

— ROSICRUCIAN —
BEACON



March 2019, Vol 28, No. 2





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ROSICRUCIAN BEACON

March 2019, Vol 28, No. 2

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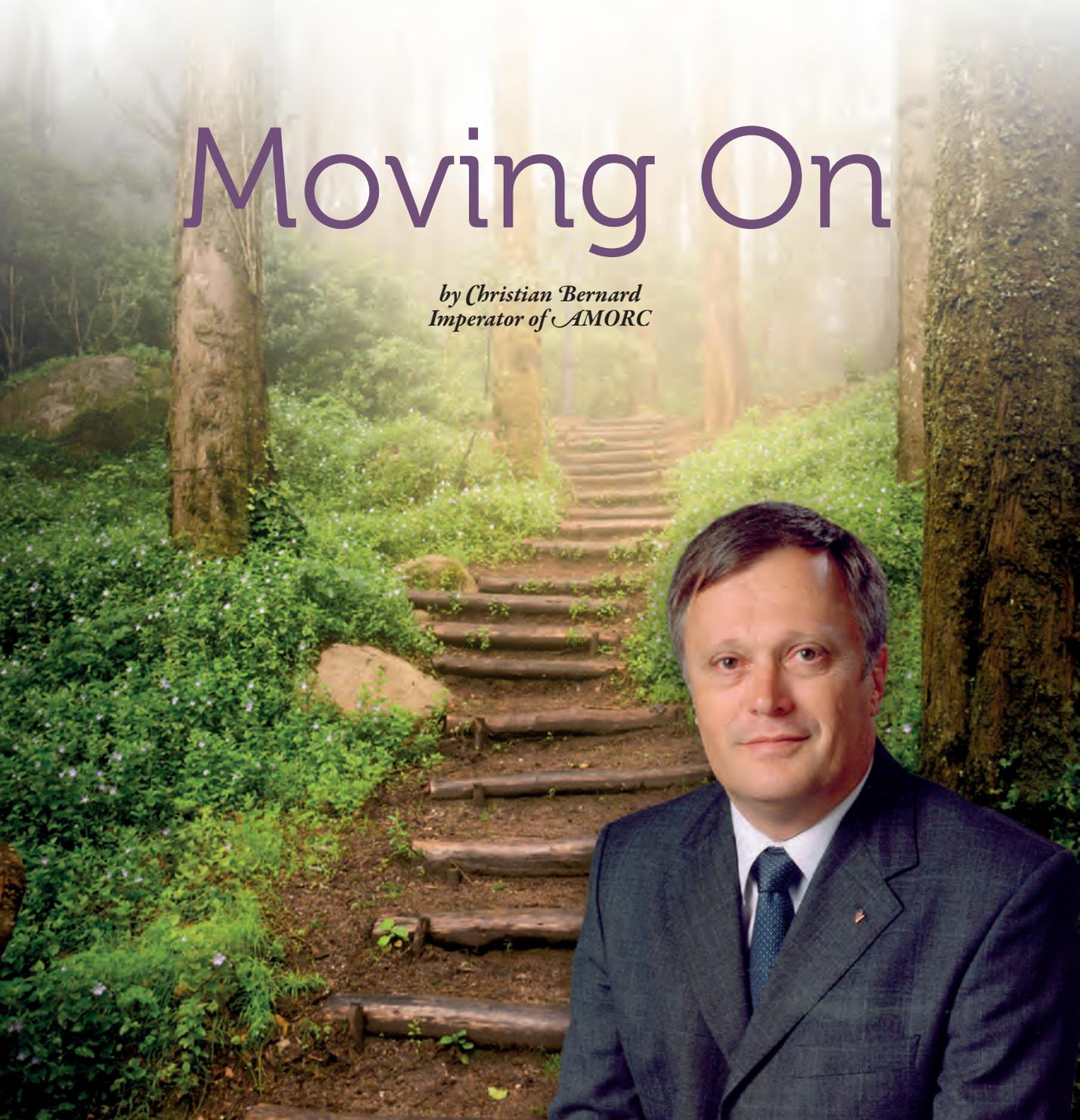
Cover spread

The roots of all goodness lie in the soil of appreciation for goodness.



Moving On

*by Christian Bernard
Imperator of AMORC*



ONE OF the basic principles of psychology of the past few decades states that a problem cannot be solved if its origin is not known. This has led to methodologies involving lengthy therapies, regression to early childhood and even regression to past lives.

Of course, we have a better overview of our problems and reactions to them when we are aware of their origin; but is that really enough? Should we be satisfied only with knowledge of a principle that in some cases excuses many

of our attitudes and takes our responsibility away from us? Is it enough merely to know the *cause* of our bad actions, false words and negative thoughts?

An explanation can help us to understand what we are doing and why, but it serves no purpose if we lack the will to correct things. And what if the most important is not to know the origin of our problems but simply to accept them (as with Zen philosophy) or to fight them (but in a chivalric manner)?

Our life is governed by rhythms and habits. Our



anxieties, fears and phobias may be exaggerated, but sometimes we need to know for instance why we are scared in certain situations or have an irrational fear when confronted with certain objects or animals, certain circumstances or people.

Knowing the reasons may be interesting on the intellectual plane, but does it really solve anything? Our reactions and non-reactions are most of all habits, so let us take a journey as an example. If we are afraid of the unknown, moving from one place to another may seem arduous. The first time we may hesitate and perhaps have an unpleasant experience. The road seems long but then little by little as we get used to things, what used to seem difficult and disagreeable looks very simple. The way feels shorter, we react better and become used to it.

We cannot advance whilst walking backwards. Nor can we climb the stairs of life by descending them. If we want to know what lies behind the door before us, we must have the courage to open it. If the past is going to help us to live in the present and to prepare for the future, it should not hinder our evolution. The power to accomplish is earned by a strong will. One does not win at every turn in life, but even after falling down one can stand up and begin again in another way, a better way.

It has often been said that destiny smiles at the courageous. I am not sure this is always the case, but many times we become aware of the fact that pessimists are not smiled upon much by joy and happiness. An important feature of being human is having difficulties, torments and sufferings. Nobody can escape them but the whole difference lies in how we are able to overcome them and in how we react in the face of adversity. This is what we call the *Mastery of Life*.

We cannot advance whilst walking backwards. Nor can we climb the stairs of life by descending them. If we want to know what lies behind the door before us, we must have the courage to open it.

We are masters of our own destiny; we have our own free choice at least of the way in which we are going to stand up against the trials of life. First of all, we should try to overcome our fears and apprehensions or change our way of thinking, by talking and reacting with thoughtfulness and certainly with prudence. At times we were, perhaps, able to overcome our anxieties because we were forced to do it and we had no other choice. This experience can be applied in many situations. We start

by making a small effort at the beginning and slowly it becomes less and less difficult. To be aware of this does not shield us from the trials and tribulations of life, and on top of that, we are more often at the mercy of circumstances than acting as their cause.

Returning to my former train of thought, I believe we should always try to improve ourselves and allow our life to evolve in a positive way without always looking

We are masters of our own destiny; we have our own free choice at least of the way in which we are going to stand up against the trials of life.

for guilt; and we must do so with no excuses or pretexts. Nothing should prevent us from moving on. Whatever choices we make, we must take responsibility for them. And if they do not turn out well, we should not blame anyone else. We should also be patient, for what we may believe to be a tragedy could turn into a blessing. I am sure you have already had this sort of experience, perhaps many times, in different ways. Perhaps you are familiar with the Chinese proverb: *“Let 7 years go by after disgrace and it will become grace.”*

For myself, I am convinced that 7 days, 7 hours and 7 minutes is enough. This is also what the alchemy of life is about. People who habitually react positively when facing problems attract what we call luck; I really believe that. It is said that a Rosicrucian is a walking question mark. Certainly, this is an indispensable quality and contemplation is as important as meditation. Nevertheless, we should not allow all the problems that come to our mind to ruin our life, nor to deprive us of the simple joys or fleeting moments of happiness that we often ignore and do not value enough. We may be conscious of the world around us; of the cruelty that prevails on earth; and of all the injustices we endure both as groups and individually. But let us never forget what the Belgian singer and poet Jacques Brel once said: *“... see in everything every beautiful thing.”*

If memories overwhelm you, if sadness oppresses you and you feel broken-hearted, if only the ugliness of the world appears before you..., then hold on to the strength of the spirit within you. Do not give in. Look for the tiny flame that still shines within your soul and then provokingly, even insolently, rise up, and facing the forces that are pulling you downwards, and with pride and conviction say: *“I am moving on!!!”* Conscience, confidence, perseverance and courage..., this is my wish for you.





by *Amelia*

Ninety-Nine Gold Coins

NUR AD-DIN, Sultan of Damascus, great defender of the faith, was wealthier than any man alive. His power stretched from the sunrise in the east to the sunset in the west, from the mountains of the north to the blazing deserts of the south; and no one dared speak his name without invoking a blessing on him and his great kingdom. His gardens were reputedly as beautiful as the legendary hanging gardens of Babylon, and he lived in a fortress palace that no rival in 30 years had ever tried to penetrate, not even his great enemy, Mawdud, the Emir of Mosul.

The Sultan should have been happy, for he had great vigour and health, wealth beyond measure, seven adult sons, 18 beautiful daughters and four loyal wives. But more than this, he had the secret admiration of the most beautiful woman in the world, the lovely Jamilah, second wife of the Emir of Baghdad who he was planning to steal away one day to marry.

In the privacy of his own thoughts he lusted after things beyond his means.

Yet, he found no contentment in life and constantly schemed and worried about his possessions and those he had still to gain. There was also no rest from the incessant problems of holding on to his kingdom, and despite his great wealth, he knew of many distant places of beauty, culture and great riches that he had neither conquered, nor would ever possess. This saddened him greatly and gave him feelings of failure, inferiority and deprivation that only someone as blinded by greed as he could know. For although he had more than any person alive, and his subjects called him the most glorious and powerful ruler in the world, in the privacy of his own thoughts he lusted after things far beyond his means.

Coveting things he knew he would never attain was Nur Ad-Din's great burden, a sorrow he could hardly bear to live with any longer. Why, he wondered, could he never satiate his thirst for possessions. Why could he never feel truly satisfied? He had the constant attention of everyone and received lavish gifts from far and wide. Yet, despite the ceaseless stream of visitors pronouncing their loyalty to him, and despite the constant growth in his wealth, he felt ill at ease, for he sensed that something of great importance was lacking in his life. What it was however, he did not know, and from year to year he lived with a gnawing inner ache of unhappiness and dissatisfaction.

One day he awoke much earlier than usual, and after private prayers in his quarters and dispensing with the usual washing and dressing ceremonies usually attended

by 20 slaves, he slipped unnoticed past his guards and strolled off into his magnificent gardens. Nature was at its best, birds were singing, and the dew was heavy as the sun rose on the eastern boundary of his kingdom. Water gurgled in streams through his gardens, lush with flowers of every kind and orchards heavy with fruit. But Nur ad-Din had a heavy heart and saw nothing of the splendour around him.

On he walked, deep in thought, unguarded and alone, to areas of his vast garden that he had never seen, when suddenly in the distance he faintly heard the voice of a man singing a song in praise of the beauty of Creation. This was unusual he thought, men of faith do not sing, and besides, all his subjects should be at prayer at this hour. Who would be in his garden, and furthermore, why such happiness? Slowly he walked in the direction of the singing and through the foliage he saw a man dressed in rags, digging the earth and planting new flowers. Oblivious to the Sultan's presence, he seemed happier than any man in the world. Life seemed light and easy for this man, and he exuded joy and happiness in great abundance. How could this beggar, this mere servant, have such happiness while he, the great Sultan of Damascus had nothing but worries in his heart?

When the Sultan turned a corner and, coughing softly, made his presence known, the ragged man fell to his knees in terror and began shuffling backwards, head bowed low, to leave the Sultan's presence. Curious, the Sultan ordered him to stop and after a while, as the poor man shivered in fear, he told him to rise. With piercing eyes, he gazed at this pathetic, underfed creature and sneered:

Why peasant are you so happy? Why do you sing when others pray?

The man looked down at the ground in abject humility before his master and mumbled:

My Lord, your Magnificence, my name is Hakim and I am but a lowly servant of your realm. It is through your grace that I have the privilege of working in this, the most beautiful of all gardens. And through your grace I have the pleasure of nurturing and caring for your subjects, the great and beautiful plants of your garden. And these subjects of yours give in return their most beautiful fragrance and a bountiful supply of fruit to my lord's household. In my song I thank the Almighty for the happiness he has brought me by giving me the means to work in his Creation. I earn enough to feed my wife and children, and all we need is a roof over our heads and warm food to fill our bellies. My





family is my inspiration and they are happy with what I bring home. That is why I am so happy. That is why I sing in praise of Allah the merciful.

The Sultan winced and after waving his hand in an air of dismissal, impatiently turned while the servant shuffled backwards out of sight and ran for his life. Suddenly the Sultan noticed a guard close by standing in full armour, appearing to have seen and heard the entire proceedings. Embarrassed and angry, he demanded why he was there and what he was looking at, to which the guard replied:

Oh great Sultan of Damascus, I am here to guard your life; for you walked into these gardens unaccompanied and spoke to a stranger who could have done you harm.

At this the Sultan sighed and let out a low wail:

Oh why can I not find contentment as this peasant has? I have everything and yet this lowly servant greatly surpasses me in happiness. How can this be?

Embarrassed by his outburst, the Sultan looked at the guard with anger and was about to dismiss him from his presence when the guard, in a calm clear voice replied:

Your Magnificence, although this servant has found happiness and contentment in life, unlike you, he has not tasted the bitter fruits of 99.

With growing anger the Sultan hissed:

What do you mean by that?

To which the guard calmly replied:

Your Magnificence, for your servant to truly know the bitterness of 99 as you do by day and night, you will have to place 99 gold coins in a bag and leave it unannounced on his doorstep. When you have done this, he will soon learn what it is to be you, and you my Lord will have learnt a great lesson.

The Sultan went purple with rage at this insolence, and drew his dagger with intent to kill. But an instant later, and not knowing how, the guard had disappeared. There was not a sound, the guard was simply not there. Who was this guard, he thought? Fearing that he may have walked into an area of the garden where Jinns perchance roamed, he hastily withdrew and rushed back to the safety of his palace. Making it back to his chambers without anyone noticing, he fell into bed and within seconds was sound asleep.

When he later awoke that day, and after bathing and being clothed by his usual retinue of slaves, Nur ad-Din knew that something of great importance had happened to him that morning. Whether it was a dream, or he had been bewitched by Jinns, he could not tell, but the clarity of the memory of that morning's encounter had instilled in him a sense of urgency to test the recommendation of



this mysterious guard. And so, he arranged for a bag of 99 gold coins to be left that night on the doorstep of the gardener Hakim whom his servants knew well.

Later that night, when Hakim went outside his humble home to look at the starry sky, he saw the bag on his doorstep, and wondering what it might contain, took it into his house. Before his wife and children, he poured out the 99 gold coins to shrieks of joy from his family. Eagerly he counted them over and over, but his disappointment steadily grew as each time it came to 99, not 100, *only* 99. Something must be wrong he thought, there must be a coin missing. No one would put only 99 coins in a bag. Surely, they would have made it an even 100? Retracing his steps, he searched and searched for what he presumed would have been a coin he had dropped, but no, it was not there. Someone has taken the hundredth coin he thought; what a world of thieves! Finally, exhausted, he decided he could not rest until he had the 'full set' of 100 coins and there was nothing more to do about it than to work harder than ever in order to earn enough to buy that last coin.

Coveting things he knew he would never attain was Nur Ad-Din's great burden.

When he awoke the next morning, he was burdened by the immense task that lay ahead of him, and he was also for the first time in years, in a very bad mood and even missed his prayers. Angrily he barked orders at his terrified wife and children before storming out of the house to begin work in the Sultan's gardens just before dawn.

The Sultan had hardly slept at all that night and had prayed fervently for a release from his unhappiness. Again, before dawn he slipped unnoticed into his gardens. In the morning dew, surrounded by a chorus of birdsong, he went to the place where he had seen his gardener the day before. And there he found him again, not singing praises to the Creator this time but cursing the burden of his daily toil. With great venom Hakim cursed the world and the thief who had stolen his coin. Now he was chained to the task of labouring day and night for seven full years in order to earn enough to buy that single missing coin.

With a heavy heart, Nur ad-Din, the great Sultan of Damascus, turned and silently began walking back to his palace. How could this happy servant have become so bitter and unhappy after receiving a king's ransom, enough to live in comfort without toil for the rest of his life? The Sultan could not believe that Hakim, who until only yesterday had been so happy and content, could have undergone such a sudden change of heart after receiving such good fortune.

Suddenly he sensed the presence of someone close by, and with a jolt he saw the guard in full armour at his side again. Without so much as a greeting, the guard looked him straight in the eye and said:

He was burdened by the immense task that lay ahead of him.

Nur ad-Din, you have seen what happens to one who has enough but feels that despite his wealth, life has cheated him of that last gold coin. But for that last coin, Hakim believed he would be happy beyond measure, fully forgetting that he was happy before he received your gold coins. Hakim has tasted the bitter fruits of 99, and now you are not alone. Sultan of Damascus, if you truly humble yourself and understand how much you have to be thankful for, you can live in bliss with very little. You have been unhappy because you have always sought more and never given thanks for what you have. From this day forth, you will think of how much you have and how little others in your kingdom possess, and give freely of your abundance to those who need it most.

Upon hearing this, the Sultan sank to his knees, and reaching out for the hem of the guard's tunic, held it tight as he sobbed quietly, both with regret for his past greed and with joy at the thought that he had at last found the answer to his inner aridity. Now he knew how happiness could be his, and with gratitude he praised Allah the Merciful that he still had the chance to make amends for his past life of rampant greed. After a while the guard placed his hands firmly on the Sultan's head and said in a loud voice:

Rise Nur ad-Din, Sultan of Damascus, go your way in Peace and walk in the ways of Righteousness always.

The Sultan rose, and looking into the unfathomable calmness of the eyes that beheld him, he briefly thanked the guard and turned to leave. Nur ad-Din never turned back after this encounter and found a happiness and peace he had never thought possible.

As for the guard, no one ever saw him again, though legend has it that this guardian of the faith was none other than that great protector of the human heart, the wisest of all men, the legendary *Mustafa the Wise of Córdoba!*



A photograph of a hand holding a chocolate chip cookie over a white cup of coffee. The background shows a bakery or cafe setting with a counter and other baked goods. A large blue hand silhouette is overlaid on the top left, holding the title text.

THE BISCUIT THIEF

by Nomis Rossac

I'm sure you've heard several variants on the biscuit thief theme, from "*Tonnage Tim*" to "*Boisy the Beagle*" to "*Pecan the Parrot*" and more recently, Valerie Cox's lovely tale about the "*The Cookie Thief*." Here comes another version on the immortal theme of kindness and sharing.





FRANK WAS returning from a short stay abroad and finding himself at an airport changeover with a few hours to spare, he bought a coffee and packet of biscuits. Satisfied with life, he sat down at an unoccupied table and was catching up on his emails when he heard the rustling of plastic. From behind his laptop, he was astounded to see a shabbily dressed man, who had just sat down opposite him, helping himself to Frank's biscuits!

He didn't want to get into a confrontation with the man, but thought he should at least make a point; they were after all his biscuits! So, casually he leaned across and took a biscuit himself without looking up. A short while later, the man helped himself to another biscuit, and Frank did the same. And so it went until there was just one left, by which time Frank was about to blow a fuse but couldn't bring himself to saying anything, for he secretly suffered from the well-known but poorly diagnosed malady, stiff-upper-lip-tosis. Finally, the man broke the last biscuit in two, took half of it and left the rest for Frank.

An hour later, as Frank was about to get up to walk to his boarding gate, he was shocked to see 'his' packet of biscuits lying neatly on top of his hand luggage, precisely where he had left them. And with shame he realised he had been eating the other man's biscuits. All the angry thoughts he'd directed at this innocent man had been misplaced, and with genuine grief he realised it was too late to make amends for what had been an easily avoidable mistake. What a rude ingrate: Frank, the biscuit thief.

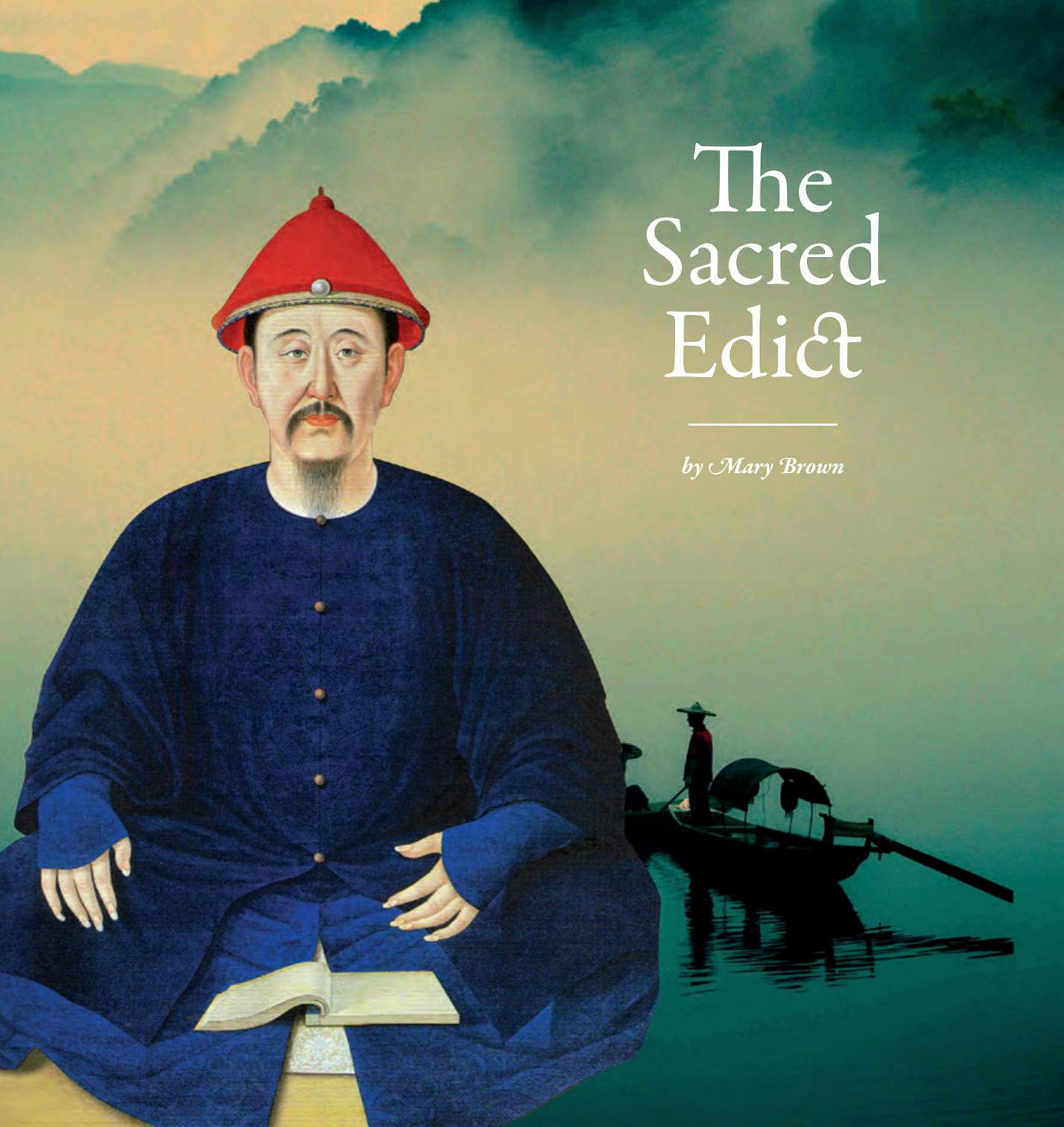
He had undergone what in polite society is called a "paradigm shift", but known more thoroughly in esoteric circles for thousands of years as an "initiation." He'd been taught a lesson, suffered the moral pangs of conscience,

and learned something entirely new. And apart from the deep shame he felt, he was also lifted up by feelings of gratitude for the lesson he had learned. One moment he'd been on the verge of a sharp argument with a stranger eating 'his' biscuits; the next, he was humbled by the kindness of a shabbily dressed man willing to share his biscuits with him.

Let's always be aware of the broader context of the life situations we encounter, and remember to step aside a while before doing anything. Indeed, let's withdraw outside of ourselves for a while, if we can, and briefly see things from the vantage of a fly on the ceiling. Let's always think before jumping to conclusions, and do our thinking with fairness and kindness. Let's not assume things about people because of their shabby clothes, or their accents, their habits, or any other things we may consider 'peculiar.' A book's contents is not determined by its cover, and so too do we need to read the book of life more thoroughly in our daily situations before jumping to conclusions about people and doing things we will surely regret.

Truthfully, things are seldom as they at first appear. It's so rare that we see things in the clear light of the unvarnished truth, and rarer still that we accomplish meaningful change because of those moments of clarity. More often than not, we interpret things through coloured lenses, biased and distorted by our many harsh life experiences. So, let's leave our biases aside as much as we can; let's not jump to conclusions without proper thought that is both truthful and kind to all. Frankly (no pun intended!) how often have you been absolutely convinced of something that later turned out to be false? To my great regret I must confess I've been there..., often!





The Sacred Edict

by *Mary Brown*

THE KĀNGXĪ Emperor was the fourth emperor of the Qīng Dynasty and his 61 year reign made him the longest-reigning emperor in Chinese history. The “Sacred Edict” was a set of moral and governmental instructions promulgated by imperial authority for use in local rituals conducted throughout the Qīng empire. The Edict was promulgated by the Kāngxī Emperor (reigned 1662-1722) and revised to its current form of 16 maxims by

his son, the Yōngzhèng Emperor (reigned 1723-1735).

The edict was to be recited regularly at village lectures, which were a form of moral instruction initiated by the Míng Dynasty Emperor Hóngwū (reigned 1368-1398) but more systematically carried out by the Qīng than by the Míng imperial government. Here follows the text of the “Sacred Edict” and it is interesting to compare it with many other codes of living, including our own *Rosicrucian Code of Life*.



Sixteen Maxims of The Sacred Edict

01. Esteem most highly filial piety and brotherly submission, in order to give due importance to human moral relations.
 02. Behave with generosity toward your kindred, in order to illustrate harmony and benignity.
 03. Cultivate peace and concord in your neighbourhoods, in order to prevent quarrels and litigations.
 04. Give importance to agriculture and sericulture, in order to ensure a sufficiency of clothing and food.
 05. Show that you prize moderation and economy, in order to prevent the lavish waste of your means.
 06. Foster colleges and schools, in order to give the training of scholars a proper start.
 07. Do away with errant teachings, in order to exalt the correct doctrine.
 08. Expound on the laws, in order to warn the ignorant and obstinate.
 09. Explain ritual, decorum and deference, in order to enrich manners and customs.
 10. Attend to proper callings, in order to stabilise the people's sense of dedication to their work.
 11. Instruct sons and younger brothers, in order to prevent them from doing what is wrong.
 12. Put a stop to false accusations, in order to protect the honest and good.
 13. Warn against sheltering deserters, in order to avoid being involved in their punishment.
 14. Promptly remit your taxes, in order to avoid being pressed for payment.
 15. Combine in collective security groups, in order to put an end to theft and robbery.
 16. Eschew enmity and anger, in order to show respect for the person and life.
-



Kāngxī Emperor.



Hóngwū Emperor.



Yǒngzhèng Emperor.



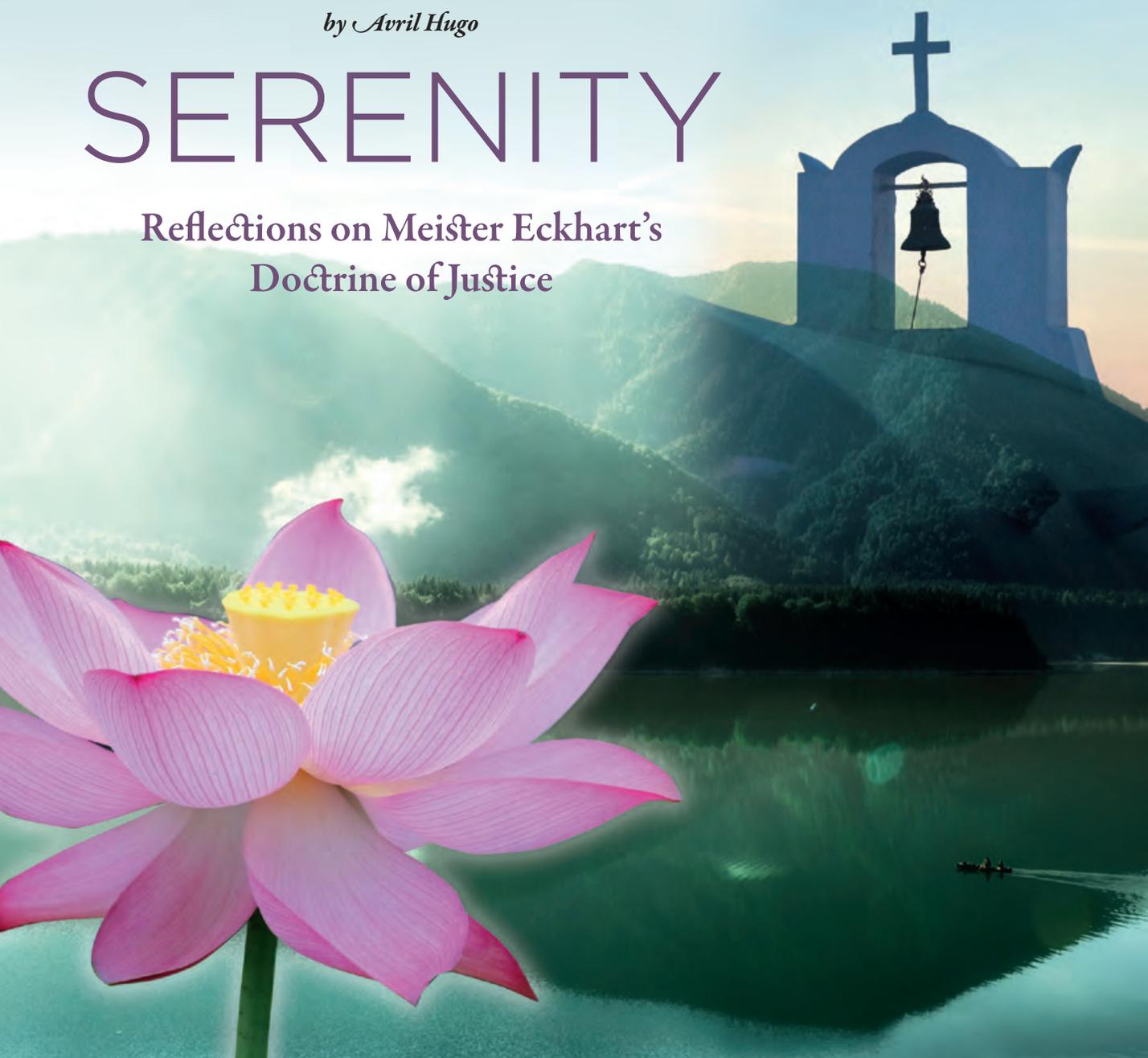
18th Century Chinese painting of the Yǒngzhèng Emperor, preparing to strike a tiger.



by *Avril Hugo*

SERENITY

Reflections on Meister Eckhart's Doctrine of Justice



THE VARIOUS doctrines of justice which have occupied political and legal thought over the millennia have come mainly from philosophers, lawyers and politicians. Theologians too have influenced such doctrines, but only to the extent that their relevant ideas fitted into secular frames of reference, enabling their ideas to be severed from their religious contexts and linked with the opposite philosophic tradition.

Johannes Eckhart, also known as *Meister Eckhart*

(1260?-1328) established a unique doctrine of justice coming directly from the, by then relatively advanced, principles of medieval mystical thought. The doctrine he propounded stood at the very centre of medieval Christian mystical thought and he is quoted as having once said: “... *whoever understands my conception of justice, understands all I have ever said.*” Much of what Meister Eckhart said can be viewed as an attempt to offer *divine comfort* rather than *justice*, and if we are to view this divine comfort as justice, then it is not of the secular sort we are familiar with





Meister Eckhart.

today, but of another sort that transcends the material, secular view of life.

Two main aspects of justice can however be distinguished in Eckhart's concept of justice: one is active, the other passive. As for its active aspect, justice requires that

everyone be given his

or her due (*suum cuique dare*), which corresponds to the classical notion that the essence of justice lies in allotting to everyone what they deserve, or what is due to them (*suum cuique tribuere*). From the *suum cuique dare* precept, Eckhart derives that God ought to be given His due too, the angels and saints their due, and every person his or her due as well. God's due is to be honoured. People honour God through self-abnegation and self-transcendence, achieved by abandoning all that serves purely one's personal inclinations and interests. The due of angels and saints is to be given joy, for they rejoice over the good works performed by struggling people and over the good will which results from those good works. The due of our fellow humans is the help that they need and that we can provide.

As to the passive aspect of Eckhart's justice, this requires people to accept everything from God equally (*aequaliter omnia de Deo accipere*). It may be thought that the adverb *equally* in this precept has the same import that the adjective *equal* and the substantive *equality* have in conventional conceptions of justice. But this is not the case. "*Equally*", in the context of Eckhart's doctrine of justice, primarily imports the mystic's detachment from material reality, an attitude that every mystic of his day was expected to assume in his path to God. "*To accept equally*" in Eckhart's sense therefore did not raise the problem of how to ascertain measure, or match the value of distributed goods, services or whatever else was meted out. What was involved was the spirit of equanimity in which whatever was given had to be accepted without question.

To become capable of accepting everything from God *equally*, it was necessary to have a state of mind which Eckhart described as seclusion (*Abgeschiedenheit*) and abandonment (*Gelassenheit*). Literally, *Gelassenheit* meant a condition in which something had been left or given, and in the present context meant the world as ordinarily encountered and experienced by the person. Hence we

have Eckhart's rather untranslatable but telling play of words: "*wer gelassen hat, ist gelassen*" ("*he who has left [the world] is left [in tranquillity]*"). Leaving the world did not mean ceasing to care about one's everyday life. Rather, it meant transcending the world in one's emotive encounter with it, namely, accepting the real world as whatever it happens to be, in a composed frame of mind, with imperturbability and equanimity. His thoughts in this regard are hauntingly close to those of the greatest minds of the Far East during previous eras.

In Consonance with God

In this context, it becomes possible to meet a further requirement of Meister Eckhart's concept of justice, according to which the person must step completely outside his or her will. This was a widely assumed necessity for the attainment of holiness, and in modern mystical thought it is close to the mystical need of subsuming the will of the *outer self* to the will of the *inner self*. "*Stepping outside*" meant the abandonment of one's personal, objective will in favour of the "*will of God*."

Striving for ecstatic at-one-ness with God through immersion into the *seclusion* of the soul, mystics encountered the divine *spark* or *seed* and harmonised their outer will with the will of God. Hence the prayer adopted by Eckhart from the stoic philosopher Epictetus: "*Give me the will to will according to Thy will...*", a clear call for the subsuming of the human will to that of the divine. This adequation can transpire in the mystic's *Vacare Deo* in which the mind is cleared of all its contents so there is a



Image: Michael Sander / Wikimedia

The Meister Eckhart portal of the Erfurt Church.





mental void which can then be filled with a divine afflatus which produces a condition in which the individual can feel, think and will in consonance with God.

According to Meister Eckhart, people are characterised by disquietude and inconstancy. In contrast, God's nature is peace and permanence. The person in search for God is therefore searching for tranquillity and serenity, an aspiration to overcome what is transitory and to achieve what is durable. And the process of *Vacare Deo* is an essential phase in this aspiration. *Aequaliter omnia accipere* belongs to it as a precept whose observance promotes "the birth of God" in the human soul, which in turn is a precondition for the implementation and observation of the *suum cuique dare* precept.

So, the passive and active aspects of Eckhart's justice prove to be joined in a relationship of dependence, so only if we are able to accept everything with equanimity, are we able to know what due is. And only then can we will the giving of this due to all. At first glance, there seems to be a fundamental incompatibility between the active and passive aspects of Eckhart's doctrine of justice, an inconsistency which rocks its very foundation. For the *aequaliter omnia accipere* precept seems to import a fatalistic tenet of justice which may be rendered as "To everyone according to his or her destiny." This tenet seems to make it entirely pointless to do anything about giving a person his or her due and therefore seems to render the precept *suum cuique dare* vacuous.

On further investigation however, the incompatibility between the two precepts proves to be unfounded once it is noted that *aequaliter omnia accipere* relates to the passive justice-subject (the grantee) but not to the active justice-subject (the grantor).

Equanimity

The finding that there is actually no inconsistency between the two precepts is reinforced by the circumstance that *aequaliter* in the relevant context refers to *equanimity* rather than to *equality* in the sense of conventional doctrines of justice. Eckhart's mysticism is anything but *quietism*; its essential message is the individual's active participation in the dynamics of the world. The deepest and most profound calling of any person is therefore to be God's co-operator and companion.

The *unio mystica* with God is achieved by the mystic leaving the *worldliness* of the world behind. But it is not meant to be a permanent state of mind, namely, a mind locked in seclusion. But rather, it is meant to be a passing inner experience which elevates the individual into companionship with God by becoming God's true helpmate in the execution of His designs. Since the frame of mind which results from following the *aequaliter omnia accipere* precept is a necessary condition for the human ability to apply the precept *suum cuique dare*, serenity precedes justice in Meister Eckhart's doctrine, for *justice flows from serenity*.

The acceptance of everything in equanimity (a) relieves receivers of the over-avidity of having what they may claim to be their due, and (b) relieves the renderers from over-anxiety in meeting the corresponding claims. In this way a more composed examination of any justice system is possible, and consequently, sounder judgments about what is to be accorded or what is to be withheld are possible.

This is particularly important in disputes about justice where some relevant factors are highly controversial. It is also important because when attempts to apply justice



are made from the vantage of serenity, the passions which the actual or alleged failure to do justice produces, tend to shed their obnoxious effect so that subsequent efforts to remedy the situation in a reasonable manner, and ultimately to achieve justice, are more likely to be successful.

It is to be considered that people are liable to do injustice as a result of their very ardour to do justice because of the unsurveyability of many justice situations in which the ostensible doing of justice to someone is liable to deprive someone else (existing here and now or far away, or not yet existing) of what is his or her due. Equanimity or *serenity* in the course of applying justice is therefore conducive to a more penetrating and broader assessment of the relevant justice-situations. We rely heavily today on the mystical concept of serenity, one which has undoubtedly existed for thousands of years, both in the West through the ancient Egyptian lineage, and in the East through the Vedic lineage.

Eastern and Western Conceptions

In the West, justice differs fundamentally from the East in that in the Western [primarily Greek] tradition serenity arises from, rather than gives rise to, justice. In the Eastern tradition, it is the opposite. In Greek mythology therefore, *Hesychia*, the deity of “*stillness resting in itself*”, was believed to have emerged through virgin birth from the essence of *Dike*, the goddess of justice. Justice being conceived as an ascendant rather than a descendant of serenity, it is no wonder then that the endeavour to do justice in the West has so often been a motive force behind wars and other forms of violence.

Justice has often been invoked to justify the horror we have witnessed in the wars of the Western world. Meister Eckhart’s concept of justice, like that of the ancient Eastern world, shuns this role of the idea of justice. There are clear parallels here with the metaphysics and ethics of Eastern civilisations in which nonattachment, equanimity, serenity and all that belongs to a contemplative life have a pre-eminence among human and transhuman virtues. Despite the fact that Eckhart speaks of justice in religious terms or in similes from the Christian cannon, it is possible to lift his doctrine of justice from its Christian setting and perhaps even to demythologise and de-mysticise it entirely, without destroying the coherence and intelligibility of his principal message.

Eckhart was an unconventional, remarkable religious thinker. In his writings, Christ, the Calvary, the Bible, the Church and revelation play no decisive role. The God of whom he speaks does not appear to be what Christian

theologians usually have in mind when they speak of God. In his “*negative theology*” he even arrives at a denial of God as an existent being, with God subsisting rather than existing. Eckhart was a man of extraordinary insight and bequeathed to humanity at large and to our modern concepts of justice in particular, a great gift.

Mysticism

So in summary then, it can be said that Meister Eckhart’s doctrine of justice is only accidentally linked with Christianity, for it represents a mystical conception having no specific religious affiliations, and is as close to the Eastern world-view as that of the West. Mysticism has emerged from theistic, pantheistic, even atheistic backgrounds and, apart from Christianity, has also appeared in, amongst others, the great religions of Hinduism, Buddhism, Judaism and Islam. It seems to be possible to catch mysticism from any characteristically religious idea altogether and to view it as an attitude to life and a way of life; a way of looking at external and internal realities, and of approaching them and dealing with them in a manner whose essential trait is *serenity*.

We rely heavily today on the mystical concept of serenity.

It is possible to create a doctrine in agreement with the essentials of Meister Eckhart’s doctrine of justice which does not depend on mystical notions or proceed from religious assumptions, and the gist such a doctrine could be stated as follows:

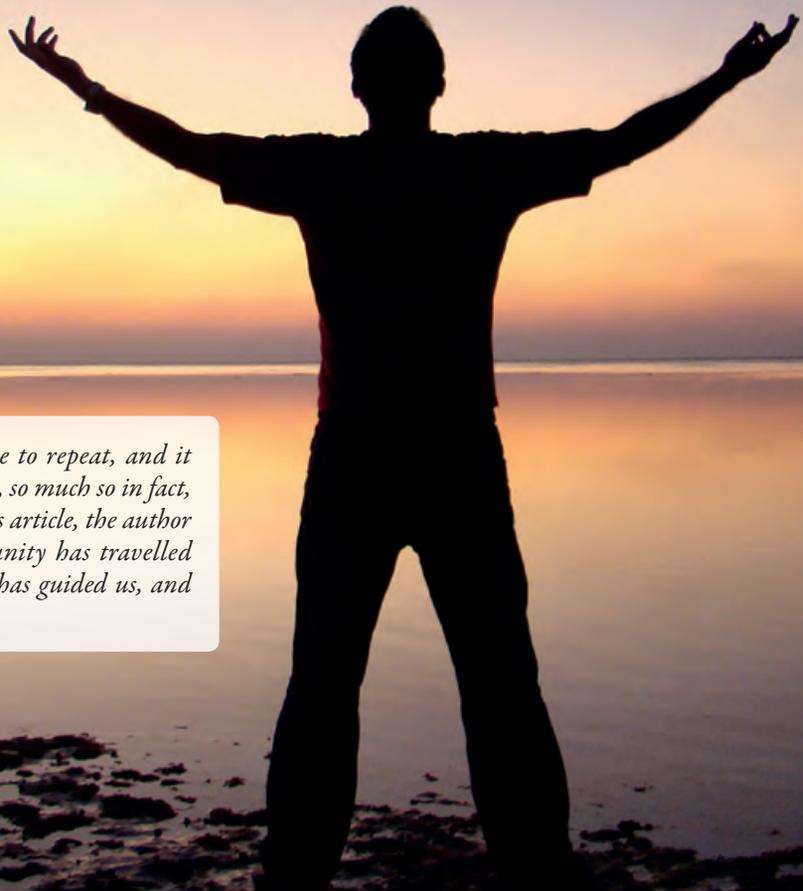
The active aspect of justice, which consists in giving everyone his or her due, depends on the passive aspects of justice, which consists of the *equanimity* of accepting whatever one is given. The diminution of our concern about what we get, consequent upon this equanimity, begets conditions in which efforts to do justice can take place without harmful struggle and other social evils which giving and not giving tend to produce.

The *serenity* in which we receive divisible assets engenders serenity in our contacts with people and things, a communion with them in which what we come to possess does not render us possessed. This serenity is instrumental in averting the danger of doing injustice when trying hard to do justice and thus in promoting durable and tranquil peace. It helps us to find the middle way between the extremes, which are vices, and, in avoiding excesses, to discover the Golden Mean.



Know Thyself

by Michael Shaluly



“Know Thyself” is an easy phrase to repeat, and it may suffer from over-familiarity..., so much so in fact, that we miss its true depths. In this article, the author considers the journey that humanity has travelled with this injunction, and how it has guided us, and still does today.

One day in deep time past, an ancient human faced the rising sun and raised his arms in adoration to the great, warm giver of life. With arms outstretched in gratitude and adoration, he turned to watch the life-giving rays advance upon the land, and there before him he saw his shadow in the form of a cross upon the ground, rooted fast to his feet. And rooted to him the cross remained from that day forth, and he knew he was both separated from and united with the great giver of life through his shadow cross of life. And his awareness of his separateness was his first inkling of an awareness of his Self, and the first step towards knowing his own thoughts.

A SEEKER glanced eastward to the rising sun and found awe, mystery and love in one moment. This cosmic work of divine inspiration was feeding the soul a full dissertation. Whispering wordlessly from the depths, consciousness had realised itself.

The above expression defines a moment when one is touched from within to follow the way of the heart. For centuries the mystery schools have been a place for mystics to study and follow these urges of their inner voice.

Historians relate that in the ancient mystery schools of Greece, above the portal of Apollo at Delphi was inscribed the injunction “*Know Thyself.*” These two words travel through time and give us pause even to this day. What might the author of this directive have meant to convey to the world at the time? Was this philosopher aware that these two simple words would travel to all corners of the world, and survive to make us ponder their meaning so many centuries later? Pause for a moment now, and observe what these words create within you.





Historians relate that in the ancient mystery schools of Greece, above the portal of Apollo at Delphi was inscribed the injunction "Know Thyself."

The Quest for Self Discovery

From our first moments of the recognition of self and the beginnings of our conscious existence, up until the present day, we have shown a ceaseless and continual desire for self-discovery. What drives this desire? Where does it come from? From the beginning of our first attempts at civilisation to the modern day, we have demonstrated a powerful yearning to understand our relationship with all things, and indeed, with ourselves. It doesn't matter that we may have been wearing white robes in an ancient desert village, or a suit in the middle of a busy modern city. Each of us has experienced, and continues to experience, the urge to advance towards a greater 'something.'

Legend has it that when humanity first became self-aware, one of our predecessors raised his or her arms in adoration to the rising sun, giver of all life. Turning to watch the life-giving rays advance upon the firmament, there before our seeker was his or her shadow, which formed a cross. Thus, our Rose Cross was born, as was humanity's quest to understand, not only creation, but also the movement of our consciousness within it. Centuries later the sages of old passionately laboured

to assist humanity to see beyond our difficult physical existence. In so doing, they promoted an exploration of self in conjunction with scientific inquiry, for they knew that the contemplation of consciousness was vital to our existence. They knew that humanity is interconnected with all things.

Each of us has experienced, and continues to experience, the urge to advance towards a greater "something."

Long before the masses would accept it, these mystics understood that our planet elegantly spun through space in rhythm with our vast universe, and that consciousness had become aware of, and was a part of, this grand movement and unity. They were keenly aware of the harmonious balance of give and take that breathes animation into all things. Through these mystics, the ancient mystery schools were born into a world that to this day thirsts for knowledge that will lead to Peace Profound.

These mystics of old continue to reach down through





Natural occurrences such as thunder and lightning may have been viewed as terrifying, inexplicable events.

time to give us more than contemplative statements for us to peruse. Their remaining works speak to us now as they did then and allow us to observe the advancement of consciousness through the history of humanity.

Think about what life must have been for human beings when they first experienced an awareness of self. All that surrounded them must have been mysterious and beyond comprehension. For the first time, they would have asked themselves “*Why am I here? How am I here?*” The great mysteries of birth and death and of their temporal existence would have been centre stage in their consciousness. Natural occurrences such as thunder and lightning may have been viewed as terrifying, inexplicable events.

Perhaps to make sense of the strange world that surrounded them, they attempted to explain these phenomena through fanciful tales, a multiplicity of gods, or by other means. But through the power of thought, that driving force behind their conscious evolution and comprehension of all things, science

Many individuals are impelled by the great whisperings of self but know not how to pursue the answers.

and understanding began to develop. As their understanding of physical phenomena increased, so also did their knowledge of, and answers to, questions about physical phenomena. As they freed themselves from some of their fears and physical distractions, they

gradually developed more time for reflection upon their conscious existence.

Development of the Mystery Schools

The great mystery schools, of which our present-day Rosicrucian Order, AMORC, is an integral part, developed around this evolution of conscious understanding. These schools were a natural progression born of love and the desire to know and become. Many great scientific discoveries were a direct or indirect result of the workings of these mystery schools, but all who crossed their portals shared a common purpose: to pursue the inner urge to communicate with God, and to unveil those great mysteries of our conscious existence - the mysteries of life and death.

But unlike research of a physical nature, where there is provable and measurable data, the quest for inner unfoldment was not so easily defined. Much of this work focused upon individual experiences, inspiration and intuition. How does one define the invisible? Even though



The great mysteries of birth and death would have been centre stage in the consciousness of humans when they first experienced an awareness of self.

each of us can realise that our thoughts are invisible, we also know with certainty that they exist, and we know they are powerful.

In fact, we know that while we are conscious, we cannot escape thought. Yet, there have been many forces throughout time that wanted to tell others how to think, and with a desire to exert control over the masses. As a result, mystical work was often consigned to a fringe element in some societies and was shunned by many.

For this reason, the mystics of the past and the





If we are unhappy, it comes only from within ourselves. Conversely, if we are joyous, this too comes from within us.

mystery schools themselves often had to function secretly to avoid persecution. For those ready to embark upon this path, this did not matter, for the desire to be aware of the greater, invisible self within was an unavoidable certainty. Consequently, though often functioning at great risk, the mystery schools served an invaluable purpose throughout history, just as they do today. Even in the present, many individuals are impelled by the great whisperings of self but know not how to pursue the answers. Hence, many conceal the most beautiful part of themselves with outer stimulation to keep the mind occupied. When the time comes, the consciousness of these individuals will pause and listen as the quiet, calm power of the small voice within reveals itself. They will then follow the path pursued by our mystic ancestors.

The Journey of Humanity

This is our journey, the journey of humanity, and though filled with the harshness that stems from misunderstanding and ignorance it is, nonetheless, a beautiful voyage towards a reunion with the God of our Hearts. It is, indeed, a journey to know ourselves, for only from ourselves can we attain true peace and true joy. If we are unhappy, it comes only from within ourselves. Conversely, if we are joyous, this too comes from within us. What greater good can we do than to learn the ways

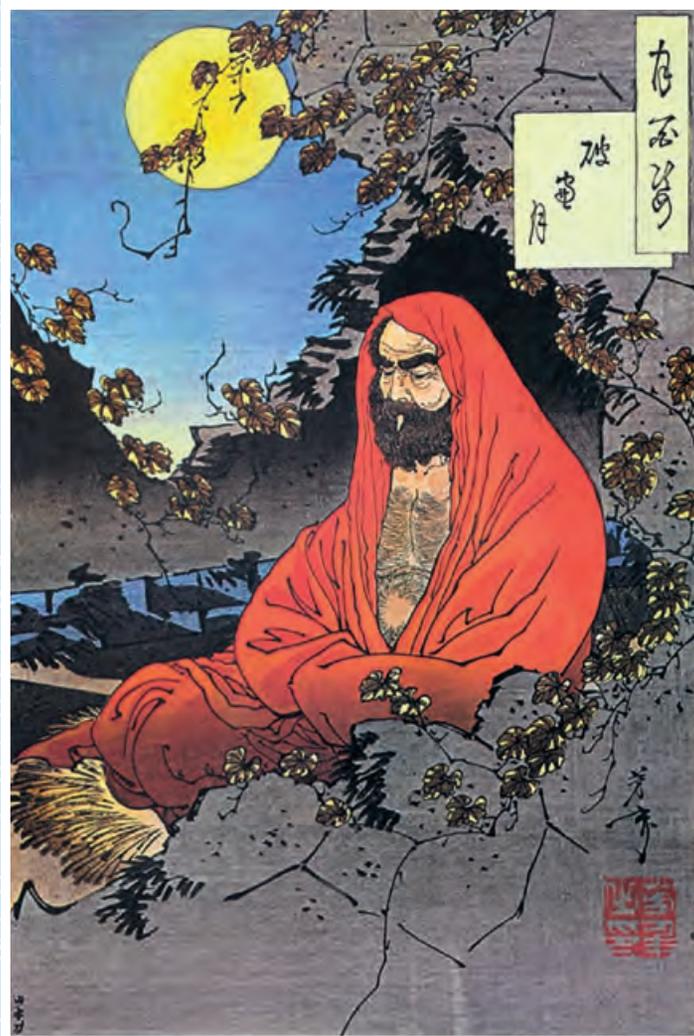
of God, that breath of life that inspires each and every moment that gives us life? That spark of life within comes from our breath and contains all that we need for a fulfilling life. The quiet, sweet and calm urgings of the subtle voice from within are now stronger in our world than they have ever been.

Humanity's quest continues to define itself, and there is a realisation among many that there is more to life than our outer surroundings. The journey to find inner growth has begun, and great questions and their answers rest upon you, the seeker. Driven by conscience, the voice of self, calm and unwavering, will remain strong and unmoved as your guide. With a glimpse of this inner beauty through communion with self, darkness will be dispelled, and a greater light will be seen. Through this effort, you will find others of like mind who have strong arms to lean on for support and guidance. Just as when the words "*Know Thyself*" were first inscribed in ancient Greece, the mystery schools are alive as an avenue for us to find spiritual and mystical understanding.

Your eyes are the eyes of the beholder, and as you journey inward, it is the human soul that will become brighter as an awe-inspiring wonder. The hand of the architect of time is absent there. Age will be replaced by wisdom; darkness replaced by understanding. In the face of adversity, words of inspiration will greet you. We are the seekers, all of us, and we are now at the Portal of the Temple, guided by the sweet voice of conscience. Just as the sages of old, we also are building a grand and beautiful temple for others to pursue. May we go hand in hand gracefully and with loving thoughts, and present to the world that eternal request that leads to self mastery: Know Thyself.



Bodhidharma



by Marc Cornwall

"The moon through a crumbling window" in the "A Hundred Aspects of the Moon" series. *Bodhidharma*, by Yoshitoshi, 1887.

WHAT IS the meaning of Bodhidharma's "coming from the West?" In Zen dialectic, this question actually means "What is the highest truth of Zen?" Bodhidharma is believed to have been a Persian mystic from Central Asia, or a South Indian prince of the Pallava dynasty. He was believed to be the 28th Indian patriarch in a direct line from the Buddha. His very name speaks of his nature: *bodhi* meaning *enlightenment*, and *dharma* meaning *Truth* or

the *Absolute*. His fateful journey from India to China began the transmission of a lamp of knowledge whose flame still burns.

Bodhidharma, or Pútídámó in Chinese, entered Guǎngzhōu (also known as Canton), China, around 527 CE, when he was 109 years old. During his years in China he transmitted *Chán* Buddhism (known as *Zen* in Japan) and the elements of modern martial arts. Bodhidharma explained Chán this way:



- A special transmission outside the scriptures;
- No dependence on words or letters;
- Direct pointing at the mind;
- Seeing one's own true nature and attaining enlightenment.

Upon arriving in Guǎngzhōu, Bodhidharma was invited to speak with the Emperor Wǔ Dì of the Liáng dynasty. The Emperor was proud of his lavish patronage of Buddhism and thought he had earned a sure place on the *“other shore.”* He informed Bodhidharma of his work and asked, *“What merit have I gained from these acts?”*

Bodhidharma answered *“none”*, and explained to the crestfallen emperor that such deeds were of limited value, for their merit faded with time. Real merit, he said, can only be gained by awakening inner wisdom and seeing into one's own nature. Merit does not accrue through strictly worldly pursuits.

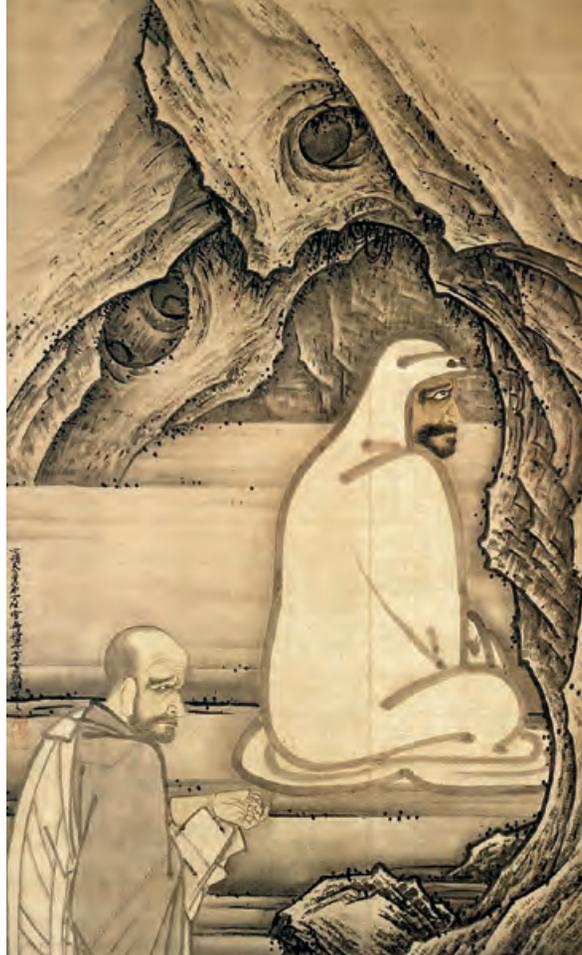
Wǔ Dì then enquired as to the nature of the highest truth of the holy teachings. Bodhidharma's famous and profound reply was: *“Emptiness and no holiness!”* In other words, Bodhidharma implied that the very depths of the universe, its elemental being, cannot be classified.

In Northern China

The ancient master then travelled to the kingdom of the Northern Wèi dynasty in China, which became his primary sphere of activity. There he found many Buddhist and Confucian scholars willing to discuss small points of scriptural doctrine, but none who pursued the actual practice of Buddhism.

Bodhidharma's manifestation of religion was every act of his daily life: eating, sleeping, talking with others and working. Action was his method of practice. Bodhidharma next journeyed north to the small Shàolín mountain monastery. He found the monks there spiritually developed but physically weak. To remedy this, he instructed them in *“The Eighteen Hands of the Lúohàn.”*

These 18 exercises are the basis of modern *kung-fu* and *karate*. Zen students still revere Bodhidharma for his resolution and strength of will. After his stay at the Shaolin monastery, he moved into a nearby mountain cave. There he practised *zuò chán* (*zazen* in Japanese), sitting meditation, for nine years, and spoke little or not at all to his visitors. The Chinese called him the *“wall-gazing Brahmin”*, though he was not simply gazing at a wall (it was actually a 2,400



Dazu Huike offering his arm to Bodhidharma. By Sesshū Tōyō

metre high cliff), but was cultivating his spiritual power and his *wù* (*satori* in Japanese), or state of enlightenment. Zen monks today mistakenly practise *zazen* while staring at walls.

Bodhidharma had no great band of disciples during his life. Those who wished to learn from him were totally devoted to becoming enlightened and learning Truth. One such devotee cut off his own arm to demonstrate his sincerity to the stern Bodhidharma, who finally accepted him. Bodhidharma lived long and well, dying sometime before 534 CE. It is not known where he died, but his vital Chán/Zen lives on in the Dharma which could be summarised as:

- The requital of hatred and living with the results of past offenses.
- Conforming to Truth, living in oneness with the Original Mind, which is in stillness.
- Seeking nothing, no attachment to things and being in harmony with changes in circumstances.
- Being consistent with Dharma, the Truth, the nature of which is pure (and empty).



Don't Short-change the Cosmic

by *Walter F. Albersheim*



IT IS COMMON nowadays to hear people decrying the lack of moral fibre and integrity in society. Actually, I believe most people are honest in their personal dealings if given the chance to express the best in themselves. I've seen inadvertently dropped wallets handed back to their owners, and people giving back change at the supermarket when they've been given too much. Goodness is present everywhere in small though surprising ways.

Yet some of these same fair and honest people can be dishonest in other, seemingly small ways. For example, for

some people it is an almost noble sport to try and evade paying their fair share of taxes. They don't see it as being dishonest; after all, *"everyone does it"* they say, so what's the big deal? It doesn't take much to persuade oneself that taxes are unfair or are used for unjustified military expenditures. But the deeper reasons for trying to slip by this universal obligation is the mistaken belief that an establishment as vast as a government can surely not be hurt by petty fraud. Oh what an error in that!

Democratic states amount (in theory at least) to the average will of its citizens. The tax or duty that one



person “*gets away with*” by not paying his or her fair share, undoubtedly increases the burden of all others, even if only by a tiny amount. The same difference in attitude applies to some people with fiercely held religious beliefs. Many devout believers who obey all commandments referring to human relations, deal at the same time unfairly with their God.

Goodness is present everywhere in small though surprising ways.

They constantly beg for favours without giving anything in return, and pray that their enemies be vanquished when those same enemies may be praying to the same God for the same things. It's illogical isn't it, to expect something as great as a universal Creator of all things to stoop to such petty human selfishness? In primitive minds, God is depicted as an immensely wealthy and powerful personal ruler who answers prayers according to “*His*” whim or grace, and in turn demands not just cooperation in furthering His ends, but a cringing chorus of adoration through songs of praise “*Hallelujah in excelsis...*”, forever and ever ad nauseam!

To a mystic however, the Creator is nothing remotely like this. The “*God of my heart*”, the “*God of my understanding*”, or what to some is referred to simply as “*the Cosmic*”, is not an individual superman but the totality of all substance, energy, life force, mind power and whatever else exists in the universe, and yes..., everything that may exist beyond it too! One might think that this universal supply can't be diminished, even if everyone used it forever without giving anything in return. Science however teaches that in our universe at least, the sum total of matter, energy and even information is limited but constant, and furthermore, that this is a fundamental law of nature. Our universe is like an island bubble within which everything we know or can know, had its genesis and will ultimately have its end.

So even when we consider the vastness of our universe, we must acknowledge that a grain of sand taken “*here*” must be supplemented with a grain of sand replaced “*there.*” The word “*Cosmic*” suggests not just the immensity of the universe, but the universality of the law, order and harmony that comes with it. If our personal demands create imbalance and disharmony, they run counter to Cosmic (natural) law, and we will eventually have to compensate (karmically) in order to restore the balance at our own expense. Personal favours from God do not feature as a goal in any way for any true mystic. His or her highest aspiration is simple..., oneness with

the Cosmic..., no exceptions! Approaching the Cosmic like a beggar pleading for favours, sets up the “prince-and-pauper” relationship between an exalted “Lord” and a lowly “subject”, and that surely isn't the highest and most noble we are capable of?

We become “*godlike*” only by exercising compassion in striving to give and create at least as much as we receive. We may rightly aspire to wealth, beauty and health, but they aren't our primary motivations. If we accumulate wealth, we must pay our helpers a fair wage that enables them as well to enjoy comfort and dignity. If we live in beautiful homes, we must be careful to protect and nurture our environment. This principle of give-and-take, fair play, or in mystical language, upholding the law of AMRA, is less obvious when we seek physical and mental health. Life force is not a material thing, although our health may need physical assistance through medication or surgery. But if we receive Cosmic help in health matters, we incur obligations both to ourselves and others. We really must try and live sensibly and not waste away the divine gift of vitality.

The word “cosmic” suggests not just the immensity of the universe, but the universality of the law, order and harmony that comes with it.

We must also try to make available to others the same kind of help we've received. What we received was in response to a need and we know intimately what that unsatisfied need was like. We are therefore eminently qualified to help others to have similar needs satisfied, over and over again. One may argue that health is on the borderline between material and mental conditions, but the principle of give-and-take applies equally to purely mental pursuits. In the field of science, this is illustrated by the well-known cases of Newton and Einstein. Newton discovered the principle of universal gravitation; Einstein, that of universal relativity. In both men, the discoveries were preceded by recognising inner contradictions that existed in assumptions and theories. In each case there followed a prolonged period of inner search for a unifying principle. And this long labour was their personal contribution. As true seekers, they did not leave to the Cosmic alone what they might achieve through their own efforts. Both sought inspiration but did so as workers, not parasites.

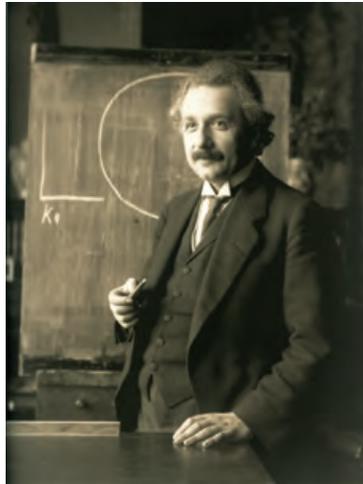
And both were finally rewarded by a sudden flash of genius or illumination. The inner eye of each saw a new approach and immediately recognised it as valid.



The new vision however, did not end their labours and they both went on to leave priceless legacies for the world to benefit from. To outwardly express an inner vision in earthly, comprehensible terms may bring severe trials and ridicule. The first attempts at logical proof may be complex and seemingly abstruse, and it may take considerable time before the new mode of thought becomes so clear to the discoverer and their co-workers that they can make it intelligible to the majority of fellow scientists and even laypersons.

Finally, the new theory must be verified by application to specific practical cases. Thus, Newton showed that the same force that made an apple fall to the ground and a pendulum swing, also pulled the Moon through its orbit. Einstein proved that his refinement of Newton's law accounted for a slow rotation of the planet Mercury's orbital axis.

And through such arduous work before and after illumination, the creative scientist makes him or herself a partner of the Cosmic and helps to bring new light to humankind. The same interplay of human endeavour with cosmic inspiration applies in philosophy, statecraft and in the arts. In all these fields, even the greatest achievements are directed toward specific objectives.



Albert Einstein
(1879 - 1955)

Mysticism, however, knows of an even higher level, where illumination is sought *for its own sake*, not merely the utility it provides. At this level the mystic meditates, not to seek gifts or revelations but to find within a profound sense of oneness with the Cosmic. This goal is so exalted and its attainment so overwhelming that we may seem as though we can't give anything of equal value in return. But this is not true. In reaching oneness, the mystic transcends mere partnership, for the bliss of such a union is not a relation between distinguishable persons. In the language of Eastern wisdom: *Knower, Known and Knowledge are One.*

This fusion with the Cosmic takes place against the backdrop of eternity..., beyond time, space and individuality. Only after our descent to earthly life can we again feel a debt to the Cosmic and an urge to repay it through a life of service. We may become saints, lawgivers, philosophers, artists or scientists; or we may remain simple loving members of our family and community.

We may experience deep longing for a renewal of the supreme moment, or our experience may be just an abiding feeling of joy. Being transmuted, we will radiate light and inspiration by our mere existence. We cannot short-change the Cosmic, for our entire life is one continuous repayment.

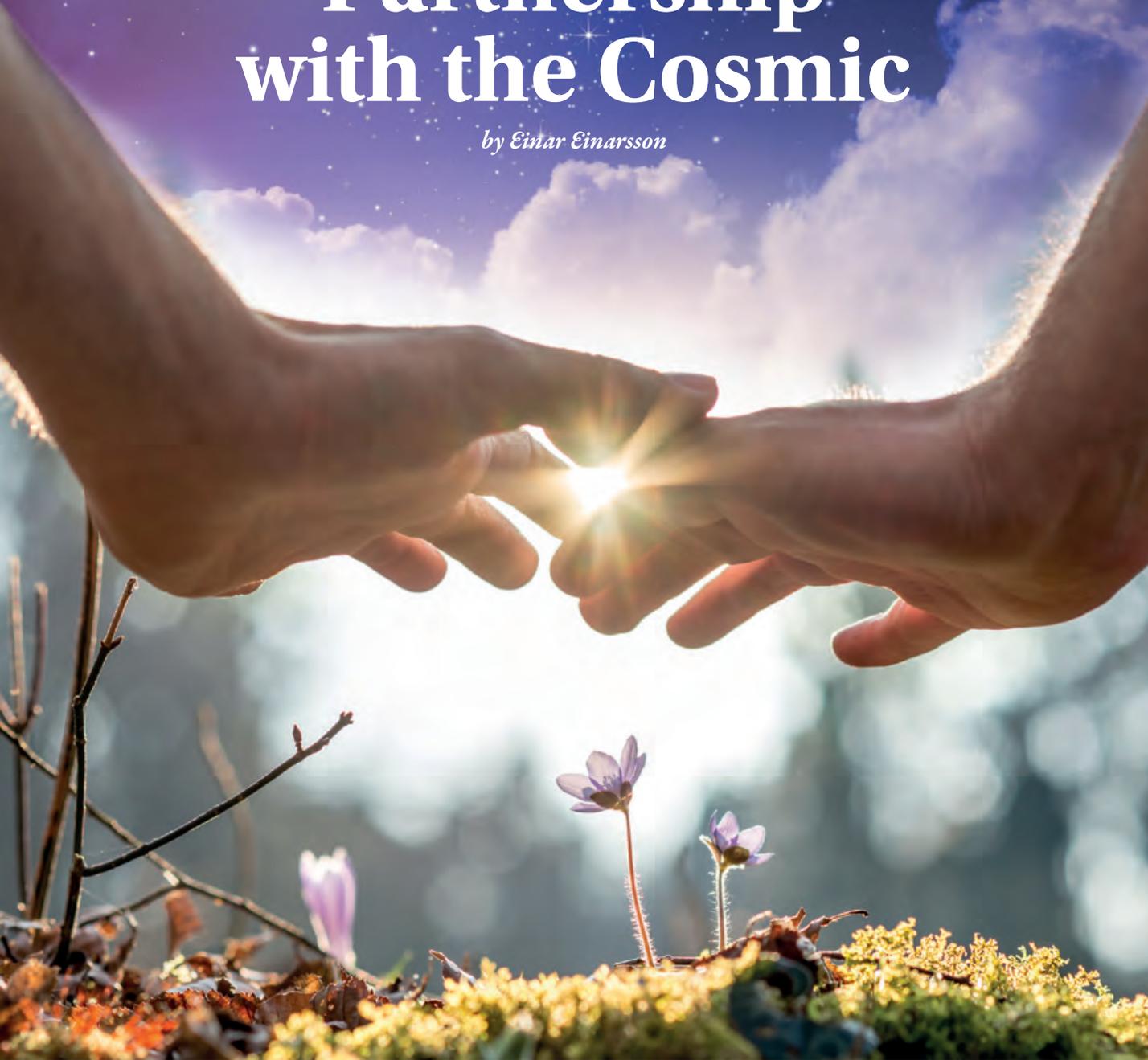
Reflections in the Silence
by Judith Wolkverson-Rumball
(1954 - 2006)

Beyond limitations,
Beyond time,
Beyond gender,
Beyond form,
Beyond definition,
Beyond description,
Beyond imagination,
Beyond words,
Beyond creeds,
Beyond division,
GOD IS.



Partnership with the Cosmic

by Einar Einarsson



WHETHER individually or in groups, many Rosicrucians involve themselves in what is generally called *spiritual* or *metaphysical* aid. Sometimes petitioners for assistance (usually for healing) ask the person or group to pray for them. While such requests are always taken seriously and acted upon, they sometimes betray a misunderstanding of the nature of Rosicrucian healing

work and particularly the nature of God.

Metaphysical helpers have often erroneously been regarded as privileged people with direct lines of communication with the Divine not available to others outside this elite circle of healers. For surprisingly many people seeking metaphysical healing, God is understood in anthropomorphic terms only, often as a wise old man, but also as an authoritarian ruler who arbitrarily afflicts or





*The Creation of Adam by Michelangelo c.1512
For many people seeking metaphysical healing, God is conceived in anthropomorphic terms, usually as a wise old man*

exalts people on whims of fancy, shortening or prolonging lives without rhyme or reason.

Of course, this does not mean that prayer is wrong; praying for assistance in overcoming some overwhelming problem such as impending financial disaster or poor health, is without doubt perfectly permissible if done with deep sincerity and a sense of universal justice for all involved. Advanced mystics however, and especially great masters and avatars, have been, and continue to be, known for the deep nature of their prayers, some of which grace the pages of inspirational books. But a unique feature of their prayers is that they seldom ask for earthly or personal favours. They are more akin to acts of gratitude, reverence and worship than specific requests for personal assistance.

And when assistance for anyone is involved, it is almost always assistance for someone else, not the petitioner him or herself. There is something deeply satisfying in appealing to the highest authority we know for the welfare of another person. In times of crisis, appealing to God for our own welfare is perfectly justified, but in the vast majority of cases, and these occur almost daily in the life of every true mystic, the appeal is for someone else or some group of people in need.

And if there is anything we wish to appeal for personally in our prayers, there are few better things we can do than to ask deeply and sincerely for more personal responsiveness to the suffering and needs of others. Rosicrucians ask the God of their understanding to make them worthy of and responsive to the highest form of love they know..., and that often manifests in a deep desire to assist someone or some group of people in need. They

know that this love is what they need more than anything else, and they attract it by the manner in which they live their lives and conduct themselves in their moments of quietude and attunement with the Cosmic.

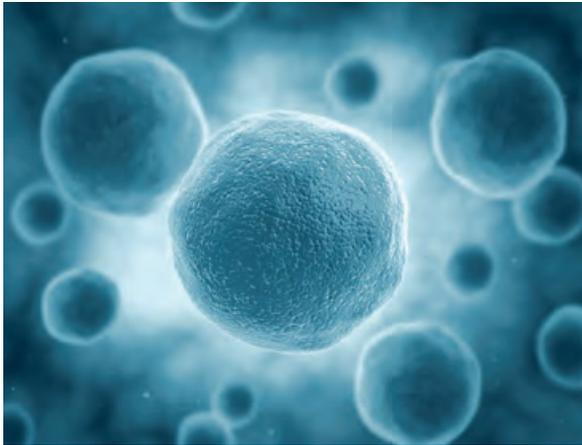
The Pantheistic Mystic

To find a solid foundation for mystical work, we must elevate our concept of divinity to the most universal and all-encompassing form we know. We must understand that God is not made in the image of humankind. God is beyond all human form. What we perceive as God, can never be more than a faint outline of what God actually is. No mind can ever encompass all that God is.

“The Cosmic” is a word used to label one aspect of God, namely, the aspect that contains everything we can know about God while still human.

To a pantheist mystic, God is immanent in the entire Universe and indeed beyond it. God is present in everything from the tiniest to the largest structures there are. “The Cosmic” is a word used to label one aspect of God, namely, the aspect that contains everything we can know about God while still human. Being but one manifestation of God, it may have limits definable by science, though God ‘itself’ cannot have limits. God includes all, and we are therefore all parts of this God.





Each cell is an individual living being imbued with a rudimentary form of consciousness.

The life and power of God flows through us and manifests outwardly as sanctity and goodness to the extent we allow it..., no more, no less. This may be intellectually hard to accept, but in moments of inspiration, some mystics feel emotionally within themselves a oneness with a sort of universal and impersonal yet intimate creative power. With no warning, they are suddenly overwhelmed by feelings of intense love for the totality of Creation, for God. And this love extends to all people, indeed to all living things. Such feelings can seldom be expressed in logical words, but are nevertheless hinted at through analogies.

Paul, the early Christian author of several books of the New Testament, said that all followers of the new religion were *“one body in Christ.”* Taking the early Christian belief that Christ was the son of God and his followers were therefore *“one”* with him, the statement can be rephrased as *“we are all united in one God”*, or *“we are all part of one God.”*

Working Co-operatively

Extending this analogy further; our body consists of billions of individual cells. Each cell, whether part of the brain, bones, organs or muscles, is an individual living being that is born, dies after a lifespan ranging from a few weeks to many years, and is imbued with a rudimentary consciousness. Having a keen instinctive interest in our own wellbeing means that we care for our bodies and by extension, we care for its tiniest living components, its cells.

But groups of individual cells must regularly be sacrificed for the sake of the whole. We trim our nails, cut out corns and calluses, and even cauterise infected sores, and cells by the million are sacrificed as a result. How does this affect our interrelationship to the single

cell? Is it in any way analogous to God’s relationship to individual human beings?

If you hesitate with these questions, think of a more understandable analogy. Imagine yourself as drafted into a vast labour force for the purpose of building an Egyptian pyramid! Some recruits may rebel and try to escape from the camp. Others will resign themselves to their situation and work just hard enough to escape punishment. But a small group believes they are participating in a glorious work that will stand for ages as a lasting monument to some transcendent collective ideal, and they sacrifice all they have for that ideal.

The workers in this last group are most likely to be the survivors and the ones that rise to positions of authority and decision making. Their cooperative and constructive attitude is like that of true mystics everywhere in that they do all that is demanded of them when challenges have to be overcome as they place the interests of their common transcendent ideal above all else. Mystics rightfully use their personal powers to the best of their ability just as an individual blood cell rushes to the site of an infection in order to begin the process of healing.

Mystics rightfully use their personal powers to the best of their ability just as an individual blood cell rushes to the site of an infection in order to begin the process of healing.

Spiritual Power

Metaphysical healers are aware of the larger, divine power in which they have a share. They are free to call for the help of this creative cosmic power by clearly visualising a constructive goal and releasing it to the Cosmic Mind. They are also free to call upon this power for their own benefit but seldom do so, electing instead almost always to direct it elsewhere to those who need it most.

When we undertake to treat a sufferer, we are well aware that we are only a channel for the unlimited healing power of the Cosmic. The psychic power we can accumulate in order to accomplish psychic healing is puny in comparison to the power available to us to direct to the afflicted by appealing to the spiritual power that rules our very destiny. By cooperating with the Cosmic, we become its partner and confidant and have supreme confidence in universal justice and the ceaseless operation of the one immutable law that we know operates in the lives of all creatures: the Law of Karma.





The Influence of Power

by *Alexander F Skutch*

ASHUMANS, we are social animals and can hardly survive without the support of our fellow kind. Yet, from time immemorial, it has been our fellow human beings that have caused us more suffering than anything else in our whole experience. It would probably not be too great an exaggeration to say, as did Aristotle's contemporary, the philosopher and intellectual, Dicaearchus (c.350 - c.285 BCE), that people themselves have been responsible for more human misery than flood, earthquake, volcanic eruption or depredation of wild animals.

A chief cause has been our inordinate craving for power. Cities and empires have been bombed and destroyed, battlefields strewn with the dead, terrified captives torn from ancestral homes, prisoners entombed in the dungeons of secular and ecclesiastical despots, countless burned, beheaded or shot; all to satisfy someone's lust for power.

The thirst for power appears to be inherited from pre-human ancestors. The urge to dominate seems to be widespread in the animal kingdom. Among domestic fowl there is caste where each pecks those below it in





The urge to dominate seems to be widespread in the animal kingdom.

the scale. The one at the top pecks all below it, and the one at the bottom is pecked by all above. This impulse to dominate may not be destructive so long as it is confined to processes which natural selection would eliminate when they proved harmful to the species.

It does cause immense havoc though when an active human imagination devises countless new ways to satisfy the lust for power. But it would be incorrect to suppose that the exercise of power is always bad, and the urge to display it invariably wrong. Power, in the widest sense, is the capacity to cause changes in surrounding objects; and it is only by such means that anything reveals its existence. If, for example, a speck of dust did not deflect a ray of light to our eyes, we would never suspect its presence. Magnets bring themselves to our attention because they move bodies of many kinds.

Living things differ from lifeless ones in the more varied powers they display: they grow, they move, they respond to stimuli, they alter their environment in manifold ways. Power then, is a measure of existence, and those that exercise no power are not living.

Power; a Dual Nature

Power is of two kinds: *coercive* and *persuasive*. Coercive power is exemplified by the hurricane, the landslide, the tidal wave, which level obstacles regardless of their nature. Among humanity, coercive power is exercised by the military conqueror, the slave-driver, the political or domestic tyrant and those who impose their will on others

without regard for character and feelings.

Persuasive power, in the physical realm, is resonance; witnessed when a vibrating object such as a piano string sets up in a neighbouring object, vibrations whose natural periodicity is the same. We persuade others by discovering their natural tendencies and set their talents

Power, in the widest sense, is the capacity to cause changes in surrounding objects.

in motion much as resonance is set up in material bodies. We must convince their sentiments or their reason; and if perhaps we can persuade both together, our appeal will be irresistible. As the philosopher Bertrand Russell pointed out in his book *Power: A Social Analysis*, the figures of Buddha, Jesus Christ, Pythagoras and Galileo owed their vast influence over humanity to persuasive power alone.

Use and Abuse

When power is desired for its own sake, for the mere satisfaction of imposing one's will on others in order to command or oppress, it is detrimental and dangerous and has been the principal cause of suffering for humanity. So, it becomes necessary in our personal development to take responsibility for the power we already have, and be dictated by our conscience in using it wisely. In this way power has the ability to bring many benefits to humankind.



Of course, our outer conduct and moral standards are influenced by the notions of right and wrong that prevail within the culture and society in which we live. The subtle effects of collective societal power can create or destroy, making us cheerful and effective or sad and destructive, creating honourable citizens or enemies of that society. On a personal level we have to take from society that which is good and transmute any negative inclinations. In this way use our personal power to improve society where we can, no matter how small a part we might think we play in doing so.

Power has the ability to bring many benefits to humankind.

As voters and part of the electorate we might consider the power to determine community and national policies, a power exercised in too small a measure. Out of an electorate of millions, a single vote might count for little, and we may feel our power too slight to exercise it. But even if our political power seems negligible, our conduct as private citizens can raise or lower the moral tone of the community in which we live.

Our most important power is wielded over the natural world: the earth and its living creatures. If we live in the country, we have the ability to preserve or



People themselves have been responsible for more human misery than flood, earthquake, volcanic eruption or depredation of wild animals.

destroy the animals and plants which surround us. If we farm, we have the means to impoverish the soil or to carefully conserve its fertility. Even those in towns and cities, by their choice of food, clothing and other commodities, indirectly exercise a considerable power over the earth and its inhabitants. Many innocent looking products contain components neatly packaged that were procured and manufactured by means we would indignantly condemn if we were fully aware of them.



*Galileo Galilei
(1564 - 1642)*

Ancient philosophers pointed to Alexander the Great as the unfortunate example of a man whose unparalleled military power was unmatched by self-control.

Power and Self Control

Most important of all is the power of our inmost self to moderate and subdue the passions inherited from our forebears in their long struggle to survive in a crowded, competitive world. Unless we can govern passions like anger, hatred, avarice, jealousy and lust, any power we have is going to prove deleterious rather than benefit humanity at large.

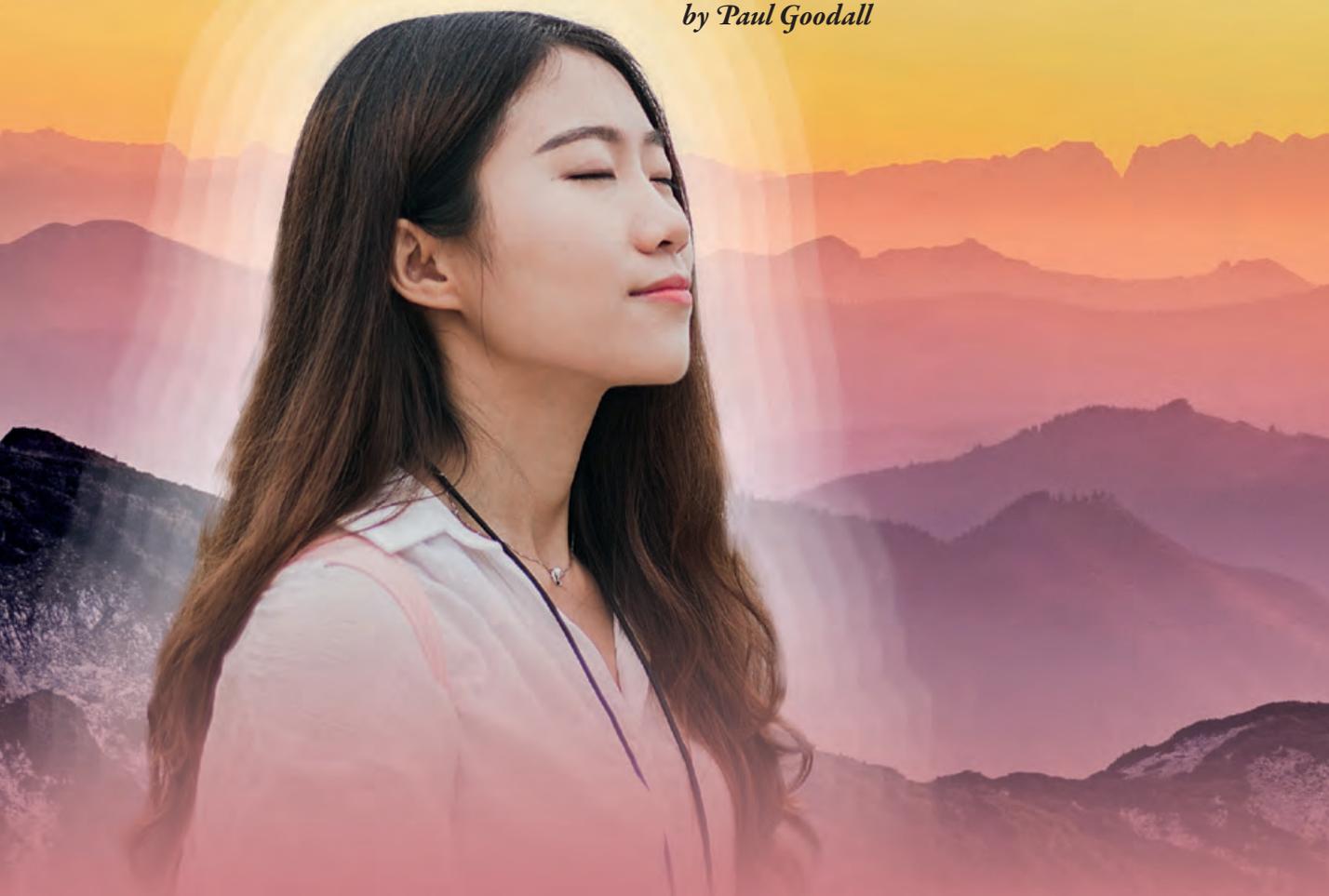
Ancient philosophers pointed to Alexander the Great as the unfortunate example of a man whose unparalleled military power was unmatched by self-control. In a rage he slew his friend Cleitus and then grieved immoderately over what he had done. Excessive drinking apparently was largely responsible for his death at the early age of 32. His history is proof that strength of body, noble blood, and success in war can never make you happy unless you can win that victory over your inner self.

We, who rightly estimate the power we wield, may feel the responsibility involved, and doubt our ability to use it wisely; yet, it is already ours because we are human beings. We must decide whether our use will be coercive or persuasive. The results will show the wisdom of our choice.



Our Personal Reality and What We Make of It

by Paul Goodall



WHAT WE THINK is what we are or will become. I'm sure we've all heard it before, and it was a popular expression in the 1970s New Age movement. What our thoughts harbour and how they affect our external lives is a fundamental axiom and this will be demonstrated in this article.

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

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

Introducing Reality

It is simple enough to define what reality is. We begin by looking around and saying: "*Well, here it is, right in front of us; I can see you and you can see me, what more is there to it?*" While this may be true to a degree, former



Imperator of the Rosicrucian Order, Ralph Lewis, refined this in his book *The Conscious Interlude* by dividing reality into two types. He called them “*objects of perception*” and “*objects of conception*”, both terms falling under the general heading of *knowledge*, namely, what we personally know and experience about the world and environment in which we live.

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

There is however a common agreement about reality based on our *shared* personal perceptions, and that we can call general reality. So, we have two kinds of reality, *impersonal* and *personal*, co-existing as a macrocosm and microcosm of consciousness defined by a social consensus called *general reality*.

Changes to our personal reality must involve a conscious and directed mental effort; nothing less will do.

Changing Reality

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

Of course, the implication of our changing personal reality, when it is accepted or perceived by others, is not hard to imagine. We only have to look back in history (and even today) to see the religious and political conflicts that occurred when strong personalities without genuine spiritual direction asserted their philosophies and ideals upon others.

It follows then that if the hidden influence of changing personal realities is accomplished in tandem with personal responsibility, and one that is in line with our loftiest ideals, then the evolvment and general good of humanity is being brought about. This is in fact a key

concept and practice within the Rosicrucian Order where the ultimate goal is the formation of a utopian society.

Changing Our Personal Reality

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

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

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

This article is too short to dwell on the metaphysical principles and cosmic laws that allow this to happen, but the details are discussed in depth in the private teachings of the Rosicrucian Order. Suffice it to say that as long as we are working in harmony with the Cosmic or our concept of a universal God, we will not be violating the Law of Karma, that compensatory mechanism through which we are able to learn valuable lessons from life for the benefit of our evolving soul awareness.

Methods

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

Having those good intentions is, of course, crucially important since negative thoughts are destructive in their effect, and if we choose to dwell upon or live our lives around all the pitfalls we encounter in our day-to-



day living, we are putting a mental block on achieving our full potential. There is no use aiming high while keeping your foot on the brakes!

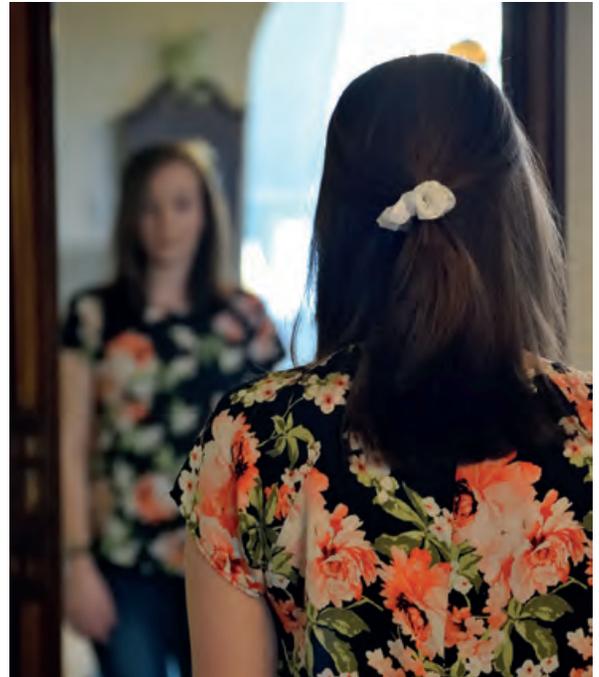
The first exercise is the use of *affirmations*: An affirmation is a short statement repeated many times, either verbally or mentally. The meaning of the affirmation is meant to impress itself upon the subconscious mind more than to make perfect sense to our objective awareness.

The affirmation can also be written down to reinforce its power and repetition and regular practice is crucial in forcing its intent and purpose on our subconscious mind. It is also strengthened by focusing the mind intently on its meaning as the words are spoken or read, and having the absolute conviction that it will bring about the changes anticipated. Here are a few ways to repeat affirmations daily. They are simple but a good start:

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

Some further points to take into consideration:

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



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

The greatest hurdle for those unaccustomed to visualisation will be the holding of one's attention with enough clarity long enough for it to work on the subconscious mind. But persistence will lead to a successful working practice and this is a very powerful method to direct our thoughts into creating the situation we seek.

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

After making yourself comfortable in a position that most suits you, begin by breathing deeply for a minute or so and consider the fact that your desire is in harmony with all that is good.

Then mentally begin formulating your picture. While doing this, keep in mind the creative power of thought and how it relates to the conscious reality around you. When approaching your visualisation try to see yourself acting out your desire whether it is for a material possession of some sort or changing a certain situation or bringing about the healing or recovery of someone who is ill.





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

Another example is to visualise yourself or a friend in a better position after having been alleviated from a difficult situation. See yourself as living that new life, free from worry and anxiety.

But perhaps the most rewarding example and one that is the closest to our highest ideals would include visualising someone recovering from illness and being relieved of pain and suffering. Once again see a strong image of this person as being well and enjoying life. It takes a little effort to think out your scenario but stay with the same one; don't keep changing it.

Visualise someone recovering from illness and being relieved of pain and suffering.

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

- *Make a point of finding out precisely (not just roughly) what conditions you want to produce.*
- *Be aware of the creative impulse you are emitting.*

- *Do not strain to keep your mental picture focussed; gently reassert it each time it disappears. Eventually the amount of time taken to do this will diminish.*
- *To the best of your ability, do not let extraneous thoughts interfere with what you are visualising.*
- *Perform your visualisation in a positive and cheerful frame of mind. Have the utmost faith it will accomplish its work.*
- *Keep your visualisation to yourself. Don't tell anyone what you are doing, for this will weaken its effect.*
- *Be sure that your work is in harmony with cosmic and natural law.*

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

In Conclusion

It is easy to slip into the notion that there is something superstitious attached to the success of your work, but always remember that these successes are the result of natural and immutable cosmic laws, indefinable as they might be. Visualisation and other mental practices are universally used to cure diseases and illnesses by many today and even in the professional world.

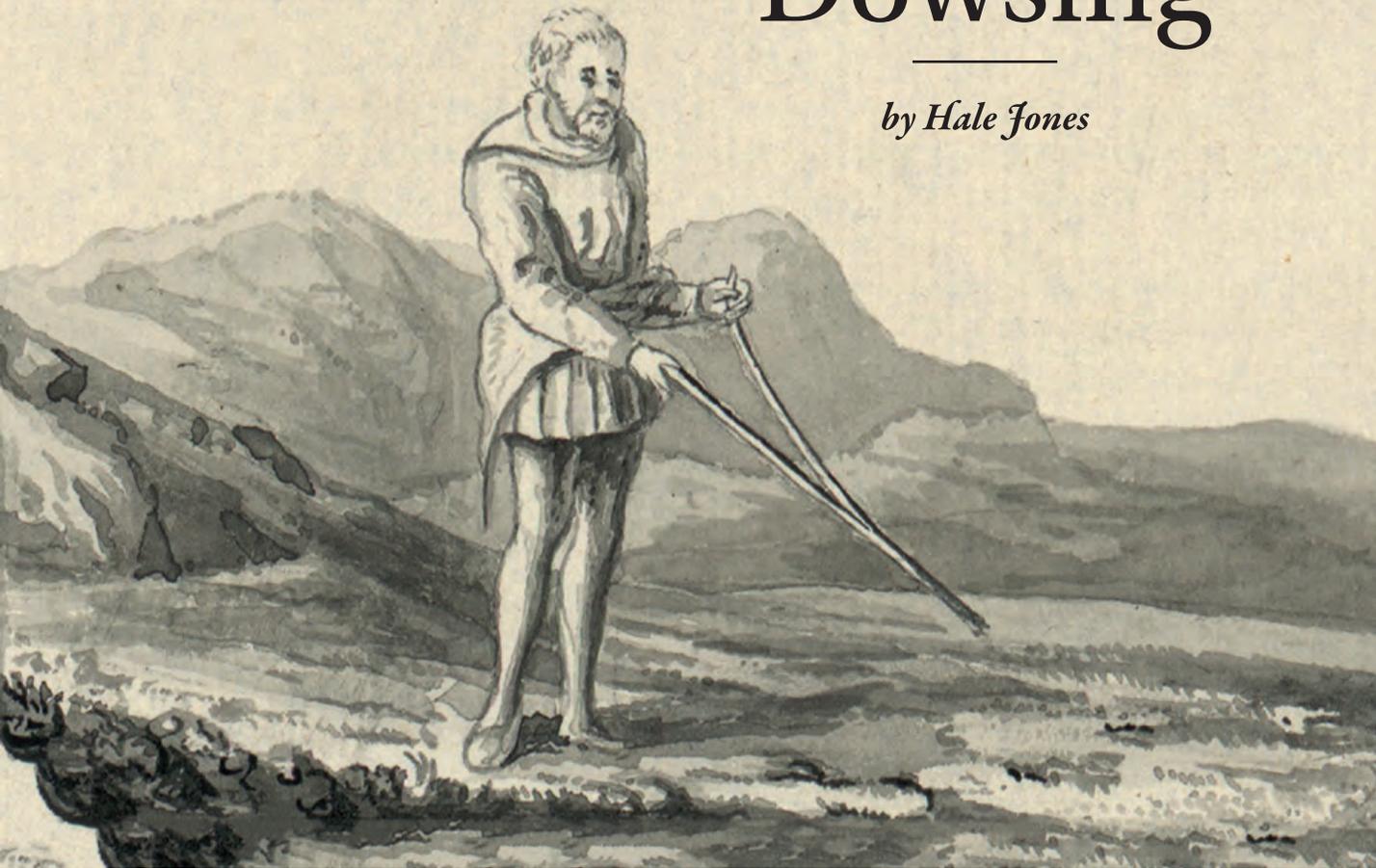
Even science, in the realm of quantum physics, is approaching an understanding of the relationship of consciousness with what we term reality. I began with the statement "*what we think is what we are.*" It should be apparent now that our thoughts are much more than just thinking.

Their creative aspect is something we need to be mindful of and appreciate. Indeed, we should meditate upon their function and in the way they relate to us and to physical reality. But above all we should keep them positive, for in this way not only will we lead more harmonious lives, we are also more likely to be successful in changing our personal realities.



The Art of Dowsing

by Hale Jones



The Welsh naturalist Thomas Pennant (1726-1798) was an accomplished user of a 'Divining Rod' in finding water sources.

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

The history of the art is as old as history itself and has been brought to us down the centuries by engravings, oral instruction, woodcuts and more recently, through lithographs and photographs. Today, you can find many instruction videos on YouTube and there are courses that teach the practical art of dowsing. In centuries past dowsing was used to find all manner of things such as water, oil, treasure, missing persons (much in the same way as the pendulum is used), harmful radiation, lead,

tin and much more. In fact, anything we are seeking can, in theory, be discovered through dowsing.

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





Dowsing for metal ore, from 1556 book "De re metallica libri XII" by Georgius Agricola.

Psychic Sensitivity

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

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

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

Equipment

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

that is all. Remember, you are the instrument; the dowsing rod is merely the indicator needle.

Rods can be made of any material, though usually of wood, metal or plastic, providing there is tension or elasticity in the material. Wood in the shape of a forked twig is the most commonly used; willow in particular. But you can use apple, oak (a bit brittle) or any greenwood; even a bit of hedgerow. It costs nothing but a little patience to obtain the rod you want. The main thing to look for is the ability of the wood to bend at a slight tension when held in the hands. If it breaks too easily, then it is no good.

The size of rod will depend on your own size and strength but generally speaking, if you stand with your palms facing up, arms close to your side and bent forward at the elbows, then the rod should be held firmly in the hands in this position and pointing forward. There should be a slight tension on the rod as you hold it. There are many individual ways of holding the dowsing rod, the above being what is termed the "classical style." If you don't have easy access to live wood such as willow branches, you could try a plastic or metal rod instead.

Making your own dowsing rod is definitely more rewarding than buying one ready and it is as if by crafting your instrument, you are endowing it with power in a way that cannot be done with a bought, mass-produced item. However, there are many available to buy on the internet should you wish to do so.



George Casely uses a hazel twig to attempt to find water on the land around his 'Devon farm' - 1942.





A dowser, from an 18th Century French book about superstitions.



Otto Eder von Graeve in 1913.

The Practice

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

Once you have chosen your place, hold the rod in the manner already described and walk in a slow, deliberate manner. If you are singularly sensitive to the rod, it will react fast, and you won't be able to stop it other than by letting the rod fall from your hands. It will probably take a fair bit of practice to get the "feel" of the rod and its movement and there is the necessity for the marriage of rod with person to become fully established. What does the rod's movement feel like? Well, it is very sudden... you sense what can only be described as a sort of independent "power" in the rod, like the traditional magic wand, if you like.

The incredible thing though is that no matter how hard you grip it, the rod will turn in your hands, fully against your will; this is a truly extraordinary thing when first encountered. Once the movement is exhausted though, you should quickly move it back to its former position and retrace the route, being sure to leave preconceived ideas behind totally; i.e. be careful your hands don't "make" the rod turn at the point it

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

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

The incredible thing though is that no matter how hard you grip it, the rod will turn in your hands, fully against your will.

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





by *Nobilis*

Singing Bowls

A SINGING BOWL is a simple metal bowl which can range in size from a few centimetres to a metre in diameter. It can produce a sound that resonates in a similar way to a glass when you run a wet finger around its rim. Although associated with Tibet, singing bowls have a long tradition in many countries across the Far East.

While their origin is uncertain, they are said to have been introduced to Tibet along with Buddhism around the 7th Century CE. The use of singing bowls in Tibet is the subject of much debate and many stories. Some people say they were used for meditation while others say they were magical tools for transformation of self and of matter.

Today they are used worldwide for meditation, relaxation, healthcare, personal wellbeing and religious practice.

According to legend, the original bowls were made from an alloy of seven metals representing the seven planets then known. However metallurgical analysis suggests that the original bowls were made from a complex alloy of up to 12 different metals, giving them their distinctive rich sound.

Modern versions are usually made from a much simpler alloy, mainly copper, and do not have the same complexity of tone and harmonics. Antique singing bowls may display abstract decorations like lines, rings and circles engraved into the surface. Decoration may appear outside



the rim, inside the bottom, around the top of the rim and sometimes on the outside bottom. Unlike new singing bowls, antique ones never display figurative decoration like Buddhas, mandalas or dragons. Modern singing bowls are often made to look like antiques and are often sold as “old antique” or “vintage.” The vast majority of bowls on the market are however new, even if they are advertised as “old.” New singing bowls lack the warmth and complexity of tone found in the fine antiques which are a rare find today and very collectable.

A more recent innovation is the popular *crystal singing bowl*. The use of the word “crystal” is misleading, for crystal bowls are actually made from silicon glass. Although these crystal bowls may seem similar to the metal ones, they are musically very different, producing a single clear tone rather than the complex harmonics of their Himalayan counterparts. Crystal bowls are neither better nor worse than metal ones, but they are certainly different.

Playing the Singing Bowl

Singing bowls are played by striking the bowl in certain places with a soft mallet to produce a warm bell tone. Genuine antique singing bowls produce a complex chord of harmonic overtones. Singing bowls may also be played by the friction of rubbing a wooden, plastic or leather wrapped mallet or wand around the rim of the bowl to produce overtones and a continuous “singing” sound. Here is the method:

- *Place the Singing Bowl in the palm of the left hand if you are right-handed. Smaller bowls should be held by the fingertips.*
- *With your right hand grasp the wand about mid-length, much as you would hold a pen but pointing downwards and touching the wood.*
- *With an even pressure, rub the wand clockwise around the rim of the bowl.*
- *Experiment with speed. Let the sound build up slowly as the bowl picks up the vibration.*

A special sound effect can be produced by adding a small amount of water to the bottom of the bowl. The sound produced using this technique is strangely similar to dolphins singing. The amount of water used varies of course with the individual bowl.

Start by filling three quarters of the bowl with water. Be careful not to get the rim of the bowl wet. Now, play the bowl using the wand around the rim technique. Bring up the sound by using a steady, even pressure. Pull the wand away from the bowl rim and let the bowl continue to vibrate while still holding the bowl in your hand, tilt it so that the water inside gently laps towards the inside rim.

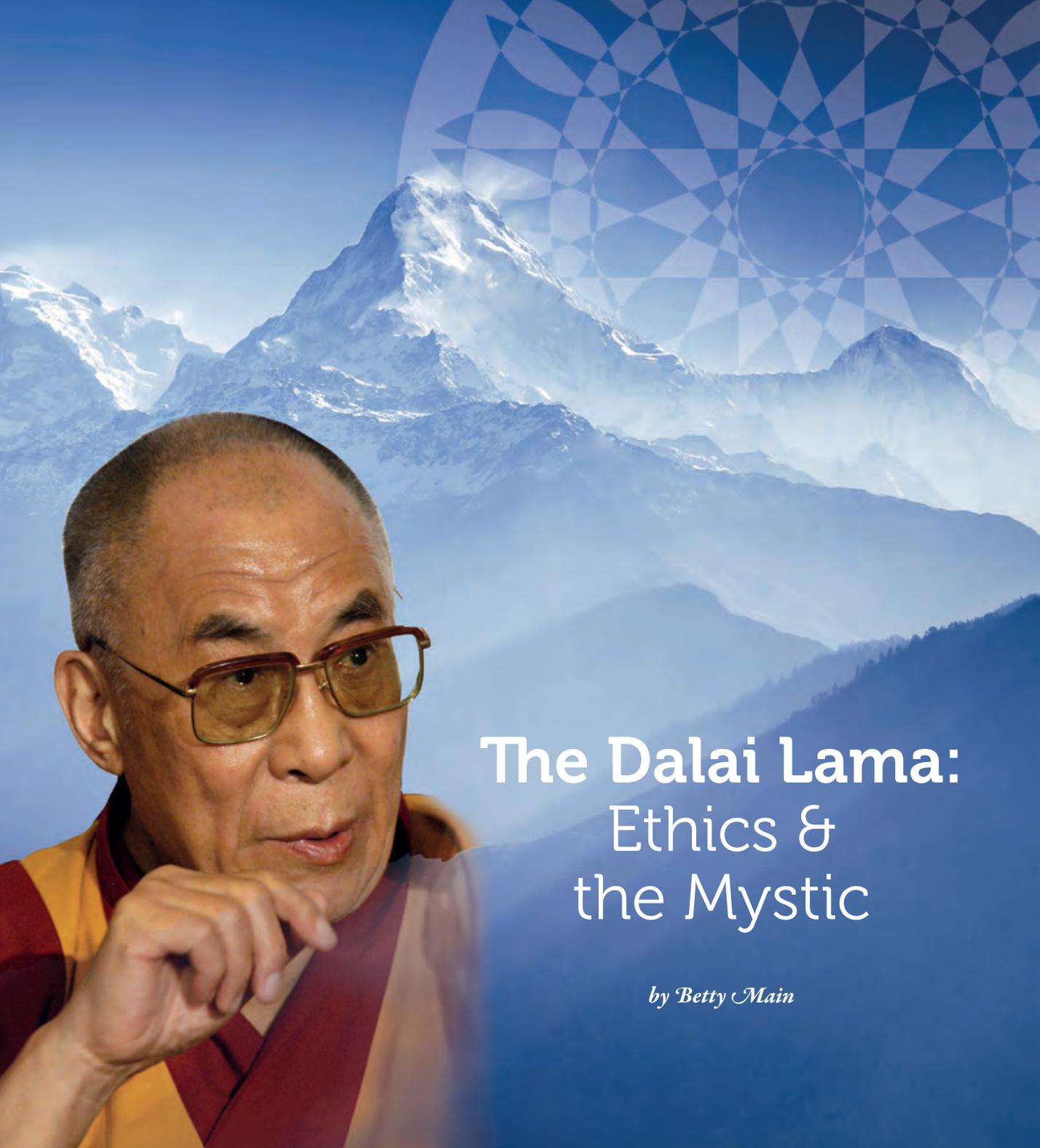
Continue to swirl gently while tilting the bowl and water. Experiment with the amount of water used. Usually the best effect is produced with a minimum amount of water. Another way of modifying the sound is by the use of the mouth. Start the bowl singing by using the wand-around-the rim technique. Pull the wand away from your bowl and let the bowl continue to sing. While still holding the bowl in your hand, raise it up to your mouth. The sound may then be modulated by changing the size and shape of the oral cavity. Experiment with the relative position of your mouth to the outside rim.

Healing Sound

The sound vibrations emanating from the bowl stimulate the body to recreate its own harmony and help produce alpha waves, which are present in the brain during deep relaxation. Many people feel they have been touched and cleansed within when they listen to the sound of a singing bowl. As some describe it: “*Time stands still. There is a feeling of peace, sometimes relief in aching parts of the body, or at the very least, contact with something beyond daily life.*”

Many people find the rich blend of harmonic overtones, which the bowls produce, have a direct effect upon their psychic centres. Playing the bowls can have an immediate centring effect on the body. The tones set up a response that creates a balance between the right and left sides of the brain, a balance known as *synchronisation*. Focusing on the subtle sounds of the bowls tunes one into the universal sound of OM.





The Dalai Lama: Ethics & the Mystic

by Betty Main

TENZIN GYATSO, the 14th Dalai Lama is one of the world's most respected religious leaders. For many years he has been preaching the need for a spiritual revolution in a world that is full of suffering and pain. Born in Northeastern Tibet on 6th July 1935, he was recognised at the age of two as the reincarnation of his predecessor, the 13th Dalai

Lama, and therefore an incarnation of Avalokiteśvara or Chenrezig, the *Bodhisattva of Compassion*. Bodhisattvas are enlightened beings who have postponed their own *nirvana* and chosen to take rebirth in order to serve humanity.

In 1950, when he was 15 years old, the Chinese army invaded Tibet and he was obliged to accept their



political power. For nine years he tried to talk peace with Máo Zédōng and other leaders until an uprising in Tibet resulted in the Chinese threatening to bomb his summer palace. To save the traditional buildings and their inhabitants, he was compelled to flee across the Himalayas to India, where he was granted political asylum.

Establishing his headquarters in Dharamsala in the North Indian state of Himachal Pradesh, he sought there, through teaching and instruction, to preserve the traditions and culture of Tibet. Members of his government-in-exile have continued to work in a non-violent manner for the future of their homeland.



Positive and Negative Attitudes

Trained as a Buddhist monk, his teachings, based on love, compassion and consideration for others, are of interest to Rosicrucians as they reflect many of the principles that they incorporate into their daily lives. By inspiring a spiritual revolution, the Dalai Lama is trying to persuade the peoples of the world to abandon their negative thoughts that cause unhappiness and pain, and instead try to train their minds to think positively.

Not only should we defeat the damage done by negative attitudes, we should also try to spread ethical values.

He recognises that many of the present evils of the world are human-made. Daily on our TVs or on the internet we see examples of them in the wars and disturbances in places like Iraq, Afghanistan and Syria. The Dalai Lama advocates that problems should be solved by dialogue and discussion rather than by violence and destruction. He deplores the existence of national frontiers and nationalism, for they create divisions between “*them*” and “*us*.” Instead of using force, he believes problems should be analysed and discussed from all angles so that through dialogue and a commitment to nonviolence, some form of settlement can be reached.

Similarly, murder, violence, rape and the breakdown of marriages and family life, are also caused by negative attitudes. Their outcome is fear, suspicion, helplessness and self-loathing. If we dedicated our lives to developing positive thoughts, we could spread ethical virtues such as love, compassion, tolerance and the practice of non-

violence. Not only should we defeat the damage done by negative attitudes, we should also try to spread ethical values.

It is not enough just to aim at positive thoughts; we should also accept responsibility for our actions. If we were to re-orientate our thoughts and emotions, we would not only be able to cope with suffering more easily, but perhaps we could prevent it arising in the first place. Generally, it has been found that those whose conduct is ethically positive are happier and more satisfied than those who neglect ethics.

Ethics

What then are these ethics? In essence they are based on consideration for others. Our lives are so intertwined that our very existence depends on others and their co-operation, as well as those countless thousands who provide for our daily living. In effect, where our thoughts and actions do not harm others, they are ethical; where they harm others, they are unethical.

In a sense, our lives are sustained by a great quest

If we dedicated our lives to developing positive thoughts, we could spread ethical virtues such as love, compassion, tolerance and the practice of non-violence.

for happiness, expecting and hoping that certain acts will bring it about. There are no boundaries to the desire to be happy and avoid suffering. Psychologically and emotionally we are all the same, whatever our differences in skin colour, our outward appearances and physical make-up. We can all share these positive emotions that





bring us peace and tranquillity, as well as troublesome negative ones.

To achieve these unifying aims, we must establish a code of universally accepted ethical standards. For this purpose, we should try to develop a feeling of empathy towards others, trying to understand their sorrows and share their suffering. To cherish the well-being of others brings inner happiness and peace of mind, and provided our minds are strong enough, we can remain calm and serene even when surrounded by difficult circumstances.

In our world there are both rich and poor countries. But strangely, it is often those living in materially developed nations who, despite their advanced industries and science, suffer more, as they are often not as satisfied and happy as those living in less developed countries where expectations are not as high. An abundance of material possessions means that their owners continue to demand more and more, giving rise to the disruptive emotions of greed, envy and hatred. Where satisfaction depends on material concerns instead of happiness, there is always a prevalence of anxiety, stress, confusion, uncertainty and depression, sometimes requiring the use of tranquillisers, medicines and sleeping pills as remedies in daily life.

Influence of Religions

Religions such as Buddhism, Christianity, Islam, Hinduism, Judaism, Sikhism and Zoroastrianism, are founded on love, compassion and forgiveness; indeed, most religions are. With such a variety of countries and communities across the world, there exists an unavoidable

diversity of faiths, some of which will suit some people and not others depending largely on the culture the individual is raised in.

In this multiplicity of faiths however, all must learn to live together in harmony and tolerate the beliefs of others. As the influence of religion declines, there is mounting confusion as to how best to conduct our lives. It used to be that religion and ethics were closely intertwined. Now many believe that science has disproved religion. Where there is no final evidence of any spiritual authority, morality itself becomes a matter of individual preference.

In the past, scientists and philosophers felt a pressing need for solid foundations on which to establish immutable laws and absolute truths. Now this kind of research is held to be futile. Where ultimately nothing exists any longer, and reality itself is called into question, the result is chaos.

Spiritual Revolution

Given the absence of the essential basis of faith which has led to much anxiety, stress, confusion, uncertainty and depression, the Dalai Lama, through his teachings, urges the need for a spiritual revolution. He maintains that it must be based on universally accepted ethical principles, where actions and thoughts are directed at the good of others by developing empathy and understanding.

We must transform our habits to become compassionate and make an ethic out of virtue. We must practise non-violence with forbearance and fortitude.



Patient forbearance inhibits negative thought. The development of patience is an antidote to anger which is the greatest threat to inner peace and therefore happiness. With ethical discipline we must learn compassion, which means caring for and sharing in the sufferings of others.

Moreover, we must work to safeguard our environment. So far, the Earth is the only home we have. Astronauts, on their journeys to space, can look down upon our blue planet and see it as a thing of beauty and fragility. We are guilty of the pollution that is destroying it and maybe, just maybe, the present incidence of floods, earthquakes, volcanic eruptions and other natural phenomena throughout the world are the result of the Earth protesting against the way we are treating it.

The Dalai Lama has travelled widely, meeting world leaders: presidents, popes, archbishops, political and church leaders, as well as poor and humble individuals, with whom he has shared his life. He has addressed parliaments, assemblies and gatherings of all kinds, promoting peace through his doctrine of non-violence and stressing that problems both large and small, must be solved through dialogue and discussion. To him, war is an outdated mode of human activity.

Longing for Peace

During the last 40 years, there has been a change in public opinion and an increased longing for genuine peace. With the steady intertwining of national economies, there has been an emergence of security groups, so that we have become accustomed to seeing United Nations troops deployed as peace-keepers in distant countries.

It is the Dalai Lama's aim that one day the world will witness the establishment of a World Council of the People far transcending the scope of the present



Astronauts, on their journeys to space, can look down upon our blue planet and see it as a thing of beauty and fragility.



Where satisfaction depends on material concerns instead of happiness, there is always a prevalence of anxiety, stress, confusion and depression.

United Nations. Such a body would consist of groups of individuals drawn from a wide variety of backgrounds: academics, artists, bankers, environmentalists, lawyers, poets, religious thinkers and writers, as well as ordinary men and women. All will have reputations for integrity and dedication to fundamental ethical, human values.

Because it would not be invested with political power, its pronouncements would have no legal force, though by virtue of its independence, its deliberations would symbolise the conscience of the world. They would therefore represent a supreme moral authority.

Many might say this is impossible. Yet, while people tend to criticise and blame others for what goes wrong, surely it is worthwhile putting forth such constructive ideas. Given the respect that human beings generally have for truth, justice, peace and freedom, there is a genuine possibility of creating a better, more compassionate world. The potential is there.

If, by the proper use of education and the media, it were possible to implement some of the suggestions put forward by the Dalai Lama, conditions could be established that would help to promote his dream of creating a lasting peace in the world.

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The Dalai Lama has his own website at www.dalailama.com





by *Affectator*

Edward Bulwer-Lytton (1803-1873)

It is not in books alone, nor in books chiefly, that we are made conscious of our strengths. Life is the great schoolmaster, experience the mighty volume. He who has made one stern sacrifice of self has acquired more than he will ever glean from the odds-and-ends of popular philosophy.

WITH these words, the English Rosicrucian novelist, Edward Bulwer-Lytton alluded to a fundamental aspect of Rosicrucian philosophy, an ideal which he personally exemplified in his life's work: *The Mystical Law of Development Through Service*.

Bulwer-Lytton had strong ties with London. He was born in Baker Street in 1803, and spent his childhood in nearby Nottingham Place. In 1827 he married at St. James's Church, Piccadilly,

settling three years later in Hertford Street off Park Lane. Residing mainly in the City until inheriting Knebworth House, Hertfordshire in 1843, most of his working life was centred in London and he was buried at Westminster Abbey.

An eloquently outspoken critic of the materialism of the age in which he lived, Bulwer-Lytton pitted himself against what he called: "*the hollow, sensual, sharp-witted, self-wrapped world – the world that is all for this life, and thinks of no future and no God.*"



Channels of Service

The channels of service through which he operated to this end were many. Best remembered as a novelist, he was also an active Member of Parliament, playwright, poet, journalist, magazine editor, essayist, historian and translator of the classics, social reformer, philanthropist and esoteric philosopher. He was usually engaged in several of these fields simultaneously, even completing one or two full-length novels each year.

The fullness of his life is further evidenced by his leisure accomplishments. He travelled widely and was skilful at riding, boxing, fencing and whist. He sacrificed time and money, both precious to him, and ultimately his health and domestic happiness, in an uncompromising effort to implement the exalted principles of the Rosicrucian Order that he served with dedication to the end of his life.

Bulwer-Lytton is acknowledged as a pioneer of the didactic or instructive novel, he utilised the medium of romance to draw attention to the social ills of the day.

Bulwer Lytton's profound understanding of life was not acquired painlessly. At the age of 21 he meditated for one night by the grave of his lover. Later he wrote of this experience: "*What I suffered in one long, solitary night I will not say. At dawn I turned from the place, as if re-baptised or reborn. I recovered the healthful tone of my mind, and the stage of experience and feeling through which my young life had passed contributed largely to render me whatever I have since become.*"

At about this time he entered Cambridge University where he laid the academic foundations for his wide-ranging skills. In the Debating Society he developed a powerful oratorical ability which was to serve him well in Parliament. After graduating in 1826 he toured the Continent, devoting much of his time to study, returning to London in April 1827.

Four months later he was married, but his widowed mother did not approve of the match and cut off his

allowance. He therefore had to resort to a life of literary drudgery working for the popular periodicals of the day: "*the graveyard of much genius*" he called it. However, in 1828 the success of his first novel released him from this monotony and in 1831 he entered the House of Commons as a supporter of the Reform Bill.

Disraeli was already a close friend and wrote that Bulwer-Lytton was "*one of the few whom my intellect comes into collision with benefit.*" He resigned from Parliament in 1841 to concentrate on literature but re-entered the Commons in 1852, serving as Secretary of State for the Colonies from 1858 until his elevation to the Peerage as the first Lord Lytton in the following year.

Parliament and Literature

Bulwer-Lytton was a much more influential politician than might be supposed. Although he attended the House regularly, he spoke only occasionally, but always with great effect. His political efforts were directed mainly out of the limelight, but a pamphlet which he prepared in 1834 was essential to his party's unexpected win at the General Election of that year. He refused the offer of a Government post in 1835 as he did not wish to work exclusively in the field of politics.

In Parliament, Bulwer-Lytton naturally took an active interest in cultural matters but also spoke on Irish affairs, the Crimean War, reform of the Factory and Poor Laws and other social measures. With his friend Charles Dickens he formed the *Guild of Literature and Art*, to benefit impoverished artists and authors. After the two friends had raised a considerable sum of money to establish the Guild financially, Bulwer-Lytton personally carried through Parliament the Bill to legally incorporate it.

Despite the success of his political endeavours, and of his work in the various fields previously mentioned, it was as a novelist that he did the most to raise the consciousness of his contemporaries. Furthermore, these writings have continued to elevate people's thoughts down to the present day.

Bulwer-Lytton is acknowledged as a pioneer of the didactic or instructive novel. He utilised the medium of romance to draw attention to the social ills of the day, and in true Rosicrucian tradition, to instil subtle gems of mystical thought in his readers. Most of his novels were best-sellers and



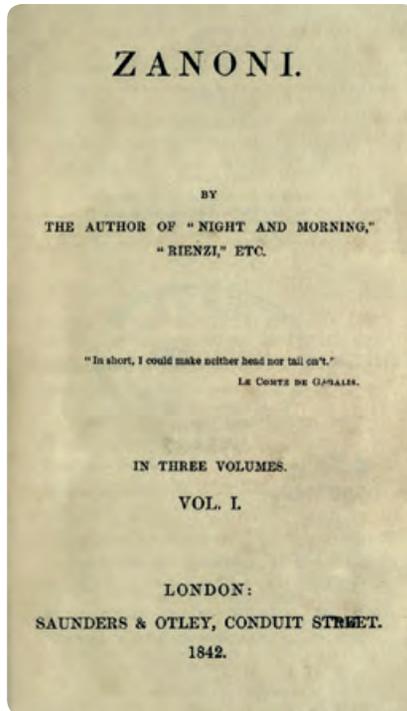
his compelling artistry ensured that many people who would not read formal essays on serious topics would have the message of depth and truth brought to them through the medium and force of popular fiction. Even today, his novels make good reading on a purely objective level, as he took care to meet the conventional criteria of the genre: fascinating stories, coherent plots and skilful development of themes. One can also not help but be impressed by the author's deep psychological insight and dry wit.

It is evident that Bulwer-Lytton's parliamentary activities were compatible with his aims in literature. Of the edifying aspect of his novels he said: *"I direct myself to the Conscience that reigns elder and superior to all Law, in men's hearts and souls; I utter boldly and loudly a truth, if not all untold, murmured feebly and falteringly before – sooner or later it will find its way into the judgement and the conduct."* In this manner, he worked to raise public opinion which would eventually call for the passing of more enlightened laws by Parliament, where he was personally on hand to help in framing appropriate measures.

A speciality of Bulwer-Lytton was the historical romance, of which *The Last Days of Pompeii*, published in 1834, is the most famous. These works were not undertaken without the most thorough historical research. But the realistically vivid portrayal of events in these works leads one to speculate as to whether he might have projected his consciousness back in time (consciously or unconsciously) and psychically experienced some of the scenes as they really happened. The author's admission that the "intuitive spirit" was his means of acquiring such descriptiveness possibly lends weight to this supposition.

Bulwer-Lytton was an originator well ahead of his time in his thinking. He was a pioneer and he knew it, though in a most humble way.

But Bulwer-Lytton did not entirely neglect the didactic approach in these historical works; he usually chose periods that were analogous to, and hinted at,



the imperfections of contemporary society. And this approach is most pronounced in *The Last of the Barons*, which was set at the time of the Wars of the Roses.

The Mystical Novels

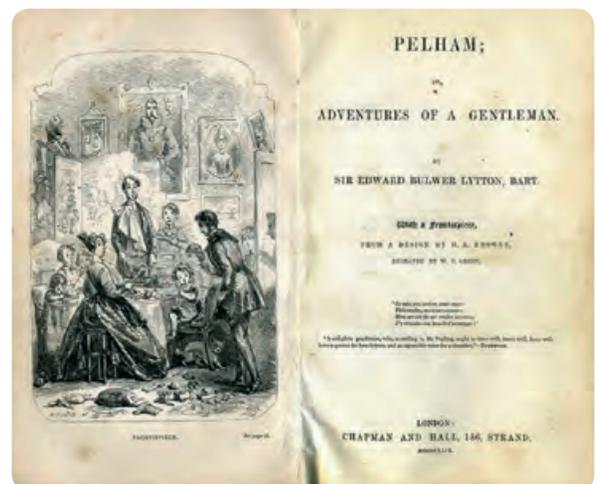
Although those who are interested in Rosicrucian mysticism can benefit from reading most of Bulwer-Lytton's works, there are three novels in particular in which the degree of mystical interest is especially high: *Zanoni*, *A Strange Story* and *The Coming Race*.

Zanoni was published in 1842 and, like all high art, is capable of personal interpretation on many different levels. The author denied that there was any unique meaning to the narrative, saying: *"I cannot disentangle all the hues that commingle into the light I seek to cast*

upon the truth", leaving each reader to *"guess at such truths as best please to instruct him."*

He expected, and got, vehement and venomous criticism.

However, the introductory chapter gives the thesis for the theme of *Zanoni* as being Plato's teaching of the four ways through which the soul personality progresses to union with the Divine. Therefore, it is safe to assume that, in its most profound aspect, the story is concerned with symbolising the true mystical path of initiation and



reintegration.

The aptly titled *A Strange Story*, dating from 1861, was written at the request of Dickens for serial publication in his magazine. Bulwer-Lytton described it as “a Romance which conducts its bewildered hero towards the same goal to which philosophy conducts its luminous student.” From the mystical viewpoint this “goal” is self-integration, but many subsidiary meanings are also conveyed, all subject to personal exposition, and important mystical and psychic principles are strongly alluded to.

The Coming Race appeared in 1871 and was the author’s penultimate novel. A genuinely prophetic work, it is concerned essentially with human evolution. Utopian in form, it is also an early example of science fiction and Bulwer-Lytton did not miss the opportunity to satirise the social attitudes of his contemporaries.

Man of Vision

Like all advanced mystics, Bulwer-Lytton was an originator well ahead of his time in his thinking. He was a pioneer and he knew it, though in a most humble way. He expected, and got, vehement and venomous criticism. But he took it with unyielding resolution because he realised that he was easing the path for those who would follow



Caricature by Ape published in Vanity Fair in 1870

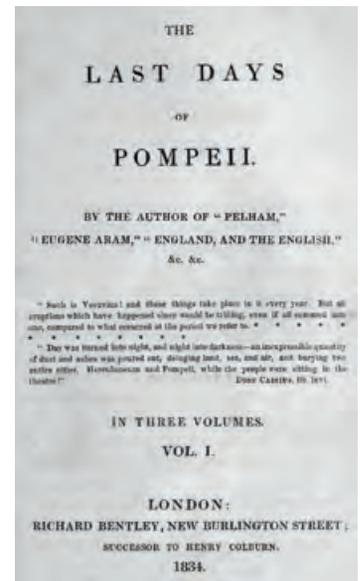
the truth he had discovered.

In his writings he planted seeds of constructive thought in the minds of his readers which have had a far-reaching influence on the evolution of humanity. Other writers, at home and abroad, heeded his innovations and followed his example. Bulwer-Lytton did not attempt to hide his light. He *lived* his mysticism openly, declaring the truth with assertiveness and authority in a steady and continuous effort to give of himself in service. That he was fully conscious of his mission in life is apparent from the following words¹ which he wrote as a true Rosicrucian: “*The opinions I have put forth are not in fashion at this day.*

But I have never consulted the popular, any more than the sectarian, prejudice. Alone and unaided I have hewn out my own way, from the first to the last, by the force of my own convictions. The corn springs up in the field centuries after the first sower is forgotten. Works may perish with the workman; but, if truthful, their results are in the works of others, imitating, borrowing, enlarging and improving, in the everlasting cycle of industry and thought.”

Footnotes

This article was originally published in the 1980 Year Book of the London Chapter of AMORC.



The *Last Days of Pompeii* novel was inspired by the painting of the same name by the Russian painter Karl Briullov, which Bulwer-Lytton had seen in Milan.





Life Unfolding

by Janice Munkton

THERE are those who believe that everything in life is just as it should be. When we meet with this kind of idealism in daily life, we're likely to consider the person who thinks like this as an impractical dreamer, and perhaps a fool. Yet this attitude is just the thing necessary for our survival as a species; for if we cease to hope, to plan, to idealise, then we cease to be separated from the so-called lower animals.

Certainly, there are times when we come to think that life is not worth the struggle we put into it. We work constantly for achievement, but when our ambitions are fulfilled, we are rarely happy. And if we do find that haven of contentment, it is often an unstable thing, easily snatched away by envy or hatred from others.

It is interesting to note that when we were younger, we didn't have concerns for the future; the present seems to be all that we lived for. And when we are older, we tend to rely on the past, seeking security in what we have achieved already. Our lives have been a patchwork of fleeting experiences that have come and gone far too quickly it seems.

And then there is a nagging discontent that haunts us

because we know we are living a lie when we claim belief in things in which we have no belief; worry over things that barely concern us; and pay continuous lip service to those about us whom we feel merit our attention for one reason or another. It is indeed tragic how much of our lives we waste in imaginary battles with imaginary foes.

There are so many things we do not understand about life, with its complexities being only the smallest part of the total mystery. And, of course, life is full of questions which often torment the mind, but we can only hope to find answers if we will embrace the mysteries of life even though we may have to accept that no answer will necessarily be forthcoming.

We should then learn to be seekers, in the sense of Gibran's words, never stationary but always moving ahead, secure in the knowledge that life, like the rose, unfolds itself.

*We wanderers, ever seeking the lonelier way,
begin no day where we have ended another day;
and no sunrise finds us where sunset left us."*

-- Kahlil Gibran, "The Prophet"





IN THE depths of your being resides your deeper Self, an aspect of your being which breathes, in calm reflection, the very rhythm of the universe. It is in touch with all things and communicates with all that matters for life on Earth. It seeks to instruct and guide its human ward how to live a good life, and does so with care for its wellbeing, and above all, with love and compassion for all expressions of life.

Your Self knows why you are here and what you are meant to accomplish. It knows what your chances are of attaining the goals you have set for yourself, and whether they are beyond your reach or fully attainable. And it assists you to reach those attainable goals with care and attention to the smallest details.

Your deeper Self is a veritable slumbering genius, eager to help you express your hidden talents with greater refinement and sophistication than you have ever considered possible. The most productive thing we can ever do is to find and communicate with this Self.

For millennia, seekers of universal truths have known of the existence of a kernel of perfection lying dormant in every person, manifesting supreme confidence, calmness, maturity and wisdom. This deeper

Self is called by Rosicrucians, the 'Inner Master', for it has in abundance, qualities of refinement, high purpose and spiritual maturity we would expect only of the most accomplished of humans.

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

To find out more about the Rosicrucian Order and how it can help you achieve your most treasured goals, visit our website or contact us for a free copy of our introductory booklet "The Mastery of Life."

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The roots of all goodness lie in the
soil of appreciation for goodness.

-- Dalai Lama --