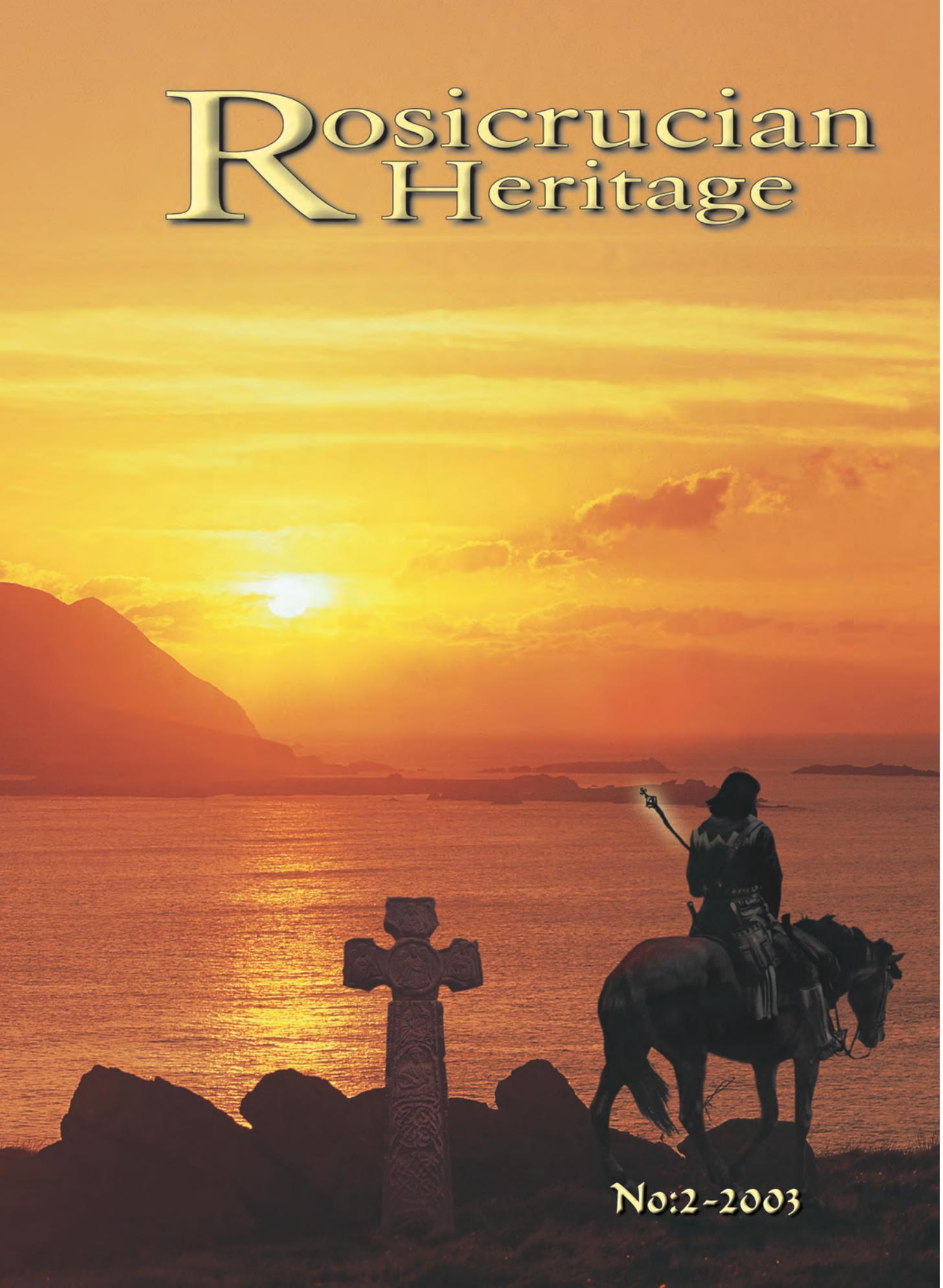


# Rosicrucian Heritage



No:2-2003

# Contribution to Peace

**I contribute to Peace**

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

**I contribute to Peace**

when I use my intelligence and abilities to serve Good.

**I contribute to Peace**

when I feel compassion toward all who suffer.

**I contribute to Peace**

when I see all men and women as my brethren and sisters, regardless of race, culture or religion.

**I contribute to Peace**

when I rejoice over the happiness of others and pray for their well-being.

**I contribute to Peace**

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

**I contribute to Peace**

when I resort to dialogue rather than to force to settle any conflict.

**I contribute to Peace**

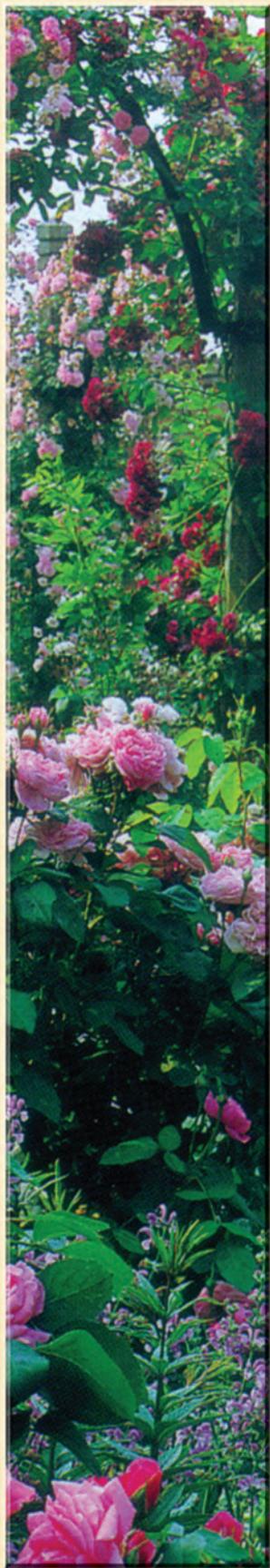
when I respect nature and preserve it for generations to come.

**I contribute to Peace**

when I do not seek to impose my conception of God upon others.

**I contribute to Peace**

when I make Peace the foundation of my ideals and philosophy.



ISSN 1118-0242

Published biannually by the  
ROSICRUCIAN ORDER, AMORC  
(Europe and Africa)  
REGIONAL ADMINISTRATION  
State Housing Estate, PMB 1220,  
Calabar, Cross River State,  
NIGERIA

Tel: 087-230340; 235495;  
235670  
01-4961402 (Lagos State)  
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Email: enquiry@amorc.org.ng  
Web: www.amorc.org



Issued free to members as an  
incidence of membership

Director:  
Kenneth U. Idioidi

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Changes of address must reach us  
by the first of the month preceeding  
publication.

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“Celtic Dawn”



# Prayer

by Christian Bernard  
Imperator of the Rosicrucian Order AMORC



**P**RAYER IS AN INTEGRAL PART OF A spiritual technique whose implementation justifies itself in the desire to raise one's soul toward the Divinity. If the process of prayer is set into motion by the accumulation of specific oral or mental formul as the Law of the Triangle to this mystical process.

Thus prayer may be defined as three points, the first being *the desire* manifested in and by the intention.

In other words, we may consider that the expression "to pray" describes a mystical process which allows prayer to be set into motion by a legitimate desire. This soul desire constitutes the original motive without which the setting into motion of the process of prayer cannot perfectly and fully manifest. This desire must also, in its essence, be focused by consciousness into a more tangible impression within the grasp of human understanding. This focusing is expressed in the intention, an analysis of which justifies or does not justify the setting into motion of the process of prayer.



The nature of this intention must be as pure as possible so as to confer upon prayer a truly intense and solemn expression. It must vibrate in harmony with the qualities required from an intention whose sincerity and simplicity are solid foundation pillars. In this way, the legitimate desire to pray will focus into a pure intention, the very nature of which will constitute the inner impulse necessary for setting into motion a desired and thought out prayer. The affirmation, "the desire to pray is already a prayer"; perhaps it also reveals a message of hope in this slow process in the realm of divine blessings.

## The Invocation

The second point of this triangle formed by prayer is the *act*, the act made manifest in and by the invocation. If our first point, the intention, or the desire, constitutes the initial impulse without which prayer cannot be set into motion, the second point is made manifest in and by an invocation whose expression can be either oral or mental. "The intention stimulates the self into a fixed direction," and we can consider that the invocation, in its semantic meaning and in its form, reflects and justifies this same direction.

Consequently, the general meaning of the invocation implies an intimate relationship with the intention which actuates it, and the expression given to this invocation will be either oral or mental, according to the nature of the inner calling. Certain prayers seem to express gratitude, confession, or



intercession more particularly. In the prayer of *gratitude*, the self bows to the majesty of the Divine and humbly expresses its joy for the privilege of experiencing this godlike self-consciousness which its remarkable nature confers upon it.

The *confession* of the mystic generally develops into remorse, the purpose of which is to express regret for having offended the Divinity by violating certain moral ideals. The *intercession* is directed to the one who has the power to give, so that, according to his decree, the supplicant will gradually be armed with the courage, strength, and virtues necessary for the accomplishment of a greater service.

The special orientation imparted to the content of the invocation depends on a definite intention, and the initial qualities of the intention seem to determine the emotional intensity displayed in this same invocation. Thus, engaging in prayer through invocation corresponds to an intimate and secret act whose value is only real to the soul personality of the petitioner. The value of the act then slowly blossoms forth in the full exaltation of the self toward higher realms, whose portals let the splendour of cosmic communion filter through. It is there that the third point of the triangle makes itself manifest: The *state*, the state expressed in and by communion.

The setting of words into prayer, called the act, symbolized by the second point of the triangle, born from the first point (the desire), gives birth to a spiritual state corresponding to a close communion between the self and the soul personality or, depending upon intensity, to a temporary fusion of the self with the soul personality.

The sublime exaltation of the being toward such planes of consciousness implies entering the silence or a release from all realities other than those we are concerned with in prayer. This mystical solitude requires a total surrender of the will to Cosmic Intelligence so as to become fully aware of the soul's activity. Then, freed from limiting concepts of time and space, the whole being shall temporarily renounce the illusionary finite world to participate in the infinite reality of the Heavenly Kingdom.

The stirring process of prayer, symbolised by the three points of the triangle, the desire, the act and the state, expressed in and by the intention, the invocation and the communion, is merely the development and perhaps arduous expression of an inner state in which every praying mystic triggers and experiences within a lapse of time ranging from a fraction of a second to minutes.

Fratres and Sorores, before closing this

discourse I would like to share with you three prayers reflecting the aspects of this process: gratitude, confession and intercession.

## Examples of Prayers

The first prayer is by St. Augustine, a fourth century Bishop. It expresses *gratitude*:

*Lord, when I look upon my own life, it seems  
Thou hast led me so carefully and so tenderly  
That Thou canst have attended to none else.  
But when I see how wonderfully Thou hast  
led the world and art leading it, I am amazed  
that Thou hast had time to attend to such as I.*

The second of these prayers is by Zoroaster, the founder of the ancient Persian religion who lived around the sixth century BC. This prayer indicates a sincere *remorse*:

*All that I ought to have thought  
and have not thought;  
All that I ought to have said  
and have not said;  
All that I ought to have done  
and have not done;  
All that I ought not to have thought  
and yet have thought;  
All that I ought not to have spoken  
and yet have spoken;  
All that I ought not to have done and  
yet have done;  
For these thoughts, words, and work,  
pray I for forgiveness and repent of with penance,*

The third is a prayer of *intercession* by Dr. Reinhold Niebuhr. This request reveals great wisdom:

*God grant us serenity to accept  
what cannot be changed;  
Courage to change what  
should be changed;  
And wisdom to distinguish  
the one from the other.*

In the words of Jesus, the greatest Master of prayer: *"The one who prays with great sincerity for the happiness of others shall himself obtain happiness, and the one who prays for enlightenment to be granted to others shall receive enlightenment himself. Thus he will open the door to a more expanded consciousness, which is Unity and Love."*



## Experiment

Let us unite our highest thoughts for a few moments to serve the noble ideal of peace. In the privacy of our sanctums, or homes, let us join in simple and brief visualisation which will constitute a bright light on earth and a support for the positive forces working toward peace everywhere.

Visualise the earth as a whole, as a globe. And then visualise a beautiful white dove, the dove of Peace flying over the earth and creating large circles of light around itself, circles which transform themselves into

greater happiness, symbolised by all the things you love: millions of flowers, multicoloured hearts, stars and all the symbols you are fond of, gently falling upon the earth. And then visualise the millions of people who live on this healthy and lovely planet. They are happy, smiling at one another and getting on well together, without political differences, for their politics are only those of mutual understanding, tolerance, and altruism.

Fratres and Sorores, let us strive to work for peace, peace between people and within people; for we must never forget that the peace we must first acquire is that of the heart, or *Peace Profound*.

# Prayer of my heart



*For ill-using this temple in which my soul resides,  
For ignoring the voice when my inner self guides,  
For showing anger at others when I should have shown calm,  
For the thoughtless deeds that I know have caused harm,  
For raising my voice when laughter should reign  
For fleeing from where my heart should have lain,  
For hours I've wasted on useless pursuits,  
For the time I've taken for pointless disputes,  
For destroying the light that should have shone brightly,  
For stepping so heavily when I should have trod lightly,  
For failing to fulfill the pledges I've made,  
For the many, many debts that I've left unpaid,  
For being hard-hearted when I could have loved dearly,  
For rejecting the love that was offered sincerely,  
For the wanton desire that tires my Soul,  
For neglecting the things that would make me whole,  
For vanity, inconstancy, arrogance and greed,  
For every dishonourable act and ignoble deed,  
For all these things of which I speak  
Forgive me Lord for I am weak.*



# Sanctum Musings



## The Mystical Compass

by Kenneth U. Idiodi, FRC

**M**OST OF US ARE QUITE FAMILIAR with the compass as a device used in determining direction. Professionally, navigators are familiar with the *gyroscope* which gives bearings to a ship captain or aircraft pilot in terms of stable directional reference.

The fulfilment of our individual and cosmic mission here on the earth plane, requires an attunement with a wavelength that enhances our receptivity to inner direction. Regretfully however, most of us wander through life aimlessly and have little or no idea as to why we are here, what we should be doing, and where we are going. If we realise that deep within us, there is a *mystical compass* by which we are directed, and if we care to listen to the still small voice within us, we will indeed make tremendous progress in the service of God and humanity.

Within each of us is a vast source of knowledge, which unfortunately remains untapped and unutilised throughout most lifetimes. It is the hidden reservoir of the accumulated racial, spiritual and cosmic experiences of humanity. Due to lack of knowledge many are contented to go through life with this inestimable treasure locked up in the hidden recesses of the mind. They have the keys, as we all do; but they fail to use them. There are several keys which can unlock the door to this hidden heritage of the light of knowledge which dispels the darkness

of ignorance. However, the one that is most readily available to all is that poorly understood power or faculty called **intuition**.

The mind, like the body, requires adequate exercise. A mind that is seldom used soon atrophies and becomes dull and rigid, lacking alertness and versatility. The same is true of the intuitive ability, with which we are all born but which can wither and die from disuse.

Our world today is so rational, so materialistic and so intellectually oriented that most persons fail to encourage the use of the intuitive faculty or even to acknowledge, recognise and appreciate its existence. In the name of science, logic or even, religion, esoteric knowledge is often denigrated. An intuitive flash that brings about a discovery or invention is rather branded *intellectual breakthroughs* or referred to as *inspired calculations*.

We have frequently stated that the term "Extra-Sensory-Perception" is a misnomer since the totality of our perception constitutes a oneness of a wholesome feeling about an event that must occur. For those who have studied mystical philosophy and mysticism, the intuitive experience spans through the entire gamut of our Extra-Sensory-Perceptive mechanism. At one end of the spectrum, we experience intuition as a flash either of inspiration or solution to a particular problem which has dragged on beyond our mundane rationalisation. At the other



end of the spectrum, however, intuition may be appreciated as the total response of the human aura to its environment. This relates to experiences in life where we may have been saved from an imminent danger by virtue of an inner prompting that generated an overwhelming feeling around us to do something immediately or not to act in a particular way. And yet, between these two ends of the spectrum and coming in from the moral impulses within us, intuition expresses itself in the form of conscience, the still small voice of God or the All-Seeing Eye of God in the inner self which reminds us that nothing is hidden from our Creator or even from our fellow human beings

*The supreme task of the physicist is to arrive at universal elementary laws. There is no logical path to these laws, only intuition*

who have developed a higher spiritual sensitivity. It is against this background that we must heed, at all times, the voice of conscience and be receptive to intuitive promptings.

The truth we cannot run away from is that intuitive knowledge is real. It emanates from knowledge securely reserved in the depths of the entire integrated self. It influences most of our problem-solving techniques and decision-making processes, even when we are not aware of it. It is a wise inner voice and when heeded, can be a dependable guide along suitable and harmonious paths.

Albert Einstein, eminent scientist and Rosicrucian said:

*“The supreme task of the physicist is to arrive at universal elementary laws. There is no logical path to these laws, only intuition.”*

Intuition therefore, is the mystical compass by which we determine a clear sense of direction and focus everyday of our lives. When we live intuitively, it shows in every facet of our life. We will eat or drink intuitively; we will relate closely or remotely to some persons intuitively; we will think, speak or act intuitively; and finally, we will have a sense of fulfilment manifesting in our health, happiness, success, prosperity and peace profound.



*What  
Do  
You  
See?*

*by Jenny Butler, SRC*

**W**HAT DO YOU SEE WHEN YOU LOOK at a flower? I see a living thing, I see form, colour and beauty. I see the essence of the Cosmic manifest on Earth and the light of Cosmic love that radiates from its heart.

A pretty thing, simple, yet profoundly moving in its gentle, unassuming light of being. Taking only what it needs for life and perfect manifestation, depriving none and wasting nothing. It creates beauty

but does not lay waste its surroundings in so doing. It has a part to play in the Universal Plan and fulfils its mission in accordance with Cosmic Law.

In perfect manifestation it seems to say *“I came, I am and I will go, but others will follow after me and it is for their sake that I am now what I am. For a purpose I was called forth from the Cosmic, here to fulfil my mission, and to the Cosmic I will return when my work here is done - until the next time.”*





# Follow your Dreams

*Phyllis Pipitone, SRC*

**D**AYDREAMING CARRIES WITH IT its own kind of pleasure, and there is not one among us who has not yielded to this relaxing activity. The mind wanders even while the body remains inactive. But daydreaming is not always aimless wandering, even though it may seem to be just that.

Daydreaming can take us away from the present, a present that may not always be pleasant, and allow us to indulge briefly in a world that both relaxes and comforts. For example, when the outside temperature hovers near freezing, the mind can conjure up visions of sunshine and warmth. And it's amazing how very real and comforting that vision can be! A daydream can bring to mind old friends for a quick and enjoyable reunion. Or it may ignite the spark which sheds light on a dark corner where hidden information lies dormant, just waiting to be discovered in the short time span of a daydream.

Contrary to what many people think, daydreaming is not to be scoffed at, for it can be a time of creative accomplishment. The non-scholar, who stares out the window, unaware of the schoolroom that he is sitting in, may be drifting into visions that expand the mind and eventually culminate in the future advancement of literature, science or art. Or the individual, whose pen tapping on the top of his desk may irritate his co-workers, may be flowing in the current of a daydream that quiets his active mind, temporarily taking him away from the distractions of his everyday surroundings, and allowing him to arrive at a solution to a problem.

Another daydreamer relives an uncomfortable scene, perhaps a confrontation with someone, and causes a different result to come about in the mind than what was actually experienced. We know that this can bring a change in attitude and even reconciliation of people and events. The artist, returning from a daydream, is refreshed, and finds that the artistic expression behind the eyes can now be transferred to canvas, paper, or wood.

Ah, yes, there is pleasure and realisation in daydreaming, with its refinement carried over into the everyday world. This type of dreaming is certainly not a form of laziness; it serves a purpose. While persistent daydreaming might be a sign of instability or disharmony, the occasional daydream is the "pause that refreshes" and often informs. Night dreams, as the companion of sleep, serve their purpose too. And the information obtained in night dreams can be just as self-revealing and helpful as the daydream (and even more so).

Attention, all Dwellers on this Planet! Follow your dreams, day or night! Follow the information contained in them. When the busy mind is laid aside for the short period of a day or night dream, what then takes its place is for your benefit. And what benefits one, can benefit all. It has been said that moving even one's little finger changes somewhat the space we all live in. Think then of the power of the mind and its production of daydreams and night dreams! Isn't it amazing how far reaching the results of dreaming can be?





# The Trials of Life

R + C

*by Robert E Daniels, FRC*

**T**HE BURDEN OF LIFE OFTEN PRESSES hard upon us, destroying the harmony and peace of our minds and consciousness, bringing anxiety, worry, and sometimes despair. These trials, although difficult to bear, are often necessary for us, since in our desire for greater things in life we cause an inner reaction to be brought into effect. The trial seems like a setback, yet it really is an opportunity to learn an important lesson and remove an obstacle to our desired attainment. It is often necessary to remove these obstacles, attitudes of mind, and ways of living in order to pave the way for greater progress, thus enabling us to attain our visualised ideals.

However, we so often blame other people for our difficulties and problems that we fail to realise that our personal Karma is teaching us a valuable lesson needed at this time. If we can see beyond the

frustration, we will see the wisdom of the Cosmic working on our behalf even though we may be somewhat wounded. We therefore provoke our own problems by our desires for improvement. Yet our negative thoughts make the lesson more difficult to bear, and if we would allow our consciousness to become attuned within, permitting the inner self to express itself, we would more clearly see the wisdom within our daily trials.

## Ways of Growth

Life demands that we grow in every way: mentally, psychically, and spiritually. We must develop our full potential as human beings in order to use these gifts for the benefit of others and ourselves. There is a perfect ideal for man to reach in life, and the Cosmic directs, guides, and urges us along the path to attain



this ideal. This is why the Rosicrucian philosophy and guidance is such a great help to each of us, for life is a school, and we are all pupils undergoing training and a purposeful discipline in it. No experience in our lives is insignificant. Each change and experience always has a purpose in moulding our character and bringing forward various latent aspects of our personality.

Within the Divine Consciousness is held the perfect pattern of that to which we should evolve. Each experience and each change we pass through is part of the Cosmic's plan to lead and guide us toward that perfect pattern. Like the rose in full bloom whose each and every petal must unfold, every one of our faculties and abilities must be developed.

Life, which can be so beautiful, is often a burden difficult to bear because our thoughts are turning on a spiral of self-interest. We think of our own needs, our own feelings, and our own desires. Such thoughts bring little, if any, comfort. Yet when we turn our thoughts within, and express our love to the God of our Hearts and our love for family and friends, we will find that our thoughts are suddenly uplifted and a new awareness has begun to awaken in our hearts and minds. We will no longer be so concerned about our own desires and our problems; rather we will find satisfaction in sending and thinking good thoughts about others.

The time has come for Mankind to seek a new and better way of life, one that will bring real satisfaction and peace of mind. It has always been close at hand and readily available to all who would seek within. But only the few have chosen to travel this path to a greater realisation of the meaning of life. The fascination with the pursuit of pleasure has been the tempter that has kept the masses of people from ever seeking that which is their natural birthright.

## A New Spirit

However, there is a new trend to be seen throughout the world today, a new rhythm and change of emphasis in the minds of many people. On the one hand, the decadence of materialism has reached a high point, bringing despair and an empty heart for many, and on the other hand, we can see a new interest on the part of many young people who are not in sympathy with the traditional search for wealth and fame. They are seeking more meaningful values and share a concern for the welfare of their fellow men and the environment in which they live. The

traditional values of wealth, position, and property are no longer given first priority, as in the past.

This realisation of a greater and more significant meaning of life's values is a refreshing change on the world scene. It reveals a growth of spiritual consciousness in the lives of increasing numbers of people who have come to see the fallacy and limitations of the pursuit of materialism. Organisations devoted to self-improvement and the search for a meaning to life are to be found everywhere. Where many only cater to the casual

*We are now witnessing a change of values in the lives of many people and, significantly, this change is happening throughout the world.*

seeker, others help the sincere student to set his feet on the path of self-discovery.

We are now witnessing a change of values in the lives of many people and, significantly, this change is happening throughout the world. The important and interesting point to notice is that many who are changing their outlook are more mature people as well as those young in years. There is a growing realisation that life's great values must be more enduring than the empty satisfaction that the material life brings.

## Influencing Others

This change in emphasis to more enduring values will grow stronger and become more important in the lives of many people. Once the trend becomes an accepted way of life, it will strongly influence the rest of humanity. That is what is needed today. Our interest in the mystical life can have an influence in the lives of others if we learn to radiate love, harmony, and peace of mind in our thinking. If we set a high standard for our own behaviour at all times, it will prove to be a great blessing to all those with whom we come in contact.

As we attune our thoughts each day with the divine consciousness within, we allow the spiritual forces to guide our lives and activities. A love of life grows and develops and we see our influence change the lives of others. Love, the law that makes all things possible, will allow us to see our occasional trials as an aspect of the divine growth that is taking place within us. We will thus have the assurance that the Cosmic is always present, guiding and urging us to adjust to the present time.





# Dreaming of an Ideal

*by John Agbor, FRC*

**T**HE DREAM OF AN IDEAL SOCIETY IS an enduring goal of many who have devoted their lives and interests to the mystical life and all it stands for, because it is the only hope for our civilisation. Through the ages, Rosicrucians have laboured for the upliftment and inspiration of mankind and have given unrelentingly of their skills to advance society in its upward progress.

Most people dream of an ideal society in

which people from all lands, cultures and interests can work together in peace and harmony for the benefit of all; for only in peace and harmony can the ideals of a great society be fulfilled. It is through the expression of the divinity within us that we come to develop those powers and abilities, which bring to us a breadth of vision and service which is so needed today.

Our deepest concept of the Sacred and of holiness begins to shine and reveal itself as we seek to



use the talents and abilities that we have developed. It is expressed in good thoughts and kind or helpful advice. A word of praise and encouragement whenever possible will shed the light. Good thoughts and good deeds send rays of illumination to others and are far more important and helpful than we realise. The radiation of loving thoughts and a compassionate understanding towards others has a subtle but tremendous influence, wherever it is directed. Therefore, we should use these tools of the spiritual self for the advancement of others and ourselves.

*As Rosicrucians, both individually and collectively, we must make ourselves count in the spiritual life of the world.*

Our visualised ideals, good thoughts and practical works are the means whereby we advance daily, the stepping-stones to our successful endeavours. Study and the practice of mystical principles lay the foundation for our good works and prepare us for the service and development we envisage.

We must never underestimate the good we can do. Our thoughts are far more penetrating and far-reaching than we think. And once we begin to radiate a loving appreciation to others, a fusion of the light of the mind and of the living soul within us will begin to take place. Our concentrated thoughts are highly effective. When we visualise our desired ideals and the service we want to render, we will surely be successful.

There is deep within us, a source of infinite wisdom and inspiration called by many names such as the Divine Light, the Divine Consciousness or the Master Within. It resides in every human being and merely awaits recognition and use by the outer mind of everyday awareness. Its light will illuminate our mystical endeavours and trigger deeper insights into our daily affairs. Its practical value in our academic and vocational activities will prove to be a real blessing and encouragement in all we seek to accomplish. This is the mystical life, the living of a practical and useful life in the mundane world but inspired by the vision of an inner, sacred world. The mystical life ever seeks to manifest the greatest good for all; it seeks knowledge and understanding of a transcendental nature wherever it can; and it helps others when the need arises, with a mind and heart uplifted and illuminated by the light of the Divine Consciousness within.

There is a great need today for personal mystical revelation, and this can only come from

those who are prepared to give themselves to the life of the Soul, and whose training and education have prepared them for service. That service can be in science, medicine, industry or in many of the social aspects of life. Wherever people look will be found those who have committed themselves to some form of service to others or to a higher goal beneficial to humanity and the world at large. They feel the compulsion to help others by sharing and using the knowledge they have gained in ways that are constructive and helpful to all. Sometimes their

methods are controversial, yet they still accomplish a great deal of good. Many new ideas tried, and many old ideas are rejuvenated for the benefit of those who can profit from them.

As you attune yourself with the Inner Self, where the Spirit of God lies waiting for your approach, you will receive inspiration and enlightenment on how you may best utilise your abilities for the good of others. Your willing hands are needed, and the good you can do will demonstrate the extent to which the inner Divine Light within you has migrated into your outer day-to-day living. This Inner Holiness constantly seeks to shed its light and rays of love upon you and all living things.

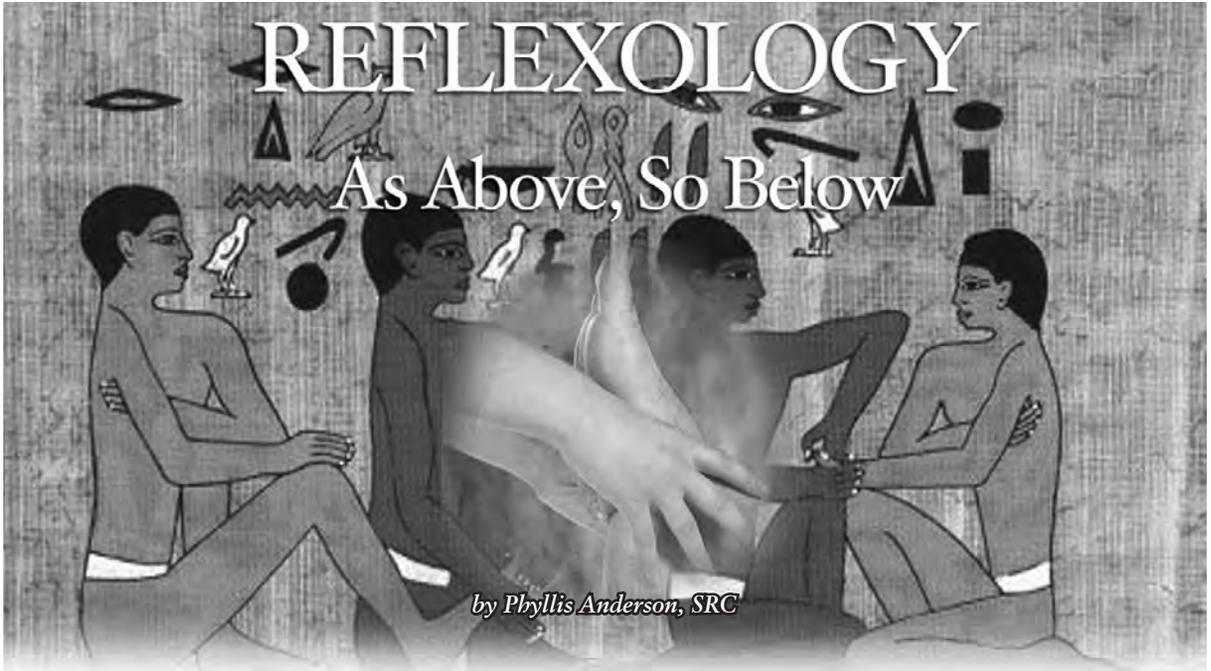
As Rosicrucians, both individually and collectively, we must make ourselves count in the spiritual life of the world. Mystics of past centuries achieved much for the benefit of humanity in science, art and literature. They revealed a way of approaching life, a way of living that we would do well to emulate today. If we believe in a universal guiding force or principle, call it God for want of a better word, then we cannot help but believe that these luminaries were used by this universal guiding force for the betterment of humanity precisely because they had prepared themselves through years of hard inner discipline and training as well as diligent academic study and research.

Actively use the principles given in the Rosicrucian teachings. Use them each day in sending constructive, visualised thoughts to those in need, and in bringing about desperately needed changes for the better in world affairs. And as you offer yourself as a channel of service, so will the inner God of your Understanding provide many opportunities for you to render practical and useful service wherever the need arises. Then our dream for an ideal society will finally be realised, and men and women will work together for the common good.



# REFLEXOLOGY

## As Above, So Below



by Phyllis Anderson, SRC

**R**EFLEXOLOGY IS A HEALING ART centred on the soles of the feet and dedicated to a single purpose: to bring health to our fellow human beings in a natural way. Natural healing has always appealed to me as it has such an intimate, gentle and almost spiritual dimension to it. As Galen, the famous 2nd century Roman physician once said: [for there to be health] "... there must be perfect harmony among the various parts of the body."

It has been said that our feet are our guardians, the guardians of our physical bodies. But unlike the rest of the body, we take little notice of them until they start hurting. We may pamper the other parts of our body like our face, hair and hands, but what about our feet? We slip on a pair of shoes and forget about them for the rest of the day. And we may complain about our aching feet but fail to do much about them. Pain in the feet is always a warning and is often nature's way of telling us that something is not right elsewhere in the body.

Why is it that we neglect such an important part of our body? Our feet carry us through life, most of the time without complaint other than the odd blister through hard and rough wear. From time to time our feet cry out for a little attention; a warm foot bath, a gentle rubbing or... absolute heaven...

a Reflexology treatment. What utter bliss it is when we finally give in and listen to our feet.

So sit back a while with your feet up and consider the fact that there are 7,200 nerve endings in each foot. This fact alone explains why we feel so much better when our feet are treated, for nerve endings in the feet have extensive inter-connections

through the spinal cord and brain with all other parts of the body. In fact the feet can be seen as a mirror image of the body with every organ being linked through the nervous system to a nerve ending somewhere on the feet. Disturbances in the body can be picked up easily through the feet by using the reflexology technique... and usually long

before the problem begins outwardly manifesting in the body! In this I see a perfect illustration of the axiom: "As Above, So Below."

When patients are in a relaxed state of mind with eyes closed, some will see colours as different parts of the foot are manipulated or massaged. And these colours seem to relate in a meaningful way to the various organs of the body, changing colour from one organ to the next. There definitely is a relationship between the feet and the body, both physically and spiritually. If you have never had reflexology done on your feet, make a point of at least trying. You could get hooked!





# Converting Thought Into Action

by William Clark, FRC

**IN** ANY CENTURIES AGO, THE WORLD'S greatest mystic posed a question that is still a challenge to all of us: "*What do ye more than others?*" This question implied that those to whom it was addressed were expected to do more than others. We notice that he did not ask: "*What think ye more than others?*" Neither did he ask: "*What say ye?*" nor "*What know ye more than others?*" But, "*What do ye more than others?*" The emphasis is on doing.

Rosicrucian students know that one of the most difficult and exacting disciplines within AMORC's teachings, yet one that is richly rewarding when properly practiced, is to translate into the vernacular

of daily conduct those lofty ideals and principles to which we are exposed through our monograph studies. The conversion of intelligent thought into action is not an accidental or chance process. Such achievement comes only as the result of vigorous and sustained effort. Any thought, however rich in content and potential in design, must be supported by an active and purposeful endeavour in order to surpass the state of wishful thinking and find expression as a noble realisation.

There have been enough noble thought structures and imaginary courses of action in recent years to transform our sad and darkened world into a utopian paradise. One problem has prevented this.



Those fantastic creations of mind, through neglect, have been allowed to stagnate and degenerate into wishful thinking. Somehow the great thought images were never followed through, and they failed to materialise. In light of these stern facts, it is obvious why Rosicrucians urge students to faithfully practice the principles they study.

In cricket, the batter's actions after he hits the ball are important to the game. If he just stands there and watches the ball soar away, or if he takes time at that critical moment to reflect upon the various laws of physics involved in the ball's motion, then what might have been a run turns out to be nothing but a failure. In football, the kick-off is important and must be accomplished expertly to be effective. But regardless of how expertly this initial action is executed, it will be useless unless it is followed by consistent and effective sequences of actions by the other players.

So it is with all those inspiring thoughts we have. They are not the end product. Rather, they are only the means to an end. And that end becomes the means to another more remote and advanced end in the infinite chain of human progress. Those noble images of the mind are only tools granted to us by the Cosmic for the purpose of erecting great edifices of moral and spiritual excellence.

Not only does a neglected thought fail to advance us, it may even retard us. In his famous book *The Screwtape Letters*, Carol Lewis represents Screwtape, the senior devil, as writing thirty-one letters to Wormwood, his understudy, and suggesting how to snare men. While the book abounds in demonology and has some clever humour, it also contains some fundamental facts of psychology. In one letter, Screwtape says: *"Let him do anything but act. No amount of piety in his imagination and affections will harm us if we can keep it out of his will. The more often he feels without acting, the less he will be able ever to act, and in the long run, the less he will be able to feel."*

## Discovering the Cause

If a physician is going to help a patient overcome an illness, he must know what causes the disease. In order to exercise any degree of control over our environment we must have some knowledge of causal connections. It is a widely accepted axiom in our study of nature that events do not happen in isolation. They happen within a context and under specific conditions. The more responsible a man is,

the more he will recognise himself as a causal factor in the general scheme of things.

Logicians make an important distinction between two meanings of the word "cause". "Cause" may refer to those conditions that are necessary before an event can take place. This situation is known as a "necessary cause". For example, the presence of oxygen is necessary before combustion can occur. But while oxygen is a necessary cause of combustion, it is not a sufficient cause. A sufficient cause is one in whose presence an event must take place. Within themselves, our most inspiring thoughts and noblest ideals are not a sufficient cause of great human achievement. They provide the necessary pattern or blueprint for further active response. Many great and noble thoughts have been allowed to lie dormant and ineffective simply because they were not related to one's will and supported by an earnest effort.

The surest way to convert a thought into action is to act while the thought is still fresh and vigorous. The longer we confine a thought or impression within limits of theory alone, and fail to give it volitional expression, the easier it becomes for us to live with that thought and at the same time, hold it in utter disregard. That lofty thought or idea which came to us with such vibrant life and creative potency, tends to withdraw from us when neglected and will find a more suitable channel for its release. Whoever ignores the opportunity to make thinking creative loses a measure of respect for both the thought he had and for himself.

Great thoughts are much like fruit. When ripe, they must be harvested. This principle of timely action has been recognised and emphasised by leading thinkers of all ages. While they have expressed this concept in different ways, the essence of what they said on the subject was the same. One ancient writer said: *"A word spoken in due season, how good it is."* Another distinguished writer said: *"A stitch in time saves nine."* And in a famous Tibetan manuscript of sacred writings we find this admonition: *"Whatsoever you resolve to do, do it quickly. Defer not till the evening what the morning may accomplish."*

The conversion of a thought into action involves personal commitment to all the implications of the process. The thought must be clearly visualised and appreciated. That thought must be supported by a dominant desire to see it materialised. Then the dominant desire must be backed by a strong and determined will toward action. The whole enterprise will succeed in the exact measure in which the agent involved works in harmony with cosmic forces.





THE  
**B**ook  
 Review

*Reviewed by Bill Anderson, FRC*

**A**LTHOUGH NOT HARD TO ABSORB, this book is certainly not just for leisure reading. As the dedication suggests, it is aimed at those unique people who exist in all societies and countries of the world and who actively seek to master their destiny. For those who dare to take charge of their personal circumstances and to *make things happen*, rather than merely be swept along by the current, this book is essential reading.

We are at the beginning of the 21st century, at the dawn of a new era which is at long last bridging the gap between the accumulated spiritual experience of humanity and the theories and findings of modern science. In the last few decades, research has been going on into the study of the phenomenon known as synchrony. This concerns the harmony of the universe, and the emergence of order out of chaos. Scientists are now marvelling at the dazzling order and harmony at work seemingly everywhere, where cycles and patterns fit together like clockwork, to affect our daily lives at every level. The tendency to synchronise is one of the most far-reaching drives in the universe, extending from atoms to people to planets. According to Steven Strogatz, a leading researcher in chaos-and-complexity theory, in his most recent book "*Sync, rhythms of nature, rhythms of ourselves*", "...at the heart of the universe is a steady insistent beat: the sound of cycles in sync. It pervades nature at every scale from the nucleus to the cosmos."

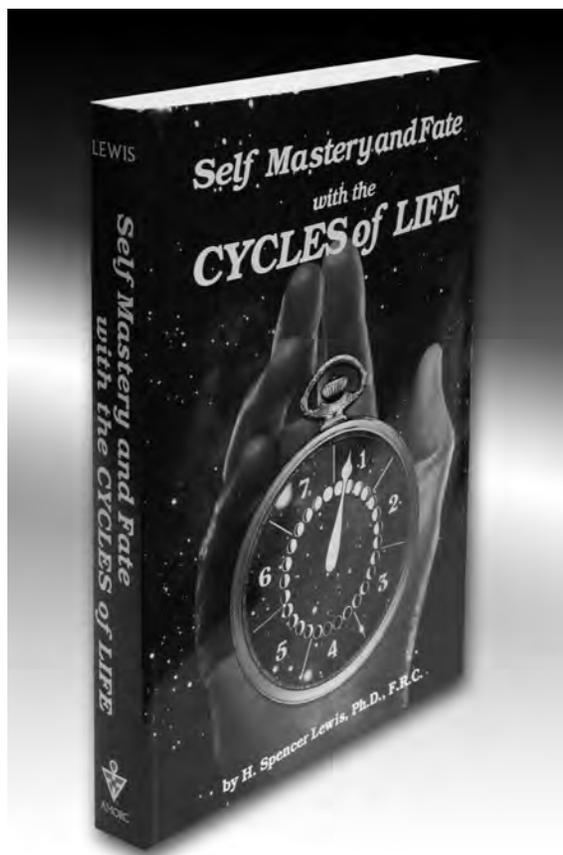
## Self Mastery and Fate With the Cycles of Life

*by H. Spencer Lewis, FRC*

*To the glory of those modern men and women  
 who are sufficiently broad in their thinking  
 to adopt new methods to achieve  
 success and happiness,*

*This Book Is Dedicated.*

*May it be a token of the first  
 step in their lives leading to Self-Mastery.*



So, if there is an emergent science of synchrony at work now, why should we read a book that was written in 1929, nearly 75 years ago? The answer is simple. Like the Rosicrucian teachings themselves, the system explained in this book is timeless. It is as relevant today as when it was written. Its 17 chapters reveal how you can become the master of your fate and how you can direct your own destiny using the principles behind the many and varied cycles of life. You need to read it. You need to live it.

Dr Lewis' book claims to have a unique and dependable system, and there is no shortage of explanatory charts and diagrams explaining in simple terms, concepts which can in other areas of science be daunting indeed. Manifesting through

*Manifesting through cycles upon cycles of vibrations, Cosmic laws reveal a world of inherent simplicity to anyone prepared to follow his system.*

cycles upon cycles of vibrations, Cosmic laws reveal a world of inherent simplicity to anyone prepared to follow his system. It is important to realise and observe that things always occur according to certain cyclical patterns, and that this periodicity of manifestation gives us golden opportunities to being able to accomplish things in life. Nothing happens by chance and this then removes everything we do and everything that happens to us from the category of the unknowable. We have the means to take charge.

Readers are encouraged to very carefully digest the first few chapters of the book, for important though easily understood principles are revealed here. It is only through understanding these principles, before applying the cycles to your own life, that you can reap the greatest rewards by living in harmony with the rhythms of the universe.

There is a universal rhythm that produces the various cycles of life. As Rosicrucians, we believe that all energy in the universe has a single source and that its emanations and radiations become divided into various phases of undulations that we term vibrations. These undulations have a certain periodicity or periods of kinetic and static manifestations but are seldom even partially in phase. We may think of these various undulations as being of different wavelengths, different rates of vibrations or different periods as we please.

Everything exists and manifests in accordance with clusters of cycles or rhythms distinctly its own, and human beings are no different. The cycles are known as the rhythm of life when applied to our own lives or as cycles of progression when applied to our material affairs. Therefore each human being has a cycle of existence that is divided into identical periods for all beings. The cycle begins with the first breath of life and lasts to our eventual transition.

In the primary cycle, our life is divided into seven-year periods. The reason for this is discussed more fully in the book. Chapter 6 discusses the complex yearly cycle of human life. The 365 days of the year are again divided into seven periods, starting from your birthday. While the periods

remain identical for every person, the start date is unique to each individual.

Dr Lewis illustrates this calendar with a chart, then goes on to explain the meaning behind each of the periods of this personal cycle. Through the ages people have observed that certain things tend to happen at certain

periods in the personal cycle, and Dr Lewis gives a detailed but simple explanation of the influences in each period.

Chapter 7 deals with the business cycle. As with human lives, all businesses have a beginning and a cycle of progression. There are many inner and outer influences on businesses, which all have their own part to play in determining the positive or negative nature of a particular cycle. Chapter 8 encourages you to analyse the way things have gone in the past, recognise the validity of the outline given in this chapter, and if you see a concurrence, to act on it using the principles in this book.

In the following two chapters, chapter 9 deals firstly with the health cycle, and then chapter 10 with the disease and sex cycles, which, interestingly enough are lumped together in the same chapter. While the former chapter is based again on your birthday, the latter discusses the influence of the lunar cycle. Studies have shown that various phases of the moon coincide with changes in the human body as well as fertility. While this rhythm may be more noticeable in women, men too have their monthly cycles. As disease and sexual reproduction are dependent on the rhythms of the human body, this explains why a chapter is devoted to the two combined.

Chapters 11 to 13 discuss the daily periods. Your 24-hour day is divided into seven periods, and



these chapters describe the various periods, their influences and how to utilise them to your best advantage. These are two very important chapters and it is well worth your while remembering them well.

The Soul cycle is discussed in the last three chapters, 14 to 17. Each period is divided into two polarities, giving rise to fourteen combinations of conditions. These affect the inner personality or nature of each individual and can be extremely subtle. There is another chart showing each of the periods and how to calculate the two polarities within each period. The hour of your birth, the place of your birth, or even the year of your birth has nothing

to do with this particular system. This cycle always starts on 22nd March, a date of special importance to Rosicrucians. To find your own particular period of the Soul cycle, your period starts with the date of your birth. For example, I was born on 29th September, so that makes me period number 4, polarity B; which makes for an interesting read!

“Self Mastery and Fate” is a testimonial to the rare knowledge possessed by Rosicrucians down the ages, and to the high character, motives, ideals and activities of those who devote their lives unselfishly through the Rosicrucian Order for the benefit of all mankind. If you don’t already have this book, you need to get it!

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## Cycles of Preparation

by Ron Anjard, FRC

*Our soul prepares us to use and understand the present cycles for use in future cycles. It is in the soul’s nature to move forward through these cycles of preparation, thereby expressing itself through a prepared consciousness.*



**A** SPIRITUAL DISCIPLE BECOMES AWARE of the importance of preparation upon the invisible planes of life through meditation, contemplation and service. As mystics, we set energy into motion that can produce the right reaction at the right time. Instead of becoming victims of our environment and external forces, each of us, through free will, sows what we will reap. Such preparation should be a relatively relaxed affair and carried out with inner understanding, for this is one of the best ways of attuning with our life purpose.

As we study the many different cycles of nature that affect us, we become conscious of the cycles of preparation we must undergo. We observe that every cycle in life is actually preparing us to deal with growth, expansion and unlimited good. Things both seen and unseen co-operate with this unfolding drama of life. While we might delay things upon the psychological levels, we must still deal with them all in due course. The more defined our preparation, the more effective we will be.

From physical birth through to transition, we are always preparing for our future cycles of life. Yet, we can waste our time and energy in many ways, thereby delaying our plans. However, the soul must eventually do what it came to do and each of us has

a responsibility to cooperate in this regard.

All the concepts of health and prosperity deal with cycles of right preparation. Our states of health, happiness and prosperity depend on our co-operation with these important cycles. If our life is not yielding its fullness, then something is amiss in our understanding and application of the cycles of preparation. We can study the finest books and concepts in the world, but until we take action for preparation, we will not reach our full potential.

The manner in which we think and use our time and energy today is important for our tomorrows. We can begin striving for a spiritual and material good that may not even manifest in this life. How much unlimited good we actually reap is literally up to each of us. Our mind and thoughts are so important to our total future, for it is here that our first order of business is set into motion. Our thoughts and actions must agree with the direction of our soul to avoid mixed, confused and delayed reactions.

If any of our problems are being repeated, such as the same psychological pain or a business problem, then we know that inadequate preparation is the real cause. When we prepare for our expanded good in peace and love, then this peace and its results must come.





# Mystical Communion

by William Forsythe, FRC

**I**N THE WEST, THE TERM COMMUNION seems to be limited almost exclusively to association with religious or church doctrines. The Western development of the idea of communion is not only different from the Eastern concept, but has many forms in the Western world itself, some greatly at variance with each other.

From a careful study of the systems of communion used by people in the Western world, we find that it is part of a ritual, where the letter of the law is more significant than the spirit. In the East, communion is an ancient practice and a strictly individual one. The very idea of any formality or system being associated with it is contrary to Eastern thought.

Communion has always been a method of attunement of the outer self with the divine, inner self, whereby the two beings come together for the interchange and exchange of thought, and the communication of ideas and ideals as a method for instruction or illumination. The inner divine self becomes the absolute authority and conveys to the outer self the wisdom of the Cosmic Consciousness and of God. As a method for the development of the outer self, it is an opportunity for the outer man to reach beyond material limitations and attract the divine effulgence of the God Consciousness. In other words, communion is an opportunity for the divine self to become highly expressive, and the outer self to become submissive and spiritually humble. Such communion has always been the great joy of true mystics and they indulge in it frequently, seldom missing their daily periods of meditation when they

commune with their concept of God.

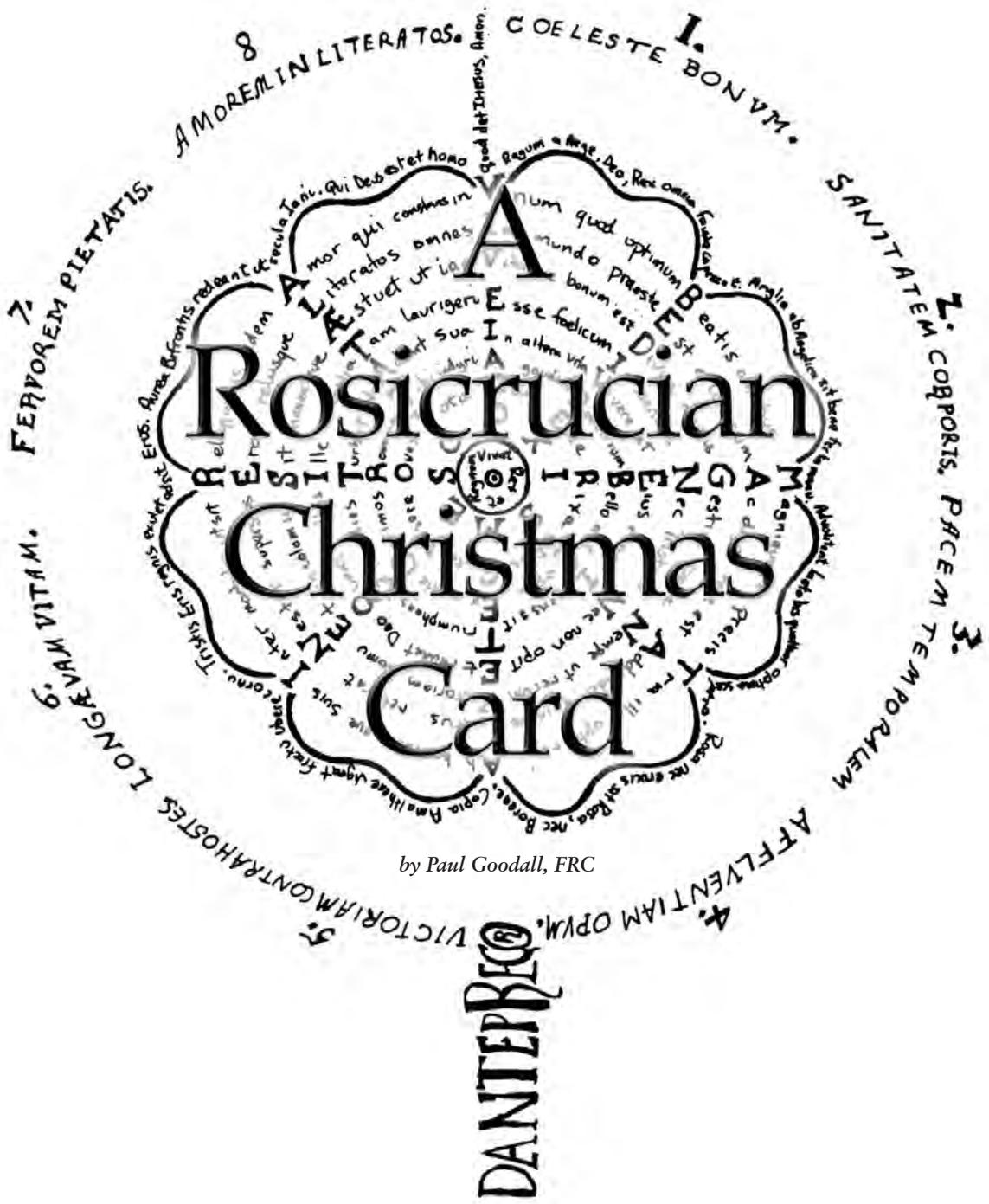
In the earliest sacred teachings, we find communion recommended as an individual practice, and a necessary procedure to increase and maintain spiritual attunement. The practice has long since been adopted as a necessity by every major religion, though sadly, it has more often than not been ritualised beyond recognition into a collective ceremony recommended only as a weekly or monthly formality.

To go into the inner silence, or to sit in silence alone in whatever place you consider sacred, whether in your home sanctum, a temple or just the countryside, and to commune with your highest concept of the sacred, is one of the great privileges available to us all.

Even ten minutes daily of real communion, by turning the mental, outer thoughts inwardly to the God Consciousness, and losing yourself in blending the dual nature of man into one single consciousness of the divine mind brings strength, inspiration, illumination, contentment and Peace Profound. Do not miss any opportunity to commune in this manner. It will reveal to you each day some truths that you have missed and some strengths and powers of your being that you have not realised.

The mind of God is ever within, anxious to commune with you in your outer form. And in this outer form, it is you who must yield, you who must submit and you who must open the door of the sanctum into the inner holy of holies. Wait no longer. Do it!





by Paul Goodall, FRC

**S**INCE THE SEMINAL WORK OF Dame Frances Yates<sup>1</sup> and the subsequent study of primary historical documents by other academics, particularly of the Warburg Institute of London, scholars have to accept the existence and importance of the Rosicrucian stream of hermeticism that influenced philosophical, religious and political ideas at the beginning of European early modern history. Rosicrucianism and other esoteric philosophies existed not just on the fringe of the cultural, social and political arena, but often played a central role in motivating important personalities. It is clear now, for example, that

events leading up to the Thirty Years War (1618-1648)<sup>2</sup> cannot be understood without recognising the influence of Rosicrucianism upon individuals placed high in contemporary society.

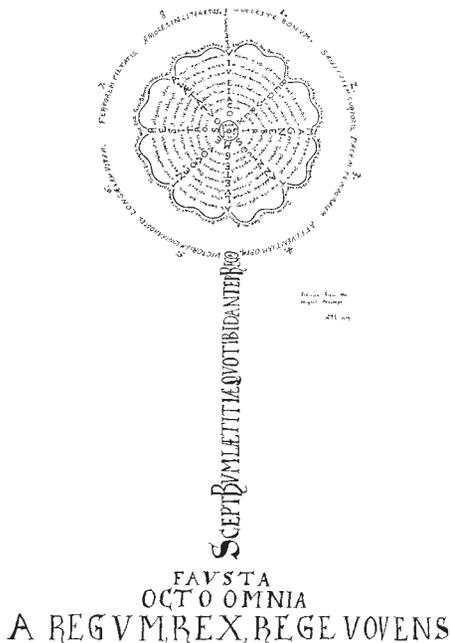
### The Manuscript

Bearing this in mind we can consider with interest a document that came to light in early 1979.<sup>3</sup> This was a manuscript on parchment that had been designed and authored by none other than Michael Maier and named by the Scottish Record Office (now renamed the National Archives of Scotland)



as King James' Christmas Card. The manuscript was originally presented to King James I (VI of Scotland) during the Christmas period of 1611. It is quite large and measures 33 inches by 24 inches and had been originally folded. There is a brief address to James on the outside fold whilst inside contains a formal greeting to the King:<sup>4</sup>

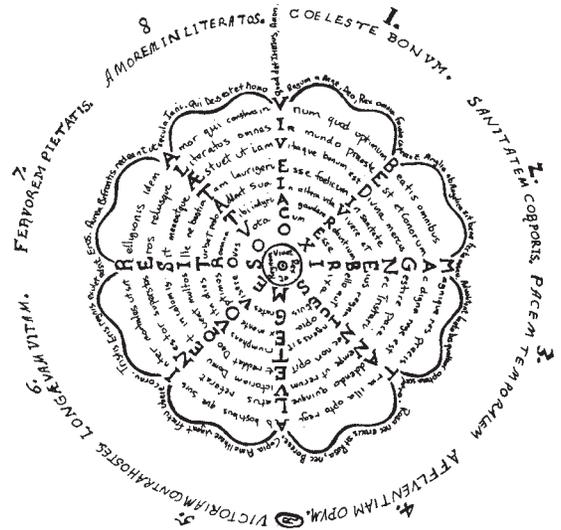
*"A greeting on the birthday of the Sacred King, to the most worshipful and energetic lord and most eminent James, King of Great Britain and Ireland, and Defender of the true faith, with a gesture of joyful celebration of the Birthday of the Lord, in most joy and fortune, we enter into the new auspicious year 1612. Dedicated and consecrated with humble service and submission, from Michael Maier, German, Count Palatine, Doctor of Medicine and Philosophy, Knight and Poet Laureate."*



Looking at the illustration one can see that the body of the rose is supported by a stem attached to a base, both of which are modelled from Latin texts. The stem and base read together: SCEPTUM LAETITIAE QUO TIBI DAN TE PRECO(?). FAUSTA OCTO OMNIA A REGVM, REX REGE VOVENS. "The Sceptre of joy, which I pray is given to you. Luck in all eight is wished to the Kingdom, the King and the Court."

Arranged around the rose are eight inscriptions to which the above refers.

1. COELESTE BONUM: *The blessing of heaven.*



*A message of Christmas greetings set out in the shape of a rose and sent by Michael Maier to King James I in 1612.*

2. SANITATEM CORPORIS: *The health of the body.*
3. PACEM TEMPORALEM: *A time of peace.*
4. AFFLUENTIAM OPVM: *The rewards of work.*
5. VICTORIAM CONTRAHOSTES: *Victory against enemies.*
6. LONGAEVUM VITAM: *A long life.*
7. FEARVOREM PIETATIS: *Fervent piety.*
8. AMOREM IN LITERATOS: *Love of learning.*

One cannot fail to admire the ingenuity of Maier when the relationship of the text within the petals and the radiating eight arms forming the divisions between the petals are examined. It can be seen that the letters making up each arm (in gold on the original) begins each line of text on the petal (in red) to the immediate right forming an acrostic. An example will suffice to demonstrate this; the bold type below indicates the arm between the first and second petals. On the second petal then (under SANITATEM CORPORIS) the text reads:

*Beatis omnibus  
Est et Conorum  
Divina merces  
In sanitate  
Vivere et  
Robustum  
Esse  
X*

*With all happiness and enterprise, the Divine Reward is to live in health and be strong.*

If one traces the path of the letters of the arms



beginning at twelve o'clock, one gets: VIVE IACOBЕ DIU REX MAGNE BRITANNICE SALVE TEGMINE QUO VERE SIT ROSA LAETA TUO: "Long live James, King of Great Britain; hail, may the Rose be joyful under thy protection."

In the original manuscript, only the words, Iacobe and Rosa, are capitalised which suggests that Maier was making a deliberate link between James and the symbol of the rose. Placed directly around the petals in red ink is a poem addressed to King James, which adds emphasis to this:

*Through God, the King of Kings, may the King obtain all good fortune.*

*May England be guarded well by the angelic hand.*

*May twice-four blessings speed to his joyous sceptre.*

*May the rose not be gnawed by the canker of the North Wind.*

*May the bounty of Almathea flourish with the fruit of the cornucopia.*

*May the gloomy Eris be banished from the Kingdom, and let Eros appear.*

*So that the Golden Age of the double-faced Janus may return.*

*May Jesus, who is both God and man, grant all this. Amen.*

Flanking the Rose are two lengthy allegorical poems (not shown here) full of classical mythological overtones. The one to the left is entitled "The Chorus of the Angels Gabriel, Raphael, Uriel, Michael", and the one to the right, "Menoleas and Thirsis, the celebration of the Shepherds". Since Michael Maier was adept at composing musical phrases, he also included some lines of music in context with the general theme of the document.

## Background

It is interesting to note that a similar manuscript was later discovered in the early 1980s at the British Library showing the same handwriting and style and addressed to James' son, Prince Henry. This confirmed the authenticity of King James' Christmas Card and certainly demonstrates Maier's intent to promote the Brotherhood of the Rosy Cross. Although it is

not certain that Maier presented these manuscripts personally,<sup>5</sup> he was certainly in England by November of 1612 for on the 6<sup>th</sup> of that month he was attending the funeral of Prince Henry as a representative of Frederick V, the Elector Palatine (now Southern Germany).

Frederick had already visited England the previous month to court King James' daughter, Elizabeth. A political and religious alliance was being forged between the strongly Protestant Britain and the equally Protestant Palatinate. For Rosicrucians, their utopian aspirations could only be realised by living and working freely in a country where Protestantism flourished and so it was in their interest to promote this union.

Another event occurring in 1612 that seemed to thwart the plans of the Order was the death of Emperor Rudolf II, the ruler of the Hapsburg Empire in Europe. This monarch was quite extraordinary, and from his Bohemian capital of Prague<sup>6</sup> had actively encouraged and promoted esoteric studies, particularly alchemy. The loss of this patron made the task of ensuring the success of the marriage of Frederick V to the Princess Elizabeth crucial to the advancement of Rosicrucianism in 17<sup>th</sup> century society.

## Conclusion

The manuscripts speak for themselves of course, but Maier (who, incidentally, was employed by Rudolf II as physician and advisor before his death) certainly had an agenda in coming to England.

He was preparing the ground for the political alliance and marriage mentioned above. He was also moving in the circles of high society and meeting many important figures including Robert Fludd. It must also be remembered that Francis Bacon was a contemporary personality too.

It is interesting to speculate how the King received his presentation of a Rosicrucian Christmas Card. Would the symbolism have been lost on him or did he have some knowledge of the import of the combination of the Rose and Cross that Maier knew would have an accord with



Michael Maier



him? At any rate the royal event went ahead and the Elector Palatine, Frederick V, was married to Princess Elizabeth on 14<sup>th</sup> February 1613 in the royal chapel of Whitehall. Unfortunately the joy was short lived. After having reigned in Heidelberg, Frederick was offered the throne of Bohemia and reigned in Prague during the winter of 1619-1620. The two were known as the “Winter King and Queen of Bohemia”. But the Catholic armies were moving against him, culminating in the Battle of the White Mountain outside Prague on 8<sup>th</sup> November 1620 in which Frederick’s forces were totally defeated. It was the end of any immediate plans of establishing the Rosicrucian dream of a utopian state.

### Postscript

Readers may be interested to know how they can see the subject of this article for themselves. The document (NAS Ref. GD241/212) can be consulted by researchers in the Historical Search Room of General Register House. However, it is kept at a storage building on the outskirts of Edinburgh, and two working days are required to have it brought in to the search room. This can be done over the telephone (0131-5351334) prior to a visit. For those that have the facility, the following is an internet link to the search room guidelines and information page.<sup>7</sup>

<http://www.nas.gov.uk/miniframe/resources/searchroominfo.pdf>

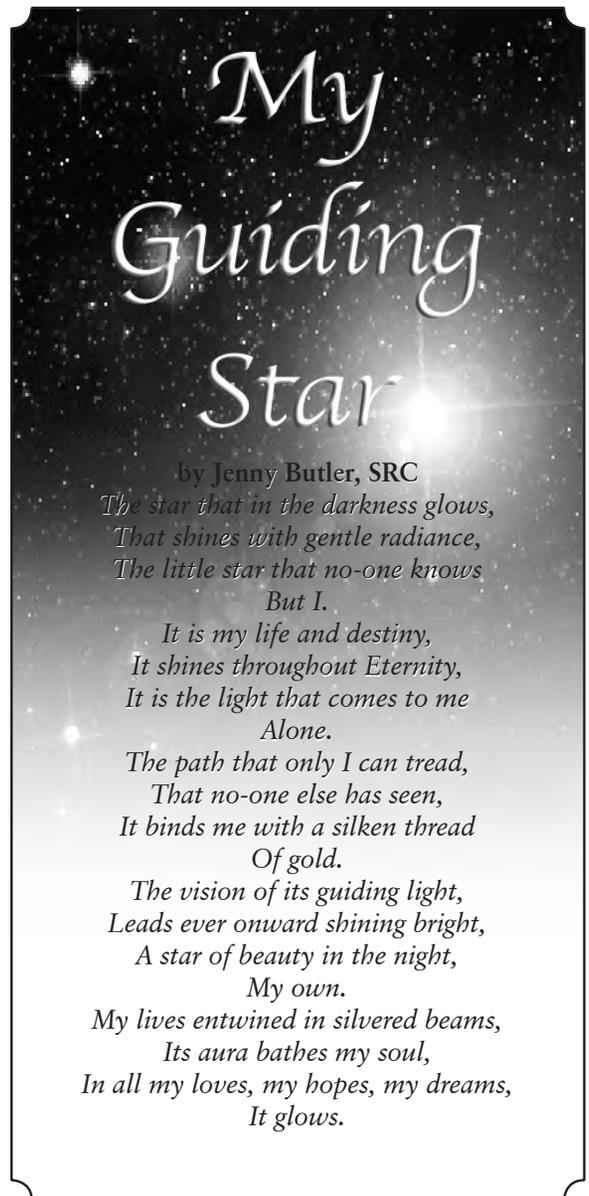
*If the reader wishes to enquire about the second manuscript to Prince Henry, the reference number is British Library Royal MS 14B XVI.*

### Footnotes

- 1 The Rosicrucian Enlightenment RKP 1972.
- 2 In European history, a series of wars fought by various nations for various reasons, including religious, dynastic, territorial and commercial rivalries. Its destructive campaigns and battles occurred over most of Europe, and when it ended with the Treaty of Westphalia in 1648, the map of Europe had been irrevocably changed. (Encyclopaedia Britannica 1999).
- 3 The manuscript was found by the researcher Adam McLean.
- 4 All translations from Adam McLean.
- 5 Ron Heisler, Michael Maier and England, The Hermetic Journal, 1989 p.119.
- 6 Rudolf moved the imperial court of the Hapsburgs from Vienna to Prague, which became a Mecca for those interested in esoteric studies. He had a large library in his palace and entertained the most famous alchemists and astrologers of the time, among who were John Dee, Giordano Bruno and Johannes Kepler.
- 7 Information supplied by e-mail to the author from enquiries@nas.gov.uk.

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# The Restlessness of Man

by Dr. H. Spencer Lewis, FRC



**W**E CONSTANTLY HEAR COMMENTS these days to the effect that a majority of the nations and peoples of the world are in a more restless mental and physical state than they have been for centuries; that the world is practically in a topsy-turvy mental state, and that this means unhappiness, misery, and the slowing up of progress.

All such statements, particularly that unrest means a slowing up of progress, indicate a poor and erroneous analysis of the situation. Man's restlessness, in every sense-physical, mental, spiritual, and otherwise-has been and still is the largest contributing factor to progress and the development of civilization.

If man had not been restless and uneasy, annoyed and disappointed with conditions when he was in his primitive state, the chances are we would all still be sleeping in the boughs of trees or living in mud huts scattered along the banks of rivers.

It is the fact that man was *not* satisfied with conditions, and either believed he could have something better or was determined that he could *make* something better, that brought about the building of homes, the developing of communities, the making of clothing, and the creating of all the patented, manufactured devices of today which have improved our living.

And there is no healthier sign indicating real progress for the future than the intense restlessness throughout the world today. It is true that while we are restless and seeking to find or create something

better we upset the peaceful, tranquil tenor of our lives, disturb business, and make ourselves appear to be a wild and roving nation-or world-of people. We may even appear like ants evacuating a flooded nest underground, carrying everything with them as they stream across the lawn or go in various directions looking for new places to settle. At the present, the restlessness throughout the world in spiritual, religious, political, and financial matters is disturbing in many ways; but it is a constructive disturbance, much the same as when you decide to move from your old home into a new one.

During the moving process everything is packed; you have no comfortable place to sleep or to eat, and your home looks like a disorganized or campsite. Nevertheless, you know that despite the fact that quiet, comfortable home is upset-with nothing in its proper place-the day is not far distant when all will be adjusted again in a better way than ever.

That is true of the world today. Nations may be quarrelling with each other, demanding this, that, and the other thing, much of which will not



be conceded; but out of the agitation, quarrelling, and restlessness will be born many things better and more constructive-some of which may not manifest for another hundred years.

There is nothing so retrograding, so destructive to the advancement of man individually and collectively, as an attitude of complete contentment. It may be a beautiful thing to look at “contented” cows out in a green pasture, but to look upon a nation, city, or group of people that are perfectly contented, decidedly is not. To look at people who think that everything that they have acquired and everything they know is perfectly satisfactory and not to be improved is to look at people who are about to disappear through self-annihilation. It is only the ignorant, bigoted, prejudiced, and biased

who say that they have sufficient knowledge, want to live no better than they are living, and that they have everything life has to offer. Such persons soon retrograde to the lowest level.

If you are restless mentally and physically, and feel that nothing is quite satisfactory in your life; if you want to know more, see more, learn and experience more, and improve the conditions around you, you are on the road to higher and better things because your nature is expressing itself in a natural way. Beware of the attitude that nothing new is worthwhile and that you are ready to sit down contented with what you have. You are sure to go backward mentally, spiritually, and physically with that attitude, and you will eventually become more unhappy than the most restless being on earth.

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# Goodwill

*by Saman Kadir, FRC*

**W**E ARE LIVING IN ONE OF THE great crisis eras of human history. Issues of peace and war, poverty and abundance, of racial, political and religious conflict face us on every side. Underlying all is the basic conflict between material and spiritual values, between self-interest and world service.

Yet there is a universal recognition that on entering the 21<sup>st</sup> Century, mankind has entered a “New Age”. Science unites the world across all cultures, religions and political views, and the storehouse of human knowledge and intelligence are greater than ever before. Countless movements based on goodwill are attempting to create a better world, and despite the prominence given to terrorist movements at the present time, there is a growing recognition of humanity’s essential unity.

The decisive question today is whether

humanity can solve its problems before they get out of control. The race is on for the future of humanity, and only men and women of goodwill in the world can guarantee a successful outcome. How therefore, can men and women of goodwill combine their strength in a united world service, in these critical times?

We have the power to affect world events. The combined massed thought power of people of good intent can create a channel of communication between the Cosmic and humanity through which spiritual energies can flow to heal and rebuild a troubled world. It is this power, properly used and directed, that can be humanity’s “saving force”. It is through our Celestial Sanctum contact periods, that we as Rosicrucians can channel our energies to heal the present world situation. Let us not neglect our duty in this.



# Does Healing Interfere with Karma?

by Divinator



**H**AVE YOU NOT UNDERGONE PERIODS of that feeling of sheer delight, when everything is magnificent and the world is a glorious place, and yet conversely at times, beset with intervals of mental or physical anguish? The world then assumes a less agreeable appearance. This is of course the *Law of Karma* in action, when every thought or action has a noticeable result on our being and outlook. As Rosicrucians, we are well aware that this law always operates for our ultimate benefit in the long run, no matter how severe the negative aspects may be at the time. I write with the experience of nearly eighty-two years in this incarnation, having been through extreme pain and distress, as well as moments of

sheer rapture. I am convinced that my experiences have resulted in moulding my character and my outlook for the better, although I did not always think so at the time.

There is a persistent question that has bothered me for some time; it is this. If a person is undergoing pain or suffering, and keeping in mind that the Law of Karma operates for the ultimate benefit of the sufferer, are we interfering with the patient's progress, when we endeavour to reduce or heal the ailment?

In spite of the logic of this question, we cannot ignore the imperative to help where possible; but the inner conflict raised by the question, "*Am I, or am I not, really helping the patient?*" refuses



to go. So, as suggested in our monographs, I sought the answer from that inexhaustible font of wisdom, the “Master Within”. The relaxation technique was applied, and when my mind was stilled, I contemplated the question, and followed it by going into the silence to meditate. The answer given was as follows: With the best will in the world, we often apply the wrong attitude to the patient when we attempt to heal. When confronted with someone who is suffering from a threatening painful or terminal illness, we immediately tend to think of all the ghastly symptoms possible. Have you not noticed that when a name is mentioned for healing, the response is often “What is wrong with him or her?” This reaction is automatic, produced by feelings of compassion. But it is wrong because we are inadvertently visualising negative influences, which can only harm the patient. Only doctors, nurses and those in a position to offer immediate help need to know the symptoms. *The less we mere mortals know about the illness, the more likely we are to succeed.*

Under the Law of Karma all negative experiences are necessary in an effort to change our outlook for the better and thereby evolve to a more spiritual plane. Surely therefore, more good can be obtained by helping to improve the sufferer’s attitude. So, instead of blindly endeavouring to eliminate the affliction, which could well be in conflict with the patient’s Karma, and at no time thinking about the person’s illness, just that he or she is in need of help, I advise the following procedure: Follow the method of meditation as suggested in our monographs. When completely at ease, visualise all that is good and beautiful, it may be a soul-raising composition of music, a glorious vista of land or seascape, that first heart-melting smile of a new-born infant or stirring verses of poetry. Whatever it is that influences you the most, let it flow through your whole being until you feel completely at ease and full of the Divine Love of your Creator. Now concentrate on the person/s you intend helping, visualise them being surrounded by, and full of, this aura of divine luminescent love. Visualise it as a pure white mist, and as soon as the picture is complete, dismiss it from your mind with the prayer that it is now at the dispensation of the Creator.

This is where I had intended to close, but the “Master Within” stressed, for our mutual benefit, the creative ability of this force as follows. Make no mistake! Do not underestimate the power of this

Divine Love, for it is the mystical marriage that we all subconsciously seek, and will eventually give us the answer as to why we exist. It is the force behind all healing and will therefore negate or reduce the necessity for negative Karma by influencing our outlook. And even beyond that, it can influence for the better, groups of people, political parties, countries, international events and the world in general.

The first step is the most important one, and perhaps it is the most difficult; that is to develop this mystical love in our own character, where the seed already awaits, bursting to bloom forth. As Rosicrucians, we are extremely fortunate in that we have been given the keys to enhance this gift for the benefit of all mankind.

It is the balance of positive and negative forces in the world that will determine our collective fate. Each one of us has an outstanding responsibility, in that, individually and without exception, we are the creators of our own fate, while collectively, we are the creators of the destiny of our village, town, country, national or international events, and sometime in the future, when we explore the stars, interstellar destiny. Consider that for the moment, every thought or action we have, whether negative, positive or neutral, will go into the final total of the Creator’s balance sheet and will determine our future. Because none of us are perfect, we inadvertently create negative influences for our future. If we were perfect, we would exist on a higher plane. It is so easy to become angry at someone’s behaviour. Our reaction may vary from mild annoyance to blind rage, but each reaction will have an effect on our enjoyment or otherwise of life in this material world. Therefore, the more pleasant, positive and spiritual we are now, the more enlightened our future will be.

Healing does not interfere with Karma, but it will have an effect. If done with sincerity and compassion, the benefit will be positive to the healer, and if the correct procedure is followed and Karma permits, it will help the patient. But I have to stress that it is very important that the world in general also receives our healing thoughts of Divine Love. Our very future depends on it.

I will close with this sentence; every action we take or thought we think will affect our future; and *our future starts now*. For therein lies the key to our happiness and, more importantly, our ultimate salvation with the beautiful and glorious experience of illumination.





# The Mystery of Creation

by Ralph M Lewis, FRC

**N**O MYSTERY HAS INTRIGUED THE mind of man more than that of Creation. How, and even why, did all of Being, the whole Cosmos, come into existence? Was it through spontaneous generation, or was it predetermined? If it was spontaneous, was there a previously created contributing substance? To cite chaos as the spring from which the Cosmos came forth simply precipitates the question as to whether chaos had a quality in itself. If it had, then what was the origin?

If you accept the alternative, that is, the concept of predetermined cause, you enter the realm of teleology, or Mind as the motivating force of Creation. This assumes that Creation was a primary idea, an objective to be attained; that it was premeditated. This conception engenders the idea of an embodied mind residing in a thinking, reasoning entity. The only parallel we have for such a mental capacity is the human mind. Therefore, it is quite understandable that men would think of such an Infinite Mind as an attribute of a Supernatural Being. If such a Being had the faculty of planning and formulating ideas, it must also have other attributes similar to those of mortals, such as the emotions, passions, and sentiments. And so the notion of gods was born.

At first, these gods were thought of as apotheosised humans; in other words, mortals who had become divine. Later, the gods were conceived of as self-generated beings, and eventually, the belief in a monotheistic Being, a sole God, arose. This sole God too, was thought to have been self-generated, that nothing had preceded him. These notions aroused polemic theological and ontological discussions; in other words, they centred around the enigma of the phrase “self-generated”.

Did the term “generation” imply a creation from a pre-existing “something” that was transmuted into a Deity? Or did it mean the God came into existence from a void, a condition of non-existence? Even if the latter view is accepted, there is the implication that this non-existence is a negative reality. Once again we return to the repetitious question: “*Where did that state or condition, which is given the reality of a Non-Existence, come from? If it is realised and if it is named, is it not, therefore, a thing?*”

## The Metaphysical Aspect

This brings us to another aspect of the subject, the metaphysical. Did the Cosmos pass through a nascent state, that is, did it necessarily have a beginning? This



question involves the profound subject of causality. Are there actually such things as causes? Or are they but a precept, a mere abstract idea, of the human faculties? Aristotle, on his doctrine of causality, set forth four types of causes:

1. The material cause, from which something arises.
2. The formal cause, the pattern or essence that determines the creation of a thing.
3. The efficient cause, or the force or agent producing an effect.
4. The final cause, or purpose.

We will note that the first and third definitions imply a pre-existing condition; in other words, that something was, out of which something else came into existence. In fact, the third definition expounds that this pre-existing state, or force, brought a transition, a change in itself, which then was the effect. The fourth definition strongly suggests determinism, that is, that all Being was self-designed to attain a particular ultimate state or condition.

Is it not possible that attributing a cause to the Cosmos is due to man's concept that for every positive state there is an opposite one of equal reality? More simply, that Non-Being exists also? That which is, suggests non-existence as an opposite state out of which, it may be imagined, came the substance, the cause of that which has discernible reality. It is difficult to derive, from common human experience, the idea that there has never been a Primary Cause of All.

As we look about us, we see what seems to constitute a series of specific causes by which things appear as the effects. However, what we observe as causes are in themselves but effects too, of preceding changes. Due to our limited faculties of perception, we are unable to see an infinite number of apparent causes. We may presume that such do exist or think that there was an initial or First Cause, a beginning. In drawing on our experience with natural phenomena, we therefore imagine that the Cosmos had some beginning. To theorise about such a beginning is only to return to the original perplexing question: "*Where did it come from?*"

Ordinarily overlooked, is an important doctrine in connection with the subject of Creation and whether there was a beginning. This is the doctrine of necessity. From a point of ratiocination, necessity is a state wherein a thing cannot be other than what it is. Applying this doctrine to the question of the Cosmos and Creation, we must ask ourselves the question: "Was a beginning necessary?" In other words, could there have been anything other than

the Cosmos? "Nothing" is only the negation of what is; it has no reality in itself. There can be nothing apart from what is. Since nothing is non-existent, all else then is by necessity. In other words, it must be. Being is positive and active and there can be no absolute inertia.

## Energy and Change

If the Cosmos is, by the necessity of its quality of Being, that does not imply that it is amorphous, namely that it has no innate quality. In its spectrum of energy, the Cosmos goes through myriad changes of expression, which constitute the phenomenal world. However, no particular phenomenon is the absolute reality of the Cosmos, but only a representation of its eternal motion.

Is there a "closed Cosmos"? Is there a continuous cycle of phenomena repeating itself through infinite time, thereby amounting to a limitation on the nature of its activity? Were the phenomena which are now discernible to man, always as he perceives them, and will they always remain so? Or were they different in the vast span of time, and will they be necessarily other than they are now known to man? It is consistent to think of all natural phenomena as part of a subjacent force, a unified field in essence. But in its absolute quality, the Cosmos is active, never static.

The doctrine of necessity is also applicable to those terms we refer to as Mind and Order. The commonly associated attributes of mind are *consciousness, memory, reason and will*. The persistence of natural phenomena, their recurrence and their striving to be, corresponds to the attributes of consciousness. The repetition of such phenomena suggests determinism or will. The amazing organisation of nature implies a parallel to the faculty of intelligence and reason. Such a similarity however, does not confirm that the Cosmos is innately a Mind.

However, to know is to have a mental image of the thing perceived or conceived. Man would feel personally lost in the complexity of existence if he could not conceive the Cosmos by some intimate idea. Therefore, the concepts here considered are those, with various others, by which man has found "*a unity with the One*" as mystics would say. Such ideas become the God of man's heart as well as of his mind. If we are wrong in our conception, then all must be wrong; for which conception alone can be said to be the absolute image of the Cosmos?



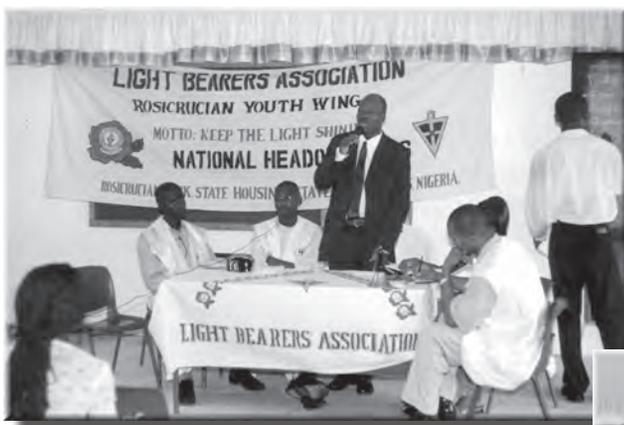
# Around The Jurisdiction Rosicrucian Activities

## *The Light Bearers Association (LBA)*

### *The Rosicrucian Youth-wing*

*National Seminar, March 2003*

*At Rosicrucian Park, Calabar*



*Frater Biao Idowu (standing) explaining a point to LBA members at his lecture during the seminar.*

*Cross-section of LBA members during one of the lectures.*





*Decoration of the LBA National President during the seminar by Fr. Olopade - a national board member.*



*Swearing-in of members of the LBA National Executive.*



## *Sisters of The Rosy Cross (SIROC) National and Zonal Activities 2003*



*From right: National President of SIROC (SIROC Nelly Ikube, Associate SIROC Johnson Ikube, Associate SIROC Maurice Edem and National Coordinator G.B. Idiodi) during their national programme - Calabar 2003.*



*SIROC members receiving vote of thanks from the Rev. Sister in charge of the aged people home.*



*Staff of the Psychiatric Hospital and members of SIROC*



*SIROC members - national activities in Calabar, 2003*



*EDO / DELTA SIROC members during the Zonal Seminar, July 2003*

*Eastern Zone  
SIROC members  
during the Zonal  
Seminar, July 2003*





# Rosicrucian Order

## Mission Statement



THE ROSICRUCIAN TEACHINGS enable people to find themselves, turn their lives around, and influence the universe. We are educators, students and seekers devoted to exploring inner wisdom and the meaning of life. We offer an ancient time-tested system of study and experimentation which reveals the underlying principles of the universe. Our method offers practical tools applicable to all aspects of life. The Rosicrucian teachings allow individuals to direct their own lives, experience inner peace, and leave their mark on humanity. It is for this reason that we urge our members to remain committed to the investigation, study and practical application of all natural and spiritual laws as found expressed in man and nature for the attainment of health, happiness and Peace Profound to the glory of God, the betterment of humanity and the evolution of our soul personalities.

To obtain a free introductory booklet about the Rosicrucian studies write to:

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