

A winter landscape with snow-covered ground, a wooden fence, and bare trees against a sunset sky. The sun is low in the sky, casting long shadows from the trees and the fence. The overall mood is serene and quiet.

# Rosicrucian Heritage

No:2-2004



# Rosicrucian Order

Humans are not puppets of fate.  
Break the shackles of Superstition,  
Disease and Ignorance



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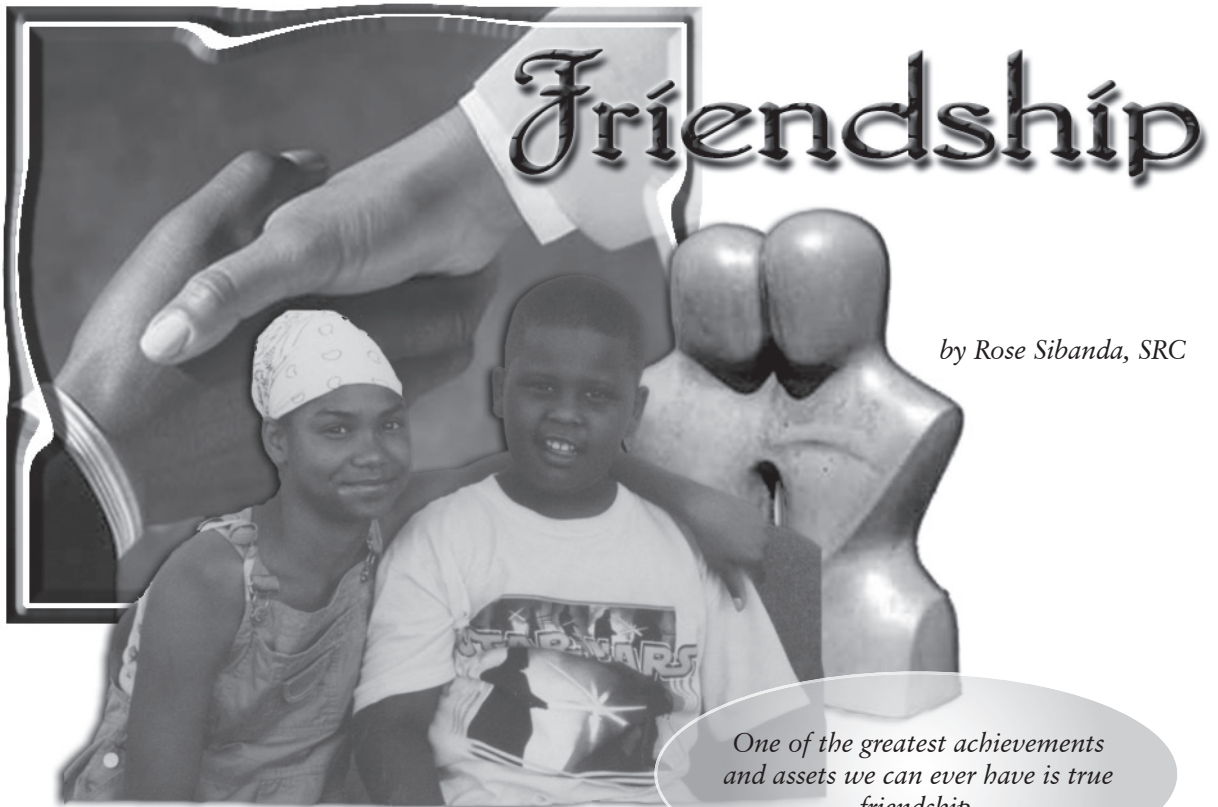
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### A WINTER FANTASY





by Rose Sibanda, SRC

*One of the greatest achievements  
and assets we can ever have is true  
friendship.*

**T**O ALL THOSE LUCKY ENOUGH TO have a true friendship, this description must seem very inappropriate. Whether they are husband and wife, partners or just people brought together through school, college, work or clubs, friends are those loving souls to whom you can tell everything. They come to your aid without any hesitation or question. They are always ready to listen, and when you are around them, all masks are discarded.

Friends need not share the same lifestyle, because there is something there that transcends the physical. If we use the analogy of magnetism for example, it may allow us to understand this "something" better. If we place a magnet and a piece of iron near one another, the magnet will pull the iron towards itself. It is, in a way, doing all the work. Similarly, with two magnets of the same strength but opposite polarity, there is attraction too and they come together. Polarity attraction manifests in the law of the triangle, because as two come together, a third or new condition is created. These natural laws manifest beautifully in true friendship.

When an inwardly harmonious person is introduced to another person with equally harmonious vibrations, such as in the case of complementing auras, this union has the potential to manifest a great friendship. Once established, the friendship will grow as the years pass, with each one contributing his or her love, ideas and harmony. The bond further strengthens the chain of millions of human beings performing in their particular ways, acts of service to humanity. Could we not make friendship a positive constructive force for universal goodwill by projecting thoughts of peace, harmony and goodness into the world? This truly can be considered as being of great value.

We must strive to know ourselves and, yes, to love ourselves. We are part of the Universal Mind and owe it to ourselves to seek out and get to know intimately that facet of our being that is Divine. Try to be your own best friend. Just think how harmony could develop into a positive force if both mind and body become great friends to each other and not simply acquaintances.





# Peace Within: Creating a Peaceful World

by Linda McCuaig, SRC

**I**N THE WORDS OF AN OLD CHRISTMAS carol, everyone wants “*Peace on earth and good will amongst mankind.*” But how can we as individuals, contribute to that process?

The world is probably in more real need of positive affirmation today than it has been in a long time. But how can we remain positive in thought, word and action when we are surrounded by extreme forms of negativity that threaten to completely overwhelm us if allowed to enter our personal inner sanctums?

Peace within begins *within the heart*; and a heart filled with love for its concept of the highest good or its understanding of a God or Supreme Intelligence, is able to access the wisdom of its innate deeper self, that ancient and supremely wise part of ourselves often referred to as the Inner Master or the Master Within. When there is complete trust in the God of our Heart, life is not a difficult journey, even though there will of course still be

many challenges to face up to. These challenges can either be stubborn obstacles on the path or catalysts to one’s growth. It all depends on how we *choose* to deal with them. So how do we go about dealing with these challenges while maintaining a sense of peace within at all times?

## Resolving Conflicts

Conflicts occur because different people have different viewpoints on any given subject under discussion. This is natural because each person is looking at the same subject from a different perspective, from a different upbringing, a different life experience. However, these different viewpoints can be resolved through tolerance when there is a sense of caring and respect for the other person as an individual, and a willingness to hear both sides of an issue.

If care and respect for the viewpoints of others is present in only one party, no real discussion



can take place, and the disagreement cannot be resolved. If we should find ourselves in less than ideal circumstances in a conflict situation, as described above, how do we resolve the conflict?

Firstly, see the other person as a spiritual being. Suspend your anger and judgment of him or her and concentrate one hundred percent on the spiritual essence of that person.

Secondly, pray or meditate on the subject of the disagreement. Ask for enlightenment in being able to see the disagreement from the other person's point of view, as well as from your own. This is not in order to bring your view over to the other side but to enable you to understand why the other party has the view expressed.

Finally, do not forget to humbly ask for Cosmic help and direction in resolving the disagreement. The request for assistance must be deep and heartfelt if it is to result in any success.

Occasionally, and nowadays sadly more and more, it is not possible to reconcile differences of opinion. If this is the case, ask for Cosmic assistance for the two parties in the disagreement that they may "agree to disagree" and that the issue should not stand in the way of a continued and respectful friendship between them. Some disagreements require whole lifetimes of experience to resolve and we must in such circumstances do all we can to eliminate hostility and promote respect and tolerance.

## Maintaining Our Equilibrium

Sometimes our inner peace is disturbed by conditions beyond our control, such as illness or the death or separation of a loved one. In these cases, how can we regain our sense of peace and equilibrium when our personal life has just been dealt a great blow?

We can maintain our equilibrium by knowing that God is present throughout the storms of life, right at our side. Picture a ship on a stormy sea. You are the ship, the stormy sea your trouble, and God is the rudder that directs the course of your life, keeping you safe from harm on the sea of life.

In another analogy, visualise someone standing in a chariot, holding the reins, keeping the galloping horses that are pulling the chariot under control. The chariot is the human body, the driver is the Inner Self, the reins to the horses are your willpower, and the galloping horses are your thoughts. You, personally, control your thoughts, and use your willpower in guiding and directing your thoughts. Do your thoughts serve others, as well as self and the world

about you in a harmonious way? If not, start doing something to redress the situation.

## The Power of Concentration

The ability to focus our full mental faculties on a particular thing or concept, in other words, to concentrate effectively, helps us to say "yes" to what we want manifested in our lives, and to say "no" to whatever we don't want in our lives. However, concentrating and becoming focused in life is a matter of choice. Actually, we all concentrate and focus, though sadly not always out of choice and often in a negative way because of the overwhelming negativity we encounter at times in the world around us.

Doesn't it make more sense for you to be in control of your own life and its direction than letting random thoughts control you? Being controlled and manipulated by negative thoughts is precisely what happens when we allow our powers of concentration to focus on negative things. We can, of course, just as easily make the choice to use our concentrated willpower to create and achieve what we want in life. So, let's decide for ourselves. Let us realise that the choice of what we concentrate on is just that, a *choice*.

It is a timeless mystical law that whatever we focus on will eventually manifest. We are effectively agents of creation in this regard. Do we seek prosperity, harmony and all things beneficial for others and ourselves? If so, we should be concentrating all of our thoughts on those areas. Bear in mind that if we are focusing on something for ourselves, it should also benefit others in a positive way. Don't waste time with doubts, worries or concerns. Don't give fuel to these kinds of thoughts, for they will weaken your focus on the desired positive result. Negative thoughts will also create crosscurrents that will weaken the positive energy that you are expending to reach your goal.

## Dealing With Self-Sabotage

Sometimes, because of low self-esteem, we don't feel deserving of the good that we are trying to manifest. If you recognise yourself as part of this scenario, just remember that you are a "Child of the Universe", the same universe that the God of your understanding creates; and God grants you access to whatever you want in the universe without limitation, given of course that you are prepared to pay the price for it and be patient enough for it to manifest. Realise also



that as a child of God, you deserve these blessings. The only thing keeping you from reaching your goal is self-sabotage, the crosscurrents of negative thinking.

Another help in maintaining inner peace amidst the trials of life is to develop the quality of imperturbability. When we are perturbed, we react emotionally to that which we feel may be a threat to us in some way. We react with fear, upset and anger, and we express these feelings openly. If, on the other

*We keep intact a centre of calmness and serenity within despite our outer circumstances.*

hand, we are imperturbable, the same stresses may assail us, the same difficulties and confrontations may beset us, but we don't react emotionally. We keep intact a centre of calmness and serenity within despite our outer circumstances. A certain degree of emotional detachment is necessary, however, though this is not the same as being aloof or detached. It is more skin to a loving detachment that accepts what "is" without judgment.

### Self-Assurance

With imperturbability and loving detachment comes self-confidence, confidence in the God within oneself. The imperturbable person will view circumstances from an emotional distance, with clarity of vision, full awareness, and often, sharpness of intuition. From such a viewpoint one can see the situation close at hand while also maintaining an emotional distance, and one can alternate between the two views as necessary, like using a zoom lens on a camera. The alternate views can change quickly according to the changes in the situation being observed.

Emotional closeness and emotional distance may alternate, but the imperturbable person is at all

times both fully aware of and in control of his or her emotions while remaining calm and detached. When in this state of consciousness, the wisdom of the heart is still available, though at rest, at a higher level of being. Only God's love fills both the heart and the mind, and nothing else can enter at this specific moment but the knowledge of God's love as it permeates the particular situation at hand.

The benefits of imperturbability are that we neither create nor add to, existing negative energy, and our calmness allows negative energy to dissipate, which has a healing effect on others. Imperturbability neutralises negative energy and assists in the creation of positive energy, so it contributes to peaceful feelings in any particular environment or situation that arises.

### Remaining Positive

As stated at the beginning of this article, the world is in more real need of positive affirmation in every thought, word and deed than it has been for a long time. To choose to be, and remain, in this positive state of mind however, takes strong willpower and a fervent and continuous devotion to the God of our Heart. It takes a constant, unflinching realisation of God's direction, power and presence in our lives.

Together, united, let us focus our positive thoughts and actions that we may assist the process of making "*peace on earth and good will to mankind*" a vibrant, living, breathing reality on this planet. In this way, our work begins, and by spreading out to others, it eventually illuminates the darkness that surrounds us.

As the light of the Rosicrucian principles of spiritual living grows in the world, we will eventually extinguish the darkness with the luminescence of our combined light. May the light within us radiate ever outward, encircling the globe with its healing rays.

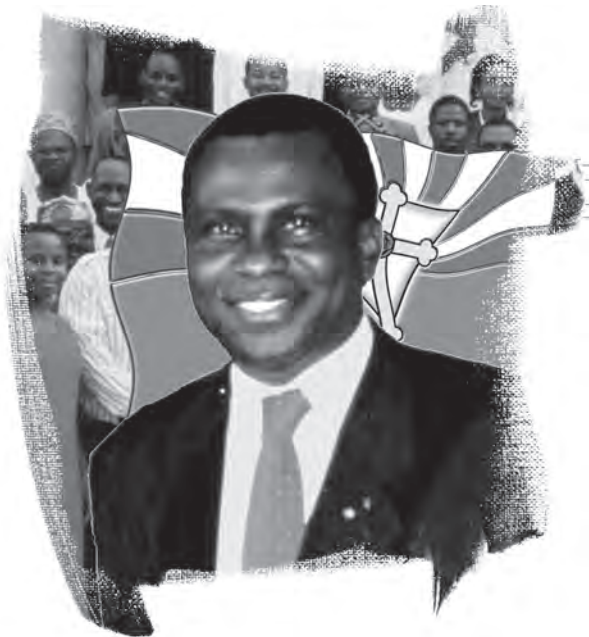
*The ultimate weakness of violence is that it is a descending spiral, begetting the very thing it seeks to destroy. Instead of diminishing evil, it multiplies it. Through violence you may murder the liar, but you cannot murder the lie, nor establish the truth. Through violence you may murder the hater, but you do not murder hate. In fact, violence merely increases hate.*

*"And so it goes. Returning violence for violence multiplies violence, adding deeper darkness to a night already devoid of stars. Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that.*

*-- Dr. Martin Luther King, Jr.*



# Sanctum Musings



## The Improper Classification of AMORC

by Kenneth U.Idiodi, FRC

*Some of our members and friends are aware that despite the Supreme Court judgment, which vindicated the good name of the Rosicrucian Order, AMORC, our detractors are at it again. Recently admitted students of the University of Ibadan were asked to sign a form renouncing or denouncing their membership of secret cults, and for some reasons ensured that AMORC was included in the list.*

*Since the Chief Executive must accept ultimate responsibility for whatever happens in an institution, we are reproducing below the letter that we wrote to the Vice-Chancellor of the University of Ibadan, which incidentally was published in a full page of the Guardian of August 5, 2004.*

*Let us in our own Sanctum meditate upon this letter and permit the light in our consciousness to dispel all darkness and cobwebs in the consciousness of any and all human beings on the face of the earth who have any shadow of doubt about the Rosicrucian ideals and principles.*

*So Mote It Be!*

Respected Vice-Chancellor

It has been brought to our knowledge that in your commendable effort to stem the menace of **students' gangsterism** in your school, new students are obligated to endorse a form by way of their renouncing and denouncing of cults.

While we are in support of any constructive and reasonable method you may design to protect our children in your institution and the larger society from the criminal tendencies and manifest actions of

a misdirected few who have grouped themselves *into condemnable criminal gangs*, which you call cults, *it is gravely injurious to our corporate image that your institution has led itself into improperly classifying AMORC as one of such associations which students must renounce.*

For the avoidance of doubt, *the Rosicrucian Order, AMORC, is not a cult.* The Rosicrucian Order is an international organization made up of men and women who have, for over three thousand years,





devoted themselves to the investigation, study, and practical application of natural and spiritual laws for the attainment of health, prosperity, happiness and peace. Our historic mandate has been to freely disseminate to humanity that body of mystical, philosophical, cultural and scientific knowledge that would enable human beings bring out the best in them for the greater good of humanity. Since the inception of the Rosicrucian Order, AMORC, in Nigeria as an organized body in 1933, and until date, it has not deviated an iota from preserving and perpetuating this noble ideal.

Between the sixteenth and twentieth centuries, volumes of books and manuscripts have been written and published about the Rosicrucian Order by serious international scholars who are not even Rosicrucians so much that all the authoritative encyclopaedias of the world have entries on the Rosicrucians. We are sure that your very rich library has these timeless publications that chronicle the illustrious contributions of Rosicrucians as Pythagoras to mathematics, Socrates and Plato to philosophy, Newton and Einstein to science, Abraham Lincoln and Obafemi Awolowo to politics etc.

Against this background, the inclusion of AMORC in your arbitrary list of so-called cults is

definitely unfortunate. While we agree that there is a great degree of decadence pervading our University System, it is our feeling that an institution in the status of Nigeria's premier university, however bad the system is, must reserve for itself some degree of labour, scholarship and meticulousness. There is no evidence of this in the classification of associations as cults by your institution.

Mr. Vice-Chancellor, you must use your good office to repair the grave damage inflicted on the image and good name of the Rosicrucian Order, AMORC by immediately removing AMORC from your Anti-Cultism Campaign form. The university authorities must also immediately publish a retraction of its improper classification of the Order in at least three national newspapers. It may be more in your interest to do so as the Order may exercise its rights by other avenues available under the Constitution of the Federal Republic of Nigeria under which we are incorporated and function.

Kenneth U. Idiomi  
President

Registered Trustees of the Rosicrucian Order, AMORC  
(Nigeria)

# Thoughts on a Rose

by Don Pritts, FRC

I HAD NO ANSWER. I WAS EMPTY. I could not understand why no one would let me serve. I went about trying to give of my Self. A man told me, "*First, you must find and know your Self, only then can you serve.*"

I sought out my Self, and as I began to find what I was, I again tried, harder than before. But again the more I tried, the less I was able to give to those whom I contacted. They did not accept.

I pondered, "*Why?*" I talked to others about it and still I found no answer. Then, in a moment of clarity one day the answer came to me. *How could I serve if I didn't even know what service is!*

I sat in my sanctum looking at my Rose. What a beautiful thing it was. Lit only by candlelight, it shone with a luminescence of its own, and in

the simple act of just *being* it served to bring me beauty. SERVED!

I became excited. This Rose, by its very act of being, served. It was fulfilled on the bush. It needed only to exist, unseen, growing, to still be true to its form. It did not ask or try to serve me. It just gathered beauty unto itself, projected this beauty back through its own form, and waited, alive, true to its purpose.

The Rose was all it could be when I came by. It needed nothing, but in my need, the Rose became more. It did not ask me to use it, but when I did, it served me by being available. Ready for someone who needed what *it* was, just a Rose. It served more than I ever had through my own attempts. I am no longer empty. I now have an answer.



# The Practical Application of Mysticism

by Ralph M. Lewis, FRC

**M**YSTICISM IS THE AWAKENING OF the self to a consciousness of a divine reality. The self, for the first time, becomes aware of cosmic beauty in contrast to its own finite imperfection. It then attempts to emulate the divine beauty that it experiences. Mysticism, by its very nature, is an intensely personal experience.

Plotinus, the Neoplatonic philosopher, said that mysticism is *the marriage between soul and God*; in other words, the personal realisation of unity with the Absolute or the One. The mystical experience consists of four elements. The first element is the *ineffable*. This means that the experience is difficult to explain, it is more of a feeling, just as difficult to explain as fine music. The second element of mysticism is the *noetic quality*. This means that we experience a unique new knowledge that consists of an illumination of greater depth than our intellect alone can provide. The third element is *transcendancy*. This is our ability to sustain the mystical experience. The memory of the experience diminishes through time. The fourth element is *passivity*. The self is completely passive during the experience. There is no emotional or mental turbulence at the time.

## Mysticism as an Inner Experience

Mysticism is an *experience*, an inner experience, not just a theory. To apply mysticism, you must first work upon the self and then objectify your experience. Mysticism provides the substance or material upon

which we cogitate and then take action. It denies that knowledge is limited just to the sense impressions. The mystical principle of knowledge asserts that man is essentially divine and therefore capable of immediate communication with reality, the One.

It is important that we do not confuse mystical technique with *application*. There are various Eastern and Western techniques. The technique, whatever it may be, is merely a mechanism. It is not the final objective of mysticism. For analogy, there is an obvious difference between learning to use tools, and constructing a building. You must relate the principle of mysticism to an understanding and use of life.

*Meditation* is one of the principal techniques of mysticism. But it also has a practical application. The particular importance of meditation is its role in the discovery of the expansion of self. In other words, there is more to our conscious being than we realise. Self is more than just one phase of consciousness. For example, electricity is not a phenomenon of a single voltage. Inspiration, insight and new views of reality are the rewards of contact with other levels of consciousness. Some people wrongly think of meditation as being an escape from reality. Meditation is not just a closing of a door to one kind of perception. Rather, it is a portal to different chambers of the psyche.



One of the first great benefits derived from mysticism is a broad ontological view that is, concerning the nature of being. *Being* refers to absolute reality, the One or the *Cosmos*. Ontology is a basic study of metaphysics, though metaphysics approaches ontology only from the speculative and intellectual point of view. Mysticism, however, makes ontology a personal experience.

In ontology, mysticism causes us to sense a union of all reality. We are no longer confused by various theological divisions of the *Cosmos*. Simply, there no longer exist such subdivisions of reality as heaven, hell, natural, supernatural, the Absolute or time and space. Not does the mystic find so-called matter completely separate and apart from what is termed the immaterial world.

The true mystic is also a pantheist. To him or her, the divine, the spiritual essence pervades all things. Moreover, the laws by which the Divine functions or manifests are also divine. There can be no distinction between the essence and its laws of manifestation, just as our thoughts and deeds are related. Therefore, the pantheist sees divine manifestation in all the phenomena of nature. But he or she realises that no one thing, whatever it may be, is completely representative of the Cosmic or Divine. As the Dutch philosopher Spinoza said, neither is the totality of nature the whole of the Divine. This is true because the Divine is potential with being more than what already exists.

## Understanding Nature

For this reason the mystical pantheist experiences their concept of God in every natural phenomenon. They try to understand nature. They seek a personal intimacy with it, resulting in a harmony of the self. The mystical pantheist does not accept the old theological idea that mankind alone has a spiritual essence. If the soul in man is an emanation of the Divine Consciousness, then all living things have soul, but with a lesser degree of manifestation. The consciousness of life is united, regardless of the form that the organism assumes.

Does an abstract subject such as mystical pantheism have practical value? Yes, because it opposes the many forms of superstition and ignorance of the past. It causes us to realise the universal brotherhood, that is, the brotherhood of the Cosmic force pervading all things.

Another practical aspect of mysticism is the concept of equality that it expounds. Philosophically,

the word equality can appear as a logical paradox, seemingly contradicting itself: something equal in every respect to another thing loses its own separateness for such equality would include equality in time and space as well. Therefore, there would be no plurality, because just a single thing or condition would exist.

From this point of view, there is no absolute equality. There is only *relative* equality, that is, similarity. Mysticism shows that there is no absolute equality in mankind except in essence, and this essence is the Vital Life force pervading all living things. Everyone varies in their intellect, emotions and awareness of self. The only equality that we should strive for is the right to know ourselves. However, such a right carries an obligation that everyone must be able to think and express their thoughts. Only in this sense does mysticism accept the idea of equality.

Another practical application of mysticism is its understanding of value. The mystic knows that value is a relative term. What one may accept as value, another may not. Are there then no absolute values toward which everyone should strive? The only absolute value is *life*, for all else depends upon it. Yet, even this value must be qualified. To merely live is not the highest attainment of man. Life can be both used and abused by man. Life force in its pure state is creative not degenerative. Our personal value in life should then assume the same order. Each of us has talents, some of which are still dormant, yet to be awakened. They may be mechanical, artistic or intellectual skills, each varying in its degree of development. It becomes our duty to give value to our lives by creating something worthy or assisting others who strive to do so. To neglect our creative ability, or to influence others to do so, is to place a wrong value upon life.

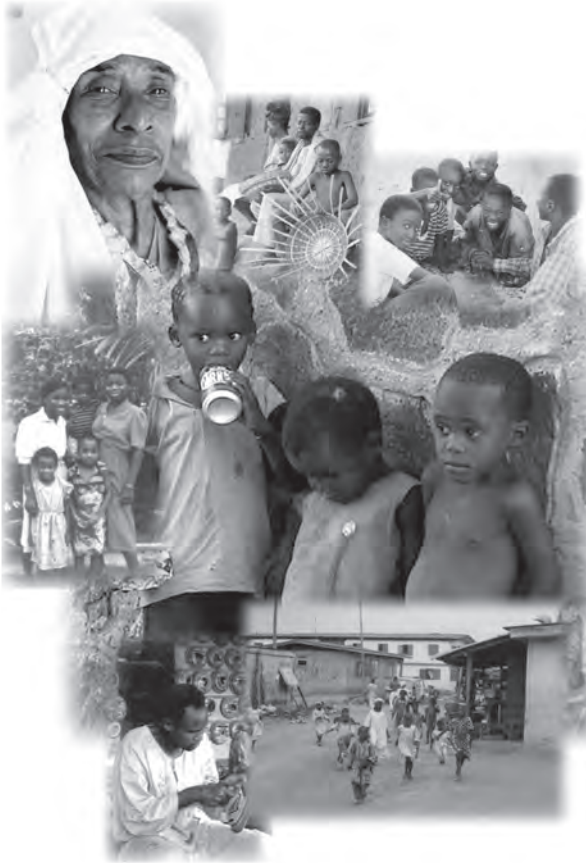
Mysticism provides techniques for learning our personal value in life. Intuition or insight is one of these techniques. The old mystical phrase, "*the economy of life*", instructs us that we should not waste our life. We should use it practically and efficiently. We should idealise our personal constructive creativity in some form.

We need not be a genius to add value to our life. A helpful suggestion, a comforting thought or prevention of an ethical wrong are all worthy values. If inspired through mystical study, these values are then examples of the practical application of mysticism.



# The Spirit of God

by John Goetsch, FRC



LET US HAVE ONE THOUGHT IN our memories, let us make it a picture which will stay with us, for words may rapidly pass from the mind. Sometime, perchance, you may have stood beside some artist who was working at marble as still some great artists themselves work. He is hewing out a statue and works at the marble in order that his idea may be made manifest and live in the minds of men.

Now if you question that artist he will tell you that to him it is not a block of marble to be hewn into a statue that is before him; it is a statue hidden within a block of marble. He is beginning to set free with every stroke of the chisel the statue that is lying buried within the block. So he works on and on seeing with eyes of a genius the form that you and I cannot see; and as he hews away with chisel and mallet, he is cutting away the super-incumbent marble; he is not carving the exquisite limbs of the body, for the statue is already lying within it. And so it is with us.

Within all of us lies embedded in the marble of our human life the spirit that is God, hidden beneath the flesh, hidden beneath the body, the emotions and the mind, so that it is not visible to the outer eyes. You need not create that image. It is there already. You do not have to manufacture it; you have only to set it free. God is within you, waiting for manifestation, and yours is the glory of hewing away all that hides that manifestation from the eyes of men. Your chisel is represented by your thoughts; your mallet is the power of your will. Take therefore the mallet of will and take the chisel of thoughts and strike away the emotions of the body and the mind, until all has gone that does not belong.

Then out of the stone of your human life the divine statue shall arise in its perfect beauty; the splendour of God shall shine out, so that all men shall be lighted and warmed by its radiance. God in man shall then walk the earth, and you shall have had the glory of setting the God within free to work for humanity. Be then artists in life; be sculptors labouring in the workshop of the world; and so when one comes to pass into transition you will know yourself as the Spirit eternal and not as the body you leave behind. You will thus pass into a wider life, a more splendid destiny, a grander future, for you will be free, the liberated Spirit God made manifest, the end and goal of man.



# Death as

# Transition



by Nobilis

**A**NY WHO ARE READING THIS have experienced the pain and sorrow at the death of a relative or close friend. As it has been throughout man's history, an air of mystery and fear surrounds this phenomenon which does not diminish over time. This is because it is difficult to relinquish the relationship that existed between the living and those who have passed on. Often that bond is so strong that those who are grieving cannot accept that they will never physically see or interact with that person again, leading to mental anguish as they wrestle with these thoughts. It is no use either trying to bring some comfort by assuring the mourner that their relative or friend will be in a "better place" and that they will always be with them, because that mortal intimacy that once existed has now ceased.

So, from an early stage humankind developed a collective philosophy concerning an afterlife in compensation for death. This was also grounded in physical evidence. The mechanism of respiration was a mystery but the connection between living and breathing was self evident. Once breathing stopped, so did life. The air, seemingly existing everywhere, assumed powerful qualities and the breath was

believed to retain those characteristics it had had while being captive in the physical body. And so with the sudden departure of the personality; it could not be accepted that the complex attributes, behavioural, temperamental, emotional and mental that characterise a unique individual could just be terminated. The personality or the ego had to survive in some fashion, so different cultures evolved various ideas to support this.

In Rosicrucian terms, death is seen as a *change* in the state of consciousness which is beautifully described in our teachings as *transition*. Although the many aspects of this subject cannot be imparted here to preserve confidentiality, enough will be revealed to allow the layperson an understanding of some of the essentials of what is taught to members of the Rosicrucian Order.

## Separation

When a person passes through transition it is not true to say that this ends utterly the physical body. It is not subject to annihilation any more than the immortal soul. The body is made up of atoms which form molecules, leading to the composition of chemical elements. These chemical elements are "of the earth" and when transition occurs they all return to their source whether one is buried or cremated. The chemical action which follows causes the atoms and molecules to gradually dissipate and to ultimately become part of something else. It is comforting to know that in this instance we all contribute to new life, animal, vegetable or even mineral.

What about that other part of us that makes up our personality with all its attributes and idiosyncrasies? If we observe a person in an unconscious state, what do we see that is different



from the same individual being alert? It is a shutting down, in varying degrees, of the five physical senses; he can neither see, hear, smell, taste nor feel. In fact, the brain consciousness is unable to act and is closed down temporarily. But that divine consciousness that dwells within is still maintaining all of the systems that keep the body alive such as the beating of the heart that circulates the blood, the lungs breathing and other vital organs functioning.

Now when transition occurs, not only is brain consciousness incapable of further activity but the divine consciousness withdraws as well. We may say then, that at transition there is a *separation* of these two forms of consciousness. How often do mourners when observing the body during the wake preceding the funeral expect at any moment for the chest to begin rising and falling or the eyes to open? To all it appears as if the deceased is only sleeping. But of course, there are no signs of life because the soul, the divine consciousness, has departed and separation of the physical and spiritual has taken place.



is finally a drifting into what might be termed the fourth dimension. They find themselves fully outside their own physical body and looking down at it like some detached observer.

At this point, we are told, there is such a feeling of peace and calm that there is no wish to return to the body. The impelling urge to let the separation continue is very strong. But something holds them and prevents the process from continuing. That something is emotion. Human emotion at this time is at its strongest. The sorrow and grief of those relatives and friends present during the near death experience of a loved one can be potent enough to draw the divine consciousness back into the physical body because the person undergoing transition wishes to comfort them. There have been a number of reports that demonstrate a feeling of sadness on the part of those beginning the process of transition as they observe the grief of those they are leaving behind.

## Transition Realised

Once transition has been brought about, the divine consciousness or soul will linger for a while as an intangible and non-physical essence around those loved ones and places that were familiar during life. If there are important matters outstanding that affect those who remain, the soul will attempt to direct these people to perform certain actions to complete any business. But most importantly, the soul will try to comfort those who are left without the presence of the physical body that was its home while earthbound. The Rosicrucian will retire to the home sanctum and through meditation will realise that the soul personality is not annihilated and that there is no death.

But ultimately, through the process of transition, the dual aspects of man, physical and spiritual, return to their source, the physical returning to the earth and the spiritual attuning to the universal soul to await rebirth and the beginning of the next cycle.<sup>1</sup>

## Footnotes

1. See the Rosicrucian Heritage, Vol. 11 - No:1, 2004: *The Book Review: Mansions of the Soul*, p.26.



# Dare to Live

**W**E SHOULD NOT LIVE IN CASTLES in the air. That is not to say that we shouldn't aspire, speculate and dream, but rather not lull ourselves into a state of inactivity supported by the vague dreams of blessings to come. After all, blessings must be earned, and the verb "earn" suggests action.

Dream we should, and dream we must, for things worth while are born in our dreams and visions; but dreams to be of value must be implemented with a bit of *doing*. The idea of a new cathedral may originate in the mind of an architect, but it will never become a reality without a *builder*. So, if we would lead a progressive and evolving life, we must assume both roles; that of *architect* and *builder*.

Of course, we can only make a start from where we are, hence the importance of living life to the full when we can; yesterday has gone. Rather than mourn its passing, we should analyse it for its lessons and permit those lessons to influence our current actions. Thus, we may live this present day more fully and make realities of our dreams.

Nor should we wait for a spectacular or critical event to stimulate us. True, an occasional life has been changed overnight by a *crisis*, sometimes for the *better*, and perhaps more often for the *worse*. Ordinary daily lives are filled with so many petty trials, minor sorrows and disappointments. If today is to be lived courageously, we must be wary of the danger and destruction that may dwell in the "opinions of others." Too frequently they are not recognized as the cursory, warped and misguided appraisals of persons who themselves are living neither courageously nor intelligently. If they were living purposeful lives, they would be far too busy to pass judgment on others.

The philosophy of living that a modern mystic constructs must embrace the head, the heart and the hand. The foundation lies in feeling. It can be strengthened and reinforced by intellectual contemplation. If a philosophy is really meaningful, it will prompt one into



by Harold Venske, FRC

*action*. Dream castles are the convenient retreats for those who would escape the responsibilities of purposeful living.

We may indulge our imaginations and *dream*; but at the same time, we must make our dreams *motivating forces*. We need make no excuses for our past or for the lack of breadth or depth in our education. We need only start where we are and *grow*, capitalizing heavily on whatever experiences we have had. Thus we can be true to ourselves and avoid the personality disintegrating in the web of mere conformity.

In simple words, our intent should be: *Dare to Live!*



# Personality

## Reflection of the Soul



by Fern Davies, SRC

**T**HERE IS BUT ONE SOUL IN THE universe: the soul of God. It is the one Universal Mind in which we all live, move and have our being. Within each living being, there is an unseparated segment of that Universal Soul, for the soul in man is the God in man that never ceases to be a part of the Universal Soul. It strives to manifest its cosmic qualities through the objective consciousness of man. As man becomes conscious of his soul, so does the personality conform to the soul. Thus the personality is the objective manifestation of one's response to the unseparated part of the Universal soul.

All of the attributes that have been adopted by the soul are displayed by the personality, thereby exhibiting the true nature of the individual. However, individuality refers to the mortal, objective side of man. Because its purpose is to function on the material plane, it is mundane, while the incorporeal personality functions on the immaterial plane. In unison, the two disclose a recognised entity, which expresses itself in everyday life both through its individuality and personality.

Life has a purpose; a plan to provide a means by which the soul with its personality, the real part of us, can evolve and become conscious of its true being. If man will raise his objective consciousness and become more sensitive to the influences of his soul, the more his thoughts will come to correspond

to the spiritual forces of the soul. The truly spiritually enlightened person is one whose personality is more in harmony with the soul. In other words, the image resembles more closely the object, the soul. Although the personality can never possess the complete knowledge of the soul, gradually man does expand the personality through evolving the consciousness.

From man's subconscious self, he acquires wisdom; we do not actually receive a set of facts from the Cosmic. We are more particularly guided by an impression, difficult to define, that motivates us. Under the subtle impressions of this subconscious influence, our judgements prove to be more accurate and dependable than our usual reasoning. Sometimes this cosmic wisdom or intuitive faculty is an inexplicable insight. Usually there is no objective reality to support the feeling we have of the gentle urge for us to act in the way we do.

Actually, *reason* will often oppose this cosmic guidance. Sometimes, it will seem to us that the guidance impulse is not logical. Many persons disregard these intuitive impulses, thinking of them as being an emotional response to a circumstance that should be treated with cold reason. As a result, these persons lose the advantage that could come to





them from such cosmic guidance, not to be confused with emotionality or instability. Mystical influence is a kind of gentle persuasion for it does not have an intense desire nor does it insist in an irritating way. Since it is a form of higher judgement, there is certain plausibility to the persuasion. The faculty of reason accompanying the cosmic guidance may actually run counter to our previous experience.

Since by habit we usually conform to our reason and experience, we may more often regard the cosmic impression as being erroneous, thus ignoring it to our ultimate regret. How many opportunities for improving our conditions have been lost because cosmic impulses were dismissed? We might try to remember that the intuitive feelings we at times experience are part of the cosmic experiences of the soul personality through its many incarnations. Therefore, it has acquired a more profound appreciation of evaluation, becoming a greater useful guide as we advance.

### Inflated Ego

We need to keep one important fact in mind. If an individual has good judgement, and makes numerous correct decisions as a result of cosmic direction, but then becomes egotistical because of this ability, cosmic guidance may be forfeited. Having an inflated ego would mean the individual attributes the exhibited higher judgement and wisdom to a condition entirely centred in his objective self, will and reason. This very attitude would bring about a separation from the necessary harmonious attunement between the outer and inner states of consciousness, out of which cosmic guidance arises. An individual's lack of humility could figuratively shut the door to the very direction previously received.

The aspiring student is informed of the danger of egotism that might arise from the growing power derived from cosmic guidance. If the individual fails to exhibit humility in the application of this wisdom then the cessation of impressions becomes a most effective lesson. True cosmic guidance is always for the welfare of the individual.

Mystical tradition teaches that the soul personality retains the experiences that it has undergone during its cycle of oneness with the Cosmic. These are conveyed into the subconscious upon rebirth. Also carried with it is *karma*, making

it necessary for an individual to have certain experiences. One of the basic principles of karma is that for every affliction or sorrow we cause another, we shall in a similar way suffer at a time when the lesson to be learned will be most impressed on our consciousness. Karma is not a process of revenge. The only purpose of compensation is to teach a lesson, to realise a mistake, to understand and profit so that there is progressive growth or evolution of the soul personality.

### Thoughts and Deeds

Our lives are of our own making. The result of our just compensation will be through our careful or careless thoughts and deeds. One thing we can be sure of: we will not suffer through any requirements of karma and be unconscious of the fact that it is a karmic debt we are paying. Such suffering without a clear realisation of why it is so, and what we are compensating for, would not be consistent with the basic principles of karma. We also need to realise that through the principle of balance, the law of karma works two ways, for we likewise benefit from our past acts that were on the credit side.

Other than debts to be paid and credits to

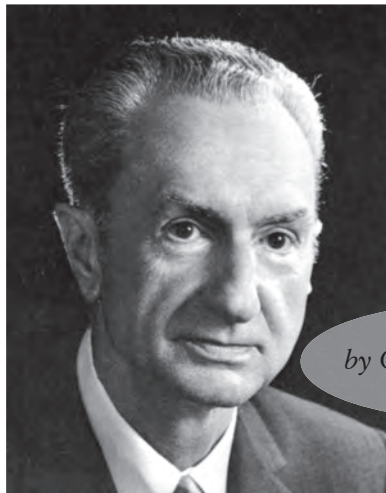
*Mystical tradition teaches that the soul personality retains the experiences that it has undergone during its cycles of oneness with the Cosmic.*

be enjoyed, there are other implanted elements of the soul personality, whether they are demonstrated through the talents of an artist, the dexterity of a surgeon's hands, the knowledge of a scientist or the good deeds of a humanitarian. All these acts are tied in with karma and help guide us in this life and in the future.

Lest we forget, the Universal soul is infinite and perfect but man's expression of soul as personality is finite and may be altered. The more evolved the personality, the more illumined it becomes and the more it represents in its expression the qualities of the soul. The natural course of psychic progress and personality evolution is toward an increasingly fuller and more positive expression of the soul. Since the personality, as an image, is but a reflection of the soul, our ultimate goal should be to perfect our consciousness of soul to a degree that it manifest fully through our personality.



# Moderation of Expression



by Cecil A. Poole, FRC

**M**ODERATION IS CONSIDERED A VERY worthy trait. In fact, if modesty itself is not a virtue, it is a characteristic most desirable to attain. Modesty includes all those traits that tend to add dignity and true human stature to the individual who lives in a way that is consistent with the practice of this virtue. It is primarily, insofar as we can understand at least, a purely human characteristic. Even the most domesticated and highly evolved animal is more or less spontaneous in its behaviour. It has no restrictions or inhibitions; it simply expresses itself as it feels through the instinctive patterns with which it is born, as well as by the characteristics which it has acquired or learned. But humans, being capable of so many modifications of character and personality, develop various types of traits which are altogether a composite of conduct and behaviour. With the ability of the human being to assume so many types of behaviour and forms of expression, it is most desirable for man to govern himself intelligently in order to acquire and practice a moderate estimate of himself.

The individual who feels that he should express himself as he sees fit with no restrictions can become a great bore or inconvenience to other individuals. Of course, modesty is a relative thing. The aggressive individual is seldom thought to be modest, yet if we did not have aggression on the

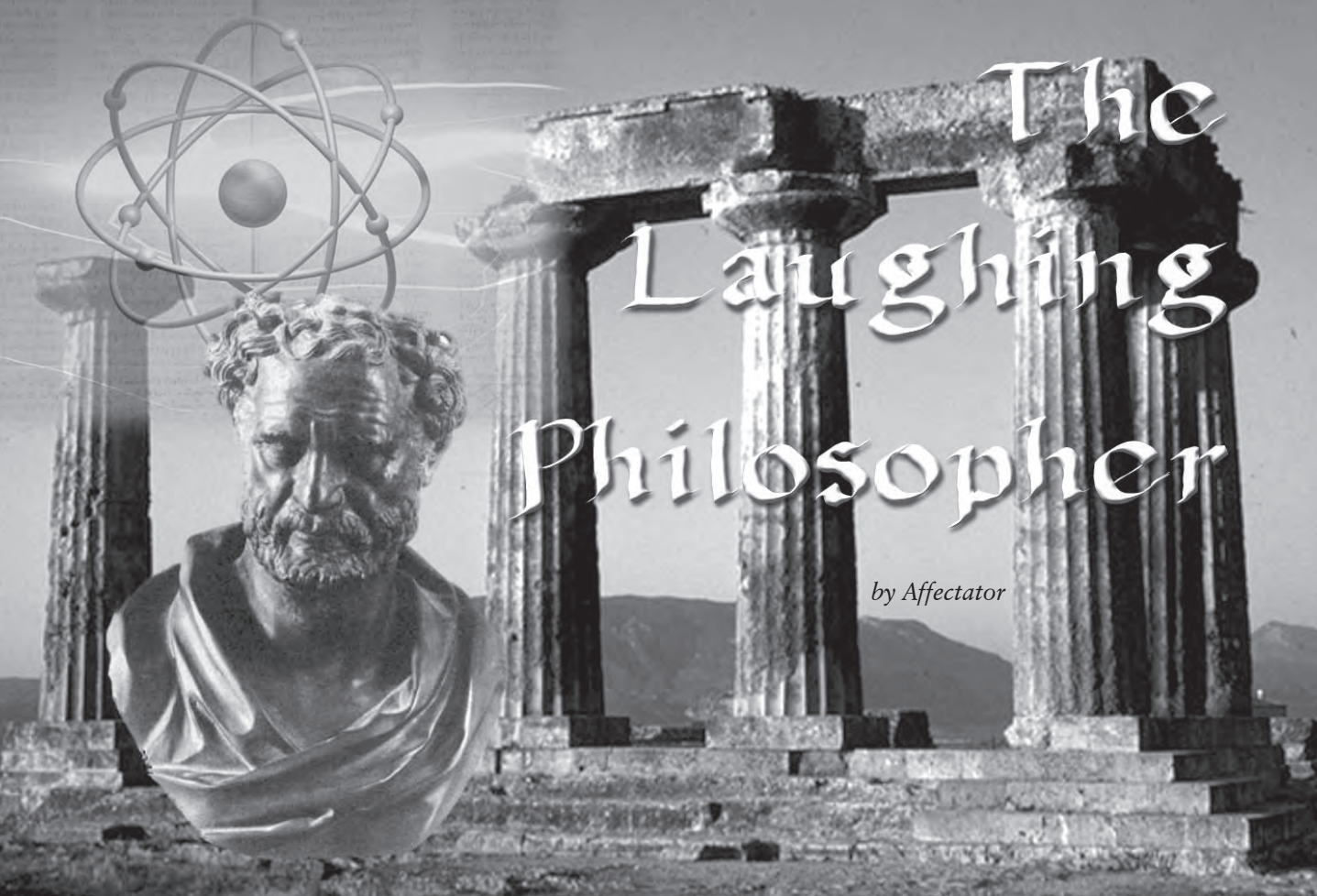
part of some people, there would be many things left undone. There are those who, by the very process of accomplishment and by even carrying out practices and purposes which are for the benefit of others as well, are accused of immodesty because they push other people, as it were, or tend to cause them to behave in a manner which is not normally theirs.

Actually, modesty is a fundamental principle in the nature of man. This may seem an exaggerated statement, but without modesty, the individual would revert into those behaviour patterns which are characterised as being less than human. Modesty is that which keeps us humanlike. The ability to use intelligence to make behaviour an expression of what it should be is involved in the practice of modesty.

The modest temperament results from an estimate of self which neither exaggerates nor forgets to take into consideration its true possibilities. Modesty is characterised by an absence of self-assertion, arrogance or presumption. These traits, when expressed in an individual, are not always considered highly desirable in an associate or one in whom to place the utmost confidence. Therefore, every individual who is truly striving to express himself to his fullest possibilities, to use his potentialities and to live a good and constructive life, should practice a moderation in which he takes into consideration the rights and abilities of others, and attempts to fit his life into a relationship that will be conducive to the encouragement of the abilities of others as well as to the expression of his own.

Moderation of expression, therefore, includes the expression of those abilities of ours which should be expressed, that is, those which are worthwhile. It is not true modesty for us to disclaim the abilities which may be ours, but if we become arrogant about our abilities or assert that they alone are right and everybody else's ideas are wrong, or if we presume that because we have certain abilities, no one else has them, then we are characterising our existence by traits which are to the detriment of our own development and which are not contributing to the social group of which we are a part and to which we should, in a degree, be obligated. The individual who seeks to live in proper relationship to his fellow men and to his Creator is one who practices moderation of expression, and remembers at all times that the trait of modesty is that which truly makes him expressive of the dignity of the human being.





# The Laughing Philosopher

by Affectator

**D**EMOCRITUS CAN BE IDENTIFIED with the group including Plato, Socrates and Aristotle. His system was so vast and comprehensive that it is considered to rival those of Plato and Aristotle. His disposition was so cheerful that he became known as “the laughing philosopher.” His reputation was of high moral worth.

He was one of the earliest masters to expound the atomic or monistic conception of the universe. Leucippus probably gave the first clear statement of this philosophical materialism when he taught that atoms were already in movement. Democritus of the fourth century BCE was familiar with the works of Leucippus, but he went further by expanding this conception with great clarity and we are grateful to him for this addition to our common fund of knowledge. It is said that he received this information cosmically, with little or no demonstration or experimentation.

“*Nothing happens at random, but occurs according to law and is determined by necessity,*” said Democritus the physical philosopher, who has been called the most learned thinker of his age. His system of philosophy is referred to as *Atomism*

and was the precursor of modern atomic theory.

Since Democritus had received his monistic conception of the universe cosmically, he explained the soul as being a combination of atoms. One can identify it with the Heraclitean soul fire. The atoms making the energy of the soul by means of their high rate of vibrations generate intense heat in the soul movement. The particular atoms forming the soul go back at death or transition into a great reservoir, and not to destruction or loss. The soul essence returns to the Cosmic.

The Master Democritus’ monistic conception probably led him to explain the mind and the growth of knowledge on the same terms. Life, consciousness and thought too, were derived from the finest atoms. He boldly declared that gods themselves were aggregates of atoms, expressing more powerfully than men.

According to Diogenes Laertius, although Democritus had written 72 works on subjects such as physics, mathematics, ethics and grammar, only a few fragments remain. Democritus’ system of ethics was aimed at happiness, reflecting serenity of mind, undisturbed by fear or passions. Temperance, uprightness, and noble actions are to be cultivated.





by Olga Rosmanith, SRC

**I** MET DR. QUETTA WOODBRIDGE only twice following the Armistice of the First World War, but I remember her tangible quiet power and her luminous unearthly face more vividly than the personalities who were around me yesterday. She had a practice of her unorthodox skills in that exclusive neighbourhood in London known as Mayfair.

She sought no publicity. On the contrary she tried to defend herself against curiosity and thrill seekers and do her healing miracles in peace. But stories of the healed and of the glamorous nature of her consulting room flickered through London clubs and drawing rooms like marsh fires. Every newspaper sent reporters to try to get a scoop on a new sensation. Not one of them could enter the stronghold.

One day the editor of the *London Sunday Chronicle*, for which I wrote a weekly feature, sent for me. I was evidently his last resort. In my late teens I was not yet under consideration for the tough assignments. But the editor thought I might get inside that mysterious door in some devious way because I was a woman. I was not only thrilled by the challenge to succeed where all the men had failed, I was drawn as by a magnet by the gist of the

stories I had heard and what this mystery doctor seemed to stand for.

## The Visit

I accomplished entrance into the guarded stronghold by the simple and obvious method of asking for a consultation as a patient. The doctor specialised in nervous disorders and I thought it would be no trouble at all to convince her that the conflict between my newspaper work and domestic responsibilities gave me insomnia. If so, I might get the treatment which had been making news of miraculous cures among her soldier patients. They went to her unable to stop shaking and emerged from her treatment like men born again, healthy, fearless, completely readjusted.

I cannot recall whether a man or a woman opened the dark heavy door, for my "treatment" started immediately. I was left to sit for about five minutes in the entrance foyer. This had bare walls in off-white, was lit indirectly and furnished with dark, heavy furniture, strangely beautiful, decorated with engraved metal, unfamiliar to me. I later learned it was Tibetan.

In a few moments, the atmosphere of the



outside world fell away, and I felt the tranquillity of utter indifference to time or place. Then a door opened and I was invited to come and sit in the "waiting room." This room also had no outside light. Drapes hid the foggy day. I sat in a deep chair on the floor of a blue sea. I was enveloped in blueness. The ceiling was vaulted and painted in this vibrant blue and scattered with gold stars. I leaned back in the chair and looked up. The atmosphere was so charged with the quality of a presence that I seemed to hear breathing in the silence. I lost my emotion of excitement at having got inside the door. I began to feel a premonition of some extraordinary experience.

When the door was opened to the consulting room and I was called to go in, all my preparation was lost. I knew that whatever I would say to the doctor, it would not be a lie. The servant who ushered me in closed the door and I was alone with the doctor. This room too was darkly draped against outside light. A huge bronze Buddha stood on a tall stand in the window embrasure, with two tall candlesticks on either side; the flames in the great candles were burning steadily and slowly.

## Meeting the Doctor

The doctor was small, and she sat in a chair upon a little platform so that she would look down on the patient seated below her. She was dressed like a nun in a shimmering pale grey material which also folded round her head and face concealing her hair. Her face was oval, luminously pale, and out of it shone enormous grey eyes, the pupils rimmed with black; the most lustrous, the most compelling, the most compassionate, the wisest, the most understanding eyes I have ever seen. The face was pure and unlined, the mouth firm and large, but tender. It might have been the face of a woman of thirty-five who took good care of her skin. But the eyes were those of a sage who might be a thousand years old.

I sat in the chair below her. "Don't speak," she said. "Let me think about you." She looked at my eyes and went past them. I had an electric sensation as if I were physically touched. "Olga," she said, "You are not ill in any way. It is very unlikely you ever will be. You have come from a newspaper. Isn't that so?" I admitted that it was.

She closed her eyes as if she were listening. I looked at her hands lying relaxed on the arms of

her chair. They were long, slender and of a pearly peach-blossom whiteness. Nothing about her gave any indication of the strength which could control spirited horses, as I learned later. She opened her eyes and smiled. That too was electrifying. London was full of famous beauties in those days, but this was the first time I had been in the presence of that overpowering beauty which sparkles from the inner fires of an awakened man or woman.

"You have integrity," she said, "and will tell the unvarnished truth about me, so I am going to tell you all about my treatments. I learned them in

*In a few moments, the atmosphere of the outside world fell away, and I felt the tranquillity of utter indifference to time or place.*

Tibet. I had the great privilege of being instructed by a guru in a place where no woman before has ever been accepted. The treatments I give are as simple as nature itself. They restore men who have departed from their nature back to it. The methods are thousands of years old. Out of this nature and simplicity the newspapers would make some unworthy sensation. Promise you will not do that?" I promised.

## Breath

"First I will tell you the method of healing by the breath. Now when a patient is in battle shock, his breath is shallow and uneven. I teach him to breathe slowly, deeply but effortlessly, just like this. Not as the gymnasium teaches, this is very tiring, but gently, calmly, so that long drinks of oxygen banish his fatigue. Now this is against orthodox practice for it is working on the symptoms. Try it yourself. You'll see how difficult it is to remain agitated while you breathe the slow, tranquil, unworried breath."

In two minutes I had grasped the difference between breathing deeply with effort and breathing deeply with ease, one exhausted and the other exhilarated.

"You are a good student," she said, "remember how to breathe and it will solve many of your problems. Next we have the breathing for stamina. So simple. It is nothing more than this fact, oxygen is vitality, it contains a life principle. Most people use only one third of their lungs, so they get only one third of the energy which is the birthright of the body. Many people die because they are too



tired to breathe. The more they need it the less they can work for it. Regard it as essential as your food. Oxygen is indeed most essential to sparkling strength. Drink it. Eat it. Some of my feeblest patients have been restored to the vital strength of young men by nothing else than instruction in how to get their rightful supply of oxygen."

Now she gave me the little pamphlet of breathing instructions she had had printed for her patients. "There is too much to tell you in an interview. It is merely a return to nature. Now is that sensational?" I agreed it was not. What was sensational was the fact that her simple routine was then considered abnormal.

## Voice

"Now there is the voice. Treatment by the voice is my own idea though it does stem from my instruction in Tibet in the healing of the body by self-made vibrations. You can do anything with these; induce the warlike temper of a warrior preparing for battle or the stillness which invites psychic awareness. I use it to bring the nerve-shattered and trembling patient back to normal.

"Now is it not true that emotion affects the tones of the voice? Hysteria rises to a high pitch. Fear is thin and falsetto. Only tranquillity is low and pleasing, from the middle of the chest. I teach them the habit of speaking as if they were tranquil and in peaceful command of themselves; to speak self-mastery and breathe self-mastery and not to bother their heads

*If you remember and practice any of the things I have told you, you will today have taken the first step on a journey that leads to the power of self-mastery.*

with their feelings. I will do that. Just speak and breathe as if..."

The doctor opened her lovely slim hands. "They like this treatment because it is so easy. They do it faithfully as if... I ask no more of them. Very soon they are."

Now she came down from her chair on the little platform and unrolled a slightly padded mat. She put it on the floor. "Lie down on this on your back." I obeyed immediately. She sat on the floor beside me in the folded Buddha position. She arranged my arms a little away from my body with the palms turned up.

"Now deliberately relax every muscle down to your last small toe until you are like a rag doll if you are picked up. Now what do you feel?" I felt as if the forces of gravity and the hard floor were pulling every muscle into place and untying knots everywhere. She called it "relaxism." It is a well-known elementary principle but I have never come across anything that releases the circulation of the blood and clears up so much fatigue in so few minutes.

## Colour

Colour therapy is standard practice now but it was revolutionary then. She took me into her little treatment room where patients were bathed in the psychological atmospheres of tinted light. Dr. Woodbridge said the colour used the principles of physics as well as of psychology.

"Light filtered through a colour takes that colour's frequency. There is a field of frequency round the body; this changes according to the condition of one's health. The blue rate will change the body frequency to its own if the light is powerful enough and the patient is left in the rays long enough."

She answered my question before I asked it. "Yes, you can close your eyes and sleep while the lamp shines on you. A blind man can be healed of certain nervous disorders by light shining through the colour blue."

She swung into place and switched on in turn the different coloured lamps. They were large globes of coloured glass of intensely vital colours. Violet, dark blue, light blue, deep yellow, pale yellow, green, orange, dull red, crimson, even a fiery shade of scarlet. "That's a poison colour," she said of the latter, "but there are uses for poisons. It can wake a person from melancholia to a state of irritation which can be the first step to returning life."

The light shed from these globes in the small white-walled room had such a luminous quality it made the air seem like coloured water. The dark blue and the green gave me the impression of walking under the sea. The deep yellow was like tropical sunlight. The orange was like desert sunrise. The crimson felt like being caught in flames. "Too much isn't good for you," she said, switching off the orange light. "Come back to the consulting room."



## The Final Lecture

We returned to the tranquil presence of the Buddha. "Is that all?" I asked. "It is far from all," she answered. "If you remember and practice any of the things I have told you, you will today have taken the first step on a journey that leads to the power of self-mastery. When you can walk unmolested among wild animals and not be afraid, you will know you have attained it."

On further questioning she showed me a newspaper clipping and photograph of herself walking unscathed through a corral of unbroken horses milling around her without molesting her.

*"If savage animals come near, you speak to them as if you love them," she said. "Naturally they don't understand words but the fearless compassion in your voice starts a telepathic communication. You don't need to speak at all if your inner power, which everyone has, is realised and highly developed."*

The dim, unremembered servant now entered to announce the arrival of a patient. The doctor from Tibet touched my forehead between the eyes with the tip of her finger giving me a slight electric shock. "Walk on the Path. It is yours. You will tell the truth in your article. Let them know how simple it is to be natural and grow strong on goodness, tranquillity, water and air. I depend on you not to be sensational."

# Ownership

by B. Gunawardena, FRC



WHEN I LOOK OUT OF MY BEDROOM window I see a block of palatial homes. They represent modern luxury living. They are occupied by the well off. They give a certain sensuous pleasure and are intended to fortify one's sense of well-being.

They remind me, though, that in the changing scenes of life, nature never sells anything outright. It merely loans temporarily to man what it possesses. I do not own anything in the universe and nor does any other person.

This scene serves as an example: A few short months ago, a row of tenements stood there. My neighbours then were a poorer but happy lot. There was life and laughter. There was a tangle of trees down ways a little where squirrels, crows, magpies and lesser birds noisily quarrelled, chattered, and sang. The children of my neighbours played in the shade, singing and dancing to their hearts' content.

One fine day, the capitalist who owned the

tenements decided he should do something of more profit to himself, but what? He would clear out the families, raze the tenements and divide the land into separate building sites. As soon as my neighbours were gone their homes were pulled down.

The trees of the park were cut down and tractors came up to level the land, raising clouds of dust. The lovely sights and sounds of my poorer but happier neighbours were no more. The trees were gone; there were no children to dance and sing under their once fine shade. The birds and squirrels went elsewhere looking for another copse of trees since there was no place for such among these nice new dwellings.

I stand at my bedroom window again and gaze out of it. There is the new block of fine homes. They, too, are a part of nature's gifts. They tell me, though, that they are only temporary. Nature never sells anything outright: Man cannot ever own anything in this universe. I remember and am grateful.



# We are the Measure of Our Thoughts

by Dr. H. Spencer Lewis, FRC

**T**HERE ARE MORE OF US WHO HOLD inferior places or positions in life because of awe than because of lack of opportunity. Thousands of people in the privacy of their own homes have uttered opinions that should by the sheer weight of their logic make the conclusions and ideas of the established sages of business, commerce and public affairs obsolete.

Many a man or woman with natural insight and clarity of expression has voiced to their family solutions to world problems that would have brought dignity and acclaim to a political leader in some stately capital.

At a gathering of friends or associates, an individual may express himself freely *until* an authority on the topic under discussion enters; he then retreats in confusion or sinks into embarrassed silence. He immediately surrenders his virgin thoughts to the “weighty” influence of the one whom society has designated as his superior. His own ideas may be startling, and though untried, scintillating with brilliance and possibility, but they are shunted into oblivion merely because the one before him bears the title of *authority* or has had years of experience in the subject, and might not approve of his remarks.

Is all thought, after all, catalogued? May not a man’s concepts have great potentiality of accomplishment, even though they are not refined by filtering through the accumulated theories, beliefs and errors of myriads of men before him? What is this quality of authority to which we all pay such homage, and before which we are impelled to cast aside our own ideas?

Whoever has made an exhaustive research in a field of knowledge or accomplishment and has



learned all that human experience has discovered about that branch of knowledge (and has mastered what they have learned) is rightly called an authority. As an authority, they are accepted because of their concentration of thought and effort along one line, and because they are able to recite definitely what is known on the subject and what has been done or thought about it before.

## The Respect of Authority

For this we must respect them, just as we must pay respect to the accumulation of knowledge which our dictionaries, encyclopaedias and textbooks contain, and look with admiration upon the magnificent edifices housing our great libraries.

But must such admiration and respect necessarily quell all individual thought? For example,





does the progressive businessman who gazes upon the volumes in the library on business administration, promotion, selling and advertising resign himself to failure or to non-activity, with the self-assertion: “*What can I hope to contribute in the way of new ideas for expansion of business in view of what has gone before?*” Certainly no young man with an inventive trend of mind and cogent reason will abandon his mental picture of a needed mechanical contrivance because in a museum of mechanical arts he finds himself surrounded with the handiwork of past geniuses.

Benjamin Franklin was not an authority on electricity when he began. He was just an experimenter. Robert Fulton was not a recognized designer of steamboats but one who was a developer of an idea. Edison was not an electrical engineer. He was a man with vision and a concept out of which grew those things that later made him what the world pleases to call an authority. Akhnaton, the Egyptian Pharaoh, was not a great ecclesiastic, yet he gave the world its first monotheistic religion. Henry Ford was not an automotive engineer but, as a layman, he gave the world a new principle in the operation of combustion engines.

Most authorities gain their prominence by what they know about what *others* have done or accomplished. A few gain their eminence by what they themselves have done; however, in the latter case, their virgin concepts and ideas preceded their importance as authorities.

Consequently, *if you have an idea*, no matter how radical in departure from the accepted ideas of those who are experts or masters, if it cannot be disproved by the facts of experience or refuted by demonstrations of natural laws, it is equal to that of any person. It does not matter how unknown you may be or how acclaimed the disapproving authority.

The advancement of knowledge and the progress of the world is accomplished by two means; first, the inductive method, studying the particular, the things and phenomena of the world, and from them deducing the general law by which other things or particulars can be brought about. The second method is the deductive one. We start with a concept, an idea—clear, forceful—and it

causes us to search for the parts, the realities that can be fitted into it to make it become an actuality. Those who pursue the deductive method are frequently scoffed at and called dreamers.

## The Worthless Dreamer

The only dreamer who is worthless is the one who is content just to *dream* and allow these visions to dissipate. Those who find inspiration in their dreams and who uses them as an incentive to action, who coordinates this with reason and perception, are the ones who have reached out and caught the distant horizon by one hand and the present world by the other, and attempts to bring the two together. Quite frequently, it is the dreamer with a stupendous ideal which surpasses present reality, who engages the numerous inductionists to study the existing things of the day to find a way to develop the ideal into factual things.

Who are the greatest contributors to society’s advancement; researchers, the idealists or those who combine the attributes of both? *Necessity is still the mother of invention*. The abstract ideal often draws to itself the tangible, the realities by which it eventually becomes accepted fact.

No matter how humble your position in life or your lack of schooling, you are never wrong until you are proved to be. Your thoughts are not contaminated merely because they are your own, unless they are in error. No amount of ridicule, scoffing or patronising leers of *authority* can rob your idea of its potentialities if there are no existing acts or principles which can be demonstrated to prove you wrong.

We are truly only as big as we think. If we consider ourselves inferior because we bear no academic degrees, and consequently disqualify every thought of our own that borders on the established branches of knowledge, we make ourselves into one who holds only to inconsequential and petty thoughts, casting aside all of those that are worthy.

Our thoughts determine our actions, and actions make us either prominent or as small beings in a small mental world. Someone who has distaste for knowledge and has no educational standing

*Or thoughts determine our actions,  
and actions make us either prominent or  
as small beings in a small mental world.*



only because they despise it, are the ones whose native intelligence is obviously small. From them, under no circumstances, could one expect worthy thoughts and their actions consequently show them to be as shallow as their minds. On the other hand, those who have never had educational advantages (because of circumstances or misfortune) but still love knowledge, may by that consciousness and attitude of mind conceive as lofty thoughts as those weighed down with scholastic degrees.

There is a great breach between intelligence and education. One may be intelligent and not educated, and one may be educated and not intelligent. Intelligence is the ability of the mind to respond to new conditions and to realise keenly what it perceives, and to create new things, new views, new courses of action out of its accumulated impressions. Education enhances intelligence in providing the mind with an abundance of material with which to work, but it cannot give the mind that aptitude necessary to use what it has acquired.

Intelligence alone can do that.

There is also a difference between venturing a guess and an actual conviction that may be subject to examination. One would not want to be an individualist to the extent of *guessing* at a remedy for an ailment when a physician *knows* the one needed. On the other hand, one should not abandon, for example, a new concept of aerodynamics merely because an aeronautical engineer says that the idea is untried, entirely different, or a departure from the accepted view.

It must be realised that no training or method has yet been developed by man which gives to only a certain class of people the power of origination of ideas. Therefore, each idea, whether it is the ebullience of a layman or an academician, if it survives the test of experience, has merit. As Ralph Waldo Emerson so succinctly said in his *Self-Reliance*: “*In every work of genius, we recognize our own rejected thoughts; they come back to us with a certain alienated majesty.*”

# Loneliness

by Robert Daniels, FRC

**T**HERE ARE TIMES IN LIFE WHEN friends and family may surround us and yet we still feel so very much alone; and there are others whose lives are lonely *because* they live alone. One form of loneliness is mundane, in which, for a variety of reasons, many people are required to live by themselves. Another kind is quite different, for although we may be surrounded by others, we come to experience an interior loneliness.

This can occur when we, as mystical students, have to take certain steps on the path entirely alone and cannot depend on friends or teachers for guidance

and help. At stages such as these we need to become more attuned to our inner selves and thereby establish a divine companionship, which will always prove to be a source of inspiration and comfort for the long journey ahead.

In the early stages of mystical research, we often find that our new knowledge and experiences conflict with the orthodox views and opinions of friends and family. It is at this point that it must be decided whether to proceed along this path and risk widening these differences, to remain in limbo, constantly torn between two world views, or to retreat to the comfortable, mundane world from



which we emerged. Should we have the inner strength and the determination to forge ahead, then we may evoke from within ourselves the companionship of something profoundly sacred which resides in varying measure in all living things, the so-called “divine light” which is ever ready to provide greater illumination on our path.

## Forms of Loneliness

The loneliness we feel on the physical plane can be overcome by our association with others of like mind. But an effort must be made if we are to attract others to us, and it is our character that provides the attractive force that brings about harmony among friends.

On the mental plane a sense of loneliness can be overcome through a serious study of those subjects which the mind is consciously or unconsciously attracted to. Restlessness can be changed to a consuming interest once we have found that which we find intriguing and worthy of our investigation.

The loneliness of the soul is however, quite another experience and until we realise this deep inner call, which ultimately can lead to a union of the threefold nature of our being, there can be no real peace of mind for us. The experience of loneliness can be a blessing in disguise if it leads us to the true path of mystical attunement.

One who has left the mystical and spiritual nature of his or her being undeveloped is likely to feel a sense of inadequacy, to be a little uncertain, fearful, and lacking in confidence and self-esteem. However, those whose life experiences have made them reflect upon the more serious issues of life, and have awakened their mystical awareness, will inwardly sense greater peace and harmony in their beings, more confidence and an inner assurance. Their sympathies and concern for others will be more prominent in their consciousness and they will have a love of life that comes only from a deep inner response to life's activities.

We cannot discard or negate our deep-seated feelings. Life has too much meaning that goes far beyond the intellect and the limitations of the mind. We are all familiar with the well-known quotation from Blaise Pascal: “*the heart has its reasons of which the reason knows nothing.*” So often we try to ignore our deeper feelings about the issues of life, but these feelings are the responses to the soul life within, and its influence is all pervading and powerful. How often have you been deeply moved by your emotions? You



know how difficult it is to control these feelings with rational thought alone, for the soul force within needs to express itself in ways that often cannot be intellectualised. We should not try to divert our minds from those experiences, but try to see what lessons we can learn from them.

The centre of our attention should be to bring about and experience emotions of love, harmony, peace and a sense of kindness towards others. We need to exercise the will in order that the wisdom we have acquired through years of experience will be reflected in a deep love for all living things; for as we build this attitude to life and have it become the central motivation of our lives, we will feel and know a love, a spiritual power and spiritual companionship far beyond our present hopes which we must use for the good of others, and our lives will then become a great blessing to all mankind.





# Seeking Cosmic Consciousness

by Amanda van Vuuren, SRC

**R**OSICRUCIANS HAVE SPOKEN FOR centuries of the existence of an experience of supreme importance which in today's terminology is known as *Cosmic Consciousness*. Its essence cannot be captured in words, but some of those who have experienced it have tried to convey an approximation of the overwhelming intensity and joy that such a moment brings. Their reports make it clear that for those to whom it has occurred, it has been the supreme experience of their lives. All pain, all conflict, all imbalance disappears in the clear light of perfect bliss, knowledge and true being.

Although this ultimate pure experience of cosmic consciousness may lie beyond the reach of most people, all of us are capable of experiencing it to some degree. Almost all of us have had occasional moments of transcendence, times when we were lifted out of ourselves into more serene and joyous realms. These are often the shining moments of life, moments of our greatest happiness. Although they may be fleeting and ephemeral, nowhere near the intensity and height of genuine cosmic consciousness, they are nevertheless

true fleeting glimpses of the ecstasy to be found in unity. Furthermore, for some, such moments are remembered only with the greatest effort simply because they occurred when they were still very young. But the flavour of the experience lingers on in the subconscious, leading us to believe in the potential for something greater than anything we have known to date.

Too often, moments of clarity and Light are lost in the frenzied pace of everyday life and buried under the debris of activities and possessions. The soul becomes weighed down beneath the clutter of mundane existence. The types of activities that occupy most of our waking hours have little or no affinity for spiritual experience. Yet, there is something within the human soul that longs for transcendence, and is dissatisfied without an occasional glimpse of the Infinite. Perhaps that is one reason why so many individuals remain restless and discontented, despite affluence and success. We yearn for joy, but too often forget how to find it.

Joy can however be found. Although transcendent moments usually begin spontaneously,



it is possible to set up situations and states of mind where such experiences are more likely to occur. These prerequisites may vary from person to person, though most individuals have found that there is a greater possibility of becoming elevated into higher levels of awareness under one or more of the following conditions. Give them a try.

## Quiet Moments of Meditation

No matter how numerous our responsibilities or how hectic our routine may be, we can, if we desire it strongly enough, find some small period of time to be alone and quiet. During this time, if we empty our minds as much as possible of thoughts, plans, ideas, memories, resentments and desires with which it is cluttered, we then become open to the possible infusion of unifying bliss.

Many people with an Eastern background would not dream of starting the day without an initial period of prayer and meditation.

In the industrious, frenetic West where “*every moment counts*”, where only “*the early bird catches the worm*” and where we must always “*get up and go*”, we might do well to incorporate this realisation of the human need for regular psychic rejuvenation into our concept of how life should be lived. It is difficult, under the pressure of competitive existence, to eliminate the clutter of thoughts and worries that besiege our mind. With practice however, it is possible to substantially reduce the storm of mental impressions and to reach a point of calm and openness, like the eye of a hurricane, where temporary waves of harmony may slowly seep in and perhaps, if we are lucky, even cascade into a flood of cosmic awareness.

## Music

It has often been said that of all the creative arts, music is the closest that man has got to the infinite harmony of the spheres. Aldous Huxley expressed it very simply: “*After silence, that which comes nearest to expressing the inexpressible is music.*” More than one gifted composer has insisted that he has created nothing himself, but merely written down the music he heard in his mind. It is almost as if composers were different from others mainly in their capacity to hear music which is already there, but from which the rest of us are excluded. Perhaps like a radio, they can tune

into a wavelength that the equipment of others cannot receive. Through the medium of music however, we can hear for ourselves the glorious melodies which are the sound of cosmic unity, That is why listening to music can be a pipeline to mystic experience. As the music soars, so does our soul, into realms of sublime harmony.

## Communion with Nature

Throughout the ages, man has sought to find the Infinite in a relationship with the natural world. Lower forms of life, mineral, vegetable and animal, lack man’s consciousness and intellect, but they are closer to the source of all being and have a natural and instinctive link to the unity of all creation.

From time immemorial, prophets and seers have gone up to the mountains, into the woods, or into the deserts to seek a closeness with this link. Modern man too, can often find in nature

*With practice however, it is possible to substantially reduce the storm of mental impressions and to reach a point of calm and openness.*

a setting where he can become re-attuned to this unity and become receptive to an infusion of cosmic bliss. Henry David Thoreau, a most perceptive and articulate student of nature, wrote: “*Alone in distant woods or fields, in unpretending sproutlands or pastures tracked by rabbits, I come to myself. I once more feel myself grandly related. I thus dispose of the superfluous and see things as they are, grand and beautiful.*”

We have used our gifts of curiosity and intelligence to achieve a great deal that is worthwhile and enriching. In so doing, however, we have lost much of the natural instinct that united us to the whole of creation. Without this umbilical cord to the infinite, we are cast adrift upon a sea of meaningless achievement; hence the widespread alienation and despair amid the artefacts of affluence and power. We desperately need moments, even if occasional and fleeting, that are a reminder of the eternal, orderly unity of which we are a meaningful part. Such moments of transcendence and expansion of awareness can increase our creative ability and enrich our lives. They are moments well worth seeking.





# The Mystic

by Rodman Clayson, FRC

**F**UNDAMENTALLY THE ROSICRUCIAN aspires to become a mystic. He endeavours to experience in practice the full meaning of mysticism. There is nothing mysterious about one's being a mystic. It has nothing to do with so-called seers or superstitious practices. The dictionary defines mysticism as *"the doctrine or belief that direct knowledge of God, of spiritual truth, is attainable through immediate intuition or insight and in a way differing from ordinary sense perception or reasoning."* This definition makes no reference to anything mysterious.

In tradition and in practice the Rosicrucian Order is a mystical organisation. Its members aspire to become mystics. They adhere to the philosophy of mysticism. The Rosicrucian student works hard toward achieving the rewards that come with full mystical realisation. What is required of him is that he study and apply his idealistic philosophy. He seeks to know and understand to the fullest extent of his ability, his capabilities, and potentialities, the purpose of this world and of his place in it. He attempts to live his life so that it contributes

to the general welfare of mankind. He is not anti-social; he does not shun association with his fellow men; and he is not essentially different from other men.

The mystic and the non-mystic, however, are different in perspective and point of view. The mystic aspires to true mystical enlightenment and is individualistic in his pursuit of accomplishment and realisation. With freedom of thought, he thinks for himself. His vision reaches beyond that of the immediate needs of his environment. He understands the meaning of mysticism. Through mystical practices he realises his ability to gain direct knowledge of truth, of the Cosmic scheme, and of God. This by no means implies that the mystic solves all of his physical problems; however, because of his enlightenment and knowledge, he is able to rise above physical and environmental limitations. He places a true value on things as he understands them.

In gaining the end and ideals of life to which he aspires, the mystic is able to direct his aspirations and efforts beyond his immediate



needs. He acquires imperturbability of mind, and complete physical harmony. He thinks and acts in terms of what he knows in truth and fact. Capable of logical reasoning and discrimination, he reflects and analyses. He acquires a balanced nature. His personal discipline is such that he achieves and experiences mystical attainment. Furthermore, he does not violate moral precepts or the dictates of conscience.

It is not to be construed that by means of enlightenment one is to remain continuously conscious of Cosmic wisdom. The mystic who is illumined receives the knowledge and experience for which his training, study, and application of Rosicrucian principles have prepared him. He works with courage and confidence. He enjoys a degree of progress because through the acquisition of knowledge, he has learned the practice of certain techniques. He learns that what may be gained is not for the self alone.

The mystic adjusts himself to his environment. He endeavours to work with people rather than to be an exception to their interests and activities. It is in his environment and through his association with his fellow men that he best manifests and expresses his mystical knowledge. His knowledge is reflected in his attitude of mind, and he uses sound judgment. In his outlook he enjoys the highest level of thought. His knowledge enables him to live a happy life, all of which contributes to his well-being, the mastery of life, and the ability to help himself as well as others.

## Control of Thought and Action

In his study of mysticism, the Rosicrucian cultivates and frequently uses the techniques of concentration, contemplation, and meditation. Once the technique is mastered, control of thought and action follows. This brings stability to the personality. One cannot do his best work if he is emotionally disturbed or lost in emotion. The mystic has firm control of his emotions. A period of meditation permits him to dwell upon the development and knowledge he has gained. In his meditation he is brought in touch with the Divine Reality, the Absolute.

The talents we possess, the faculties we have been able to evolve so as to master the problems of life, are due to the use of natural Cosmic principles. The mystic is obliged to use such powers

and principles, but manifests a degree of humbleness. When he succeeds in anything, regardless of what it is, he must think in an impersonal sense. He does not assist others to do what they should be able to accomplish for themselves, but rather he helps them to understand their problems so that they may personally succeed. He has cultivated and developed such faculties as intuition, so that accomplishment may be realised.

The mystic is always grateful for the blessings he has realised. He is tolerant. Whatever he does he tries to do constructively. What he does helps to bring him a fuller, a more abundant, life. In sorrow and in joy, in sadness and in

*The mystic is concerned with the development of the consciousness of the self, the realisation of the intrinsic powers which are his.*

gladness, he is more sensitive than the average man. His realisations are perhaps more keen. His comprehension is broadened and he is extremely sympathetic and considerate. In all he does, the mystic relates understanding with feeling. In so doing he finds that he is in harmony with a power stronger and higher than himself. This helps him to take his true place in life. Thus it is that mysticism becomes a dynamic force in the life of the aspirant.

Fundamentally and basically, mysticism is the intimate experience of the Divine through the self. The mystic is concerned with the development of the consciousness of the self, the realisation of the intrinsic powers which are his. He purges himself of those thoughts and practices which would retard his development and prevent his realisation of the true mystical experience. He seeks Divine guidance in accordance with his lofty aspirations, and perhaps above all he seeks moral and mental strength. Understanding and judgment of true values and the disengaging of the mind from false conceptions constitutes true mystical stature. The mind is not imbued with fear and doubt. Right action and right thought are marks of mystical nobility.

At all times the student of mysticism approaches his mystical work with reverence, humbleness, and rationality. The study of mysticism, as taught by the Rosicrucian Order, is a philosophy of life which can be put into practice and effectively utilised every day. It does not represent an occasional lofty thought or idea, but can be a guide in all walks of life and in everything we do.



## The Fundamental Source

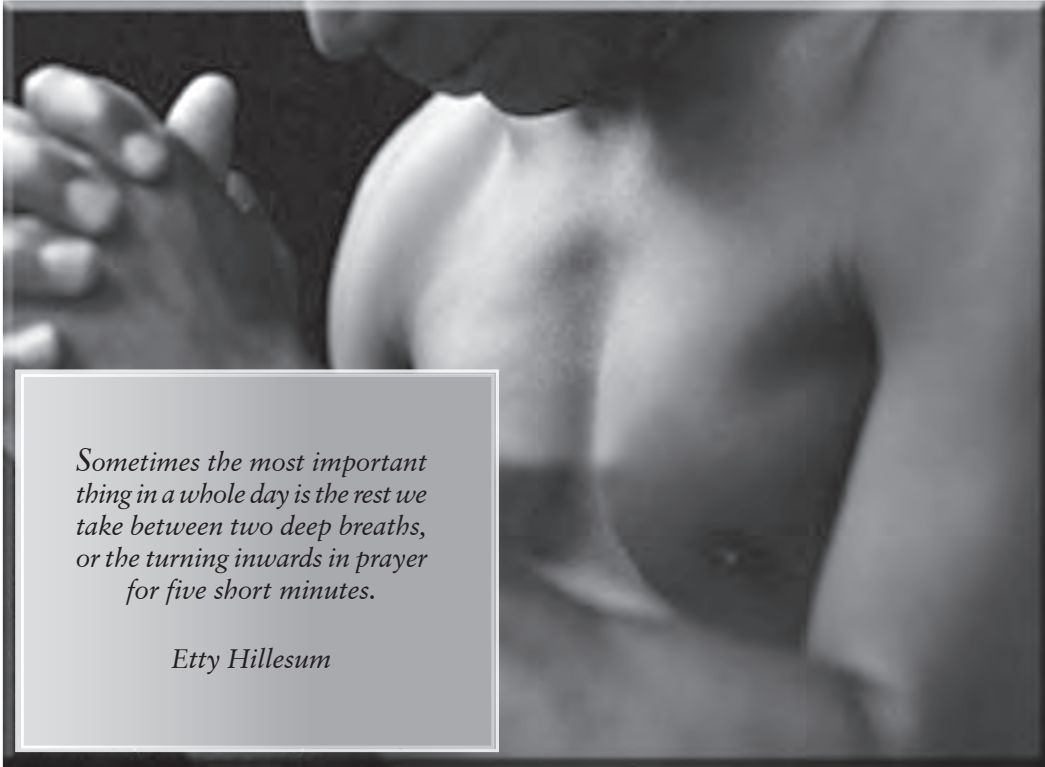
Because there is a fundamental cause back of man's unlimited advancement, it is possible for each and everyone to draw upon the Infinite source for elements of thought, bringing inspiration and guidance from a level which is more stable than the material world, and most certainly more reliable. The mystic lives a balanced life. This involves rational thought and behaviour. He accepts the material world for what it is, but at the same time learns the validity of the means by which he can associate himself intimately with the spiritual.

In the study of Rosicrucian mysticism, the student is helped to enjoy greater self-development. He can experience growth regardless of physical or environmental handicaps. He finds a reason for life, and strives to make life purposeful. He finds a remarkable abundance in life. The mystic does this by applying the concepts of his study to his daily living. He comes to have an understanding of his destiny. He lives in harmony with an infinite power greater than himself, yet a power of which he is an integral part. With growth, development, understanding and experience

he realises a strong, noble, majestic, yet humble uplifting of the personality. Such is the calibre, timbre and unlimited life of a Rosicrucian mystic. This is fulfilling the purpose and reason for life. This is living courageously, fully and productively.

The real solution to the problems of life lies in the thinking and the attitude of individuals; and, of course, individuals compose the whole of society. Because of his mystical prowess, the student does what he does from Divine inspiration. The student *"is taught the significance and application of the Cosmic and natural laws which are found manifest in the universe, around him, and in himself."* He unites the concepts of idealism into one liveable philosophy. As a result, and with the understanding which is his, he comes to realise self-mastership, the value of knowledge and experience and the benefits to be derived from creative thought; and perhaps what is even more important, he knows that he is responsible for the creation of his own destiny.

Mystical and spiritual values are not unknown to him, for it is the endeavour of the mystic to build his being in a mature way to a level higher than the material and physical limitations about him, to the point where he achieves proper relationship and attunement with his Creator.



*Sometimes the most important thing in a whole day is the rest we take between two deep breaths, or the turning inwards in prayer for five short minutes.*

*Etty Hillesum*





# Realising our Divine Nature

by Dennis Kwiatkowski, FRC



AS STUDENTS ON THE PATH, WE often fail to realise just how far we have progressed in our journey on the path of perfection. All too often, we fail to realise just how great a change has taken place in our consciousness. This is because we judge ourselves from a personal standpoint, in terms of the future, in terms of what we have yet to accomplish, in terms of what we have yet to overcome. Such an assessment is rarely objective or detached, and our own evaluation of our progress may be wholly incomplete and inaccurate.

Further, as has often been stated, that one word of encouragement we have given another, that one kind smile we have extended, that one thoughtful act we have done, that one ray of hope we have generated, may be the very thing that sets into motion an entire series of events in a person's life which sets him or her on the road to self-mastery.

Naturally, we consciously endeavour to improve, refine and perfect our personality, to build a bridge between the objective and the subconscious, to have a conscious realisation of our unity with all things and of the Divine Consciousness within us. This is our real nature, our true state of being, and our first estate.

One of the first things we must do to attain this

oneness is to truly learn to love ourselves. Each of us is a beautiful expression of Cosmic Love. No matter that there is still much work that has to be done. No matter that there is still a change that must take place in our consciousness. Each of us, even as we are at this very moment, is expressing the wonderful nature of the Cosmic itself.

## The Love Within

This is not egoism, or a form of flattery or self-deception. It is a realisation of the fact that before we can merge with the totality of the Universal, we must first have a realisation of that Divine Love and perfection within us. We must first love ourselves. No guilt, no hang-ups. No fretting over what isn't. Just a realisation of *what is*: that we are a part of Universal Love, that we are worthy of love, and that we are lovable.

It is helpful to note that one of the obstacles that restrain us in this attainment and in our forward progress is the emotion of fear. It is one of the most insidious and enslaving of emotions. And yet, what do we fear? We fear failure. We fear the unknown; we fear new and unfamiliar circumstances. All of these fears bind us. They shackle us. They chain us down and keep us from accomplishing our goals and in



some cases, from accomplishing anything worthwhile at all. But, as students on the Path, we know that fear can be erased. Fear of failing is erased by succeeding. Fear of the unknown is eradicated when something becomes known to us and understandable to us. Fear of a new experience is obliterated by facing that experience and by undergoing new experiences. So, we gain not only new experience but also new knowledge. The unknown then becomes the known and failure becomes success.

Sometimes we become discouraged because we attempt to do the impossible, too much at one time; we bite off too big a chunk, so to speak. Discouraged, we frequently stop trying to succeed or to accomplish anything at all. This must be avoided. We must continue to strive in areas where we can gain some leeway. To quote from one of the books published by AMORC, *Cares That Infest*: “We must not let the things we can’t do, keep us from doing the things we can.”

## Our Noble Attempts

Further, we have within us talents and abilities we haven’t dreamed of, and continually accomplish more good than that of which we are aware. All too often, we are our own worst critics; we feel that if we have failed in something for the time being, nothing has

been accomplished. What we do not realise is that our very act of striving, our efforts, our noble attempts are a force which radiates outward and which gives strength and hope to people around us and elsewhere who are inspired by our efforts.

Each time we pick ourselves up and try again, we generate a bit of help to those who perhaps, do not have the strength to try again, or who do not have the determination that we have. The power that is established by our striving affects the entire universe for the better just as surely as a stone plunging into a pond cannot do other than, through the ripples that it causes, affect the entire pond. So, even if we do not accomplish all that we wish, we become a constructive force in the universe just by being ourselves.

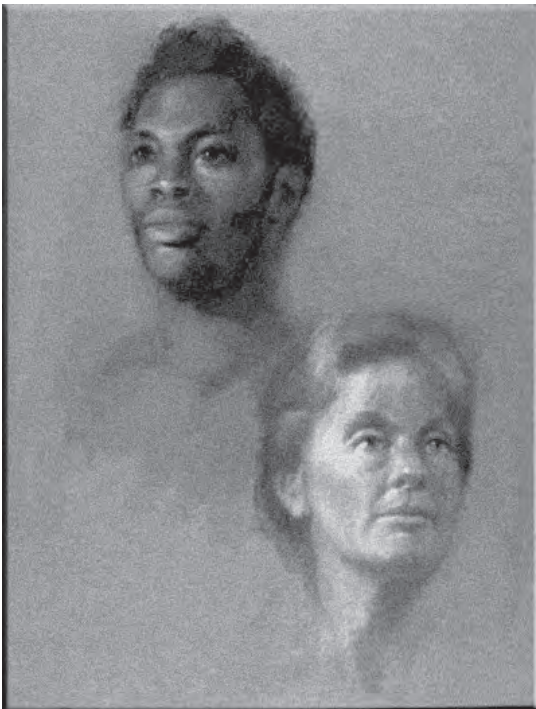
In addition to this, each of us is important, each of us is special. We each possess a talent that we can do perhaps better than anyone else and which harmonises beautifully in the scheme of things. We each have something to contribute. Our very presence is important. Each of us would be sorely missed if we were not here.

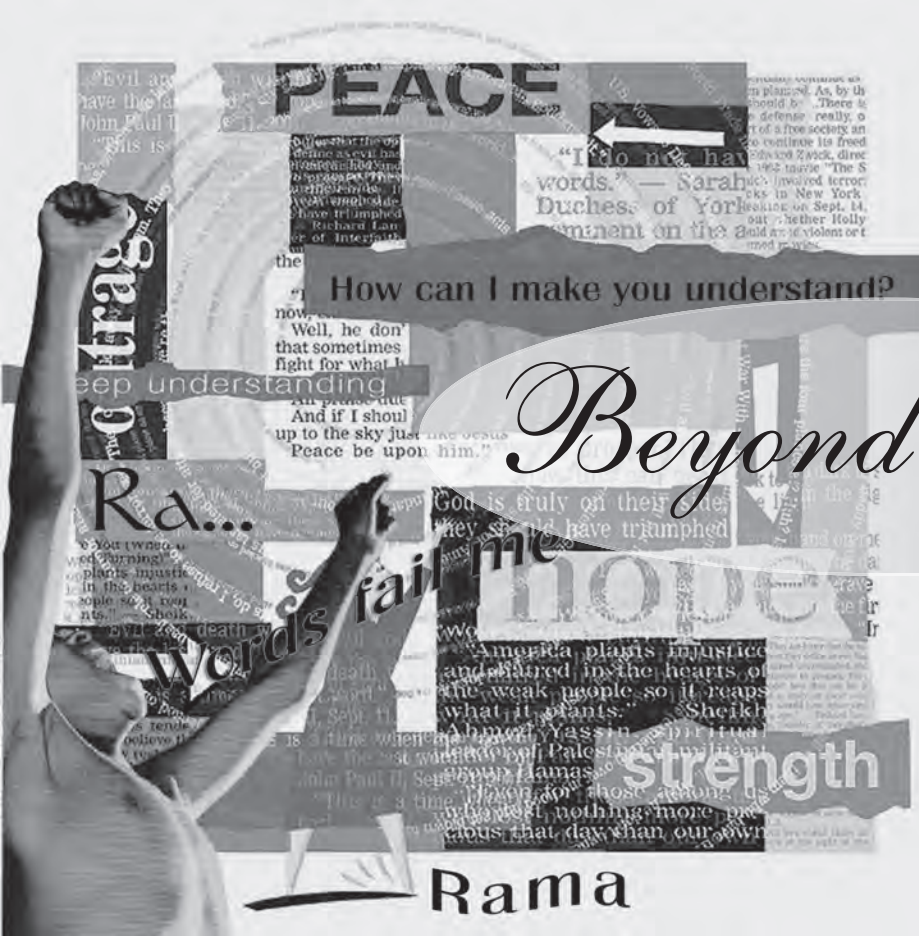
We are admonished to be aware of the Sacred Light that we carry, and we *do* carry this Light. Fear prevents it from radiating. To radiate Light does not require trauma and tribulation, only a bit of effort, effort which will establish a pattern that will ensure future happiness. After all, we are meant to overcome and master all of the situations that presently cause us fear.

As individuals, we may be only drops in the great blue Cosmic Sea, but some of the drops sparkle. Some of them do indeed sparkle as we allow ourselves to be ourselves, to realise our Divine Nature, to sparkle, we add to the power and force of the Cosmos itself. We add lustre and motion to the beauty of a boundless sea. A sea without sparkle and motion is stagnant, bland, dull and lifeless.

Your particular sparkle is *exactly* what is needed. We must remember that the good we can accomplish is virtually unlimited. Our bit of striving, our smile, our kindness, our perseverance can in degrees, uplift all of mankind. Whenever we attempt the noble, we have the support of the entire universe and there is no fearful condition that will not yield to our efforts. An old Rosicrucian dictum states: “*If you dare to do, you will be given the power to do.*”

Finally, our individual efforts and sparkle add not only our contribution; they increase the beauty, brilliance and grandeur, of an already magnificent and infinite Cosmic Ocean.





# Beyond Words

By Leslie Hill, FRC



POKEN WORDS ARE COMBINATIONS of sounds by which we endeavour to express thoughts or ideas. Written words are symbols which represent to us the same thoughts or ideas as the equivalent spoken words. Some thoughts have no words.

Also, because of the inherent differences in language caused by the diversity of mankind the same sounds and symbols are not used by every group to express the same meanings. In closely related languages we sometimes find the same word being used to express a certain idea. But on closer investigation we find that in each language this identical word may have differing shades of meaning.

For example, we may take that very ancient and widely used word *Ra*. Among the ancient Egyptians the common people understood this term as the name of the Sun-god whom they worshiped. Among the initiates of their Mystery Schools, however, the same term signified one characteristic of the dual creative power by which the universe was formed. In India we find it used in the combination *Rama* which to the common people is simply the name of one of their many gods, although it has a higher significance to more enlightened members of their nation. In south-east Asia and the Pacific

where the word is still in use in its original form, it sometimes signifies "the sun" and at other times it signifies "day" as opposed to night (this is also the same in ancient Egypt).

Another common word, *Maha*, is used in some Asiatic languages to signify "great" or "supreme." In other languages of the Asian-Pacific group, it signifies "much" or "many" with out undergoing any change of form or pronunciation. Numerous similar illustrations could be given to show how the meanings of words vary and how the ideas behind the words vary also in the minds of those who use them, even among people of the same language.

This leads us to one very important conclusion, namely, that words are a very imperfect means of expressing ideas. We may go further and say that the ideas expressed are often not clearly formed in the minds of those who endeavour to express them.

There are, in fact, many forms of thinking which can never be expressed in words. The psychologists who used to tell us that we think only in words were very wide of the mark. Only certain types of thinking can be expressed in words. To say that all thinking is done in words is like saying that red is the only colour of the spectrum.

For example, we may take some simple



melody and think it over in our minds. This is a form of thinking. But we cannot express that melody in so many words. If the melody has been used in a song, it may be associated in our minds with the words of the song but those words do not express the meaning of the melody which we feel as we hum it silently in our minds.

By further illustration, let us take a melody from some instrumental composition which has never been set to words. We may think the melody over in our minds, but cannot express in words that form of thinking even vaguely. One of the values of music is just this; that it enables us to express thoughts which lie beyond the reach of words. Also, we may think in symbols, in geometrical patterns, in line or form, or in colour, but such forms of thinking cannot find expression in words. Great artists in any medium can tell us through their art work that which words are unable to express.

The Aborigines of Australia explain various mysteries to initiates of their cults by drawing circles and lines in the desert sand. It is possible that these matters belong to a mental plane beyond the scope of verbal expression. Telepathy, mental projection and similar mystical powers are reported to be not uncommon among these people.

How often we hear the expression: "Words fail me." This is literally true of many types of thinking of which the mind is capable.

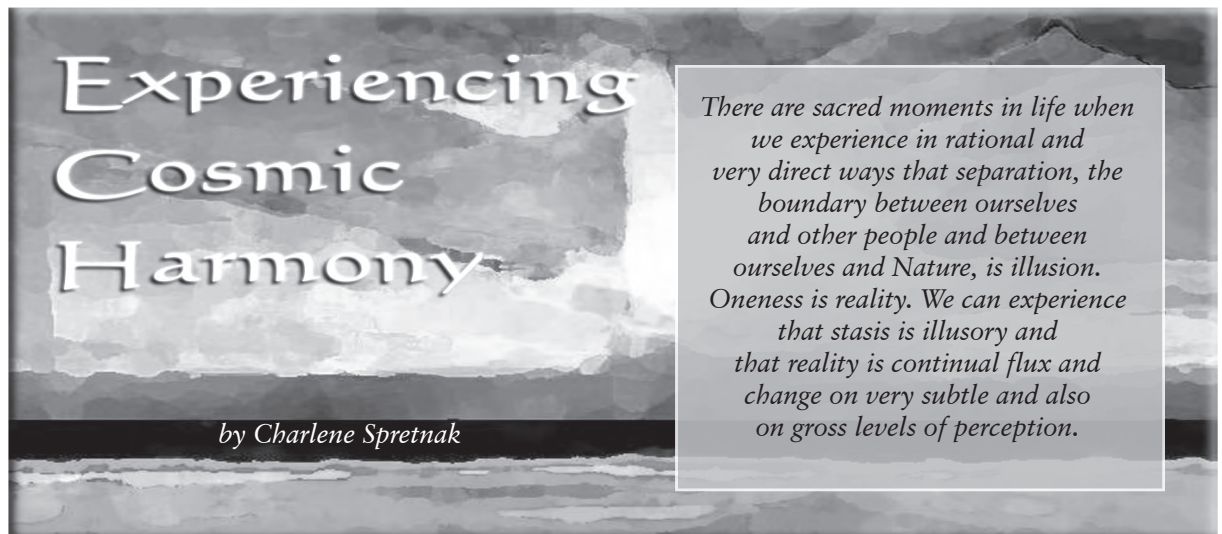
The tendency among western philosophers and psychologists has been to endeavour to define everything in words. Words being an imperfect medium of expression, it then becomes necessary to use more words to define those already used, and

so on ad infinitum. The more words used the more imperfect the medium of expression tends to become, until many of our western philosophers and psychologists seem to become lost in the sea of their own words.

The ancient eastern masters of philosophy were wiser. They often taught with a minimum of words. At times they answered the questions of their pupils by maintaining a complete silence which the pupils understood in a way that words could never have revealed to them. So today in oriental writings we have a wealth of short pithy sayings which contain more wisdom than many wordy volumes.

In using either spoken or written words, it is well to remember that they are at best imperfect attempts to express but one of the many types of thinking of which the human mind is capable. In dealing with higher truths, in our striving for ideals, in religion, art and similar matters, we often reach a plane of consciousness where words are completely inadequate to express our feelings.

The prophet Mohammed listed "much silence" as one of the most desirable human traits. The Malays have a proverb which says: "*Much talk, little sense.*" The human tendency to endeavour to express all conscious experience in so many words has led to sectarianism, religious wars, untold error and misery. In all matters where we contact the higher planes of thought we should be ever mindful of the injunction in the Christian Bible which says: "*God is in heaven and thou upon earth; therefore, let thy words be few.*"





# Cosmic Law Fulfil

## Astrology and the Future

by Arthur C. Piepenbrink

**T**HE AVERAGE PERSON'S INTEREST in astrology is limited to foretelling the future. Millions follow astrological forecasts of one sort or another, whether in newspaper, on television or even online, quite apart from those who go regularly to astrologers or fortune-tellers. There is no question that the subject is extremely popular. The daily horoscopes so avidly read cater to the natural desire of people to eliminate as much chance from their lives as possible.

Astrology as a fortune-telling medium has never convinced the majority of people of its validity. Very few astrologers will go so far out on a limb as to name names, dates or other specific data about future events, and those who do usually contradict others in their field. They find that their predictions rarely reflect the actual turn of events. Daily forecasts are published principally for entertainment, and they are carefully worded to promote optimism and hope.

Descriptions of personality traits for an

astrological sign must necessarily apply to one-twelfth of the world's population, and yet it is difficult to catalogue people by this method. There are as many different combinations of personality traits as there are people in the world. If astrology did provide a truer analysis of people and more valid forecasts of events, it would certainly have invited the attention of serious investigators over the years. However, its inability to establish consistent evidence of these things has kept it a practice unto itself.

Many serious students of life feel that astrological forecasts or readings, however valid, are not conducive to true attainment. To them, it is a waste of time to attempt to see the future, a future that we are destined to *make*. Our future is not yet written, except as it is a result of our present state, and this we can change. In addition, are we to be chained to a personality pattern set by the stars? Do we possess weaknesses and failings imposed upon us by astrological influences, or are we our own master,



free to shape our personality according to our higher aspirations? These are serious questions on which the Rosicrucian Order takes its stand.

## Cosmic Law

The Rosicrucian does not ignore the part that cosmic influences play in his or her life. We live in a sea of physical and mental forces that affect our moods, actions and decisions. These forces are subtle and in a constant state of flux. Mystics have found that generally we have a great deal of choice in the way these forces affect us. They have found that our well-being and personal progress in life are determined largely by our application of certain physical and mental laws. These are the same laws outlined in the Rosicrucian monographs. Thus someone who applies these laws can maintain physical and mental balance and enjoy the fullness of life, regardless of the astrological sign under which they are born.

It is not unreasonable to assume that some cosmic influences are reflected in the movements and positions of the stars and planets, for the order of the universe certainly suggests an interaction and interdependence of all cosmic manifestations. This is the larger view of astrology, and it warrants serious study and would provide a fascinating field of research.

The influences that may be indicated by the stars are only secondary in importance; they are only one of many influences that constitute our environment. We can be taught to discern the nature and magnitude of the forces about us through the development of our intuitive faculty, and we can shape our destiny through the intelligent application of our mental and physical faculties to these forces.

An unbiased investigation of astrological claims and present-day practices is important to everyone who is interested in the subject. There are no final conclusions to be reached just yet. There is much to be studied, much to be learned and much evidence to be accumulated. This is, of course, apart from the popular vein of astrological interest today, where astrologers and clients alike look for fixed answers to some of life's most pressing problems.

To approach astrology as a proved science that simply has to be learned, as we would take a course in college, is wrong. There is no fixed astrological science accepted by general academic science and no objective standards that can be subjected to tests or measurement. Until these are available, or until our intimate experience with astrology proves otherwise, we would be ill-advised to place undue reliance on the conclusions reached exclusively through astrology.

# Little Things

by J. R. Stidmen, FRC

**M**Y EYE WAS ARRESTED BY THE FERN dish on the dinner table. It was filled with water and drooping over the edge with its twisted stem lay a faded violet. It was the first spring violet and little Jack, our son, had presented it to his mother.

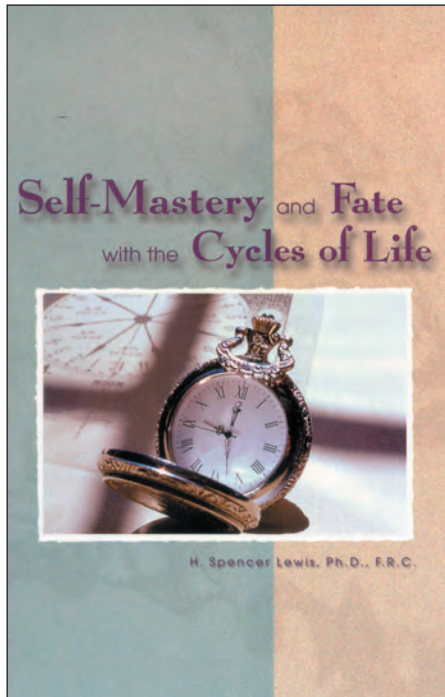
I looked at the broken flower and in my eyes it reflected the simple faith of childhood; it enshrined the abstract qualities of hope, love, and faith. I knew that Jack had plucked a single flower from the garden of the human heart.

One night, burning with fever, I arose to get a drink of water and was on the point of climbing

back into bed when my wife reached over and turned my pillow. As my hot cheek sank into its cool depths I thanked her, but she did not answer. She was asleep. Her love had prompted the thoughtfulness. Only half conscious, she had followed her impulse and forgotten what followed.

After all, it is the little things in life that are the sublime things. It is the minor parts of the great drama which make up the whole. The handclasp, the smile, the words of confidence or encouragement; these are the strength and bulwark of society, business, religion and home life. Without them, there would be no trust and without trust, our world would collapse.





## *Self Mastery and Fate and the Cycles of Life*

*by H S Lewis*

**T**HIS INVALUABLE BOOK SHOWS YOU how to map out your life every day, week, month and year, without mathematics and without consulting other books or almanacs.

Learn to eliminate chance and luck and replace fate with self mastery through an understanding of the cyclical forces which influence our lives at all times. A guide for your health, education, finances, business, social affairs, character development, marriage, home life and every other matter you confront every year of your life. Learn about the forces which act upon you every second of your life, and armed with that knowledge, apply yourself to the task of daily living in a cyclical, rhythmical fashion, using the various cycles of life as guidelines as to what is beneficial and what is to be avoided at any given time.

## *Mansions of the Soul*

*by H S Lewis*

**T**HERE IS THE CLASSIC BOOK THAT EXPLAINS all about the soul and its cycles of reincarnation, in the words of one of the most highly respected mystic philosophers of our century. Dr. Lewis explains the facts in an understandable language, and discusses subjects such as: The Cosmic conception of the Soul, its nature, its origin, and its purposes. Where the Mansions of the Soul are, why the soul has these Mansions, and what is accomplished in them. How the soul comes into the body and how it leaves at transition. What occurs between incarnations and when the soul is free of the body. Karma and personal evolution, and the effects of these things from the past and present on our future existence. The book explains in a remarkable way the relationship of the human mind to the mind of the universe, and shows how your mind can be the greatest and most valuable asset in your life.



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