

Rosicrucian Heritage



No:1-2004



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“INITIATION INTO THE ROSE”



Contribution to Peace in Africa

I contribute to Peace in Africa when I strive to express the best of myself in my contacts with others.

I contribute to Peace in Africa when I use my intelligence and abilities to serve Good.

I contribute to Peace in Africa when I feel compassion toward all who suffer .

I contribute to Peace in Africa when I see all men and women as my brethren and sisters, regardless of culture or religion.

I contribute to Peace in Africa when I rejoice over the happiness of others and pray for their well-being.

I contribute to Peace in Africa when I listen with tolerance to opinions that differ from mine or even oppose them.

I contribute to Peace in Africa when I resort to dialogue rather than to force to settle disagreements.

I contribute to Peace in Africa when I respect nature and preserve it for generations to come.

I contribute to Peace in Africa when I do not seek to impose my conception of God upon others.

I contribute to Peace in Africa when I make Peace the foundation of my ideals and philosophy.

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Unveiling the Mystery of Self

by Fred Flanagan, FRC



From the mystical point of view, self mastery means mastery of one's life through the agency of the higher aspects of Self. But what is this *self* which is to be mastered and how is it different from the *Self*? Self is defined as the consciousness we have when we say "I." This consciousness of "I" has different meanings at different levels of understanding.

It is important to bear in mind that any mystical idea brought down to the level of the brain consciousness loses most of its mystical content. Therefore, the ideas presented here should be regarded as a symbolic representation of reality rather than being reality itself.

Language is limited. It cannot be used to express colour to the blind nor sound to the deaf and cannot be used to express *truth*. Truth, being above the limitations of language, can only be expressed symbolically or by analogy, and the comprehension of *truth* so expressed is relative to the understanding of the recipient.

To begin with, Self cannot actually be divided into compartments. However, in order that the

idea of Self can be examined, let us assume that it is divided into *three* parts: a finite limited aspect, an infinite manifested aspect and an infinite un-manifested aspect. The finite limited aspect could be called "*I am me.*" The infinite manifested aspect could be called "*I am.*" The infinite un-manifest aspect could be called "*I.*"

The finite limited aspect of Self, or "*I am me,*" is what most people mean when speaking of self and is that aspect of Self which is manifest physically and to a certain extent psychically. This Self is ego centred. By *ego* is meant the sense of I at the physical/psychic level of consciousness. At this level, self is conceived as being mortal, finite, and separated from other selves and things. The consciousness of self is focused into one limited idea, "*I am me. I am not anyone or anything else. I am me.*"

At this level of conscious awareness it is logical to be selfish because selflessness is conceived to be antagonistic to the welfare of this self that is me. It may be that lip service is paid to the idea of selflessness, but the ego accepts such ideas as theory rather than fact.



The level of consciousness above this limited understanding of self is "I am."

"I am" is one step removed from the particular, focused or pinpointed manifestation, "I am me."

"I am" is similar to a light source casting many shadows. The shadows are multiple. The source of light is one. The aspect of Self called "I am" is infinite and manifests at the same time. It is *Being* expressing in all creation. It is *unity* manifesting in duality. At this level of consciousness, Self is not separated from all of creation, but is one with it. At the level of "I am," Self supersedes time and space.

Self is of the Soul essence and is divine. It is God personalized. It could be compared to a beautiful piece of music. Music as expressed is modified by the instrument and by the player so that each expression of it is different from the original and yet is the same composition. In like manner Self expresses through personality and the expression of it differs according to the personality through which it expresses. Thus the one Self has an infinite variety of expressions. One way of representing "I am" is to think of a bicycle wheel. There is one central hub with a multiplicity of

The body is a wonderful machine, equipped with a marvellous micro-computer, the brain, which is designed to be programmed by the Soul personality.

spokes. The hub represents "I am" and the outer end of each spoke represents "I am Mary," "I am John," "I am me," and so forth. At the periphery there is multiplicity, separateness. At the hub there is unity which expresses in multiplicity.

At the level of consciousness represented by "I am," selfishness becomes illogical because of the awareness of oneness. You should not only love your neighbour as yourself, in reality he *is* yourself! What is done to another is done to yourself, and at this level of consciousness - the *I am*-this fact is self-evident.

Community of Cells

To examine this idea further, consider the body as a community of cells, each dependent on the other and each with a separate awareness of itself, i.e., with nerve cells always acting as nerve and muscle cells always acting as muscle in the normal, harmonious body environment. Should a cell negate the laws of its existence and act individually without reference to the harmonious interrelationship of the whole, a

cancerous condition might eventually arise which would become detrimental to the health of the total body and eventually to the rebellious bilious cell itself. We are in a similar interrelationship to the collective being of *Man*. Each of us is an individual expression of Mankind and each is an essential, differing part of the whole.

We have individual freedom of choice and can choose to live in harmony with the law and order of the Cosmic or otherwise. To live selfishly without regard for others causes problems to one's self and adds to the suffering of the human race as a totality.

At the level of "I am," selfishness is naturally replaced by selflessness, and *service* becomes logical. There is no praise expected for service rendered. It is simply logical and necessary.

The next level of Self is designated as "I".

"I" is infinite, un-manifest, and undifferentiated. It is unity. It is neither positive or negative, selfish or unselfish, good or bad. "I" is everything, that is, in idea or potential. In the simile of the bicycle wheel, "I" would be the hole in the hub. The "I" gives shape to the Divine "I am", so Self, then, is a continuum ranging from the ego-centred idea of self, the "I am me" which is limited, to the "I" which is unlimited. It is necessary to keep in mind that this dividing of Self into separate compartments is artificial and is only done so that the idea can be considered. Self is One and is not separated in actuality.

The Soul personality, the divine being which is the real "I am," enters the infant body with the first breath and immediately tries to assert its dominion over the physical consciousness of the body.

The body is a wonderful machine, equipped with a marvellous micro-computer, the brain, which is designed to be programmed by the Soul personality. The brain will act exactly according to the laws governing its function, so if it is programmed properly it will act as the Soul personality dictates and the body will follow accordingly. At first this is mostly what happens. The Soul personality via the ego (the *am me*) makes the decisions, and the brain carries them out. For example, the decision is made for the body to walk. The ego wills the brain to send messages to the necessary muscles, and walking takes place. In the child; this is clumsy at first and occupies all his conscious attention, but as the decision is made again and again, the brain becomes programmed for walking and we say a habit is formed.



The Mechanism of Habit

Habits are efficient mechanisms and at this point walking becomes automatic, no longer requiring the focused, conscious attention of the ego, thus freeing the consciousness for other things. The ability of the brain to form habits is necessary and we could not function efficiently without them; but it should be remembered that habits by nature are unconscious responses. If this were not true, habits could not fulfil their purpose.

However, the brain is also amenable to being programmed by the “I am me,” the ego, alone and without the ego’s reference to the Soul personality, the “I am.” In the majority of people, for a variety of reasons which often conform to society’s values, the ego then retires behind the programmed brain, allowing it to perform the functions of acting and thinking which have become habitual. In the process, the ego forgets that it is an extension and expression of a divine being, the “I am” which inhabits a body, and is the original programmer of the brain. The body then becomes the prison instead of the temple of the Self.

It is illuminating to become aware of the extent of habitual thought and action in our own lives. In most human beings, habitual thought and action dominate much of their lifetime. But because habits are unconscious or instinctive, habitual, its existence is rather akin to sleepwalking. Unfortunately, a life dominated by habit or instinct alone does not allow the higher aspects of self to manifest in the incarnation. Therefore, it is often only at the end of the incarnation when the body ceases to function and the Self steps aside from the physical vehicle, that the realisation might come that here was another wasted life time, and one where little was done with the life that was given!

The Higher Aspects of Self

As consciousness evolves, the light of the Divine Self within shines more and more through the personality, and the choices made by the ego are characterized more and more by this light until there comes a point where the ego consciously surrenders to the Divine and willingly allows the higher aspects of Self to operate fully. It is necessary that the ego consciously desires and wills this sacrifice because matter is the

sphere of the ego and by law choice belongs to it in its sphere.

Surrendering is not done easily nor can it be accomplished by any mental gymnastics. The desire and will to make this decision must be made again and again until this becomes *operative!* At first, the ego that has limited understanding of itself might feel that it will be exposed and helpless, thereby not realising that surrendering leads to fulfilment and to a condition of self-mastery in which the strength is sufficient to stand the light without fear. As the personality becomes flooded with the light of the Soul, the Self awakens to its potential and the true *will* becomes operative for the first time.

The causes of phenomena appear to originate in the material world but only appear so because of



the limitations of the brain consciousness. In reality, the causes of phenomena lie in the higher levels of consciousness, at the level of “I” and “I am.” The logic of these higher levels is from causes to effect whilst the logic of the lower levels is from effect back to causes. Decisions made according to the dictates of the higher aspects of Self are in accord with cosmic law and are karmic and are beneficial. Many decisions made with the limitations of the intellect, however, can lead and often do lead to a chaotic condition.

One can choose to be like the *Fool* who carries over his shoulder a sack containing the four magic symbols, the existence of which he is not aware of because he has never opened the sack. Or one can choose to be like the one who uses the same symbols with mastery. If one would exhibit the mastery of self and life, it is necessary to allow the higher aspects of Self to manifest in the incarnation. Then and only then can life be lived fully and with *joy* as intended. Only then can one be a *conscious expression of Man*.



Sanctum Musings



AMORC and Society

by Kenneth U. Idiodi, FRC

We live in a dynamic world of change; a world that has become a global village if not indeed a global family. It is also a world of political instability, social malaise and economic depression in many countries, especially the developing nations. Living and functioning as we do in today's rather hostile environment, a question is often asked: *In what way does the Rosicrucian Order, AMORC serve society, serve people in general and contribute to nation building and a better world?*

This question arises out of a popular notion, that in order to serve society an organisation must itself provide some tangible good to each individual, or at least to a large majority of them, as does the Red Cross, the Boy Scouts, the Girl Guides or other various service clubs. It must be emphasised that these kinds of groups are doing a marvellous job according to their respective missions. However, it is not necessarily the nature of an educational institution to provide such services. The role of an educational organisation is to develop the hearts and minds of students; to provide society with artisans, technicians, knowledgeable parents, teachers, leaders, public servants or professionals, and especially build character and integrity in these students who must then touch the rest of society, and bring the benefits

of their learning.

True to its declared objectives the Rosicrucian Order, AMORC, as a world wide organisation, organises continuous research under the auspices of the Rose-Croix University International (RCUI). Individual members throughout the world are encouraged to conduct research into natural and spiritual laws and phenomena. Contributing to the central pool of research findings is a carefully selected corp of experts in various disciplines drawn from different parts of the world, including Nigeria. This corp is officially known as the International Research Council of AMORC. Here in Nigeria, our own IRC lecturers conduct Rose-Croix University Extension Classes in various cities from time to time.

Education is perhaps the principal ingredient in the development of a free and enlightened society. As a former Nigerian Head of State the Owelle of Onitsha, Dr. Nnamdi Azikiwe, repeatedly emphasised "*show the light and the people will find the way.*" AMORC is an educational organisation, so stipulated and defined by its Articles of Incorporation, and by its recognition as such by every government of every land in which it operates. Its educational programme serves to build character and integrity and bring practical knowledge to its members in the following manner:



1. *By emphasising self-reliance:* Rosicrucian students are made acquainted with natural laws; primarily the law of compensation – that for every action there is an equal and opposite reaction. There is no getting without giving. There is no reward unearned. There is no achievement without effort. There is no magic or supernatural power that can override their own determination.
2. *By emphasising the here and now:* Rosicrucian students are trained to concentrate on the matters of the day, not to dwell on the past or on tomorrow. If today's responsibilities are properly tended to, tomorrow will take care of itself.
3. *By emphasising positive thinking:* Rosicrucian students are encouraged to carry positive and constructive thoughts in all their endeavours; to carry in their hearts, thoughts of goodness, love, kindness, health and justice.
4. *By emphasising the preservation of harmony:* Rosicrucian students are taught that harmony is man's supreme goal; that it is their obligation to bring harmony into their lives and into the lives of those with whom they live; to find harmony through discussion, learning and sharing with others.
5. *By stressing virtue and morality:* Rosicrucian students are instructed in the value of right living, based on natural and spiritual laws. The discipline of Nature itself is demonstrated, and again, the natural principle of compensation is emphasised. This instruction provides a clearer picture of universal justice. The student acts rightly because he knows why he must.
6. *By its nationwide presence:* The Rosicrucian Order, AMORC has several affiliated bodies throughout Nigeria, as indeed in many countries, with temples that have facilities such as libraries that are open to members as well as non-members for educational purposes and public enlightenment. The word *lodge*, which unfortunately has to some persons become opprobrium, has been used by the Rosicrucian Order, AMORC for several centuries to designate quite simply a meeting place for the mutual exchange of ideas and intelligence, relating to the proper assimilation and practical application of the principles released by correspondence through the official monographs.
7. *By exalting the virtues of service:*

Rosicrucian students are extolled to serve God and Humanity, that by so doing they serve themselves; that in service to family, neighbour and state, they work for the common good, and from the common good they derive sustenance and happiness. This is the basis for our daily, weekly and monthly medifocus sessions as humanitarian programmes. We know that with good thoughts, good words and good deeds we assist God to create a better nation and a better world. We are able to create in our own small sphere as we have been created by God in a larger sphere.

We all know that in recent years, and especially due to the falling standards in education as well as the social and economic turbulence of the times, we have been passing through an era when many Nigerians as well as the rest of humanity have become increasingly concerned, if not even disenchanted, with the trend of human civilisation. The erosion of decent, customary and traditional practices, the decline in cultural values, as well as the ardour and enthusiasm with which shamelessness is paraded in the name of so-called fashion, are worrisome trends. On the positive side, our local experience of a depressed economy is exciting the creativity

Our main purpose is to build human beings who will exercise their Rosicrucian training in creating a better Nation today and tomorrow.

of Nigerians who have now mutually agreed that hitherto we have wasted, misused or underrated the tremendous natural and human resources that the Supreme Intelligence has endowed us with.

The Order is primarily a cultural, educational and philosophical organisation and although we are not traditionally identified with the erection of elaborate physical edifices for the general or formal type of education, it must be emphasised that our main purpose is to build creative, resourceful, self-reliant and altruistic human beings who in turn will exercise their Rosicrucian training and initiative constructively in creating a better Nation today and tomorrow, through their spiritual and material contributions to the larger community, of which they are a part. It is now generally acknowledged that the primary, secondary and university education we receive is not only inadequate but regretfully sometimes irrelevant in our practical daily application in terms of self-mastery or self-reliance when it comes to facing squarely the problems of life.



Our Rosicrucian programmes of instruction, through the graded monographs and affiliated body temple activities, such as forums, symposia, workshops, convocations, conclaves and conventions, are so enlightening and pragmatic that they fill the gaps in our formal education to provide the Nation with developed soul-personalities who have a holistic appraisal of factors that are conducive to societal welfare and development. Our intimate attunement with the creative, constructive Cosmic forces and the consciousness of God offers us the unique insight, foresight and intuition for effectively tackling human

problems at personal, communal, national and global levels, especially with our ready understanding that there is a solution to every problem.

Rosicrucians build human beings to build the Nation and promote a better world. There can be no greater contribution than that because the best assets of any Nation are its citizens, the individual units that make up the whole. From all the foregoing, it is evident that Rosicrucians are *dependable nation builders* and the architects and promoters of a better World Order for humanity.



Materialism and the Mystical Life

by Ralph M. Lewis, FRC

There is still extant a traditional belief that knowledge of the sciences is inherently an obstacle to mystical insight and spirituality. Even today the votaries of some of our present-day religious sects consider universities and colleges to be seats of iniquity.

They insist that having faith in God suffices, that He will provide for man. They say that the sciences are invading the sanctity of the Divine realm and are, therefore, iniquitous. This view is simply a continuation of the conflict between rationalism, the spread of learning, and church dogmatism. At first, this view was exclusively expounded by the Roman Church. Now, illiberal Protestant sects further it.

From the point of view of these religious sects, education does appear to be iconoclastic. Education

has broken, with its evidence, the superstitious images and concepts which these sects believed to be "the word of God." One example, which is representative of many of such instances, is the arbitrary date assigned by the literal-minded and theologians, as to exactly when the world was created by God. Geology and related sciences, of course, can only theorise as to the exact time when the Earth came into existence. However, scientists can prove that the Earth did come into existence eons ago to a time before the date decided upon by the theologians.

Although scientists have substituted facts for Biblical fancies, they do not actually strike at the heart of religion, at its immanent purpose. Yet the illiberal religionist considers anyone who has the audacity even to move a comma in the Bible as committing a sacrilege.

The purpose of true science is not to refute or antagonise religion. Science is searching for truth



through the experience of observation and by reason. Religion, on the other hand, implied realities, which it calls faith. Unfortunately, however, some scientists are also illiberal. They will not countenance religion as a factor of importance in society in any sense. They rejoice in the exposing of erroneous religious ideas. They exploit these mistakes in such manner and with such evident gratification as to make it appear that science is the sworn enemy of religion.

A Divine Order

The real scientist knows the need for religion. He knows that the emotional and psychical elements of man's being cannot wholly be satisfied by reason alone. Humans experienced sentiments and moods for thousands of years before they developed rationalisation to a high degree. The scientist who realises this, endeavours to integrate his discoveries with the basic beliefs of religion. He will try to explain that even if the Earth is the consequence of a stream of matter pulled from a star passing too close to the Sun, this does not deny a Divine order behind such a phenomenon. He will point out that the mechanics of the Earth and its development do not detract from the religious premise of a First God Cause. On the other hand, progressive religion, aware of the tremendous influence which science is exerting upon the public *mind* as a result of its "miracles," is seeking to correlate the two. Progressive religion takes the attitude that even the biological sciences are but demonstrations of God's laws, and are neither exceptions nor refutations of them.

It is not the first time that religion has been faced with the need for changing its dogmatic views to keep pace with materialism. The revival of Aristotelians during the Middle Ages compelled St. Thomas Aquinas to arrange all knowledge in a hierarchical order. He embraced science as explaining the physical aspects of existence, but to the church he left the realm of God. The realm of revelation was said to transcend mortal reason. Religion, then, without compunction could condone chemistry, physics, geology, astronomy and other physical sciences.

In effect, what religion postulated was that God is supreme, transcending every physical law and phenomenon which man may discover and develop. The more man expands his temporal knowledge, the

more he elevates God. Worldly knowledge resembles blocks in a pyramid; the more blocks, the greater the mass and the height of the pyramid, but the apex is always God.

The real mystic today has no quarrel with intellectualism. It is necessary to broaden our minds and sharpen our wits. Reason is a blade that grows dull if not whetted by thought. Mysticism merely admonishes the thinker in his explorations of reality, not to travel so far that he loses sight of self. If he does that, his knowledge will embitter him. He may become so cynical that life itself will seem futile. Some of the greatest scientists have been mystics as well, or have had a strong religious sense. I'm referring to such renowned scientists as Kepler, Burroughs, Morse, Harvey and Faraday.

As one cannot measure, bottle, or weigh an emotion, one should not try to apply quantitative methods and the procedure of the physical sciences to the psychic nature of man. When such is attempted, intellectualism is being wrongly applied. Such wrong practices produce intellectual human machines, fiends with cold calculating minds, who are unfeeling

The real scientist knows the need for religion. He knows that the emotional and psychical elements of man's being cannot wholly be satisfied by reason.

and who would even destroy their own kind. When the only spark that burns within one is intellectual, we then have a human robot whose usefulness is limited.

Some people claim that to conduct business today one must resort to practices and dealings which often are inconsistent with personal idealism and moral sense. Of course, it is first necessary that we do not become unbalanced in our idealism. We must not, for example, consider that it is cosmically wrong to achieve material success, to accumulate wealth, to be an executive, to find pleasure in the battle of wits which business consists. There is nothing, inherently wrong in any of these things. Idealism is false if it is not compatible with the necessary requirements of daily life. To be governed by the cosmic principle of unselfishness does not mean that you should not strive for and gain material ends. It does, however, proscribe trespassing upon the natural rights of others, or to use your gains to injure others or prevent them from the pursuit of happiness to which they are cosmically entitled.





Peace and Security

“...walk abroad without fear...”

by Daniel Bernard, FRC

The car was going fast, too fast. The driver could not swerve quickly enough to avoid the embankment. The passenger, after using a technique she had learned, was thrown from the car before it exploded.

A man lay quietly in his bed while a thief searched the dark room. The intruder padded toward the bed and raised his gun to the apparently sleeping man's head. The “sleeping” man used a silent method of self-defence and the thief ran from the house in fear.

The Japanese sat and calmly ate his bowl of food. Before the burly samurai sneaking up behind him could slice off his head, the man turned and uttered a powerful shout. The samurai dropped his sword and fled.

The mystic can recognize and understand security methods more deeply than the non-mystic can, and need not use popular techniques only in repelling danger, as the above examples show. Man has always felt threatened, and consequently has always tried to be secure. Upon casually reading a newspaper, one can see that countries are armed, and that banks, warehouses, and large organizations

use security forces to protect their interests. Homes are made “safe and secure” with smoke detectors, watchdogs, fences, locks, and even guns. Many city dwellers either know some form of self-defence, however limited, or carry a weapon or know of another way to repel an attacker or attract a policeman. Cars are equipped with many safety devices, too.

The mystic uses his keen eye to observe the laws of nature. He sees that security is one of nature's most freely given gifts, and that many creatures have built-in self-defence mechanisms. The rose has its thorns, a rhino its armour and horn; there are teeth, claws, wings and poisons in the wild. Even the simplest forms of life eject or avoid something dangerous.

Security Mechanisms

Within the human body there are countless mechanisms of security. Skin reasserts itself after almost any injury and is impervious to many threatening conditions. The eyelashes are protective, as well as the hairs of the nostrils. The eye washes



away foreign particles with tears. The body filters out many poisons and combats so-called germs when they are in excess. The well-known “fight-or-flight” reaction is another example of automatic-autonomic security.

The psychically and physically developed mystic can insure his security without using physical force. Though animals and people resort to violence, a mystic can use the force of the Cosmic to defend himself.

Some mystical disciplines, including martial arts, present examples of men whose command of innate universal energy, known variously as *ch'i*, *prana*, *kundalini*, or Vital Life Force, allowed them to overcome amazing odds when in dangerous situations, such as being attacked, being involved in an accident or being threatened.

In the *Tao te Ching*, Lao Tsu’s doctrine of Chinese philosophy, the method of the sage, the cosmically conscious individual, is described: “*He who knows how to live can walk abroad without fear of rhinoceros or tiger. He will not be wounded in battle. For in him rhinoceroses can find no place to thrust their horns, Tigers no place to use their claws, And weapons no place to pierce. Why is this so? Because he has no place for death to enter.*”

The sage’s complete attunement and fullness of being provides him with total security. The infinite power of the universe, when properly channelled, enables men to perform amazing feats. Some familiar examples are the smashing and shattering of solid objects with the hands, feet and head. More esoteric techniques can stop another man’s advance by shouting or pointing the palm of the hand toward the attacker in a particular way.

The aura can also be used as protection. The aura is an objectively invisible radiation of the life energy within someone or something. It can be controlled so that its vibration rate will repel something threatening. Certain vowel sounds judiciously used serve the initiate in self-preservation. Rosicrucian students are taught to use these vowel sounds, creative visualisation, petition of the Cosmic and prayer as effective methods of special self-defence.

Natural Law

Yet, for all the exotic self-defence techniques of man, animal and plant, all the armies, guards, guns,

spines, claws and white blood cells, security methods are a cosmic veil. Self-defence is natural law, not an unnatural paranoia.

Though the Cosmic may appear to be at war with itself that is hardly the case. The Cosmic is love, ever-harmonious, all-inclusive, One, balanced and without strife. Peace Profound, the goal of all mystics, underlies every action of the Cosmic. The Cosmic is all that exists, thus one may consider so-called violent actions as manifestations of cosmic law, which emanates from an ultimately *peaceful* source. Martial artists strive to practice self-defence in an utterly calm, peaceful state of mind, as described below:

His expression went blank as the four opponents approached from all sides. Slowly he began to empty his mind of disturbing thoughts, concentrating upon what defence to apply against what attacker. Soon his mind was as calm as the breeze and as reflective as the quiet surface of a pond. The first attacker received a rib-crushing side kick; another, a spinning back kick; the others suffered multiple injuries on skull and face. Through all this the master did not stir; all he

The Cosmic is love, ever-harmonious, all-inclusive, One, balanced, and without strife.

was aware of was the gentle breeze against his face. When it was over, nothing had changed within him; all that remained were the crumpled figures of what were once attackers.

The laws of nature are secure; they operate eternally, without question. The ocean’s waves will continue their rhythmic motion, the sun will shine, the stars will always burn; life’s loving and vibrant presence is everlasting whether or not the world “ends.” You may be appalled at the thought of a slaving wolf slaying and devouring a deer; you may be revolted by man’s brutality to man, indeed you may need to break the bones of one who would break yours. Do not lose sight, nevertheless, of the immutable laws of nature working through these “violent” conditions. Know that peaceful forces are the base of everything.

Paradoxically, directing the peaceful power of the Cosmic can help the mystic survive a car crash, thwart a mugger, or render himself invisible to others. Harmony and attunement with the Cosmic are basic to success in security. You, too, can attune with the Cosmic, study its laws and use them for inner and outer security.



Birth of a New Consciousness

by Martha Jane Fast, SRC

*To the Infinite Father of us all,
From our inmost hearts we plead
For power to love unselfishly;
For wisdom to perceive aright;
For perception of righteous course;
For determination of purpose;
For power of action according to Thy Will.*

The dictionary defines the term “birth pang” as a regularly recurrent pain that is characteristic of childbirth or that associated with disorder and distress often accompanying major social change. We are poised on the brink of great universal change which will affect all of humanity. Our world is experiencing the birth pangs of a new consciousness that will penetrate every aspect of creation, on levels seen and unseen, and for which we are responsible. Indeed, we are the midwives helping to bring forth a new impulse for universal brotherhood into a world somewhat barren and thirsty for light while at the same time fighting against the unfamiliar and the new.

This birthing involves conscious and unconscious realms; areas where we can act immediately, and those which require patience, particularly in those matters personal, social, individual, group oriented, physical, psychological, scientific, mundane and spiritual. In short, our world

is being turned inside-out.

The emergence of this new impulse is not just suddenly happening without warning. It has been incubating and growing in a kind of universal womb, the all-knowing consciousness of God. Those who have come before us and those who come after us are, as we are, a continuation of the flow of life which is recycled and reborn in successive rounds, spiralling upward through endless cycles of creation, preservation, and regeneration. We are at a point where humanity must take another step in consciousness to synthesize the physical and the spiritual elements common to us all. This birthing is asking us to bridge the gaps in our lower natures so that we operate from the spiritual energy centres within each of us, using our hearts as well as our minds as we grow into this new responsibility. What does all this talk of birth have to do with us here today?

We may not remember, but at some point we



agreed to go along with this programme, and now that we're here it may seem like a rather silly contract to have signed. However, we're stuck with each other and our world. It is our responsibility to do everything we can to improve humanity, starting with ourselves. It is a tall order, but we need to take it only one step at a time; learning about our relationship with the universe by learning about ourselves. We are part of the universe, and if we can understand our inner selves, we can begin to perceive the myriad ways in which the divine consciousness is manifested throughout all creation.

Basic Characteristics

To understand what makes us tick, and how we are involved in this process of birthing, perhaps we should identify some basic characteristics inherent in each one of us.

First of all, we are not just male or female, but a wondrous blend of both masculine and feminine attributes. We are physically formed from a fertilized egg containing both male and female components. On a psychic level, we contain the abilities to give birth to, and nurture an idea on, what we call the form-building planes, as well as to protect and defend it once it is born. In this respect each of us, male and female alike, has a womb, and each of us can incubate new directions for the soul and the spirit.

Likewise, each one of us can plant the seeds for these changes. It is the *anima* (feminine) nature in

We are not just male or female, but a wondrous blend of both masculine and feminine attributes.

man, and the *animus* (masculine) nature in woman, working together in balance, which form a complete human being, an androgynous organism in which both natures can function. The feminine aspect of your nature is what initially makes you aware of a thing, and it is the masculine ability that focuses on the precise nature of that thing. We need both aspects. Working together in harmony this duality leads us forward through the four steps of change; attention, awareness, conscious thought, and conscious action as we deal with our life processes.

Our minds are very much connected to this anima-animus duality. Thus our impressions of the world come to us through matrixes that are both masculine and feminine. The ways differ in which we perceive the world, gather information, make

decisions, and handle pressures. To collect data, some of us use mostly the five senses, while others make more use of intuition. Some logically think out decisions while others "feel" their way through alternatives. Some people tend toward introversion, concerned with internal events, and others are extroverted and absorbed in what occurs outside and around them.

There is no right or wrong way to be, difference is inherent in all of us. We tend to depend more on one means than another. We can develop each type of perception to a certain degree, and ought to, because use of one type of perception to the exclusion of another eliminates much information from the consciousness and can lead to tunnel vision. Add to these characteristics the dual nature of the masculine and feminine attributes discussed earlier, and one can see that we are a complicated combination of qualities that interact and react constantly, forging the individual natures of each one of us.

The Holistic Approach

Modern psychology has aided us in our discovery of the make-up of the psyche. Psychology has grown to encompass the spirit as well as the mind, and has encouraged our exploration of inner territories in an effort to help us realise that we are not made up of separate, unconnected aspects. On the contrary, modern psychology embraces a holistic approach, dealing with the relationship of parts to the whole, and examining the unity of mind, body, and soul; something that the mystery schools have been teaching us for ages. Modern man, having finally reached the point in time where these

traits are comprehensible and understandable, is now able to incorporate them into his daily life. We are thus a part of the birthing process of science and religion. Modern psychology is linking itself more closely to the spiritual as it discovers that humans are primarily spiritual beings.

This modern search for meaning is all the more intriguing as it bridges the gap between science and the spiritual, two areas that are in many ways separated by a chasm of ignorance and non acceptance. We are realising that body, mind and spirit cannot be disjoined as they are all part of the same package. It is our limited vision which is expanding to incorporate what has always been inseparable. In the birth of this new soul-knowledge we are finally seeing the *light* that has always been.



One of the light bearers in this field of spiritual psychology, Dr. Carl Gustav Jung, sums up one of his dissertations with this quote:

"I hope therefore, that a psychiatrist who in the course of a long life has devoted himself to the causes and consequences of psychic disorders, may be permitted to express his opinions, in all the modesty joined upon him as an individual, about the question raised by the world situation today. I am neither spurred on by excessive optimism nor in love with high ideals, but merely concerned with the fate of the individual human being that infinitesimal unit on whom a world depends, and in whom, if we read the meaning of the Christian message aright, even God seeks his goal."

Our attention having been turned to the many facets of the individual through religion, psychology and/or self-encounter, we begin to become aware of the infinite number of responses to the stimuli we perceive. These responses become "little births" which occur constantly as we continually augment our pictures of the world and change to meet its demands. One of these demands is to live with others,

Our responsibility to humanity is to bring all the light we can into the world, and to yield with grace to the holy change and growth which touches us through ourselves and our brothers and sisters.

who like us, are perceiving, responding, changing and learning about the responsibilities of life.

As unique and evolving individuals, we have a responsibility to ourselves to recognise what transitions are occurring, as well as the responsibility to our fellow human beings, allowing them the right to change. Not one of us has the corner on the market for perfection, and so we must live with our own and everyone else's quirks and imperfections. We must learn to live with one another in a more loving way, and that involves acceptance of whomever and whatever we are.

This toleration includes our *thoughts* and beliefs. Many times we find something that is right for us, so we feel it is right for all. Many of us have beliefs that we feel is the *truth* for all. We must accept the fact that each individual wears different shoes and bears different trials, and that truth for one may not be truth for another. If we can accept that we are all heading the same way, only on different roads, we can allow ourselves and our brothers and sisters the

right to believe in what has been found to be true and good by each, instead of forcing our own set of beliefs upon the rest of the world.

We can take control of our lives if we encounter ourselves and our component parts honestly, by recognising and dealing with the positive and negative aspects of our personalities. We can also choose to ignore and not come to terms with anything distasteful we find in ourselves. This is called repression and it stunts our growth, fosters denial and generates physical malaise because it ultimately shuts out the *light* from our inner and outer lives. We have probably all observed the contrast between those who seem to be walking in darkness, individuals who seem to be aware of only the negative in the world, and other individuals who are radiant with light and joy.

Looking Within

Constant encounters with the many facets of ourselves, both good and bad, make us aware of our potentials and our shortcomings. This allows us to

take action, but if we are fearful of even looking, the road is far longer and darker; we become strangers to ourselves and living out lonely lives because we have chosen to. One could just as easily choose not to look, because that involves risk of discovery, of *change*, of

transformation. An often used quote says that "*we prefer familiar darkness to unfamiliar light.*" When we see the risks we may have to take when choosing to change, we sometimes stop short, denying ourselves the growth so near at hand.

How does one take the risk to become more fully developed? First we need to entrust ourselves to the Cosmic, and turn ourselves over to its higher laws. Second, we must be willing to change and be different; wanting to discover who we really are. We are more than we know. Third, we must hold before ourselves our one-sidedness. If we've always done things the same way, set the same limits, imposed the same boundaries on ourselves, we can risk change by using parts of ourselves we have never used before. This kind of birth is exciting and rewarding, but it takes much effort, trust, and hopefully, the acceptance of those closest to us.

What if somebody important to us dares to change? Our tolerance may drop to a new low. Rising consciousness is no place for a double standard and



we must practise the golden rule most especially here. When one close to us is confronting new parts of the psyche, they are responding in new ways to their daily life events. They respond differently to us and our habit patterns are no longer valid. So we need to start paying attention again, responding in new ways, and perhaps discovering more about ourselves in the process. What matters is how we choose to accept the new. We can accept or deny change; we can encounter or repress it. Our responsibility to humanity is to bring all the light we can into the world and to yield with grace to the spiritual change and growth which touches us through ourselves and our brothers and sisters. That means accepting them as they accept us.

On a world scale the entity we call humanity is experiencing birth pangs. These pains are evident in wars being fought, governmental upheavals, energy crises, treaties in the balance, peace negotiations and concern for the ecology of our planet Earth. All are the pains of a hard labour, the tension of a situation about to change. By holding our own, standing poised and firm in the knowledge that Cosmic law is at work, we can help with this new impulse. And help we must.

Our earth is no longer a disparate collection of separate societies and nations. It is what is termed today as a *global village*. Modern forms of communication have made our world appear smaller.

Consequently, our awareness is expanding to include all the nations of the world and it is our responsibility to understand and accept each other as citizens of this planet. Speed, communication and technology have shrunk the globe and magnified our responsibility to our fellow men. International affairs affect us constantly and we are being tested in our ability to get along with other governments and nations. Just as we are discovering new facets of ourselves as individuals, so we are discovering new facets of a kind of "world psyche." As we learn more about our solar system and our universe, it will be even more advantageous to develop a consciousness where we perceive our world as a whole, integrated within a celestial whole. We are one with the Earth and one with all creation, whether we are an atom or a galaxy; we are part of the Universal Consciousness of God.

As we learn to live a life centred upon a spiritual way, we will see yet more diverse births. Being spiritual does not mean retreating from life and its difficulties, but living life from the inside out. This inner sight allows us to perceive even more and adds greater scope to what we are already aware of. This inner vision also makes keenly clear the fact that responsibility for all that we are conscious of is growing with our expanded awareness. We are an embryo, a womb, a midwife, a parent, a new impulse. We are one with all life, responsible for all life and *we are* all life.

True Reality

by Richard Beardsley, FRC

*If I walk alone
Without a friend
In search of Truth,
Along the path of life
Which has no end;*

*How can I be sure
That what I find is real?
Unless my inner self can feel
And Cosmic Consciousness reveal
The true reality of Truth!*



Calm

"...a small word with great power..."

by Rosemarie Niles, SRC

We hasten through breakfast, spill things, shout at family members, then dash out to meet a chaotic world. The day holds tense situations for us, threatens our confidence and ability to achieve our tasks. We worry, fret, and argue. We tangle with problems and make rash judgments because we do not put to use that powerful little word - *calm*.

Decisions made under stress and confusion are often poor. Our competency to rationally analyse situations and come to suitable conclusions is hampered by the absence of a calm attitude.

One rainy morning I waved goodbye to my husband, who was leaving for work. Seconds later he lay painfully bleeding, his leg broken and slashed, pinned under his motorcycle. It had skidded on the wet pavement, and the engine still vibrated. The spinning rear wheel had chewed into his leg. I heard myself scream, "Oh no!" Frantic, I impulsively tried to lift him, not realising I was actually adding to his injury.

Two neighbours rushed to my side and helped. "We're here, it's okay." said Beth, grasping my hand. Dave spoke in a carefully measured voice while removing the motorcycle. "An ambulance is on the way. No need to worry, his leg will be fine." He gently

lifted my husband's head. "I'm putting this coat over you, Ed." He looked confidently at my husband. "You'll be all right. We'll bring your wife and follow the ambulance to the hospital."

What I remember most is the composure they both possessed. Though they were not expert at first aid, they remained calm, gave assistance, and reassured me with soothing words of encouragement. Calmness is a quality you can learn. It is not a gift given only to a few. You have this tremendous ability to exercise and monitor your own thoughts, to change your upset mood to one of serenity.

An adult class of 40 people was conducted by a very capable teacher. Often the students read their assignments aloud but some took more time than others. Once an agitated adult, voice quivering and eyes blazing, stood up and began shrieking at the instructor.

"I feel you have not shown respect toward me! I think you have deliberately passed me by and given more time to others. I demand an apology!" The other students gasped and stared. One yelled: "That's a terrible thing to say to our teacher!" Another shouted: "You're lying! You don't know what you're talking about."

The teacher looked shocked by such behaviour



in adults. His eyebrows arched, he took a deep breath and calmly said: *"I do not feel you have been treated disrespectfully. If you think I have slighted you, I am sorry, this was not my intent. May I see you after class so we can talk?"* The distressed student sat down and was quiet. Later talks revealed the great stress this person felt with family and at his work. The teacher's calmness subdued the outburst and kept the class in order.

Cary Cheeriness, assistant professor of psychology at the University of Michigan, says everyone occasionally feels dread at getting up in the morning and going to work, because they are unhappy and frustrated in their jobs. When people experience this regularly, day in and day out, he calls it "job burnout."

Your frame of mind in your job is important. Think about your situation in a tranquil, calm manner. Compose your inner being. Reflect deeply on your purpose in life, on your goals. A lesson from Charlie Brown: Grey-haired Charles Schulz cheerfully spoke on national television about the characters he draws. *"I'm not really Charlie Brown,"* he chuckled, the corners of his eyes crinkling behind metal-rimmed glasses. *"My characters have personalities of their own and are continually changing. I involve myself in my drawing though, and do take situations from real life."*

He grinned again. *"However, it all boils down to my calmly sitting at my drawing board and sketching the comic strip."* He's been doing this for 30 years. In the cartoon trade a regular schedule and routine is mandatory to please editors. Schulz pushed his chair back and continued, *"My drawings have to be in on time. Sure, I'd like to travel more and do other things, but I'd never make it as a cartoonist."* In spite of deadlines, he loves his work, and sketches without help from assistants.

By diligent persistence and composed dedication to his job, Charles Schulz has given us the wonderful gift of his characters. Just like Charlie Brown, we can't all be club champions, but we can employ a realistic, peaceful approach to our daily lives.

Naturalist John Muir's intense love of the

wild lands he roamed left us the legacy of numerous national parks and monuments. He trod many miles through the grandeur of forests and mountains. He lived a long, dedicated life, writing vividly of his delight in nature's magnificence. In his younger days, while working in Yosemite Valley, John Muir had the following encounter:

A slender old man rode into camp on

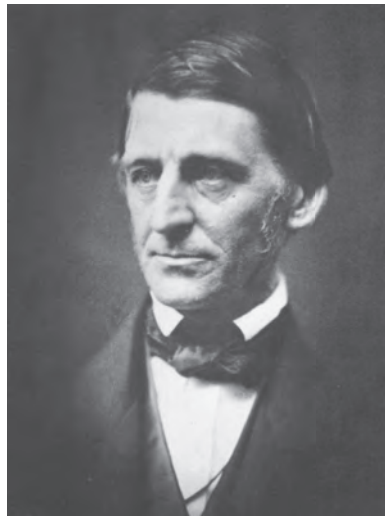
Calmness is a quality you can learn. It is not a gift given only to a few. You have this tremendous ability to change your upset mood to one of serenity.

horseback and asked to see him. Muir was astounded. There stood his mentor, Ralph Waldo Emerson, whose glowing essays had inspired him since school days. Together they camped amid the "Big Trees." The aged philosopher-writer and the younger disciple exchanged thoughts and expanded ideas. Years later Muir would remember, *"Emerson was the most serene, majestic, sequoia-like soul I ever met."* And Emerson, who listened calmly to this young man, was to add the name John Muir to a brief list of people he had known who most impressed him. It wasn't easy for John Muir to write. He preferred speaking and his easy-going style delighted many.

He complained, *"writing is like the life of a glacier, one eternal grind."* With the encouragement of friends like Emerson, he began to write as he spoke, in a casual manner, enriching the world with his profound observations on life and nature. He would often run off to the mountains to renew his creative endeavours saying, *"These beloved mountains are fountains of men as well as of rivers."*

The tensions of our life descend upon us, too. While we cannot always run off to a high peak as Muir did, we can gain inspiration and encouragement, pursue our own thoughts, reflect

upon our personal goals, and greet each new dawn with a warm feeling of positive reflection. We can make a conscious effort to heighten our awareness, be less agitated, and use the power of that small word - calm.



Ralph Waldo Emerson.





The Triangle in Cause and Effect

by Edgar Wirt, FRC

The triangle is not only one of the oldest mystical symbols of mankind; it also has practical uses, one of which is in solving problems, in tracing out cause and effect. To illustrate this at an elementary level, let any such problem be represented as a triangle (Figure 1) in which we can assign concrete meaning to the points A, B, and C. Let us say, for example, that B is a doorbell button at somebody's door. A is your finger, pushing on that button. Together these cause a bell to ring somewhere at C. Nothing happens at C unless the other two factors are brought together.

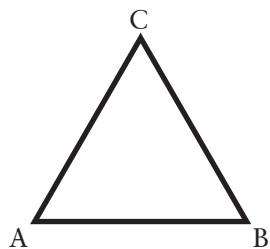


Figure 1

The first principle of the triangle is this: A force all by itself cannot produce any result; there must also be some condition that is susceptible or responsive, that can be affected by this specific force. While this may seem self-evident, it really is unorthodox. We have been taught, of course, to discriminate between cause and effect; but is it not popular logic that a cause produces a result? Or that an initial cause (1) produces

a result (2) which in turn might cause another result (3) and so on; a chain of events in which each result becomes another cause, like dominos falling one against another? This logic is superseded in the principle of the triangle.

It is not that there are two causes for every event, but that there are two parts in any cause: a force and a condition. The second principle of the triangle emphasizes that these two elements must be fundamentally different, not two forces or two conditions, but of different nature - one of them active and the other receptive. If one gives a push, the other must be "pushable." In hermetic literature these two factors have been represented variously as *active* and *passive*, *creative* and *plastic*, *positive* and *negative*, or even as *sun* and *moon* or *male* and *female*. (No wonder it has been so confusing!)

Active is adequate for the one element, but the other is not inactive; it participates, too. *Responsive* is a better term than *receptive* because it does join in, collaborates with the force to produce a result. The third principle of the triangle is the corollary that the two factors, though they have different roles, are both responsible; there is no point in assessing which one is "more" responsible.

But it is not always simple to determine or predict which role will be which. To carry this same illustration further, in any such triangle let the A point always be the *active* element, B the *responsive* element, and C the *outcome* or result. With the



doorbell we know there is some force that strikes the bell and makes it ring; but neither the button nor the finger on the button is that force.

The result produced at C becomes part of another connected triangle of cause and effect (Figure 2). We might presume that the initial result, C, becomes the active agent or A point in that second

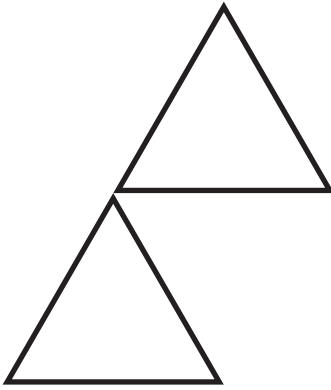


Figure 2

triangle, that it works on the bell at B to produce the ringing at C; but this does not fit the facts. The finger works on a *condition* behind the button, and all it does is to change that condition that is, to bring about a new and different condition which then must become the B point in that second triangle (Figure 3).

This still would not accomplish anything if it were not for another active element, a source of electricity that has been standing by out there at A, ready and waiting for this condition to come about. When that happens, this second triangle is

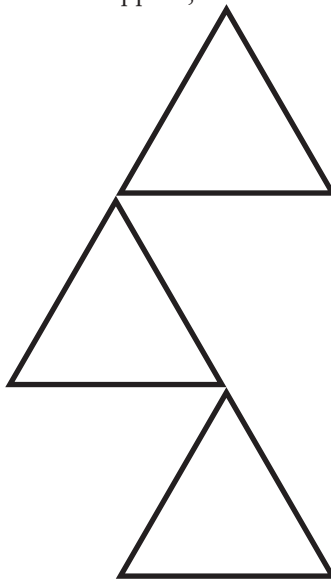


Figure 3

completed, making the power effective somewhere else in the system at C; and at that point there are still other conditions set up so that other triangles carry on the action until the clapper hits the bell and makes it vibrate.

While this illustration has been in the area of technology, the same principles apply also in other areas. In everything that is going on around us, and also in everything we do, there are these long chains of interlinked triangles of cause and effect. We can trace them out, forward or backward. For each single event in the chain there are the three points; and if we do not identify correctly those three points, then we do not really understand what is going on.

In our own affairs we often have to choose whether to direct effort toward modifying an A force or changing a B condition which makes the force effective, and whether that condition shall be to facilitate the response or prevent it. Also in our efforts there are times to take the A role ourselves, to be forceful and in the driver's seat, and other times to take the B role, to be receptive and responsive. To illustrate this, a Rosicrucian student in a painful illness called for psychic help and did it effectively but kept calling continuously, not stopping to listen. Consequently she was tardy in receiving a directive as to something she herself had to do that turned the tide of the illness.

In many practical ways we do sit in the driver's seat; we can aim our efforts one way or another in line with our intentions. Conversely, we can withhold any action to do or to prevent. There is muscular and mental power, if not exclusively ours at least at our disposal, with which to be creative, preventive or destructive. Muscular energy we can trace from sunlight through the food we eat, but mental energy does not have that same relationship to physical energies. Where does "mind power" come from?

Cosmic Triangles

Inevitably this leads us into the consideration of universal or cosmic factors and their operation. This is the substance of mystical teachings that are often expressed in terms of *dualities* of forces and conditions, causes and effects that are every where and forever interlaced. A grand symbol for this network of cause and effect is Solomon's Seal (Figure 4) consisting of two triangles pointing oppositely up and down, that are not merely overlaid but interwoven, inextricable.

This symbol discloses that cosmic elements



follow the same laws of the triangle in all levels of their operation. Our practical applications of the

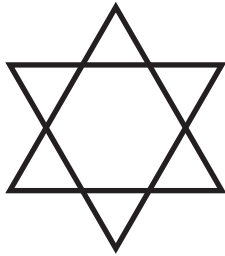


Figure 4

triangle were not only derived from such principles, but actually illustrate them. The inter-locked triangles are a succinct summary of this relationship, not a beginner's guide but a competent "postgraduate" summary.

Going back to the roots of it; underlying all conditions is a sort of universal substance, and underlying all manifest energy a universal force; two aspects of the same First Cause, not yet fully structured as either matter or energy, but always available for it. Such structuring is brought about by another universal factor, Cosmic Mind, which itself has dual aspects, awareness and volition or will. This pervasive dualism is represented in myth as "the two hands of God," or as a pair of deities, or some other image of polarity or partnership.

In terms of the triangle, First Cause provides of itself both the power (*A*) to create and also the substance (*B*) out of which to create. Everything else is "junior" or derived from this dual First Cause which is the triangle pointing downward. The third point (*C*) at the bottom represents all its manifold results. In still another differentiation or polarity, it not only has the capacity to create (*A*) but also the capacity to *be impassible* (*B*) as to what it creates. The working out of this two-way polarized scheme of things is summed up in the double interwoven triangles of Solomon's Seal.

Exploring this symbol further, each creature (that which has been created) is a microcosm or extension of all this; an outpost, as it were, of First Cause and especially mankind. His substance and energy are part and parcel of the universal elements, structured by natural processes through a long evolutionary development. His awareness and volition are part of Universal Mind, likewise patterned by a long evolution of experience, training and tradition.

Each creature inherits not only some of the authority of its source but also, in one proportion or

another, both of its attributes (*A* and *B*) whereby to create further or to modify the varied manifestations of First Cause. This is the triangle pointing upward, reaching to take advantage of the impassibility of First Cause, at any level of its function, as to what it creates. In effect, this makes mankind a junior partner and collaborator in ongoing creation and life.

In Christian mysticism, where many familiar terms have also another secret meaning, the downward pointing triangle is the *father*, the other matching triangle is the *son*. As one triangle is a mirror-image of the other, the son is the "image and likeness" of the father. This brings new meaning to scriptural statements such as, "*I and the father are one*," and, "*It is not I but the father in me that does these things*."

Mankind in his technology has learned to make use of natural energies by practical application of the principles of the triangle. He does this only by manipulating the conditions in which different energies function. In mystical and occult applications, far reaching and unconventional benefits go beyond the scope and limitations of technology; but in essence the method is not different. In any case it is a matter of reaching back into the chain of cause and effect in order to give direction, make changes, and so to take charge more and more as to the outcome of things.

Where the mystical way becomes *arcane* is in the reaching levels of operation and "authority" that are ordinarily beyond our ken but which nevertheless can be directed. "Raising one's consciousness" or "invoking the higher laws" is, in effect, reaching farther back in the antecedent chain of cause and effect.

To illustrate this, the Rosicrucian technique of visualising could be diagrammed in triangles, as one aspect of human consciousness

(Volition, *A*) impressing the other aspect (awareness, *B*) with a specific goal or directive (*C*) that is transmitted "upward," that is impressed on the cosmic triangle at a higher level, from whence it can be worked out objectively because the ways and means, the forces and conditions, are responsive to the "senior" creative authority.

As in any area of know-how, greater mastery depends on a higher level of understanding of its principles. Yet the more competent a person becomes to sit in the driver's seat, the more he realises that his "driver's license" is always a "learner's permit." His authority to drive depends on the presence of his "senior" partner who always rides with him.



Meditation On Brotherhood



by William H. Clark, FRC

“There are two aspects of things the outward and the inward. The outward has no meaning except insofar as it helps the inward. All true art is thus the expression of the soul. The outward forms have value only insofar as they are the expression of the inner spirit of man.”

Mahatma Gandhi

The above statement expresses a secret of true brotherhood. In the Rosicrucian Order we speak of fraters and sorors in a special manner of reference to those individuals who participate with us in the study and practice of Rosicrucian principles. Yet, in another sense, it is a fundamental doctrine of our tradition that all men are brothers. This wider concept of brotherhood finds expression through our beloved Order by its recognition and citation of certain men and women who have distinguished themselves through humanitarian acts in the spirit of true brotherhood.

Brotherhood is sometimes easier to practice than to explain. When the mind and heart are properly oriented, the practice of brotherhood becomes a spontaneous exercise. It is much easier and simpler to act as a brother when we are conditioned for it, than it is to explain the intricate psychological processes and emotional involvement relating to the experience; just as it is easier to fall in love than to describe the psychology of love.

Many profound and complex activities, both

physical and mental, have been performed long before an explanation of the same was forthcoming. For example, logical reasoning was a practice of some people many centuries before such practice was explained in terms of formal logic or made clear through conceptual analysis.

There is an ancient injunction which says: *“Rejoice with them that do rejoice, and weep with them that weep.”* True brotherhood does not restrict love and concern to the small family group, circle of friends, community or even to one’s country. Love reaches out to embrace the whole world of humanity regardless of race, colour, social status, nationality, or political and religious affiliations.

John Donne, English poet of the seventeenth century, famously summarised the spirit of brotherhood in these words:

“No man is an island, entire of itself; every man is a piece of the continent, a part of the main... any man’s death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee”.



The Soul of the World

by H. Spencer Lewis, FRC

I have been reading recently some of the mystical writings of Sir Francis Bacon, penned during the time of his Imperatorship of the Rosicrucian Order. Despite the fact that a few unproficient students of Rosicrucian history state that there is no remaining evidence revealing Bacon's activities with the Rosicrucians, I brought back from London two more rare volumes to add to my Baconian selection in our library. They deal with the mystical side of Bacon's activities and prove conclusively that he was a high officer, chief executive, and enthusiastic sponsor of Rosicrucianism during his lifetime. In fact, many books dealing with this matter have been known to competent Rosicrucian historians for many years, and extracts from them have appeared in several Rosicrucian manuscripts.

In some of Bacon's mystical writings, we find that he used a term which, whilst clearly significant to him, was perhaps little understood by later students because it had become obsolete and a new one substituted in its place. This Baconian term was "Soul of the World". It is quite evident that Bacon used it to signify the Cosmic Mind or Cosmic Consciousness in all mankind, and pervading all space.

I think the term he used is a beautiful one, and every time I think of it or read, in some of the old English Rosicrucian manuscripts, any reference to the "Soul of the World", I seem to slip away into a subtle form of psychic contact with this mystic and sense just the shade of meaning he had in mind when he evolved the term and decided upon its use. Take, for instance, one passage of his writings penned about the year 1600, according to its place in his correspondence and other writings:

"Man in the beginning (I mean the substantial, inward man), both in and after his creation for some short time, was a pure Intellectual Essence, free from all fleshly, sensual affections. In this state the Anima, or



Sensitive Nature, did not prevail over the spiritual as it does now in us. The sensual, celestial ethereal part of man is that whereby we move, see, feel, taste, and smell, and have commerce with all material objects whatsoever. In plain terms, it is part of the Soul of the World."

Sentences Analysed

I have seen these sentences analysed to the detriment of the sense in which Bacon meant what he wrote. Some have misinterpreted the foregoing words, as though Bacon had said that the psychic part of man is that whereby we move, see, feel, taste and smell, and that it is a part of the Soul of the World, or in other words, a part of the Cosmic Consciousness. Such a thought would be contrary to the other statements made by Bacon quite frequently throughout his mystical writings, and certainly contrary to the principles of Rosicrucianism and mysticism generally.

Every mystic and occultist knows that it is not the inner or psychic man that sees, feels, tastes and hears the vibrations of the material, objective world; and every mystic knows that these objective senses or their functioning do not



utilise the consciousness known as the cosmic or psychic consciousness of the universe. What Bacon really says in these words is that in the rapid and vainglorious physical evolution of man through his aggrandisement of the outer self, the objective consciousness and physical personality of man has been permitted to overrule or dominate the spiritual or inner man. We know that this is true in so large a proportion of mankind today that it is accountable for many of the forms of suffering and trials through which man must pass while learning the lessons of life. Bacon also means to intimate that the spiritual consciousness or the celestial, ethereal part of man's consciousness and of his seeing, hearing, feeling and smelling is a part of the Soul of the World, or the Cosmic Consciousness. That is why the word "part" is used in the last phrase of the quoted extract.

Two Forms of Consciousness

Bacon was attempting to show, in the treatise from which these extracts are taken, that the psychic consciousness in man and the objective consciousness are closely related, and in fact a part of each is found in the other. He was trying to make plain the fact that although man was dual in his nature and dual in his consciousness, the two parts of man were not so clear cut and so separated and isolated from each other that there was not any form of intercommunication or reflex relationship. He was attempting to point out that the close relationship between these two forms of consciousness in man made it possible for man to gradually change the dominance of the objective, material self over the subjective, spiritual self, without any sudden rebirth and without any period of real chaos in his life.

His words clearly state that there is an ethereal as well as a sensual part of man associated with moving, seeing, feeling, tasting and smelling, that can attune itself with material objects as well as the physical faculties possessed by man, and that we may therefore move, see, feel and sense things in a psychic manner as well as in a physical manner, but that such functioning and such psychic consciousness constitute a part of the universal, Cosmic Consciousness.

Psychology teaches that the demarcation between the sleeping state and the waking state of man is so indefinite that it is difficult to tell when man passes from the waking state into that of sleep. Physiology also contributes its knowledge on this point by stating that preceding the outward

manifestation of the sleeping state, various organs and their function relax in their activities and many cells proceed to enter a state of coma or dormancy before the person is aware of even the desire to sleep.

Mysticism also claims that the demarcation between the inner, psychic self and the outer, physical self is very indefinite, because at the borderline between the two there is a blending of the two states which really constitutes a third state, known to mystics as a kind of borderline state. Many of the most unusual of all psychic phenomena occur in this borderline state, and for this reason they are difficult to understand and very difficult to repeat or reproduce.

This happy and intimate relationship between the two parts of man makes it possible for the one who is tired of the false method of living, wherein the inner, psychic self is imprisoned and denied, and the outer, physical self is permitted to have unlimited power, with unbridled miscomprehensions, to gradually and effectively transfer the dominance of power from the one to the other, or at least equalise the power between the selves or natures of his being.

Unless man is as fully attuned with the Soul of the World and with the Consciousness of the Cosmic Mind or the Consciousness of the Infinite, as he is with the consciousness of the objective world and its impressions, he is but half-living and half-existing in his present worldly state. Man cannot live wholly and completely in the spiritual state while upon this earth plane. In fact, such a state of consciousness would be neither desirable nor of any real benefit to him. Not until man's transition, when the objective self is completely cast off, can man live wholly and completely in his spiritual consciousness. At no time here on earth can man live wholly and completely in his objective consciousness with a total lack of spiritual sensitivity.

It is the purpose of our organisation, as it is the purpose of students individually, like students throughout the world who are interested in these matters, to help bring a more balanced condition to the existence of man, whereby his two states function properly and efficiently, and he may at will enter the third or borderline condition where he is consciously in touch with both states, and capable of transferring the impressions from one to the other. This is the ideal state for man's happiness and success in life; and it is this state of existence that is truly the mystical or Rosicrucian way of living.



Solitude and Inner Peace

by Roland Merullo, FRC



Of all the subtle psychological fantasies we cling to, perhaps the most deeply rooted is the belief that we are not solitary. To be cut off from other humans, forced to bear pain and death alone, is such an unpalatable idea that we go to great lengths to deny it and expend much energy convincing ourselves that we are permanently linked with people and society.

Modern living seems to be designed around this illusion. Increasingly we work in groups and eat in groups; entertainment is often experienced in groups; the greater the number of people present the more pleasurable the entertainment is thought to be. No longer is it common for an individual or single family to inhabit a home. We live thousands of people to a building and millions to a city. We are never far from the human presence and at those times when we may find ourselves physically alone at home or in the car, electricity reconnects us. Television, radio and telephone insure that the link need not be broken for a single moment. Death is pushed out of our consciousness by the “liveliness” of the city and, as a result, when we see death exposed on the empty road before us, as we must, it is needlessly terrifying.

It is, of course, impossible to be born, live and die completely alone; we depend on each other in a thousand ways. In that sense we cannot be solitary. In another sense there is not even the possibility of solitude; each of us is part of the physical universe and even death cannot shatter that oneness. But there

is a point of view from which only I can see, there are things only you know, and for each one of us there is a single death, which cannot be shared. Despite our intimate involvement in other lives and our responsibility toward them, we are fully committed from birth to death to our own life only.

The premise that we are, in one sense, solitary, is neither pessimistic nor selfish and acceptance of it leads not to despair, but to love. If we could come to terms with our predicament, ultimately that is not a choice we have but a reality, we must surrender to Death. Pain might not seem so horrible and we would be spared the disappointment that comes from expecting people to live according to our wishes and stop depending on objects to bring us happiness. There is no guarantee, of course, for all of these changes; thus, until we approach death or experience great suffering, there seems to be no reason to discard our comfortable habits of perception.

Dissatisfaction with Life

We are reluctant to change our traditional ways of thinking even though they cause us pain. Many of us live with a vague frustration, sensing the deep peace that the human mind is capable of, yet not possessing it. But the cure for our dissatisfaction always seems to lie just beyond the territory of our present life; we are forever seeking inner peace in external change.

Modern society encourages this outer directed



seeking in obvious ways: we are told that if we change our hair colour, our lives will change; that a new suit, home or hometown will make us happy; that a car turning in the spotlight will convert us into a more attractive person.

It is true, especially in the past two decades, that the search for happiness has turned inwards among some people accustomed to envisioning material solutions to their problems. But, in many cases, this movement has also been consumed by an irresponsible and materialistic approach: I will “get” a guru, a psychiatrist or a new philosophy and that will do what in the past was done by a new piece of clothing or a new car.

This manner of thinking has even infected our personal relationships. We like to believe that there is a new lover or friend “out there” who will magically wash our concerns away. At the start of special friendships this dream seems to become reality; we move through time in a cloud of joy, thinking: *“Finally I have come upon, or rather, attracted with various aids, the ideal companion. Now life will be what I always knew it could be.”*

For a time the illusion of total unity can be sustained, but with increasing familiarity and with the complexities of daily life, differences emerge and grow. Aspects of the other person which were once invisible or overlooked, become obvious. Personality quirks that were once endearing become only tolerable, then annoying. At this point the infatuation is looked back upon with disdain, not because we deceived ourselves in the first place by denying the separateness of the other person, but because we chose the wrong person to become infatuated with.

In marriage, divorce can be the end result, but if that lonely prospect is too frightening, a relationship veneered with politeness but cancerous with resentment can develop. Such acrimony is poisonous to happiness and gives rise, instead, to a polite routine of touching without feeling. Or an emotionally sad masochistic relationship may develop in which differences are forbidden in a perverted attempt at unity.

The Spectator Society

Voyeurism and vicarious living in their various forms represent another common evasion of our aloneness. It is a disavowal of the uniqueness of our own life

to spend excessive hours watching others, whether or not the people we watch are gifted with great talent. Yet this behaviour, too, is socially encouraged. Of course, not all the motivation for attending a play, watching television or going to a professional basketball game stems from fear of aloneness. There is a universality of human feeling which moves us to participate in other lives in such a way. And in friendship, marriage and work this universality, love, moves us to contribute to the other person and to human society. Also, certain outward changes can have an undeniable effect on us; changing from an alienating job to a challenging one is a natural response and can affect real, beneficial results.

The intent here is not to argue for personal isolation or an attitude of complete resignation. Rather, it is to acknowledge a level of perception often exposed by, but not at all exclusive to, death and suffering upon which peace can come only from within. Counsellors, psychiatrists and medicines help us, but only to a point; there always remains a step we must take ourselves, a burden that cannot be shared.

Carlos Castaneda’s apprenticeship to Don Juan was motivated by his desire to transcend the suffering of this world. However, at the end of Castaneda’s work, *Tales of Power* (1974), we see that it is not Don Juan who ultimately effects the transcendence

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but Castaneda himself. Another apprentice who has studied under Don Juan will not, it is revealed, “make it” into the warrior’s world of harmony. Castaneda does, however, and he describes the experience in the last sentence of the book by simply saying, *“And then I was alone.”* He has always been alone, as have all of us, but the difficult acceptance of his existential solitude is the prerequisite to attaining the world of peace which Don Juan inhabits.

Like Castaneda, we can use our life as an apprenticeship, gradually learn to accept our aloneness and attain the peacefulness we sense exists. Or, for a limited time, we can continue to fantasise that we are not separate in some way from each person and the world, and continue to expect our lover and our neighbour and the fates to act according to our illusion and thereby continue to suffer as a result. That choice is ours alone.



THE **B**ook Review



Mansions of the Soul

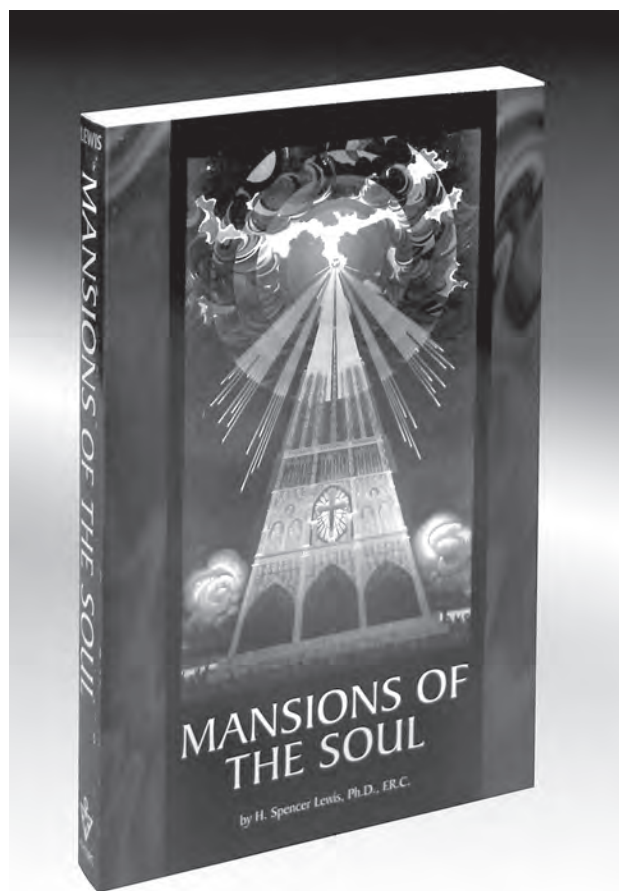
by H. Spencer Lewis, FRC

Reviewed by Paul Goodall, FRC

One of the most perplexing questions that people over the ages have grappled with is that of survival after death. We are so used to being alive that when we encounter death, whether at a funeral or as a witness to a fatal accident or something like this, its mystery impresses itself upon us more forcefully than at any other time.

For some the experience is a traumatic one and they are emotionally affected by it. For others it may induce speculation on how much time they have left on Earth. For others still, it may lead to reflection on what happens after death and whether we are truly immortal or not. If you wish to dispel any fear associated with this mystery, there is no better book to accomplish this.

Dr Lewis, in this work, has probably written the definitive text on the subject of reincarnation. In the introduction he outlines his primary reasons for producing this masterpiece. Firstly, he wishes to answer “*the demand for some understandable and rational explanation of the doctrine of reincarnation*” and secondly, having accepted these doctrines, it will hopefully produce in the reader “*greater happiness in life through a greater understanding of the trials and problems involved, and an absolute fearlessness of so-called death.*” Dr Lewis is also keen to reveal



in non-technical language and without religious bias, *“the reason for the incarnation of a Divine Soul in a physical body and the purpose or mission of that Soul in a physical body on this earth plane”*.

Mansions of the Soul was written over a period of time when inspiration moved him to write says the author. Every aspect of this subject is discussed through each progressively enlightening chapter beginning with early man’s speculations on his own existence and the ultimate question: why are we here? He then proceeds to outline the ancient beliefs surrounding the relationship between the physical and spiritual aspects of man.

Here he introduces the allegorical nature of the book of Genesis and the association of the dust of the Earth to the physical body and the breath of God to the Soul. This is an important concept for it illustrates that man is not merely an animated body filled with life, but is also a vehicle for the soul essence, itself being part of the divine consciousness.

This groundwork prepares the reader for later chapters where an understanding of the dual nature of man is necessary. The author continues in answer to critics by discussing the necessity for the Soul to have earthly experiences. It is one of his purposes, he says, to demonstrate a good and logical reason for the process of reincarnation and, furthermore, that this doctrine is not contrary to theological principles and is consistent with beliefs held by all of the religious movements of the world. He also asserts that the *“fundamental truths of man’s spiritual nature and existence have been modified or entirely eliminated from modern creeds and dogmas”* thus clouding modern man’s understanding of his dual nature.

The Essentials

Since this work is principally aimed at the Westerner he finds it convenient to divide his attention to the Jewish and Christian religions (he specifically addresses religious and biblical viewpoints in chapters 11 and 12). Each has their ideas upon the qualities of what we term as Soul. Jews conceive the Soul as having a dual nature, on the one hand, *active* (consciousness breathed by God into man), and on the other, *vital spirit* (with which God inspired man). Dr Lewis believes that this has led to the confusion responsible for the spiritualistic movement of modern times. Christians see the Soul as the *“ultimate internal*

principle by which we think, feel, and will, and by which our bodies are animated.” These two religions have identified with the universal idea of the Soul as not only a “vitalizing essence” but also as the seat of consciousness and mind.

The author compares these ideas with those of Rosicrucianism as expressed by mystical revelation. He reminds us that all matter is *living*, the difference being between living matter and conscious matter. *Spirit* energy permeates everything and maintains the

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expression of matter, but this is not the same as the Soul. The Soul is Divine Consciousness that may also be called *Infinite Mind*. This Divine Consciousness is what connects us with one another on earth and in the spiritual realm. This connectedness of everything by Divine Consciousness that the author writes of has immense ramifications and which the reader may speculate upon, not least in the reception (perception) of knowledge or its comprehension.

In chapter five Dr Lewis makes the statement: *“The Soul consciousness added to the physical consciousness in the body of man during incarnation here on earth gives man his character or personality.”* This is a key point and one that is ultimately bound up with the subject of Karma or the Law of Compensation. He can now present three reasons to support reincarnation. Firstly, the Soul must have earthly experiences. Secondly, the human body is to have spiritual knowledge and illumination and thirdly, following on from this, the character and personality of man may be perfected. These then, are the essentials to understanding the doctrine of reincarnation that the author presents to the reader before developing his subject further.

Personality

Dr Lewis begins by asking what character is and what constitutes personality; this is how he distinguishes them. The character (the ethical and moral principles of one’s life) of an individual is something that is constantly changing. We can mould and modify it at will. It is apparent to an observer. The personality, however, is subtly different from one’s character. As Dr Lewis shows by illustration, we tend to disguise



our *true personality* by adopting different behaviour in our character. Someone, he says, whom we know is by profession a banker, may exhibit the characteristics of a banker by his mannerisms, his style of clothing, even his businesslike conversation. When we think of him, we think, banker. But in the evening we may be surprised to find him engaged in a pastime that we wouldn't have thought him to be associated with, such as carpentry, music, amateur dramatics and so forth. Our true personality is, in fact, drawn to those things in life that we have a natural affinity with, the result of our evolving soul personality.

It is the "*tendency of the inner self to build up a personality progressively toward a higher degree of perfection rather than toward a lower one*" says Dr. Lewis when he speaks of those who appear to have lesser morals than others. This progressive development of the personality is inexorable since it is associated with the Divine Consciousness. The moral quality of *conscience* is a factor involved here and is the "*voice of the inner self or personality challenging the conduct of the outer self*".

Dr Lewis begins his discussion of the survival of the personality after transition (commonly called death) by looking at the two opposing claims concerning this subject, that of theology and materialistic science. Both seem to put man at the mercy of fate and relieve him of responsibility for his birth. From the theological point of view we come up against the doctrine of *predestination*. This describes how some are predestined toward everlasting life and others to everlasting death. This has given rise to the introduction of a satanic character (the Devil) to shift accountability for our evils. Dr Lewis seeks out the flaws in these arguments and shows that they are not wholly tenable.

Karma and Personal Evolution

The Soul has a continuity of experience throughout successive incarnations that moulds and perfects the mind and *memory* of the soul personality giving it greater comprehension and power. It is free to choose how it wishes to handle the "debits and credits" it has acquired throughout its cycle of evolution. This brings into play the law of Karma or Compensation. Dr Lewis shows how it is the driving force behind the doctrine of reincarnation. He states: "*We discover in reincarnation and Karma the only rational and acceptable explanation and cause for the seeming*

injustice of the inequalities of life."

Succinctly, the author says that the inequalities in life are Karmic and accordingly, adjustable. Each person is responsible for his or her *own* fate. Dr Lewis effectively condemns the erroneous assumption that we exist for one incarnation only (such as in Christian doctrine), since the law of Karma cannot operate for just one specific period of earthly existence. We are an aggregation of our past personalities drawing upon the lessons and experiences of the past and "*expressing them as fundamental elements of our present character, while at the same time learning, through lessons and experiences, new principles and new elements out of which we decorate and modify, shade, blemish or improve, the beauty of our character.*"

The Over-Soul

The book progressively implies that there is but one Soul existing throughout the universe and pervading all space and that this Soul is the consciousness and divine essence of God. It also demonstrates that the individual Souls of humans are not separate and independent Souls, but *undivided segments* of the Universal Soul. Furthermore, there is a continuous

The book progressively implies that there is but one Soul existing throughout the universe and pervading all space and that this Soul is the consciousness and divine essence of God.

association or contact between individual Souls and the consciousness of God that constitutes the vital life force.

Dr Lewis uses the term *Over-Soul* to describe this arrangement. This infers that "God is *within us* rather than without." He thus identifies with many of the sacred writings of the past and particularly those of a Christian nature.

He continues to enlighten us by a discussion on the role of the *Ego*. This is often referred to as the *psychic body* that resides within the physical body. In order to allow the reader a clearer understanding of the relationship of these elements that constitute our make-up, he provides a schematic diagram. It illustrates the influx of the Over-Soul into the body and the resultant association of the Soul, Body, Aura, Ego, Mind, Memory and Personality. He also uses other supplementary diagrams to enlarge on this subject.



Conclusion

The title of the book refers to the “Mansions of the Soul.” These are mentioned in the Bible and are of twelve divisions each containing any number of Egos at a time. Dr Lewis likens them to twelve chambers in a great temple. In these Mansions the personalities await reincarnation and “*receive knowledge and Divine benedictions which purge them of their errors for which they have made repentance*” and they thus become more evolved and prepared for their new incarnation. When they return to earth they must work out their Karmic debt by living a life of adjustment.

This book was first published quite a few years

ago and while it has gone through many editions, scientific knowledge regarding the nature of life has advanced immensely. Genetic research seems to have linked genes and personality. It would appear that in any incarnation we are predisposed toward certain behaviour and personality depending on our genetic structure. This does not in any way detract from the substance of Dr Lewis’ work. The Divine Consciousness that permeates every atomic particle in the universe is the same consciousness that resides throughout the atomic structure of the gene with all the mystical implications that that presents.

For the viewpoint of AMORC on the evolution of science and specifically genetics, we refer you to the manifesto Positio Fraternitatis Rosae Crucis, pp.10-12 (available from AMORC on request).

By Affectator

When I was a boy of eleven I stayed at my uncle’s farm in Queensland, Australia. Behind his house on top of a stony ridge there was a dense thicket of prickly pear cactus. These were around waist high.

At the time I was wearing shorts, but no shoes and it took at least ten minutes to work my way some twenty feet into the middle of the thicket. I paused in an open space, congratulating myself for having come this far, when all of a sudden a large snake appeared beside me rearing up on its coils. It was as high as my waist and its head had flattened out.

It was then, without warning, that I found myself instantaneously transported some thirty feet *outside* the pear patch with no recollection of how it had been accomplished. I was uninjured and with no prickles in me. I looked to see if there were any other spaces by which I could have made a series of jumps to get out without remembering doing it. I didn’t see any. Perhaps fear had blotted out my awareness and gave the impression that I was ejected so quickly?

Whatever the explanation, the memory of this incident has remained with me and I often wonder if the Cosmic had intervened to save me from certain death.

A PRICKLY SITUATION



Death or Transition?

by Matthew Miller, FRC

Death and Transition: how many of us think that they are one and the same? As mystics, we say that when a person dies, he or she is really experiencing a “transition” to another level of consciousness. In our view, life continues in another form, it does not end.

As we analyse the foregoing statements, we may realise that death and transition may or may not really be the same. It all depends on how we view the particular experience. When viewing a friend or loved one who is slowly coming to the end of his or her life, we may see someone who is slowly losing the ability to function physically and mentally. This process continues until the person finally stops functioning and experiences “death”.

This can be quite depressing because we see the loved one in a state that is so different from how we may have known him or her in earlier life. In addition, associated with death is an aura of fear and superstition that has been taught to us since

childhood. Because of this attitude and perception, we then think of death as the end. On many occasions that is confirmed if we happen to view the body after the soul personality has left.

The Mystic View

Another view, a mystic’s view, is to see the same loved one, but with an enlightened consciousness, realising that the loved one is slowly making the “transition” to a higher form of consciousness. Since this higher form of consciousness does not require a physical body, the services that the physical body provides become gradually less necessary. This is why, during the last stages of earthly life, the functions of the physical body diminish in steps until they cease to function at all.

The transition period is a gradual process that can take as little as a split second or extend over a number of years. This process accounts for the failing of some of the bodily functions as well as the lack



of clarity in thinking or forgetfulness the loved one experiences.

The mental phase, particularly, can start much earlier than the physical phase. As your thoughts, even subconsciously, are directed to “getting ready” for transition, attention is paid more and more to the contemplation of the higher and finer things of life. Review of how he or she may have lived their life, or the significance of the more spiritual aspect of our existence on this planet will come to the fore. As a result, attention to mundane activities becomes less important.

All of the foregoing was profoundly demonstrated to me when my first wife Renee became ill and passed through transition. The first physical evidence that she was entering the period of transition occurred in early April. She had great difficulty in staying awake and during the time when she was awake, she would experience an odd type of headache. A thorough physical examination revealed that she had two brain tumours that were inoperable. After receiving the news, it was almost as though she had confirmed what she knew all along, that this was her time to experience transition from this life.

I remember reviewing the way in which Renee had acted during the earlier part of the year. It was as though her thoughts were always somewhere else, not on that which was before her. She had required more than twice as much time as usual to complete one of her last designing jobs. Now, some may say that this was due to her illness, but the neurosurgeons confirmed that the tumours were not present at that time.

After her disease was diagnosed, more emphasis was placed on the reading of spiritual treatises, listening to music, studying different religions and generally taking time to look within and contemplate the many aspects of life. We had many conversations about the future and her imminent transition. I say transition because that is exactly how Renee viewed the few short weeks that were left for her on this plane.

No Fear

She approached her passing with confidence and faith in the Rosicrucian teachings, which had provided a method whereby she could attune with the God within. She had no fear regarding transition, even

up to the actual passing. In fact, the closer the time came, the more she was at peace. It was obvious that her application of the teachings was what sustained her during this most rigorous phase of her life. She often stated that the principles were designed to be used most effectively during the hardest times of our lives.

A week before my wife’s passing, we went away for a few days. During that time, I could really see how the different bodily functions began to slow down. In addition, she almost seemed to be two people mentally. At times she would be very concise and articulate as before. At other times, she was almost like a child in her reasoning and logic. It was obvious that a “passing” was in progress. Each day, for four days, these dramatic changes took place.

When we returned home, Renee went to bed where she remained until her transition three days later. Most of the time she seemed to be in a half-sleep state except one morning at 4.00 AM. On this morning before her passing, she awakened and we had a discussion concerning her imminent transition. She was particularly articulate and very much in control of all phases of her physical and mental body.

A few hours later, having fell asleep, she awoke with a severe headache. This lasted for about four hours, after which she seemed to be beyond the pain. She was still conscious and said that she had no fear and was just “going with the pain”. I noticed how one by one her physical functions slowed to a stop. Throughout this period Renee was surrounded by her family and friends with whom she had brief conversations. More was felt than said.

Late that night with our son and myself holding her, she whispered in my ear that she had seen where she was going and it was beautiful. Renee then simply lifted out of her body and entered the Cosmic Realm.

Her transition was peaceful and was really a rebirth into a higher realm. This was because she understood the higher aspects of transition and had no fear of this graduation. Renee showed me what a beautiful time this can be, a time for going home. Although I miss her greatly, I know that she is in a finer state where her beauty and joy help many others.

I hope for all of us that we too can approach this phase of our existence not as death, but as *transition*.

She approached her passing with confidence and faith in the Rosicrucian teachings.





Waiting

by Helen Branson

While many people intensely dislike the act of waiting. Whether at the doctor's surgery or waiting for a bus, it is invariably accompanied by bouts of frustration, anger, anxiety and tension. Put into perspective, you might consider that during your lifetime you have possibly spent 10,000 hours in waiting, which is an average of one and a half hours a day and amounting to almost 200 hours per year. The anxious annoyance of the body and the emotions which accompanies waiting, can contribute to the conditions which bring about "nervous" headaches, anxiety attacks and chronic worry. But waiting time can for the Rosicrucian become an asset instead of a liability.

I am not a young woman anymore and have been visually handicapped for most of my life, but one thing I have learned is how to make waiting profitable. I learned this in the days when I was attempting to convince various people that my services would be useful enough for them to hire me. During the second World War, shortages made even a partially sighted nurse valuable. My knowledge and skills could be put to good use, but to convince my prospective employers was a real challenge.

I should explain that my vision is limited to light and shadow perception, so I'm not entirely blind. After convincing my employers that I could supervise as well as any normal sighted person, they were certain that I could see much better than I professed. Actually, it didn't matter anyway because as long as I could rally my crew and get the work done without danger to the patients, everyone

was happy to have any nurse available. But it was during these days of trying for an opportunity to employ my education and skills that I learned the value of the waiting time.

I grew to welcome a few moments or even a half hour of time to wait before an interview. After my assistant made out the application form, I would hand it in and wait. Usually this was in a small hospital. By careful listening I would, in a matter of minutes, locate the maternity ward, the nursery, the surgical supply, the nurses' station and the manager's office. Had my sight enabled me to read the letters on the doors I could have done even better. But there again perhaps, had I been able to see normally, I would probably not have been so eager to have some waiting time for orientation.

In the early days of my visual handicap, I learned from my father and other blind or partially sighted people how to listen for the echoes which would give me clues concerning the location of various objects and doorways. Being able to see light behind someone's shadowy form gave me enough information to move toward the person who had called my name. This was frequently deceiving to them and although I always wrote "visually impaired" in the appropriate space on the application form, via my sighted assistant, of course, the fact that through a combination of partial sight and sound I could respond immediately when spoken to, tended to throw the employer off guard. This, of course, was intentional, and during my waiting time I had calculated it to perfection although once in a while an ash tray, a low table or a potted plant would interfere with my carefully



plotted scheme; but it usually worked very well.

In my experience I have found that rather than become frustrated at the late start to a concert, for example, and then spend half of the first movement calming yourself down, it is much more constructive to mentally run over a few bars of the work about to be presented. Again if a speaker still has not presented himself on stage, why not consider some appropriate questions that you hope he might answer on the subject to be considered? Once again while waiting for a bus or an appointment, why not become aware of the people around you? It is simply amazing what can be learned from just listening. Of course this has more immediate value to one who writes and authors derive great benefit from mentally absorbing the actions of others and their accompanying conversations, but frankly, everyone would benefit from learning how to wait productively. It is very important at times.

Sometimes I make friends while waiting in a bus queue. Once I started a conversation with the man next to me because he was very annoyed at

having missed a particular bus. He was mumbling to himself, and I sympathised with his feelings. We then sat in the same seat on the bus and I learned that his father was blind. This began an acquaintance with an editor whose friendship I value very highly today, some fifteen years later.

Our busy schedules allow so little for relaxation that waiting is often the only time that will refresh the mind and body. Relaxation varies from person to person, of course. Myself, I enjoy it! When alone, I lean back or just sit or stand and use the Rosicrucian overall exercise to gradually relax each portion of my body from toes to head. Even if I am very tired, this gives me renewed energy, and by the time my bus comes, or a late client arrives, I am able to enter the situation alert and eager.

Yes, I would say that I probably have spent many more hours of waiting than the average person. But is waiting time wasted time? I think not. Reflecting over my life, I must conclude that waiting has brought me many valuable friends, many fruitful ideas and has saved me hours of anxiety and irritation.

They said speak of rain

*I am rain, formed from the beginning
Of the mist that rose from the face of the earth.
I am of the essence of life, giving of life.
Aeons and aeons older than the mountains I shroud
With my cloak of wet grey hair. Many my moods
In the falling. Warm and soft am I, gently
Waking seeds, releasing them from their cells
Of darkness to fulfil their destined glory.
Young and joyous I slide down leaves
Spring from dancing flowers scattering
The happy lambs with pearls. I bathe the scorched
Sun-weary earth with healing rivulets,
Soothingly, on her cracked and dusty face.
With dripping fingers I caress the wilted trees,
I give cool drinks to thirsty birds who wait
With drooping wings, parched beaks agape. I paint
The yellow grass green again. I am rain,
Cold, cold riding hard on the white north wind
I bring needles of ice to sting men's faces
And sew freezing coats on earth's small creatures
Shivering there. Strong am I with wrath I burst*

Rain

by Gwen Moore, SRC

*From bonds of low slung clouds, rushing in torrents
Overwhelming, crippling, destroying life
That I had nurtured long. Then with anger spent
I join the thin lamenting wind, grieving
Dripping contrite tears on darkened windows
Of those in grief who sit and mourn alone.
Wearily through ages long, on war torn fields
I weep despairing tears, which fall to mingle
With ruby pools of wasted anguished blood.
Yet still again to weak mankind I give
The sign of hope, my shining arc of colour,
Briefly holding heaven to earth.*

So speak I of rain



Improving Our Emotions

by Arthur Manley, FRC

Human misfortune can most often be traced to the emotions. Mankind has long been the victim of the disastrous effects of uncontrolled emotional behaviour. This is testified to countless times in the long columns of recorded history.



Emotion may be said to be a condition produced unconsciously by interference with instinctive reaction, resulting in nervous disturbance detrimental to normal health. It marks a transitional period of evolution from a lower to a higher form of organism. Man must go through this stage to attain a higher state of consciousness. However, as in all evolution, man must be willing to learn. Most of our tribulations are directly the effect of our refusal to learn.

When the child or adult cannot have his own way, the obstruction of the instinctive desire generates anger or fear; when his natural urge is satisfied, he expresses pleasure. To act in accordance with reason requires a long period of disciplining the mind. As this discipline is not generally taught by our educational system, the child grows up with no more control of himself than he had as an adolescent, except perhaps that control inculcated by fear.

Anger is disintegrating; it burns up the system

and inflames the mind. It incites violence through uncontrolled action. Fear represses and instils a feeling of inferiority. Both preclude the normal faculties of reason and intuition. Jealousy disintegrates also, producing a pathological condition; it is an acknowledgment of inferiority of oneself. Hatred shrinks and dwindles body and soul; it dwarfs the consciousness and arrests the mind.

Long-sustained destructive emotions of any type produce their inevitable effect: physical or mental ill health that is often manifested in a

Emotions, however, are never wholly bad; within tolerable limits some may be beneficial.

psychotic condition, or serious physical disorder. Many do not realise that later physical illnesses are the consequences of earlier emotional outbursts or oft-repeated negative emotional attitudes. Fear may produce a drawing inward, manifesting in schizophrenia; uncontrolled anger may express itself



in the alternating states of mania and depression (manic-depressive)

Emotions, however, are never wholly bad; within tolerable limits some may be beneficial. A too-serious, long-sustained situation may be broken up by laughter, giving relief from tension: The interjection

We must humble ourselves and strive for the common welfare, maintaining our dignity without imposing on others.

of the ridiculous breaks the monotony and brings a sigh of relief.

Joy is good for the mind and body so long as it does not produce hysteria. Sometimes an emotion may serve to stimulate thought and action in a person otherwise too nonchalant or impervious to be penetrated. Fear, for instance, may prevent foolish conduct which otherwise a person might engage in through lack of understanding.

Mankind cannot expect to abolish war when the preponderance of its members cannot control their own emotions. The mass cannot accomplish what its components are unable to attain individually. Nations cannot have governments better than the collective consciousness of their individual subjects.

History repeats itself only because mankind does not learn. A hint to the wise may be sufficient; but there are not many wise. It is a law of nature that those who refuse to learn from one experience must suffer another more severe until nature's mandate is heeded.

What About Our Emotions

What, then, shall we do about our emotions? First, we must have a willingness to improve. We must make an effort; learn both sides; understand the other person's situation and feelings; think carefully before speaking or acting; not jump at conclusions. Misunderstandings cause more clashes than differences of belief or intent.

It has been said that no one ever wins an argument; so, let us distinguish between an argument and the application of logic. People cannot reason because they close their minds to it and usually do not first learn the facts about any matter. Reason presupposes first, that one is informed about history and established facts; second, that prejudice which closes the mind has been removed; third, that

emotion affecting the subject in dispute has been overcome. Fourth, there must be a willingness to analyse the reasons advanced: to eliminate those that are inapplicable, and to appraise those that appertain. Lastly, there must be a realisation that one may be wrong. Emotion has no part in reason or intelligent application of logic. If one cannot meet the issue with facts and reason, he often resorts to anger and personal abuse of his opponent.

Preconceived notions without knowledge often lead to such emotions as race prejudices, a deeply ingrained feeling of superiority without any scientific or rational basis. Similar feeling may exist with respect to differences of nationality and language. Prejudice is without logical basis in fact and has its foundation in emotion and misinformation.

The Remedy

We must be willing to inform rather than to criticize; to explain rather than to antagonise; to praise rather than to depreciate. As a soft answer "turneth away wrath", so kindness dilutes or dissipates, if it does not completely dissolve, destructive emotions. We must humble ourselves and strive for the common welfare, maintaining our dignity without imposing on others. We must practice inward control until it becomes an attribute of the soul personality. After perfecting our analytical and synthetic reasoning, we may through meditation learn to rely upon intuition as a safeguard against the injudicious intervention of the emotions.

This is not easy, for a proper emotional life can only result when man has overcome malice, anger, fear, greed, and jealousy, and has learned to love all humanity and all nature. This is, nonetheless, more important than worldly knowledge or worldly possessions. The evolution and perfection of the personality is dependent not upon books but upon living harmoniously with all mankind.

Let us examine our own personalities to learn what we can do to eliminate the resort to emotions rather than to reason. The road of self-restraint and discipline is the shortest road. It will save us time and lead us to good fortune rather than frustration, sorrow, and disaster. If we succeed in the conquest of destructive and uncontrolled emotional impulses which retard the evolution of all men, we may accelerate our progress toward mastery of self and cosmic consciousness.



The Prayer of Our Lord

by Anon

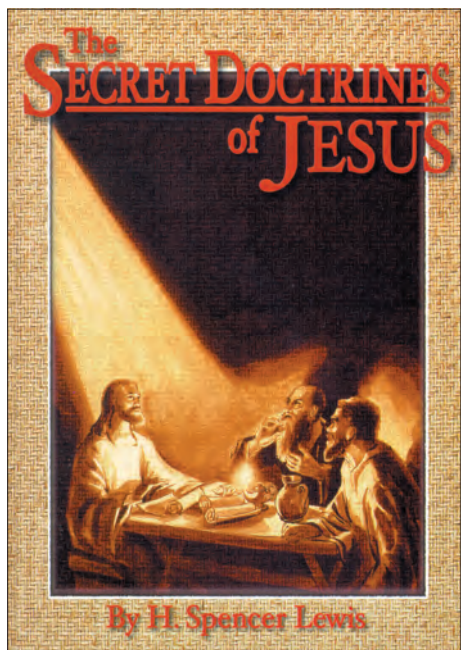
This prayer was translated into English directly from Aramaic, the language of the Syriac Christians, and of Jesus himself.

*O cosmic Brother of all radiance and vibration!
Soften the ground of our being
And carve out a space within us
Where your presence can abide.
Fill us with your creativity
So that we may be empowered
To bear the fruit of our mission.
Let each of our actions bear fruit
In accordance with our desire.
Endow us with the wisdom to produce
And share what each being needs
To grow and to flourish.
Untie the tangled threads of destiny
That bind us,
As we release others from
The entanglement of past mistakes.
Do not let us be seduced by that which would
Divert us from our true purpose,
But illuminate the opportunities
Of the present moment.
For you are the ground and the fruitful vision,
The birth power and the fulfilment,
As all is gathered
And made whole once again.*



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.

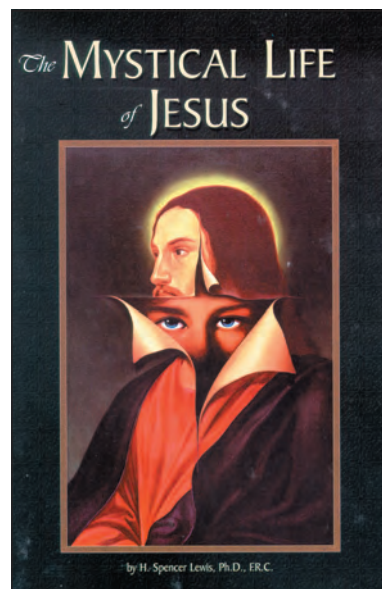
The Mystical Life of Jesus

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.



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