my being from the shackles of the body:
I was free to ride upon the wind and glide.*

*What propelled my soaring flight
Was pure thought and strong desire,
Unfettered by my earthly shell,
Free of the terrestrial mire.*

*I was rising high above,
Past the veil of Earth's plane.
Here angelic choirs sang
With voices sweet and sane.*

*I beheld this wondrous world,
Where colour harmonised with sound:
Music that begets the light,
And lights with melody resound.*

*Wheels were turning within wheels
Perpetual with boundless power:
Orbs of light and shining spheres,
Clocks of the eternal hour.
Celestial cities I beheld,
Peopled by those blessed souls,*

*Who yearn to see a better world,
Filled with pure and lofty goals.*

*Then a voice came clear and loud
Resounding with sure intention
Like rolling thunder in the clouds
Bringing these words to my attention.*

*“Here the lion and the lamb
Lie down with meekness and with might:
Virtues that are unopposed,
And equal in the heavenly sight.*

*“Return unto your shadow self
Which fashioned from the earth,
And tell those who would free themselves
To heed their second, mystic birth.*

*“By force the veil shall not be rent,
Terrestrial effort lacks the power,
But faith with charity and hope,
Shall usher in the sacred hour.”*



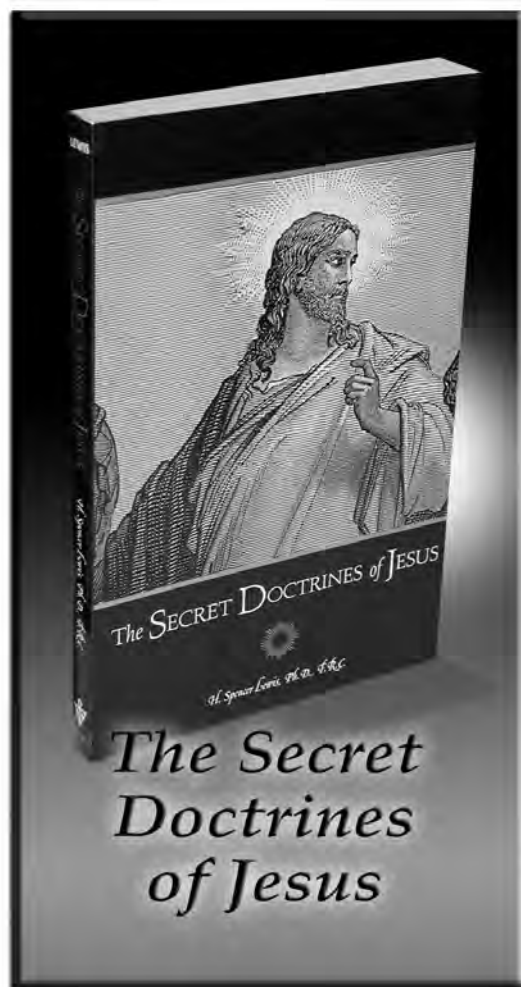


THE
Book
Review

by Paul Goodall, FRC

WHEN PAST IMPERATOR Dr. H. Spencer Lewis wrote this publicly controversial book in 1937, there were not the plethora of similar books on the market that we have today. Now there is a multitude of such books and pamphlets covering subjects as diverse as alternative histories, conspiracy theories, alternative origins of man, UFO's and so forth. At the outset in his preface to *"The Secret Doctrines of Jesus"*, Dr Lewis states: *"Argument and controversy are not the primary reasons for writing this book"*. In other words he does not wish to be sensational. Instead he writes in plain English, a cogent, and to the lay reader, convincing study of the true nature of Jesus' teachings and mission on Earth. Members who have not been in the Rosicrucian Order long will find many, if not all answers to the question that this subject evokes, namely, the historical and mystical relationship of the Master Jesus to the Rosicrucian Order.

The very title of this book will have the effect of drawing different responses to it, depending on one's viewpoint. What is meant by *"secret doctrines"*? Hasn't the Christian Bible and Christian religion revealed just about everything there is to be known about the life and teachings of Jesus? Upon reading this book however, it will be found that the title is entirely descriptive of its content.



What Dr Lewis shows is that popular opinion and the common position of Church authority on the nature of Jesus' teachings and his relationship to his disciples are largely erroneous. In contrast to this viewpoint, the author demonstrates through

This book has a direct bearing on how we perceive Christianity today, since part of its purpose is to show how these divine principles, laws and practices, have been modified, diluted and often lost to the Christian Church throughout its history up to modern times.

the use of biblical verification and logic, that Jesus organised and taught a secret mystery school in which his students studied mystical principles, laws and practices. Furthermore, Dr Lewis reveals that this school consisted of 120 disciples comprised of an outer circle of members and an inner private group of initiates. He also reveals that these disciples were "capable of performing Miracles or applying Divine or Cosmic principles in a new and different manner from that which had been applied before", following instruction of Jesus who possessed "some rare, secret, divine or spiritual, as well as semi-scientific knowledge that enabled Him to perform miracles and to convey this secret knowledge and power to others". He also uses biblical evidence to demonstrate how women (including his mother, Mary) were a common feature of this school and that Jesus' own brothers were included in this fraternity.

This book has a direct bearing on how we perceive Christianity today, since part of its purpose is to show how these divine principles, laws and practices, have been modified, diluted and often lost to the Christian Church throughout its history up to modern times. Furthermore, the author emphasises that this corpus of hidden knowledge in its pristine form is presently under the guardianship and preserve of the Rosicrucian Order, AMORC and the Traditional Martinist Order. Dr. Lewis does make the point in his preface, however, that this book "is not in essential nature or intent any propaganda for the Rosicrucian Order but a contribution solely to the esoteric literature of thousands of years ago and today."

In a series of thirteen chapters the author, develops his theme. He begins in the first chapter by making five key statements that he says, "constitute fundamental keys for unlocking the mysteries of the

mission of Jesus the Christ while on Earth". These five statements embrace what was said in the last two paragraphs here and represent a summary of the book's intent. He follows these with eighteen "contentions" that came about as a result of a careful study and investigation of these five key statements. It is these contentions that he presents throughout the book.

Dr Lewis anticipates questions from devout Christians regarding the need of a secret school and secret instructor, and makes a case for previous revelators or avatars. He points out that apart from the

persecution that their teachings provoked, there was one good reason for the principle of secrecy, namely, that not all of mankind is "prepared, ready or qualified" to receive higher wisdom. There will always be those who seek to use knowledge and power for their own selfish designs. If it were not for the element of secrecy attached to the mysteries throughout the ages, the Light that the Master Jesus brought to the world would be lost and not shining today. To make a comparison Dr Lewis refers to secret teachings held in manuscript form in the archives of the Roman Catholic Church and also within the minds of its sincere and saintly leaders of past ages, but adds that the bulk of Catholic and Protestant fellowship remains in ignorance of this secret knowledge. It is quite clear that the assertions made by the author regarding secrecy are valid and explains the nature of the title of this book.

A point that must be borne in mind when reading this work is the author's attitude toward presenting his subject. An indication of his professional and academic approach is reflected in his opening comments to the preface where he lays great emphasis on how he uses biblical verification to support his case. He says: "This book, however, is not an example of how the Christian Bible may be misinterpreted or misquoted or promiscuously and arbitrarily quoted in parts to prove an idea, a theory, or postulation."

He remarks that portions of the text when used precisely as they appear and without separation from the general text are illuminating and not susceptible of several interpretations. He returns to this subject in chapter nine where he is concerned that many will question the "authenticity of his statements". Dr. Lewis devotes the entire chapter of twenty-four pages to verifying, by biblical interpretation, several of the



key points in his initial five statements. Moreover, he explains in a lucid manner how he arrives at his conclusions.

The Secret Doctrines

The author also demonstrates in a new light the many profound aspects regarding the nature of Jesus, his teachings, and his mission as the supreme avatar. The crux of the book lies in the tenth chapter where Dr Lewis gives the reader an insight into the secret doctrines of Jesus. As he says, he chooses to give an outline of those which are still in their original form, albeit sometimes with slight modification, together with those that are not Public but held “*within a certain inner circle of Christian Priesthood or Hierarchy* “. The key principle that Jesus taught was that pertaining to morality. This was at the root of a number of doctrines and as such is fundamental to understanding how radical many of Jesus’ teachings were. Standards of morality were not new of course, but Jesus’ teaching transformed the direction of the individual moral responsibility from that of being responsible toward one’s community, to that of following one’s duty to God. Mystically, this was an important concept because contemporary rules of morality centred on the physical body and its punishment by the infliction of pain to control sins of the outer self. In complete contrast, Jesus espoused a doctrine centred on the inner self whereby the individual conducted a private relationship with God.

Dr Lewis clarifies this concept further by explaining that it is the inner man that commits violations of the moral code because the outer physical self is not capable of being responsible “*since it did not possess any degree of divine consciousness by which it could determine and decide what was evil or right*”, the implication being that Jesus regarded the body as nothing more than a mortal frame. This was in opposition to contemporary thought with its preoccupation of preserving the body after death. This aspect of Jesus’ teachings was revolutionary concerning to the nature of salvation. Halfway through chapter ten, Dr Lewis makes the statement that Jesus never intimated that it was his intent to bring salvation to the body of man. He follows in this with: “*all references in the Christian Bible to the salvation of the soul constitute a misinterpretation,*

misunderstanding, of the secret principle that Jesus taught.”

Since the soul in man is “*most perfect, divine thing composed of the consciousness of God*” it does not require salvation from any thing. Jesus’ teaching on this subject refers only to one of the three parts of man, namely, *the inner self*, which is separate from the outer physical self and “*associated temporarily*” with the soul. As Dr Lewis explains, the failure of the public in general to grasp Jesus’ doctrine on morality was that they could not distinguish between the soul, the inner self, and the outer physical self.

Another secret doctrine that the author clarifies for the reader is the presentation of Jesus as the way or path to salvation that has been predicated by the Christian Church and theologians for centuries, to the exclusion of other religions. Orthodoxy advocates that Jesus was philosophically not only a messenger for right living but more importantly, the only means of salvation through the shedding of his blood and the suffering of his body. Dr Lewis

In complete contrast, Jesus espoused a doctrine centred on the inner self whereby the individual conducted a private relationship with God.

demonstrates that students of Jesus’ mystery school were taught differently in regard to this doctrine. Salvation is achieved via the inner self and not by way of the body or soul. It is the inner self that constitutes “*a part or means for man to discover the mystery of his own existence*” and to “*perfect himself and assure himself of entrance into that future kingdom where he would be prepared and qualified to continue his spiritual evolution*”.

Two significant events occurred during discipleship of the twelve Apostles. The first was the transferring of power and authority to heal the sick. As Dr. Lewis points out, the ability to perform acts of what appeared to be miraculous healing, involved the application of “*divine principles and laws to material, physical or spiritual condition in and around man.*” This was a divine process and not to be compared to the pagan practices of the day that used black or white magic.

The second act of the conferring of *divine power* was that of the authority to forgive “sins”. This was in fact the Law of Karma, which was another secret doctrine of Jesus. The disciples were given



the power to remit the sins of an individual, but it would be remitted as a Karmic debt, which the individual must make compensation for in order to be cleansed and prepared for redemption. However, if any disciple sit in judgement of an individual and deems him unworthy to be forgiven and withhold *“such knowledge and such advice as will enable the sinner to purge himself by making compensation”*, he incurs the Karmic debt and must himself make compensation or be subjected to the outcome of his action along with the sinner. This Secret Doctrine was one of the most misunderstood by contemporary religious authorities because it required certain knowledge of cosmic Principles and laws gained in the secret school of Jesus.

Conclusion

The last two chapters discuss in a general way, the modifications that these doctrines have undergone over the centuries. Dr. Lewis states that very few today are in their pristine form in the Christian Church. To illustrate this point, he tells us that the doctrine of the Trinity was not fully formed until the twelfth century. Mystically speaking, of course, the triangle was part of the secret symbolism of

the Christian sect while Jesus was alive. The author points out that much of the doctrines, rules, rituals and conduct stem from paganism. He uses the church calendar by way of example. He also questions the self-proclaimed exclusivity of the Christian Church concerning redemption and salvation. The fundamental precept of “original sin” raises questions and Dr. Lewis asks if an hour-old baby, not having had enough time on Earth to

commit sin, is still damned. He adds too, that it is not possible for a newborn to inherit sin when its soul has just been *“projected from the Divine Consciousness of God”*.

What the author means to demonstrate is how these doctrines have been modified to fit into a system of theology created by the Church. He goes on to say that the Roman Catholic Church has secret archives in Rome or elsewhere, of the essential teachings in their earliest and pure form. Dr. Lewis argues that records like these are ignored or rejected if they do not adhere to Church doctrine. The selection of books to include in the Bible had to align with theological thought of the time too, certain genuine manuscripts being rejected.

The author, however, wishes the reader to bear in mind that he does not mean to *“imply that in the passing of the centuries the original pure teachings of Jesus have been lost to the world or that His secret doctrines, practices, and methods are no longer known to man”*. Jesus had a plan for the future and made provision for the continual of the work that he had established. From those 120 students of his teachings, mystery schools were eventually formed, what Dr. Lewis collectively calls the *“Great School”*. Divine truths were preserved in permanent form by the use of symbols, ciphers, and signs. Whilst the Christian Church continuously adapted and modified itself, the Great School continued to pass on the secret doctrines of Jesus. Today the Rosicrucian Order preserves and practises the scientific, spiritual and divine formulae of the Great School whilst the Traditional Martinist Order practises and teaches some of the purely religious teachings of Jesus the Christ.

Discovering Fire

*Some day, after we have mastered
the winds, the waves, the tides and gravity,
we shall harness the energies of love.*

*Then, for the second time
in the history of the world,
man will have discovered fire.*

— Pierre Teilhard de Chardin



Around The Jurisdiction Rosicrucian Activities

Ghana 2002 Rosicrucian Convention

11 - 14 July 2002



Delegates to the Ghana 2002 Rosicrucian Convention



HERE HEARTS AND MINDS ARE united in the pursuit of a transcendent goal of spirituality, great love manifests. And where people unite in the pursuit of knowledge, wisdom and peaceful co-existence, there we find service, brotherhood and the crystallisation of Peace and Harmony.

It was in such an atmosphere that 340 Rosicrucians from Ghana, Nigeria, Benin, Togo,

Cameroon, Ivory Coast, South Africa, Brazil, the United States, the United Kingdom and several other countries, of many professions, faiths and backgrounds, met at the *Ghana 2002 Rosicrucian Convention* from Thursday 11th July to Sunday 14th of July 2002. Although many countries were represented, the Nigerians in particular were there in numbers, some 215 in all, with 150 of these having chartered a Boeing 727 especially to ferry them





Grand Councillor Sam Portuphy (left) and Regional Monitor Godfrey Quansah were both installed into their respective Grand Lodge offices at the convention

across from Lagos. This was indeed a joint Ghana-Nigeria affair and highlighted the very close fraternal bonds that unite members from these two African countries. Members from virtually all the other West African states were there too, strengthening a bond of fraternity that has been building up across cultural and language divides in the region for many years.

The Great Hall of the *University of Ghana* in Legon, Accra was the venue for the convention. With its magnificent forecourt situated on top of Legon Hill with splendid views of the city and surrounding countryside, Rosicrucians had found a perfect setting for their convention. Participants were accommodated in nearby hotels, university guest flats and in two student halls of residence. Many members commented on the beauty of the architecture of the oldest of the Spanish-style buildings that housed the events.

A convention is like a giant buffet with manifold offerings of “entrees”, “main dishes”, “side dishes” and “desserts”. The “hors d’oeuvres” to the convention was provided by a *TMO Associate Convocation* on the Thursday evening, addressed by Grand Master Sven Johansson. The “entree” to each day was provided by Dr Yao Fiagbe’s early morning Dawn Ritual exercises which involved coordinating body movements with the flow of energy currents from the sun and the earth for activating and harmonising the body’s natural centres of energy.

The Opening Ceremony, held on the second day, was heralded by a cultural display provided by a drama troupe based on the University campus. The keynote address on the convention theme “*Self Mastery For World Peace*”, was given by the Grand Master. As in the past, the ultimate ideal of society today and in the future is peace. However, there is still no truly universal understanding of this hackneyed word. Peace is more than a mere state of imperturbability and true peace will not be established until men and women throughout the world truly long for this exalted state.

The opening ceremony lasted until just before noon when Grand Councillor Emeritus John Yeboah led members in a special period of attunement with the Celestial Sanctum, one of the most important forms of service that members can regularly engage in. After lunch, the theme of the convention was further elaborated upon in a workshop co-hosted by Regional Administrator Kenneth Idiodi and Prof Kwame Tuffuor. Prof Tuffuor highlighted the ingredients of Peace namely *contentment, inner serenity, equipoise and harmony*, to name just a few, and showed how these operate both consciously and unconsciously on the individual, family and national levels.



Interior of the recently refurbished Accra Lodge Temple





Traditional West African music; complex, refined, heart-warming rhythms

Regional Administrator Kenneth Idioidi noted with sadness that *"Africa is too rich to be poor ... but is now too poor to be rich"* and mainly because leadership in Africa has been in the wrong hands for too long. Echoing the words of Plato when he said *"...this world will know no Peace until philosophers became kings and kings became philosophers"* Fr. Idioidi articulated the need for Rosicrucians of all nations to actively involve themselves in the politics of improvement and peace. He intimated further that socially, scientifically, economically, and mystically, no nation, country or continent can safely exist any longer as an "Island World" and called for the nurturing of universal brotherhood on all fronts to promote the ideal of *World Peace*.

Following the workshop, Dr. Fiagbe provided further stimulation on Self Mastery by conducting a series of mystical exercises on developing the potency of the individual through the extraordinary power of sound, through well-chosen words and vowel sounds. The Friday programme ended with an evening Pronaos Convocation conducted by a well-rehearsed ritualistic team from the Ivory Coast. A Regional Monitor deputising for Grand Councillor Yao Kah of the Ivory Coast read the discourse. In his discourse, he noted that witchcraft, common as it is in Africa and other parts of the world can

only operate within the lower astral levels and falls far below the high spiritual planes aspired to by Rosicrucian aspirants. Rosicrucians live and govern their lives far above the level of witchcraft and therefore have nothing to fear from it.

By Saturday, the convention was operating at full tilt. There was no letdown in the offerings from the "table" and the day began with an early morning Convocation conducted by a Nigerian ritualistic

team and addressed by Regional Administrator Kenneth Idioidi. A Native-American initiatory tradition provided the subject of a mystical drama which followed after this. Through the initiatory ritual portrayed in this play, man gained an understanding and use of the primordial, universal, creative forces as made manifest through the four alchemical elements Earth, Water, Air and Fire. The positive influences of the astrological forces on man, especially those of the sun and the moon, were also revealed

and brought the initiate to a realisation of the need for a harmonious, peaceful coexistence with all that constitutes his environment.

After a brief intermission, Grand Master Sven Johansson answered questions on some of the higher principles and policies of the Order in a specially arranged Forum. The rest of the day all provided members with the opportunity to relax and interact socially. Many availed themselves of the opportunity to go on a guided tour of Accra that took in the *Accra Lodge Temple*, the Kwame Nkrumah Mausoleum, resting place of the mortal remains of the first president of Ghana, Osu Castle, the seat of Government, Parliament House and the National Museum.

On Saturday evening, over two thirds of the convention delegates attended a special outdoors banquet under the stars. It was a splendid occasion filled with laughter and good food. Fr Owusu of Rosa



Some of the dignitaries attending the convention



Mundi Lodge in Kumasi kept members in stitches with his non-stop string of outrageous jokes. He did not however have things all his way, and others made frequent inroads into his domination of the amusement stakes.

The symbolical “piece de resistance” was set on Sunday morning when a Lodge Convocation addressed by the Grand Master was preceded by the knighting of two new Grand Lodge officers. Sam Portuphy, well known to members in London, was installed as Grand Councillor for Southern Ghana, and Godfried Quansah, a long serving member from Accra was installed as Regional Monitor for Accra and its immediate surroundings. It was also the moment of retirement of Grand Councillor Emmanuel Adamah who had served members and the Order with great dedication for many years.

The Junior Order of Torchbearers and Lightbearers programmes were no less attractive. Activities included special mystical sessions led by

Sr Bridget Idiodi and a seminar led by Fr Elletey on “*The Harmonisation of Man With Plants*”, followed by an exploratory tour of Aburi Botanical Gardens about 50 kilometres from the convention venue.

The closing ceremony immediately following the convocation brought the curtain down on another successful convention in West Africa. Convention chairman Edmund Bampoh and other members of the convention committee were introduced and received generous applause. This convention served to remind all present that *peace on earth* is attainable, first on the local level, but eventually, globally. Peace depends crucially on individual input, and as Rosicrucians, we cannot sit back and simply wait for peace to arrive. We are “doers”, we act, we change society for the better, and leave no stone unturned in our quest to improve life on our planet. It would be well for us therefore to frequently recall and commit ourselves to the convention slogan: “*Let peace on earth begin with me!*”

27th Eastern Regional Rotational Conclave



Regional Administrator Welcoming a Royal Father...



Some of the Dignitaries at the Conclave



Lagos Zone Regional Rotational Conclave



Opening Speech by The Chairman of the Occasion - Mr. Fidelis Tilije



A Cross Section of Participants



*Sisters of The Rosy Cross (SIROC)
at the Awka 2003 ERRC Conclave*



Group photo of the SIROC members taken at the conclave



Cutting the "PEACE" cake



The Light Bearers Association

Newly inducted LBA members taking oath of membership at 2003 yearly seminar and induction ceremony.



The newly inducted LBA members with their lights of unity.

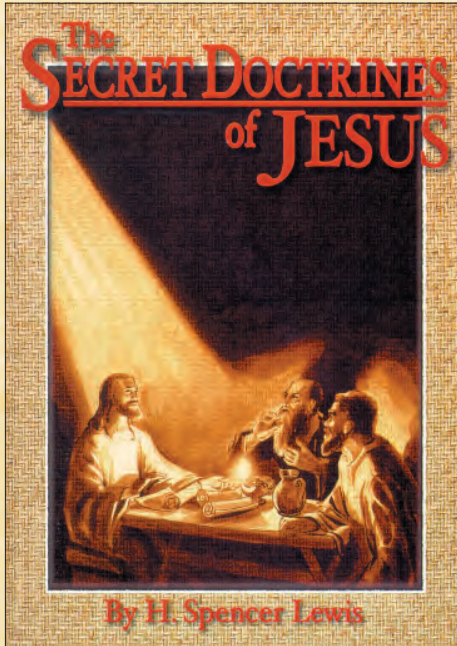


LBA Lecture Session



The Secret Doctrines of Jesus

by H S Lewis



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

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

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

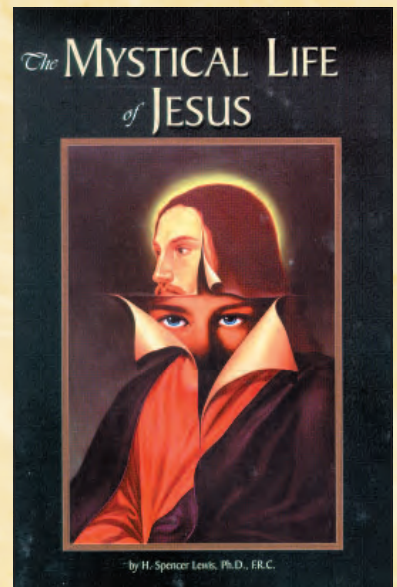
The Mystical Life of Jesus

by H S Lewis



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

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



To order either of these books, contact us at: *Rosicrucian Supply Bureau*
Rosicrucian Park, State Housing Estate, P.M.B. 1220, Calabar, Cross
River State.





Let there be Light!

*My God, my Life, whose Essence man
Is no way fit to know or scan.
But should approach Thy Court a guest
In thoughts more low than his request;*

*When I consider how I stray,
Methinks 'tis pride in me to pray.
How dare I speake to Heaven, nor feare
In all my sinns to court Thy eare?*

*But as I looke on moles that lurke
In blind intrenchments and there worke
Their owne darke prisons to repaire,
Heaving the earth to take in aires.*

*So view my fetter'd Soule, that must
Struggle with this her load of dust,
Meet her addresse and add one ray
To this mew'd parcell of Thy day.*

*She would, though here imprison'd, see
Through all her dirt Thy Throne and Thee.
Lord guide her out of this sad night,
And say once more, Let there be Light!*

(Thomas Vaughan 1621-1665)