

Rosicrucian Heritage



March 2015, Vol 22 No 1



Calling All Rosicrucians

1915 - 2015

Centennial Celebration AMORC in America

2015 marks the 100th anniversary since the founding of the Rosicrucian Order in New York. To commemorate that event and the achievements of Rosicrucians during the past century, a Rosicrucian World Convention will be held in San Jose, California between Wednesday 29th July and Sunday 2nd August 2015.

To register for the Convention, navigate on your web browser to... http://www.regonline.com/amorc_2015. Within that website you will find a link... <https://resweb.passkey.com/go/rosicrucian100th> where you can book a room at the Fairmont Hotel in downtown San Jose where the main Convention events will be held. There are of course many other hotels to choose from, but if you are planning on attending, please book a room soon.

The Rosicrucian Museum and Planetarium will be open for all to visit before, during and after the Convention, and there will be several other smaller events held at Rosicrucian Park itself, including special Convocations in the Supreme Temple, and classes of the RCUI.

This centennial promises to be both a solemn and happy event for all participants. If you haven't done so yet, please reserve your hotel room/s and purchase your Convention ticket/s as soon as possible. Absolute deadline for all bookings is 15th June 2015. Please book in time.



ROSICRUCIAN WORLD CONVENTION



Rosicrucian Heritage

March 2015 - Volume 22, No 1

CONTENTS

- 2 **Transition** - by Christian Bernard
- 5 **Sanctum Musings: Forty Years of AMORC Administration in Nigeria** - by Kenneth U Idiodi
- 8 **The Fortieth Anniversary of AMORC Administration in Nigeria** - by Obonga Inika
- 12 **The Rosicrucian Way** - by Sven Johansson
- 17 **Maat and Asha** - by Bill Anderson
- 22 **Prosperity** - by Anthony Okorie
- 25 **Mystical Illumination** - by Ralph M Lewis
- 28 **Which Are You?** - by Ella Wheeler Wilcox
- 29 **The Art of Memory** - by Shirley Robinson
- 33 **Go to the Light** - by Stella Dartington
- 38 **Mental Poisoning and Black Magic** - by Eli Gilmore
- 41 **The Mystic in Tumultuous Times** - by Yeko Hedu

ISSN 1118-0242

Published by the
English West Africa
Administration of the
ROSICRUCIAN ORDER®
A.M.O.R.C.®
State Housing Estate, PMB 1220,
Calabar, Cross River State,
NIGERIA

Tel: 08030-956805; 08070-679044

Email: enquiry@amorc.org.ng

Web: www.amorc.org.ng

DIRECTOR
Kenneth Idiodi

Design and Layout
Cloudia White

Statements made in this publication are not the official expressions of The Rosicrucian Order or its officers unless specifically declared to be so.

All material published in this magazine is copyright of the Supreme Grand Lodge of AMORC and may not be copied or reproduced in any form without the prior consent of the copyright holder and the individual contributors.



Cover spread

AFRICA: Courageous and Determined Spirit!

TRANSITION

*by Christian Bernard
Imperator of AMORC*



PEOPLE ARE sometime surprised to discover that Rosicrucians refer to death as transition. For Rosicrucians, the word “*transition*” is preferred to the word death, for it designates the “*great passage*”, the “*Great Initiation*”, or more precisely the “*passage through the threshold of the Great Initiation.*”

In the teachings of the Ancient and Mystical Order Rosae Crucis, the mind is constantly presented with appropriate terminologies which



progressively, beyond the mental level, eventually reach the soul personality, that is, the deeper being.

As commonly used, the word “death” alludes to a severance, a cut, a complete breaking off, an end. While this may relate to physical reality, it is not an accurate description of what occurs on other levels of our being. As mystics we should not only consider the body as a temple sheltering the soul, but also see it as a very useful tool, essential for the evolution of the soul. When the time comes for the soul to shed its material form, it does so in order to reach a new state of being in which it slowly becomes aware of itself. From that moment on, the physical body inevitably follows the process of returning to the dust from which it originated.

If we were made up of physical bodies and nothing more, then we could certainly speak of death and a complete end. However, what really matters is the soul-personality which journeys through time in order to evolve itself to ever higher forms of expression. At transition, this soul-personality leaves a dwelling from which it has profited well, and prepares to occupy a new home. To use a common analogy, it could be said that the soul is simply preparing itself for a ‘change of address’, and this change implies that there is a transfer of ‘something’ between the two residences. The soul takes from its previous dwelling what is most dear and useful while leaving behind all that is superfluous and which will no longer be necessary in its new location.

This change of dwelling implies crossing a threshold, which reminds me of a moving ceremony that Rosicrucians know quite well but which I cannot elaborate upon in this article since many readers of this magazine will not be members of the Rosicrucian Order. A part of the ritual is symbolical of the great initiation, namely, transition. At the time of transition, we are indeed on the threshold of what we call the “*Master’s Temple*.” We are preparing to enter what is objectively unknown to us, and are about to begin learning something new. What we receive will be in proportion to what we are able to give, serve and love.

At the time of transition, the soul-personality is admitted into the Temple of the Invisible. Symbolically, there is an antechamber to this Temple, and it is in this very antechamber where we wait and adapt ourselves, and learn to be born again into a different and higher state. Eventually we proceed to



The time will come for the soul to shed its material form.

the threshold chamber where we balance the good we have done against the errors and misdeeds we have committed. From a Rosicrucian perspective, this period, which is similar to the usual mental introspection we are all familiar with, allows us to engage in a form of reflection based upon the complete truth about ourselves, for we are no longer limited by the imperfections of our physical senses. At that time, we know that what we are experiencing is the unvarnished truth about ourselves, and we can no longer fool ourselves with false reasoning. The

As mystics we should not only consider the body as a temple sheltering the soul, but also see it as a very useful tool, essential for the evolution of the soul.

consequences of our human experiences are intensely perceived by the soul-personality, though thankfully, this period is relatively short-lived. Then we enter the Temple itself and are, according to a traditional expression, “*elevated*.”

After we have completed the period of adaptation in the spiritual antechamber, and balanced our soul in the threshold chamber, much as the Egyptians understood and interpreted it in their “*Book of the Dead*”, we assess our progress and, depending on the results, make resolutions and plan our future. The soul-personality is fully conscious of the goal it must reach, and with memories of its distant past and of its various experiences on earth, and even maybe in other worlds, it takes the decisions that need to be taken.

Because of the intense desire to reach its goal however, these resolutions often go beyond human



possibilities. However, the mission of one whom we could symbolically call the “*Master of the Temple of Reflection*” consists in bringing these resolutions back to a reasonable and bearable level for our fragile human nature. The cosmic sphere in which the soul was elevated through transition is therefore a place of preparation where the soul sets up the itinerary for its next incarnation. To echo the observations of many wise men and women of the past, and according to Rosicrucian tradition, an average of 144 years elapse between two incarnations. The period of rest varies, depending on the duration of life on earth, though other factors can also influence the interval.

We should always remember that oblivion does not exist for the soul-personality. Those it left behind in the world remain forever a part of it, which explains why there is never any real separation. This can be difficult for our intellect to understand as it is accustomed to splitting up and dividing, whereas the soul, which forgets nothing, includes everything and everyone throughout its journeys through its countless human temples. Of course when the moment of death arrives, the body looks back nostalgically at itself and this is when fear of the

unknown and for what the soul-personality will meet on its path, appears above all. The departure is distressing for family and friends, for human hearts suffer and are deeply affected by such separations. Yet, although we may be overcome with sadness, we should always remember that those who have physically left us have not actually parted from us. If anything, they are even closer to us, for we will dwell in them and they in us forever. Although our eyes cannot see them and our ears cannot hear them, they are with us always. It is often said that we need to give a “*goodbye kiss*” to something or other. But with regard to the transition of loved-ones, this does not mean that we should ever forget them, but simply that we should accept something that cannot be changed.

Let us be aware of the briefness of life and truly live the present moment. Let us thank God every day for being fortunate in so many respects, although we no longer see or appreciate the true worth of what we have. Let us always remember to raise our hearts through thanksgiving and gratitude, so that when our time is up and we must leave this world, we have complete peace of mind and know Peace Profound, even if just for a few moments, before everything begins again.

*You are quietness and peace,
Soul of the Universe.
You are the mystery of creation,
the unknown Spirit of Life.
You are hidden in the intricacies
of matter, beyond the edge of time.*

*You are silence and strength,
Soul of the Universe.
You exist forever, boundless and free;
you are infinite and without frame.
Eternal Spirit of the deeps,
why do we give you a name?*

*You are life and existence,
Soul of the Universe.
You are the wind that moves the trees;
you are the energy of the sun.
You are the power of the mighty seas,
the endless search of mankind.*

PSALM

by Pensatrix





Sanctum Musings



by Kenneth U Idiadi, FRC

*Grand Administrator for English speaking West Africa
of the Rosicrucian Order, and Director of the
Supreme Grand Lodge of AMORC*

Forty Years of AMORC Administration in Nigeria

ACCORDING to our Rosicrucian teachings from ancient times to date, there are three things which, in spite of all our contemplations, meditations, prayers and researches, we may never know. They are:-

*the Limits of Infinity,
the Length of Eternity, and
the Love of God.*

Let me say that progress in the direction of appreciating why we may never know these three things requires a certain fecundity of mind, emotional balance and spiritual maturity that derives from understanding the arts, the mundane and esoteric sciences and of course the humanities.

Especially, to make progress in the appreciation of why we may never know the Love of God, we not only require all of the afore-stated but in addition, we need a sound grasp of arcane wisdom and the disarming humility that goes with it! Progress in the direction of internalising those principles that pave the way for an appreciation of the Love of God would mean a

complete absence of envy, jealousy, selfishness, avarice and all traits of malice, hatred or wickedness. Just imagine a world without these human weaknesses! It would especially mean our ever-conscious awareness of Divine Light, Divine Life and Divine Love endearing us to tolerance, understanding and a commitment to service above self. It would not just mean As Above so Below; but indeed As Below so Above. We cannot truly approach the threshold of knowing God's Love without seeking for illumination.

For us who work and worship with absolute faith in the ultimate goodness of humanity, we remain inspired by the light of knowledge, a life of service above self and the empowerment of Divine Love. If we truly understand the depth of God's love for us, our daily prayers will be more of gratitude than of requests because most of our needs are already in the Cosmic system.

The Rosicrucian Path

Let us ever be grateful for the benefit of being members





of the Rosicrucian Order, AMORC where we are taught the science of nature; the natural and spiritual laws of the Cosmic. Let us ever appreciate the great impact that our membership in AMORC has had upon our lives, lifting us out of the darkness of ignorance and superstition into the Greater Light of knowledge and understanding. As we study and apply the Rosicrucian principles, our minds have been lifted into attunement with the Cosmic every day and our lives indeed have become a continued act of devotion in a manner inspiring described in the book *Unto Thee I Grant* thus:-

The noblest employment of the mind of man, is the study of the works of his Creator. To him who the science of nature delighteth, every object bringeth a proof of God; everything that proveth it, giveth cause of adoration. His mind is lifted up to heaven every moment; his life is one continued act of devotion.

It can be asserted that the Rosicrucian Order, through its spiritual teachings and heritage has liberated many from the darkness of ignorance, the enslaving influence of fear, the shackles of superstition and the sufferings of avoidable Karma.

Forty Years of Service

The establishment of the Regional Administration of AMORC in Nigeria forty years ago in October, 1974 could more or less be considered as the opening up of a mental or psychic centre in the unified mental or psychic body of Rosicrucians who had been worshipping in Nigeria since 1933 when the H. Spencer Lewis Chapter, now the Isis Lodge, was chartered in Lagos. A psychic centre serves as a focal point of cosmic energy concentration and a channel through which higher energies can be stepped down or transformed for more effective use at our level of existence. This has likewise been the esoteric work of the Administration through intensified Medifocus for nation building and creating a better world under the direction and assistance of the Masters of the Rosicrucian Tradition who have pledged themselves to the Great Work of restoring Light to a darkened world.

Many persons who have entered the premises of the Regional Administration, Rosicrucian Park, Calabar have testified to the serene ambience of the grounds. Apart from the fact that the grounds have been made sacred by our thoughts and conduct, it is evident that the physical location is imbued with potent energies



of Nature easily perceived by sensitive or psychically developed persons.

This 40th Anniversary of AMORC Administration in Nigeria is being celebrated with Rosicrucian Martinist activities. Your overwhelming attendance is a testimony of love, loyalty and dedication to the Order. Please relax and enjoy the inspiring and thought-provoking presentations by the Officers of our Order. The Rosicrucian Choir is at hand with truly uplifting renditions to refresh and regenerate each of us at all levels. This Anniversary weekend would also serve as a special opportunity to remember pioneers of our Order on the mundane and spiritual levels in the world, in Africa, in Nigeria and, of course, the staff of our AMORC Administration.

A Square Foundation

We chose to mark the anniversary at forty years because of the symbolism behind the number 40, which for Rosicrucians simply stands for stability and a firm foundation. We can easily picture this when we visualise a square which is made up of four equal sides.

On one side of the square let us visualise the word SERVICE in capital letters. As I have said on countless occasions, service is the rent we pay for the space we occupy in God's kingdom. This is our uppermost priority eternally for the benefit of our members in particular and Humanity in general.

On the second side of our "square foundation" visualise the word SACRIFICE in capital letters. A lot of sacrifice of time, energy, talents, and money have been necessary to take us this far and more will continue to be needed as we proceed on our journey of Light.

On the third side of our foundation square, visualise the word SANCTITY. We are at all times aware that we are carrying out the work of the Supreme Intelligence and Creator and have made every effort to maintain sanctity of thought, word and deed in the manner we carry out our administrative and spiritual activities on behalf of the Order.

On the fourth side of the square, visualise the word SUBMISSION in capital letters. We are confident that we are performing a positive role in the grand cosmic scheme of things and having done our best to harmonise with the creative and constructive laws of the Cosmic we submit ourselves unquestionably to the fulfilment of Cosmic Law.

Service, sacrifice, sanctity and submission are the four corner stones or pillars that have kept us going these forty years. The Hebrews wandered 40 years in the desert and Moses resided 40 days and 40 nights at

the summit of the Mount Sinai before receiving the Tablets of the Law. According to the ancient Jews, 40 is the number of waiting in preparation or as a test. According to the ancient Egyptians, it takes 40 days for the soul to become completely delivered from the body. This is why a religious ceremony is celebrated 40 days after a death in some traditions in order to facilitate the complete liberation of the personality and cut all ties of material bondage. At the level of the human body, it is interesting to note that it typically takes 40 weeks from the beginning to the end of a pregnancy after which of course there is delivery of a baby.

Rebirth of our Services

Perhaps, we may look upon the forty years of the existence of the English West Africa Administration as a corporate symbolic forty week pregnancy carried by all the staff members and field officers of the Order who through their work and service to Humanity have remained in the labour of Universal love. At the end of pregnancy, there is labour, and after labour comes delivery. The big question that comes to mind is: "what are we going to deliver?"

**The big question that comes to mind is:
"what are we going to deliver?"**

Our creative visualisation is for a super-efficient Administration using the latest modern and spiritual technology available to provide members with services that will support them in their journey along the Rosicrucian path of Illumination! We can see our members living in health, happiness and peace empowered by the practical application of the Rosicrucian teachings. We see our work being a force for good and a change for the better as our members use the knowledge at their disposal to render service to the Nation, to the continent of Africa and indeed to all of humanity in our one world, our global family.

Let us in our contemplations, remember that we have much more work to do in the coming years. Our 40th Anniversary celebration is in effect a call to duty for all members of the Order to erect a befitting structure on the rock-solid foundation that has been laid. May God continue to bless Humanity, to bless Nigeria, bless our Order and indeed our services as we continue to tend the Light of the Rosy Cross here in the Rosicrucian Park, Calabar, from the East of our Rosicrucian temples all over the world and in the sanctum of our hearts. *So Mote it Be!*



FORTY

The Fortieth Anniversary of AMORC Administration in Nigeria

by Inika Obonga

IN THE LIFE of an individual, there are periods when good memories of past events come flooding into the mind. When this happens one can hardly prevent a soft smile escaping from the face. The memory of the fortieth anniversary celebrations of the AMORC Administration in Nigeria will put smiles on faces for many years to come. Reminiscing on the 40 years of unstinting service cannot but produce feelings of gratitude for what has been achieved. And the large numbers of members that turned up to celebrate the fortieth anniversary was an expression of this gratitude.



The anniversary was held on the weekend of Friday 24th to Sunday 26th October 2014. Leading up to the weekend, a four-day course on Martinist principles was organised from Monday 20th to Thursday 23rd October. Martinists who had registered for the anniversary were allowed to participate in the course free of charge. After the course, members were entertained on Friday with cultural activities, dances, a mystical drama and a documentary video depicting 40 years of administration of the Order in Nigeria. These initial activities all took place on the office grounds of Rosicrucian Park in Calabar.

On Saturday, the venue was moved to the Channel View Hotels Conference Hall in Calabar, which conveniently happens to be a mere five minute walk down the road from the Rosicrucian Park. Attendance at Saturday's activities stood at 870 persons and the hall was at full capacity. Gracing the occasion were Grand Administrator Fr Kenneth Idiodi with his dear wife Sr Bridget. Other Rosicrucian dignitaries present at the occasion were members of the National Board of AMORC: Vice President Fr Jonathan Nwigwe, Secretary-Treasurer Fr Johnson Ikube, Fr Ow'honda Wopara, and Fr Okey Udeh. Most of the Grand Councillors and Regional Monitors in Nigeria were in attendance including the Grand Councillor from Ghana, Fr Sam Portuphy.

The activities of the day began with an inspiring drama symbolically portraying the "*Journey of Light*" of the administration over the past 40 years. The host, Grand Councillor and Chairman of the Planning Committee Fr Ekanem Kofi-Ekanem, warmly welcomed everyone to the event. Enlightening speeches, lectures and remarks were made by the Grand Administrator (GA) Fr Kenneth Idiodi and other resource people. This was interspersed with musical interludes by the Rosicrucian Choir, which was a pleasure to listen to as usual.

Special awards of service were given to various

deserving recipients including administration staff and emeriti Grand Lodge Officers. Fr Idiodi was presented with a long service award plaque which he humbly accepted along with his dear wife Sr Bridget who has shared the burden of service with him over the years. A beautiful anniversary cake in the form of a Rosy Cross was ceremoniously cut by the GA, his wife and other dignitaries of the Order on behalf of all members and participants with benedictions for greater Light, Life and Love to all humanity.

A highlight of the weekend was a Family Pronaos Convocation addressed by the Fr Idiodi which featured an inspiring message from Emperor Christian Bernard. Later in the evening a sumptuous dinner was prepared for participants. During the dinner, a picture-book containing photographs of 40 years of the memorable events of the administration was launched. At the end of the day participants took to the dance floor to relax with some dance music.

The following day, being Sunday 26th October, a Martinist Day was held which was attended by over 700 Martinists. The participants were treated to various presentations that threw light on the unique Martinist philosophy and teachings. Members also participated in a Martinist Atelier Convocation. A Martinist Convention cake was ceremoniously cut at the end of the day during the agape.

Participants clearly had a good time even as they reflected on the stability that had been achieved by the Order in Nigeria over 40 years. As members departed to their various destinations there was a feeling of regeneration caused by the intense feelings of love, loyalty and gratitude generated by the activities of the days past. Events like these make the future a lot brighter. May we remain eternally grateful for the numerous privileges bestowed upon us as members of our beloved Order.

So Mote it Be!





- A. Presentation of long service award to the Grand Administrator.
- B. Cutting of the Anniversary cake.
- C. 40th Anniversary dinner night.
- D. Launching of the 40th anniversary booklet "The Journey of Light."
- E. & F. Martinist dignitaries and participants at the one-day Martinist convention during the Anniversary.
- G. Dignitaries and participants on the dancefloor.
- H. Anniversary celebration dinnertime



Photo Panorama of the 40th Anniversary Celebration of the English West Africa Administration – October 24th-26th 2014 –

- I. Service awards to serving and Emeriti Grand Lodge Officers.
- J. Cultural dancing by the Edo/Delta Zone SIROC.
- K. Participants at the pre-Anniversary Martinist Initiates Course I.
- L. Entertainment by Monikim dancers.
- M. Drama presentation by Lagos Zone SIROC members.
- N & O Cross section of Dignitaries and participants at the Opening Ceremony.
- P. Rosicrucian choir at the Anniversary.



THE *Rosicrucian* WAY



*by Sven Johansson
Grand Master*

WHEN WE speak of a Rosicrucian ‘way’, we are implicitly recognising at least three stages or phases of study and application. I say “at least” three phases, as this is the minimum required but relates not to the fine detail of inner development, but the broad brushstrokes of setting out a path of development that *has a chance* of reaching the ultimate goal of human existence, namely, the attainment of “Illumination.”

And with Illumination comes another milestone, as the second part of a pair of accomplishments..., the complete mastery of all aspects of human, physical existence, known fondly and longingly to many Rosicrucians simply as the “Mastery of Life.”



Assessing our Progress

Nevertheless, returning to the minimum conditions required for the setting up of a mystical path of development, these can be divided into the Physical, Mental and Psychic phases of our being, three aspects of it that need to be dealt with not linearly, one after the other, but in parallel, all three at the same time, though with greater emphasis on one or the other at certain times of life.

- 1. Physical Phase:** As its name suggests, the physical phase requires a thorough study of the physical nature of our being. On the practical side of things, it requires the application of certain specific principles designed to bring about a condition of harmony within the physical body.
- 2. Mental Phase:** As the name suggests, the mental phase involves the acquisition of an intellectual comprehension and understanding of Rosicrucian philosophy, eventually reaching a deep understanding of the laws and principles governing life in the universe, but especially as those laws relate to human life.
- 3. Psychic Phase:** The purpose of the psychic phase is to enable us to better understand the non-physical, non-intellectual phases of our being, namely, the emotional, psychic and spiritual promptings welling up from a seemingly bottomless spring within our own being. Concentrating as much as we can on this phase, helps us to develop our full potential and should eventually lead us to our ultimate goal of Mastery of Self.

But it is in the psychic phase of our work too that grave doubts often emerge about our progress and in fact the whole point of ever having embarked on a mystical path. Left to fester without remedial action, the doubts can become so intense that it is not uncommon for otherwise entirely sincere people to abandon their paths entirely and to take off in completely different directions, chasing after things that can never be, and in the process losing valuable years from their allotted time on earth.

Many of the experiences and much of the development that takes place in the psychic phase, occurs well below the level of objective awareness. Being objectively unaware of any changes, is not an indication that nothing is happening, merely that we haven't yet developed sufficient sensitivity to apprehend the speed and subtlety of that level.

Our development in the physical and mental phases of Rosicrucian preparation is relatively easy to judge and assess, and can in many cases be accurately measured by the physical sciences. In the psychic phase however, because it is not open to direct physical measurement and analysis, we have little to go by, and no yardstick by which to measure the extent, or lack thereof, of our spiritual maturity.

For many Rosicrucians however, a few years of intense study and application of mystical principles are enough to banish all doubts they may have had about the true value of their chosen path; for they realise that genuine mystical development cannot accurately be judged by any physical means known. There is no use fretting about the apparent lack of progress we all experience at times, when all along, what is taking place deep within the soul cannot be objectively seen by the prying eyes of the outer being. What we are trying to see is far beyond our outer comprehension to understand, and the only time we can get even an inkling of how far we have progressed is when we are placed in situations of genuine emergency, where immediate action is called for. It is then, and usually only then, that we are truly

Genuine mystical development cannot accurately be judged by any physical means known.

tested and have to prove to our own inner satisfaction the extent to which we have evolved.

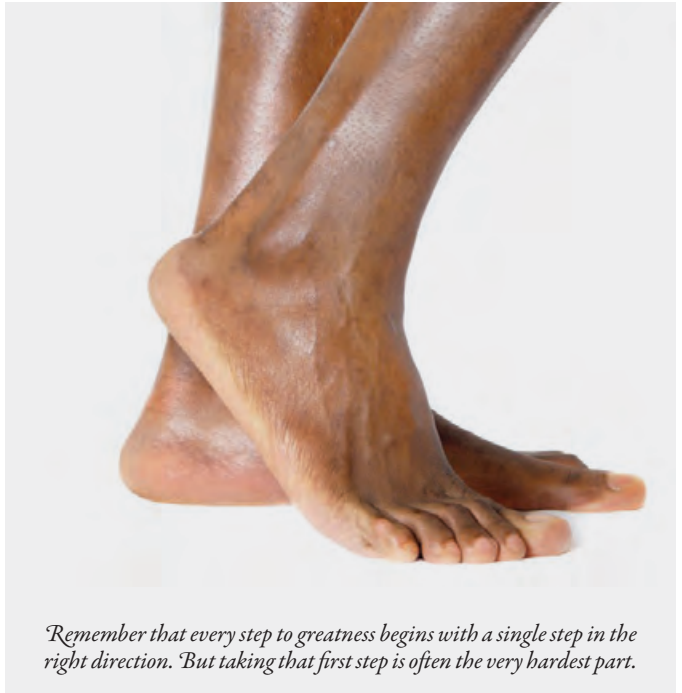
It is all very well to plan and think about how we would react in different situations, but the true test comes only when we are actually faced with situations, unexpectedly and without the comforting prop of the intellect to analyse what to do next. Development on the inner plane comes about only through persistent, deep and analytical thought, devoted study, and most importantly, regular meditation and deep attunement with our experience of a Universal Mind or 'God' of all existence. As Rosicrucians however, true inner development comes about above all else through daily and hourly application of the transcendent principles we have received over years of study of the Rosicrucian curriculum.

That written words can be so effective may seem strange; but why should that be? Surely inspired words, well composed and in great volume, are bound to leave a strong and positive imprint on us sooner or later; and not merely temporarily, but for life! The monograph system of instruction that Rosicrucians follow was planned and mapped out nearly 100 years ago, and



there has consistently been an intent and good will of the most pure and beautiful kind behind their formulation. All that is required is for us to get into the mind and heart of the author of a particular monograph, and the experience of this person will carry us forward and manifest his or her spiritual experience into our life.

Nothing much is ever accomplished by merely dwelling on the words of the monographs one is studying. Specific things are required of one, and they have to be done faithfully as requested by the author. In the final analysis, there is no use merely *thinking* about what to do..., one must also actually *do it!* The processes involved in really developing ourselves are unfortunately neither trivial nor easily mastered. It is not as simple as we perhaps once hoped for; but then again, what things of true and lasting value in life are that simple and easy of attainment? In short, nothing is. If it has any value, it will entail a struggle in its acquisition; of that we can be certain.



Remember that every step to greatness begins with a single step in the right direction. But taking that first step is often the very hardest part.

Opposition is Needed

Many Rosicrucians encounter almost insurmountable difficulties at one point or another when trying to develop the emotional and psychic sides of their being. This is only natural, since the development of the inner self, and the strengthening of the emotional nature requires opposition, frustration and a variety of experiences to bring about the necessary changes in this aspect of our consciousness. And this

Unless we develop a courageous and determined spirit, we cannot adequately face the turmoil and strife which confronts us on every step of the path we have chosen.

is invariably a difficult process.

Nevertheless, it is the only way in which we can achieve the Rosicrucian goal of *Mastery of Self*, for by far the greater part of our fully conscious being presently lies in the material world. If we aspire to the highest achievements of the mystical life, we must accept that the hardest way is sometimes the *only way* available to us. And it is a matter of personal choice to use this hardest way in order to propel ourselves forward in a spiritual sense. The only comfort we have at first, is the knowledge that nothing of truly lasting value comes easily and without personal sacrifice. We can either bathe in the intellectual light of our studies

and become Rosicrucian theorists, or we can take our studies seriously and even without any promise of success, join the many who seek a full, rich life, the hope of illumination, and a deeper awareness of self. Remember that every step to greatness begins with a single step in the right direction. But taking that first step is often the very hardest part.

And when the going gets tough, remember that nothing is gained by complaining about the difficulties we face. A few quiet tears of desperation every so often can be of great therapeutic value, and is to be encouraged for some, especially for those who tend to "harden" and stunt their emotional selves when they face harsh buffeting. With most of us however, there is a constant need to avoid feeling sorry for ourselves, or having feelings that we deserve better than what life

has dished up for us. There is a constant need to be aware that the sooner we leave our hurt feelings and vaunted ego behind for good, forever, for the rest of our lives on earth, and knuckle down to the hard task of bringing about true inner change for the better (from the inside out), the better it is, not only for our own well-being, but for everyone and every other thing that has to interact with us.

Focusing analytically and honestly on our emotional nature, we eventually realise that all our happiness, our joys and feelings of pleasure and satisfaction are in fact, emotional reactions to certain conditions. Similarly, our sorrows and sufferings, and many of our



unhappy and painful experiences are also reactions of our emotional nature. Our main concern of course is to enjoy more of the happy times and suffer less of the unpleasant times, that is obvious, and fortunately there is a way to achieve this. But it requires a deeper understanding of our emotional nature and how it reacts to the events of life. And we need to have a burning desire to overcome the negative consequences we face at times from our occasionally foolish actions.

Greater Psychic Sensitivity

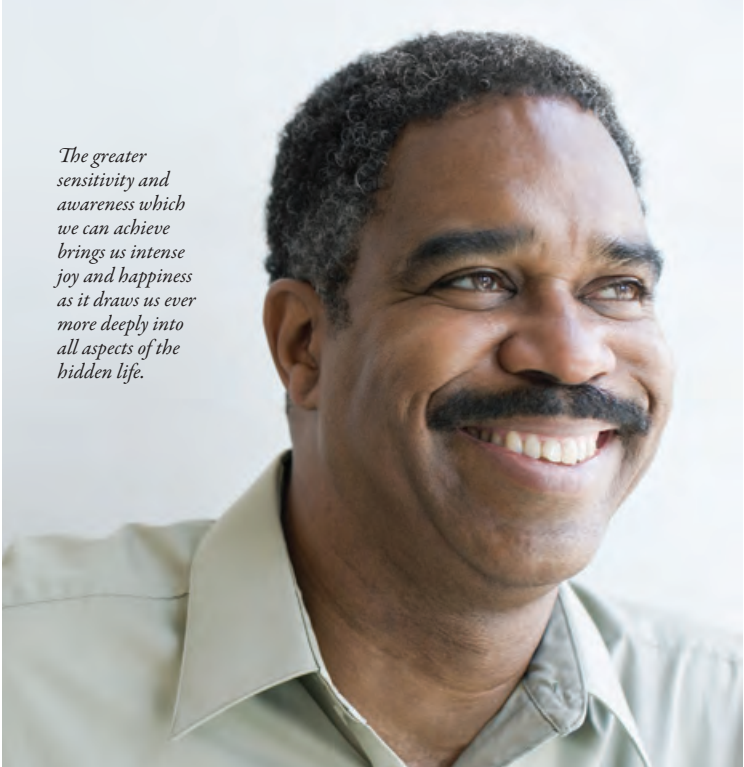
The way to a greater expression of the hidden mystical nature within us is by allowing ourselves a fuller expression and development of our emotional and psychic nature. The emotions and psychic realm are a sure route to that inner mystical path. Greater psychic sensitivity leads to a keener awareness of all that surrounds us, and a keener awareness gives us greater alertness and greater speed of apprehension. The innermost secrets of nature are progressively revealed to the understanding of a sensitive mystic.

By refining our awareness of the emotional and psychic parts of our being, we become more and more aware of the ever-present beauty of the universe in which we live. There is nothing more beautiful than what lies about us, if we would but open our eyes and hearts to the perfection of creation, even creation of the sordid and unpleasant in life. Everything has its place, its function, its best moment of manifestation..., and we can know it all.

The greater sensitivity and awareness which we can achieve brings us intense joy and happiness as it draws us ever more deeply into all aspects of the hidden life. The good, the bad, the mediocre, the beautiful, the ugly, the kind, the nasty, they are all part and parcel of our existence, and it is not for *them* to change for us, but for *us* to adapt and change for *them*. This is simply another way of saying, “...you have no hope of entirely changing the universe about you so it precisely matches your present likes and dislikes. The only thing available to you, is mastery of your own consciousness, mastery of your own reactions to the events which occur in and about you, regardless of how much you cry, scream, shout, slam doors or in other ways express your frustration at life.”

Greater fulfilment in life comes about through determined, unemotional application of the mystical principles you are taught in this Order. And with this greater fulfilment comes a corresponding need to firmly control the emotional and psychic energies which begin to course with greater and greater intensity through your physical and psychic body when a certain threshold is reached. Initially, everything is the same as before, but clearer and more intense. There is almost a feeling of the calm before the storm as we enter upon our true paths of inner psychic unfoldment; for what awaits us in the vast realm of the psychic world defies description and can only be experienced.

The heightened sensitivity and awareness which daily improves, does of course bring a certain measure of sorrows and sufferings into ever aspiring mystic's life, usually in direct proportion to the extent to which he or she has not yet fully internalised the understanding so far accumulated. True understanding is not merely a question of intellect, but involves the physical, intellectual, emotional and psychic aspects of our broader being as well. And true understanding in this sense, we may call wisdom..., and wisdom takes time to become established and take root. There really is little to be gained by hurrying things along, and patience truly is a virtue on this path.



The greater sensitivity and awareness which we can achieve brings us intense joy and happiness as it draws us ever more deeply into all aspects of the hidden life.



The Ego and Hurt Feelings

To the extent that we have not mastered our ego's hold on our life, to that same extent do we suffer hurt feelings, self-pity and other 'psychological problems' which appear now more pronounced than ever before because of the higher law under which we have implicitly agreed to live our life. Speeding up the process of inner development is of course possible, but at a price in seemingly exponential proportion to the speed with which we wish to evolve. In a way, haste in this regard is an arrogance for which we without doubt pay the price of a rougher ride through life than necessary.

When a degree of emotional balance has been attained, a similar degree of control over the ego will have been accomplished. The two go hand-in-hand and controlling the one entails controlling the other. All emotional upsets have a lesson revolving around the manner in which we react to the hostile behaviour of others. Though the lesson of course highlights how not to behave towards others, it also, and more importantly, illustrates how to maintain inner calm and poise when faced with trying, outer circumstances. No upsetting incident should be brushed aside to be sure, for within that experience lies a lesson meant especially for you, a lesson which must be taken with good humour and gratitude, no matter how unpleasant it was. Deep, penetrating and honest analysis of the harsher experiences of life are essential if we are ever to gain the wisdom we seek.

Some members of AMORC believe that as Rosicrucians they should always be quiet, meek and mild, and uphold a very peaceful, almost passive outlook

When a degree of emotional balance has been attained, a similar degree of control over the ego will have been accomplished.

on life. While this is laudable, it is unfortunately not always the best approach, no matter how much we wish it were so. Doing everything possible to keep the peace is not always in our best long-term interests, for we do need to face opposition at times to test our capacity to deal with difficult circumstances in a just, mature and honest manner, and simply being honest about things can and often does bring us into situations of conflict. This is where a Rosicrucian needs to develop a characteristic in his or her daily attitude to life which is often thought to be diametrically opposed to the mystical life. That characteristic is courage. Unless we

develop a courageous and determined spirit, we cannot adequately face the turmoil and strife which confronts us on every step of the path we have chosen.

Spiritual Courage is Essential

The 'mystic way' is seldom an easy path to the great accomplishments we seek. It is fraught with challenges to our strength of character, to our insight, and to all we have and hold dear. If we do not have the spiritual courage and fortitude to face these challenges, no matter how they may appear to us..., the law of karma (call it 'fate' if you wish) has no option but to remove us from the main path for the time being. And we will then be presented with experiences which may seem hard to us but are compassionately designed to give us the strength of character we need in order to stand up squarely in the face of diversity, to face all adversity, all challenges and obstacles in life and say out loud:

Oh Great Divinity, I am now ready to take up my baggage and proceed. I beseech you to open the door, and at your pleasure, at your pace and in your footsteps, lead me on. God of my Heart, God of my deepest yearning, I am tired of this endless waiting, tired of simply existing from day to day, from life to life. Oh Creator of all that is, be with me and lead me on.

And so, with a determined and courageous spirit, we face with emotional equanimity all of our daily difficulties as challenges to our sincerity to proceed upon the path we have pleaded for. If we meet those events with thoughtfulness, kindness and a determined attitude, we need not be afraid of any eventuality that may befall us on our personal paths to perfection. And while we are proud of our great and small achievements, we do so without the slightest hint of arrogance and conceit, for we will know from deep, inner experience that nothing we do has any hope of succeeding if it is not in harmony with the broader interests of the Divinity itself.

In our endeavours towards a fuller and more rewarding way of life, our obstacles will painstakingly fall, one by one, and deepen our awareness of all that life *really* means on the physical, mental and spiritual planes. And once we have acquired this attitude towards our Rosicrucian studies and towards daily life, we will have received the assurance that we *are* making real progress in our quest for the eventual Mastery of Life.



Maat & Asha

Egyptian and Persian Concepts of World Balance

by Bill Anderson

To Rosicrucians, the universe is in a state of balance and harmony called by mystics “Cosmic Order” or simply “The Cosmic.”



THROUGHOUT the 3000-year plus history of ancient Egyptian civilisation, though many things changed, there was a constancy of certain key concepts that lasted throughout the whole of their history. One of these concepts was *Maat*. Rosicrucians will be familiar with *Maat* which means roughly truth, balance and cosmic order.



As the Indo-Iranian tribes swept south into Iran and India, they brought with them a similar concept called *Asha* in the ancient Persian religion, Zoroastrianism. Without any known contact between the Egyptian and Indo-Iranian civilisations until much later in their history, it is fascinating to speculate on how they both arrived at the same concept.

Maat as a Principle of Cosmic Order

Maat does indeed mean truth, but this is too simple a translation of the Egyptian term. To the ancient Egyptians, *Maat* represented the principle of Cosmic Order as well as eternal renewal. *Maat* is right order in nature and society, as established by the act of creation, and means, according to the context, that which is right, that which is correct: law, order, justice and truth. It was considered that this state of righteousness had to be preserved and established in all matters great and small.

Originally, *Maat* seems to have been something simple, a concrete geometrical and physical term denoting “straightness” and “evenness.” The earliest hieroglyph for it probably represents the base of the pharaoh’s throne which may in turn be regarded as a stylised form of the primeval mound, the first piece of earth to appear after the act of creation. This straightness later came to mean “right” and “correct” in an ethical sense. The transference of meaning gave the concept its significance and made it a fundamental concept in Egyptian thought and behaviour.

Maat originated with creation: it was brought into being by the primordial god and then constantly

refreshed or restored by each pharaoh. This is plain from the following two texts: “*the sky is at peace, the earth is in joy, for they have heard that Pharaoh will set right in the place of disorder,*” and “*Tutankhamun drove out disorder from the Two Lands and Maat is firmly established in its place; he made lying an abomination and the land is as it was at the first time.*”

Maat From the First Time. The Act of Creation

The crucial points are these: *Maat* is equated with the “*First Time*”, namely, with the act of creation. The pharaoh who drives out disorder, is an incarnation of Atum, the primeval god of creation from Heliopolis. The end of disorder goes hand in hand with the establishment of *Maat*: “*Maat is great and its effectiveness lasting; it has not been disturbed since the time of Osiris.*” There is punishment for him who passes over its laws. There is an extant *Hymn to Maat* where emphasis is laid upon its unbroken continuity from the mythical time of Osiris onward and its everlastingness, for *Maat* outlasts human life.

Maat in the Judgement of Humans

There was an aspect of *Maat* as a measure of judgement upon humanity. So important was the concept of *Maat* that it applied not only to religious and ethical matters but to earthly justice as well. As justice, *Maat* was the basis of the Egyptian legal system. The vizier, who was responsible for the administration of justice, was, from the 5th dynasty onward, called the “*priest*



A short section of the large collection of funerary texts collectively known as the “Egyptian Book of the Dead.” In the right pan of the scales is the feather of Maat which is weighed against the deceased pharaoh’s heart which sits in the left pan of the scales.



of *Maat*.” In later times judges wore an image of *Maat* on a chain about their neck. *Maat* also appears personified in human guise, wearing the headdress of a large single ostrich feather.

The Egyptians believed that during some past golden age, when all aspects of human life were allegedly in harmony, the law instinctively took account of all facets of human conduct, so that justice and ethics were integrated and social justice prevailed. They wrote for instance that in the era of the primordial gods, “*Maat came from heaven and joined those who lived on earth.*” At that time, it was believed, there was no injustice, no pain, no hunger, in short, no everyday problems whatsoever.

The judgement of the dead is dealt with in its most developed form in the *Book of the Dead*. Here the vignettes in the papyrus of Hunefer or the papyrus of Ani accompanying the text show that the dead man’s heart, deemed to be the seat of the intellect and will as well as the life-giving centre of the physical body, is weighed against a symbol of *Maat*, usually depicted as a feather, which serves as an ethical standard. The jackal-headed god Anubis, who has become an attendant of Osiris, lord of the *Duat* (the underworld), is master of the balance, and is in control of the pointer;

To the ancient Egyptians, Maat represented the principle of Cosmic Order as well as eternal renewal.

Thoth, the scribe of the gods, records the verdict and announces it. If the verdict should be unfavourable, the person falls victim to the “*devourer*”, a hybrid monster waiting hungrily nearby. If the verdict should be favourable, the deceased is invested with the attribute of *Maat* and as one who is “*true of voice*” (*maat kheru*), is brought before Osiris on his throne.

Many statements of innocence were voiced by the deceased before the actual weighing of the heart took place. These are at times referred to as the Negative Confession or the *Confession to Maat*. They correspond to an ideal way of life to which all should aspire, and constitute a moral code that prevailed for millennia in Egypt. Ideally you were expected to conform to *Maat* in your speech and actions. Statements to this effect are to be found among ancient funerary inscriptions. The range of human affairs permeated by these ethical principles was as broad as it could be. It included people’s



The prime symbol of Zoroastrianism.

conduct toward their fellow human beings, toward the gods and toward society. *Maat* imbued justice with an ethical spirit.

Asha

Zoroastrianism, the religion of the ancient Persians, is a vibrant religion to this day. As a religion it has influenced Judaism, Christianity and Islam, and its effects can be seen both in Neoplatonic philosophy and Muslim Sufi thought.

The vastness of the Eurasian steppes encouraged the Indo-Iranians to conceive their gods as cosmic, not local, divinities. They understood a universal principle known in Avestan (the language of the Zoroastrian texts), as *Asha*, the principle that governs everything, from the workings of nature to human law and all human conduct.

The Amesha Spentas

The ancient *Asha* or *Asha Vahishta*, later known as *Ardvahišt* under the Sassanian dynasty (224-637 CE), was one of the divine Heptad of Zoroastrianism, comprising *Ahura Mazda*, the Wise Lord and the six *Amesha Spentas*, the Bounteous or Holy Immortals (archangels), the six aspects of God’s own nature, through which all people came to know God. It is through these seven primal emanations that God’s will is done. It is through them that we reach God. This doctrine was an ancient, mystical way of looking at reality, and this distinct group of seven play a central role in Zoroastrian myth and ritual. Each *Amesha Spenta* protects and can be represented by one of the seven creations, which Zoroastrians believe



collectively constitute the divine creation. In myth, the Holy Immortals care for and protect their creations, and in the rituals, a token of each creation is present to represent the spiritual presence of that Holy Immortal.

Asha, considered as the most beautiful of the Holy Immortals, represents not only the opposite of untruth, but also the divine law and moral order in the world. *Asha* preserves order on earth as he smites disease, death, fiends, sorcerers and all vile creatures. He is truth and cosmic order and is considered to be the closest of the Holy Immortals to God.

Asha connotes the eternal, immutable law that governs the universe, and regulates both the spiritual and corporeal worlds. In Zoroastrianism, natural law and divine law are the same. *Asha* constitutes the yardstick for determining right and wrong. He sets normative ethics and provides the standards that apply to all people at all times. He represents absolute values. The assumption is that right deeds produce benefits alike for the author of the action and for society at large. The accrual of benefits to the author of the act is automatic. As with the law of Karma, the law of *Asha* ensures that happy consequences accrue to good acts. An individual reaps what he or she sows.

Asha is Truth

Asha means many related things, and can't be translated by just one English word. You need a whole constellation of words to translate it: righteousness, law, cosmic order, truth and justice. But *Asha* is first and foremost "Truth", the opposite of the "Lie" (*druj*).

The concept encompasses all clear and objective vision, all honesty and unclouded thoughts, words and deeds. Then it is "Righteousness" which involves a commitment to good actions that build society and lead toward health, peace and good will. These actions are not prescribed, as they are in Jewish or Islamic sacred law, but they will vary as the conditions of history or society vary. The underlying call to right action however, remains the same.

Asha is also "Law"; not a prescribed set of commandments, but a description of the laws that rule our lives and the universe around us. *Asha* is impersonal. In Zoroastrianism, *Ahura Mazda* is not the type of God who suspends the laws of reality in order to make a point or to help someone. In Zoroaster's concept of divine governance, there are no suns standing still, miraculous healings, miraculous plagues or deliverances, no resurrections from the dead. In all the *Gathas* (Zoroastrian hymns), there are no miracles or supernatural occurrences;

this is astonishing for something composed at least 3500 years ago. In *Asha*, God set up the laws of reality, both in the natural world and the social world; and he will not break them.

The law of *Asha* describes what actually happens, not what should happen. It encompasses the law of gravity and all physical laws discoverable by science as well as the laws of consequences governing our own behaviour, which are discoverable by sometimes painful experience. Throw a rock in the air and, if unhindered in its descent, it will come down: that is *Asha*.



The Egyptian Goddess Maat.

To the ancient Egyptians, cosmic order was portrayed as a beautiful young woman, the goddess Maat.

Overindulge in alcohol one night and you will wake up with an unpleasant hangover; that is also *Asha*, the law of consequences. If you do wrong, quite often the world itself will punish you, either by its own laws, or by someone taking the law into their own hands.

But what of those who do wrong and prosper, who die happily after a life of evil? Then we must look to the world to come, which is also under the rule of *Asha*, where, as Zoroaster states, the "Best Existence" (heaven) is waiting for those who choose good in this world, and where the "Worst Existence" (hell) is reserved for those who have done evil. This "hell" is not eternal, since all things will be purified by the end of time; but it is long enough to purify evildoers.

Therefore, to praise *Asha* as the "best" (Avestan: *vabishsta*) is to put yourself in harmony with cosmic order, and to commit yourself to the search for Truth in your spiritual, moral and working life. *Asha* dwells within you, as it does in everyone, and it is divine. Every time you do a righteous deed, no matter how small, you are bringing yourself closer to God through *Asha*.



Light and Fire Temples

Asha is clearly associated with light for it is “most fair, bounteous, immortal, made of light and is all good things.” Truth is also associated with light. The ritual fire in all Zoroastrian temples was associated with *Asha*, as fire was the creation most associated with it. Today, in Zoroastrian Fire temples, the *Babram* fire, the most sacred of all fires, is necessary to fight the forces of darkness and evil and is regarded as the symbol of truth. In their Fire temples, the Persians did not worship fire; rather it was a symbol of Light and cosmic Order. Similarly in Rosicrucian temples, this tradition is perpetuated with the vestal flame.

Asha Vahishta is the spirit of universal law, which should be the choice of all who wish to be numbered among the *ashavans*: followers of truth or righteousness, the worshipers of the Wise Lord, as opposed to the followers of the lie and unrighteousness. The Lie is the principle of evil. In the *Yasna* ceremony, *Asha* is represented or more accurately, epiphanised, by fire. Fire played a major part in Indo-Iranian religion, and this is an example of Zoroaster’s enthusiasm for retaining elements of his pre-revelation religious upbringing and training. *Asha* is the quality of the divine Heptad which most effectively opposes the demonic *druj* or “Lie”, the instrument of deceit by which the evil spirit attempts to seduce humanity away from the true path.

Summary

Maat was the order established at the creation. It was the cosmic and rightful order that the Pharaoh and every member of society had to maintain. *Maat* was the heart of Egyptian ethics. The goddess *Maat* was the personification of physical and moral law, order, truth and justice. She was the highest conception of physical and moral law and order known to the ancient Egyptians. There is a small ruined temple dedicated to *Maat* at Karnak. The temple is inside the Precinct of



Zoroastrian priest performs a ritual at a fire temple.

Montu, the smallest of three enclosures at Karnak. The temple seems to have been built by Queen Hatshepsut, then reconstructed by Tuthmosis III.

The Indo-Iranians believed that there was a natural law that ensured that the sun would maintain its regular movement, the seasons would change and existence would continue in an orderly way. To the Indians this law was known as *rta*, to the Persians as *Asha*. Truth, honesty, loyalty and courage were felt to be proper to mankind. It was considered man’s duty to uphold the



Hymns of the holy Gathas.

great cosmic and moral principle, and thereby help to sustain all the good in creation.

The Persian Great King or *Shâhanshâh*, was the leader in the great cosmic battle between Truth and the Lie. He established order and peace on Earth with the aid of the Wise Lord *Ahura Mazda*. To the ancient Persians, *Asha* is sublime righteousness and justice. It is a universal justice and ideal truth to which we should all aspire, and emanates from the light of the Holy Mind itself. Even today the second month of the Persian year (April-May) is called *Ordibehesht*, a modern version of *Ardvahisht* or *Asha Vahishta*, the spirit of universal law.

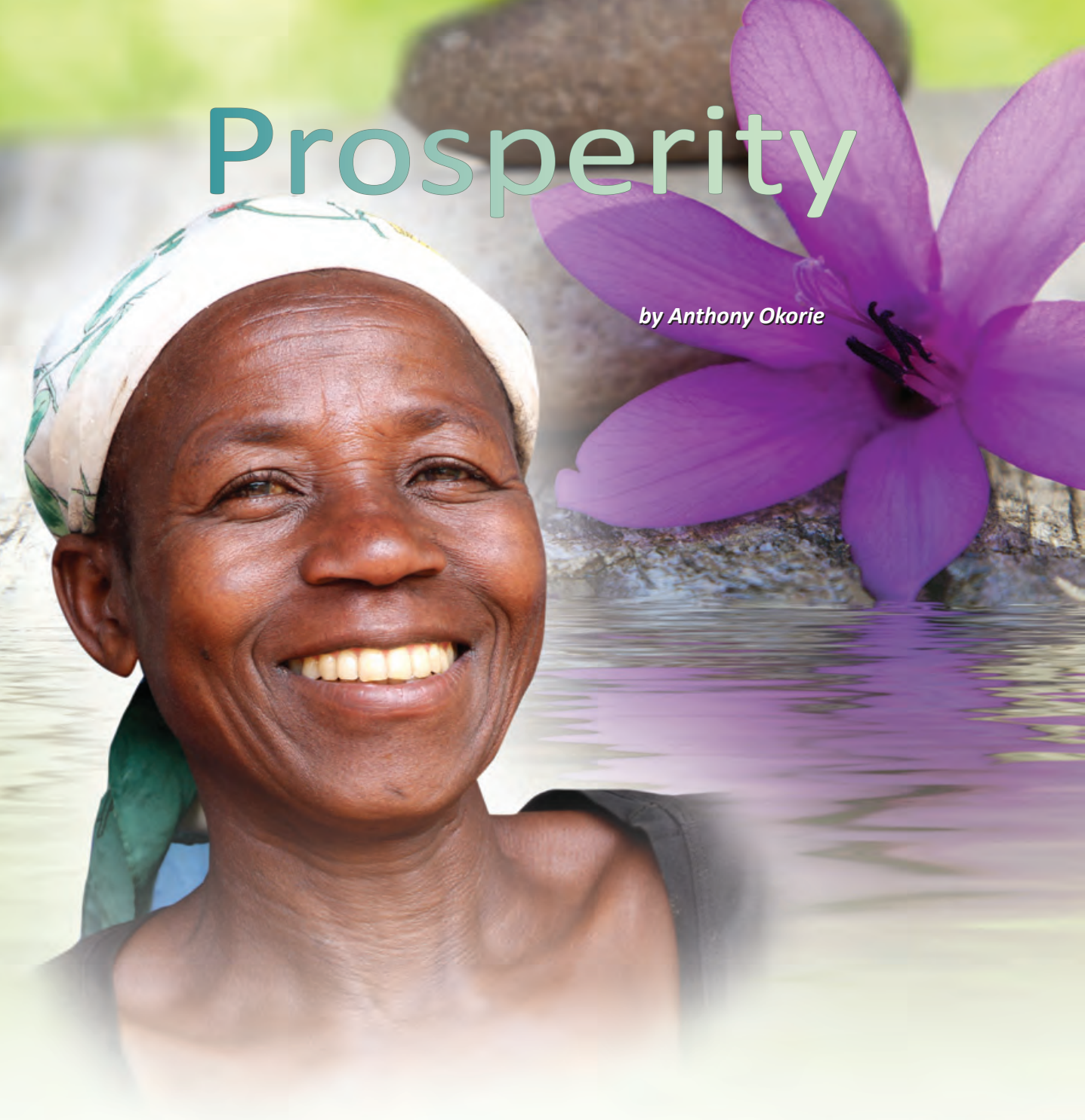
To the ancient Egyptians, cosmic order was portrayed as a beautiful young woman, the goddess *Maat*, while for the Persians it was a handsome young god *Asha*. In both lands, the inherent beauty attributed to cosmic order is axiomatic. Both concepts arose independently in different parts of the world: Africa and the Eurasian steppes, yet both had so much in common, a recognition of inherent order to the universe and the right way for people to behave; in other words, what we now call *Karma*.

*As long as I shall be able and strong,
so long shall I look in quest of truth.
Truth, I shall see thee, as I acquire good thinking
and the way to the Lord. (Y28.4-5).*



Prosperity

by Anthony Okorie



THE GREATEST gift from the Divine is the dual gift of life and consciousness. To sustain, maintain and preserve this precious gift is the greatest challenge we face. We strive daily to provide the basic necessities of life (food, shelter and clothing) and to activate the other intangible ingredients that make life meaningful. It is our desire to be healthy and happy. It is also our birthright to enjoy relative peace and the abundance of nature.



Interestingly, the average person today fails to understand that prosperity is an abundance of the blessings of nature and is available to all who “...*knock, seek or ask.*” Generally, when a person is said to be prosperous, what is alluded to is a condition of high economic activity, financial success, material acquisitions, etc. This is a very common misconception. I do not know your own understanding or definition but I know that you may have seen or known individuals that have amassed much material wealth, yet are neither healthy nor happy. Similarly, there are many nations blessed with an abundance of precious metals, oil, agricultural products, and many other material resources; yet, few, if any of these nations experience either peace or prosperity.



High economic activity may not bring us true prosperity.

The Value of Material Things

Money is of little value to a man stranded in a vast desert with an imminent threat of death due to hunger, thirst and exhaustion. What he would need most is water and food to regain the energy needed to survive and take him out of the desert. And he would gladly and most graciously be willing to forfeit all the material things of life in order to stay alive. The same applies to people in war situations or those affected by natural disasters.

The material things of life are meant to serve us and to provide some comfort during our incarnation on earth. Money, which is a part of our material acquisitions should therefore be seen and understood as a kind of energy, an enhancer, a means to an end, or simply a legal tender for the “...*payment of public and private debts.*” If we seek financial wellbeing, we need to



do so with humility and respect for the needs of others. Above all, the wealth we accumulate must be acquired legitimately and fairly, without trampling upon the rights, privileges and dignity of others.

It is not uncommon for us to complain at times that in spite of our inner mystical advancement, in spite of our greater understanding of the laws of

If we seek financial wellbeing, we need to do so with humility and respect for the needs of others.

nature and specifically those that govern our lives, we have still failed to make any real progress in attracting the material things we desire. And the temptation is of there for us to follow the majority and look for “quick fixes” and “special techniques” to accelerate our acquisition of prosperity. All the time of course, we are ignoring the simple fact that we alone are the creators of our fate. We alone are the cause of the perennial absence of the objects of our desires.

Have we ever assessed ourselves honestly and critically to determine our deservedness? Since life is a continuum, have we ever reflected on our past and present antecedents? There is a gestation period for everything; nothing happens in an instant, and ‘quick fixes’ are mere illusions. A farmer plants his crops, nurtures his plants patiently and carefully, and at the appropriate time harvests them. The same law applies to our circumstances.

The Laws of Prosperity

Prosperity or material wealth accrues naturally to those



who are “energetic and optimistic.” Therefore, we must strive at all times to live constructively and harmoniously. *“Success in any of life’s endeavours depends on the realisation that there are spiritual and cosmic laws involved. Unless we view our businesses or daily affairs from this angle, we are denying ourselves the benefits that could be accruing to us and to others.”*

Prosperity is governed and controlled by the laws of attraction: action followed by inevitable reaction; sowing of seeds followed by the reaping of a harvest; compensation for past deeds and misdeeds, mandated by the universal law of karma; etc. A farmer who sows a grain of maize under the right conditions and circumstance, will harvest not a grain but several cobs of maize. The grain of maize is programmed by nature to produce its own kind in multiples. This implies that whatever we do will always attract its kind accordingly.

Our thoughts, actions and general attitude to life will determine to a large extent the measure of our abundance. We must regularly examine ourselves in this regard. What was your reaction the last time good fortune smiled on your neighbour or friend? Did it inspire you or did you inwardly resent his good fortune?

We will attract good if we admire or appreciate the good in others. Thoughts of envy, resentment and jealousy will definitely attract their counterparts in equal measure as a reaction, and will inevitably gradually destroy the light in us. Thoughts of love,

If we can’t be grateful to mother-nature, then we are likely not to be grateful to anyone or to anything else.

kindness and harmony will light up our world, enhance our destiny and show us the right way to live, the right way to become prosperous.

Life is like a mirror: it reflects back to us exactly what we are..., our own image. How often have we paused to express our gratitude for the abundant gifts of nature? Think of the air we breathe, the water we drink, the suns warming rays, and our mother earth who provides us with food and all the necessities of life we take so much for granted. If we can’t be grateful to mother-nature, then we are likely not to be grateful to anyone or to anything else. Our constant expression of gratitude to nature and humanity will sustain our prosperity.

Be grateful for each act of kindness that comes your



way, and give in return tenfold. For it is stated in the ancient Tibetan book *“Unto Thee I Grant:”* *“The heart of a grateful man delights in returning a benefit received. He looks on his benefactor with love and esteem. [But] the heart of an ungrateful man is like a desert of sand, which swallows with greediness the flowers that fall, and buries them in its bosom and produces nothing.”*

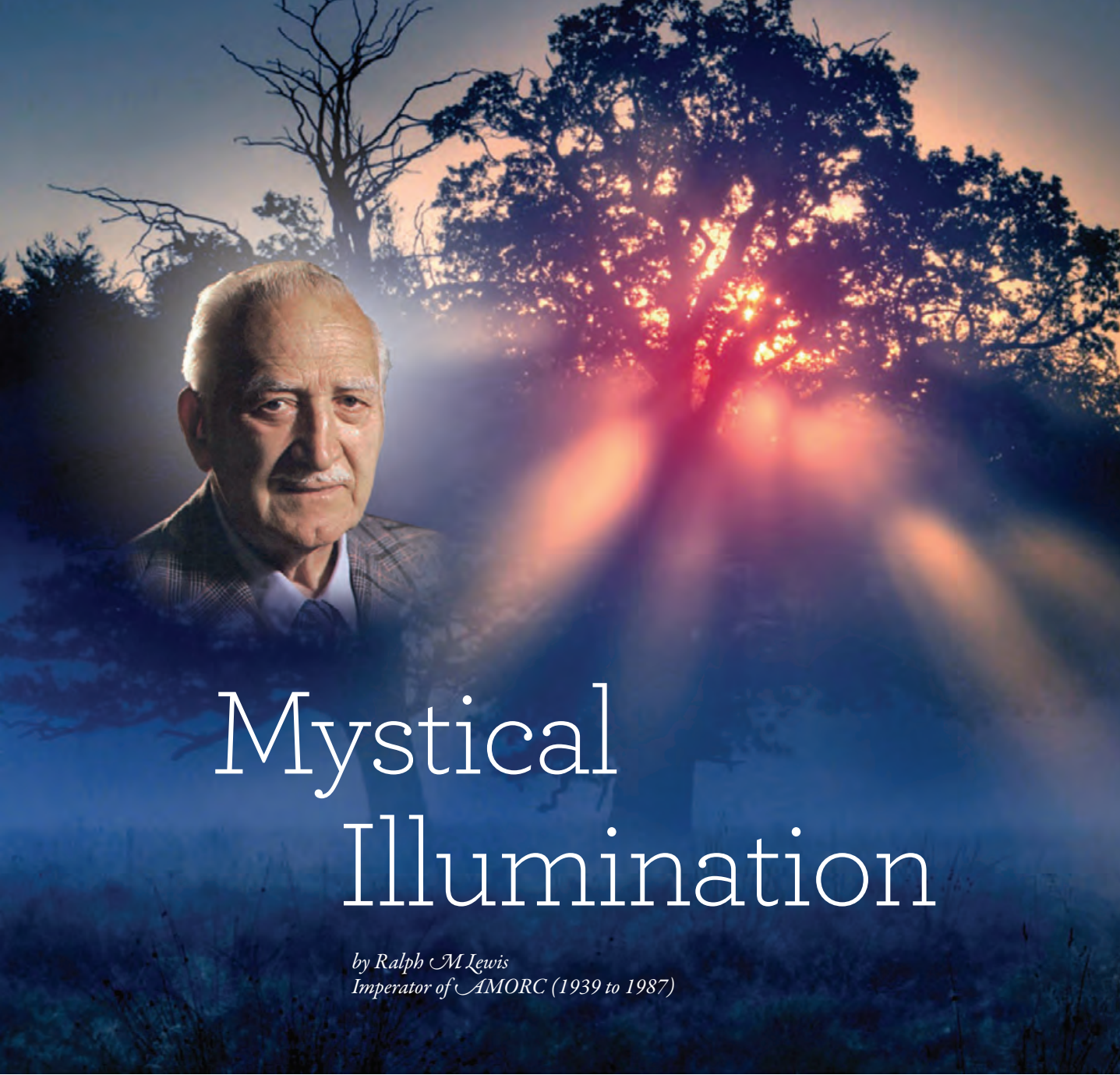
Service

We increase our prosperity every time we render selfless service to others. We live a prosperous life when we toil so that others may live well. We gain life when we are prepared to lose it for the benefit of others. Toiling for others means willingly giving our best for the improvement and betterment of our society. In this way we succeed in *“...storing up our riches in heaven where moths and rust cannot destroy and robbers cannot break in and steal.”*

Our ultimate goal should be to *“...seek first the kingdom of God;”* for every other thing we need will be given to us in due course and according to our true needs. Centripetal and centrifugal forces are ever present in nature, and operate in our lives as well. Both polarities must be harmonised to sustain our prosperity as each polarity complements the other. It is the marriage of these seemingly opposite polarities in a harmonious way that will make our lives whole and pure and lead us to true prosperity and even abundance.

Mastery of the natural and spiritual laws of life will make us active forces or co-creators with our Creator. But failing to even acknowledge those laws will inevitably make us victims of circumstance. True prosperity therefore is the attainment of Health , Happiness and that serene and most beautiful of all human states..., Peace Profound!





Mystical Illumination

*by Ralph M Lewis
Imperator of AMORC (1939 to 1987)*

WHAT IS the purpose of mystical philosophy? We must realise that mysticism and its philosophical aspects are not ends in themselves. Mysticism's ideas and teachings are merely instruments to achieve certain specific objectives. In earlier times, the greatest emphasis was placed on the so-called spiritual values of mysticism; in other words, a full realisation of self and a consciousness of the relationship of that self to God.

Mystical philosophers have long lamented that we have a limited use of our consciousness. We are seen as resorting primarily to objective experiences, our greatest interest being in sensual matters, worldly

things and materialism. Figuratively speaking, our state of existence is therefore one-sided and worldly. Now if we accept that this is basically true, the original question still persists. In other words, what is the purpose of the mystical experience of Oneness, of Cosmic Consciousness?

The answer traditionally given by mystics is *illumination*. This means enlightenment, an influx of a new gnosis or an exalted knowledge; and knowledge is said to be power. But ideas have power only in their application. Unused knowledge is inert and accomplishes nothing. The power of thought manifests only in action, in doing something.



The physical and material side of life is not fundamentally evil or corrupt. This idea is based on obsolete theological notions. Our appetites and passions are part of the necessities of our being. In our growth, sustaining of life and reproducing, we are only conforming to our biological imperatives.

But what about the other aspects of human nature; the abstract side? What about the illumination that mysticism urges us to attain? Must there be a definite cleavage in our nature? Are we to be both sensual and worldly, or seek refuge in mystical experience?

Inspiration and Creation

One of the basic precepts of mysticism is the unity of Self, namely, the integration of all divergent experiences that our self is capable of having. The subconscious, the psychic self, must however reflect back the illumination it receives to the objective everyday world. The psychic self must energise the objective self. It must arouse inspiration and aspiration to create in the world those things that represent the inner experience. In other words, if mysticism is to have any value, the world must be part of our inner experiences.

Through the ages, every spiritual ideal or philosophical principle that has been accepted as good, was a motivating force to compel us to achieve something higher in our lifetime. It is only in this way that we become a whole being, and not divided against ourselves. Mysticism, then, can and should be a dynamic, constructive force in the world. False mysticism, on the other hand, is a dream world of pleasant escape from the here and now.

If we have any degree of illumination we confront the problems of the day impersonally and dispassionately. Perhaps the greatest problem of today and past eras is achieving *peace*. Peace is not a matter of passivity and quiescence. In fact, peace must arise out of conflict. However, the battle is basically with the self and not with others. This is the true meaning of *jihad*, an Islamic term that we have become familiar with. Peace begins with the individual, not with groups or people collectively.

We are aggressive beings, motivated by forces, desires and drives. These are essential to us. Life impels itself toward its ends with utter indifference to all else, and we have to realise that. If there is purpose to life, it is for living things simply "*to be*" and nothing else. We are a product of such organic impulses. If we look at ourselves from the physical, mortal point of view, we are ruthless. Actually, nature itself is not ruthless, for it has not arrived at the moral concepts that humanity has established.



Peace begins with the individual, not with groups or people collectively.

Basically, we have the instinctive inclination to sacrifice anything to satisfy our physical self. Yet it is here that our psychic and rational aspects express themselves.

From the highest intellectual and moral point of view, life is not simply to live or exist. Rather, life is to live *for a purpose* where, in our purposefulness, we distinguish ourselves from the lower animals. But what must that purpose be? It is the collective welfare of all humanity. Such a phrase is not a cliché, although we often hear it. It is the only true example of human advancement. Individual incentive toward purely personal ends is elementary and primitive. We are being moved solely by life impulses and not by the higher intuition and rationalisation that we have at our disposal.

To accomplish this greater purpose requires self-discipline. In fact, acting this way does not require being less ambitious or less aggressive; rather, we extend our self-interest. Our actions therefore, are not always limited to the immediate self, but contribute to the ideal of the collective advancement of mankind. In this sense, every one of us is in some small degree every other person's benefactor instead of his competitor.

Dynamic Mysticism

Our advancement can only be accomplished by an understanding of our emotions and of the self. Firstly, we must establish common ideals that elevate the human race. Secondly, we must be taught how to stimulate certain impulses to contribute to those ideals. We must also learn how to restrain other impulses.

This means a study of the practical points in psychology, mental states and rational codes of ethics and behaviour. Peace therefore, is a complex attainment if we are to advance from the primitive forces of the raw



life that we see existing today. Remember that peace is primarily a personal attainment. It is nice for us to meet at the United Nations or in all sorts of other groups to consider what mankind is to do. Yet peace cannot be regulated from outside the individual. It must be individually and personally cultivated.

Those with a gleaming of illumination realise that our inclination to resist change is another of our great problems. The Greek philosopher Heraclitus said centuries ago that all is becoming, nothing ever is. Everything is in a state of flux, becoming something else. If things were not becoming, the world, the whole universe, would be static. Despite changing conditions, we are creatures of habit, and habits are born out of experience and tradition. Experience is a product of time and circumstance; what one period or event makes pleasurable or practical may not be so tomorrow.

Traditions and Progress

Traditions, on the other hand, are past experiences and customs. They may or may not continue to serve the purpose for which they came into existence. These traditions often become ready-made ways of acting and thinking. Even if such traditions are innocuous and don't trouble us, they often make it difficult for changes or possible advancement to take place.

Tradition acquires an air of reverence of which it is often not worthy. If a tradition has merit, it is only as a stepping-stone to something better. No tradition is so sacred that it cannot be questioned as to its present value.

Contemporary society is cast out of the mould of its traditions. By holding to such traditions, society has many of the same festering sores that have plagued it for centuries, such as war, crime, poverty, bigotry and intolerance. Moral systems and religious precepts have not stopped these evils.

We are now in a new stage of intellectualism. This is an age of scepticism in which blind faith and unsubstantiated traditions are challenged, resulting in drastic transitions. The old foundation of many religious beliefs, political ideologies, morality and social order are now found wanting. The reaction is one of utter disdain and it is expressed in the nonconformity we see today. All of this leaves us a vacuum in place of an ordered, traditional society. The old is cast aside or is in the process of being cast aside and there is nothing to take its place yet.

True scepticism is of course healthy. It substitutes knowledge for blind faith and unsupported belief. Having found the outside world full of error, many of the younger generation want a new kind of emotional experience. They feel thrown back upon themselves, alienated and searching within for answers. They want new, lasting, guiding experiences, and they abhor old dogmatisms. This search for new experiences, alternative answers, is one of the reasons for the recourse to drugs.

True Illumination

We need to realise that true illumination is not just a different state of consciousness. It is not just supplanting fatigue, anxiety or depression with some kind of momentary ecstasy. True mystical illumination is a matter of rejuvenation of our worldly consciousness. It is a reaching down into the conscious mind of ideas for concepts that will inspire confidence. Mystical illumination compels us to confront life renewed, not to become a hermit or recluse.

Even today, we can see Brahmin priests sitting on the banks of the river Ganges in India, oblivious to the terrific heat and to all sorts of flies and insects crawling over their faces and hair. These priests are trying to find a world only within themselves; attempting to escape instead of adjusting to the world with whatever illumination they have.

Mystical philosophy plays an important part in world affairs. We need to realise that it is not something that will simply lift us up into a cloud. My father, Dr H Spencer Lewis, would often say: "*Mysticism will lift you up into a cloud, but have your feet on the ground or you are going to come down with an awful bump.*" Of the most immediate importance, is explaining the real significance of inner experience. Mystical philosophy teaches how the inner experience can be related to the mundane world of today. Every conscious thought or act has a thought behind it. So too, every true advance of humanity must have that psychic motive we term mystical experience.

How often do we realise that our greatest possession is consciousness? Is it the mirror of life? One of the ancient philosophers said: "*Where consciousness is, we are. Where consciousness is not, we are not.*" But this consciousness must be polished to reflect a greater image of reality and the Cosmic.

One of the basic precepts of mysticism is the unity of Self, namely, the integration of all divergent experiences that our self is capable of having.



WHICH ARE YOU?

by Ella Wheeler Wilcox
(1850 - 1919)

*There are two kinds of
people on earth today,
just two kinds of people,
no more, I say.*

*No, the two kinds of people
on earth I mean,
are the people who lift,
and the people who lean.*

*Not the sinner and saint,
for it's well understood,
the good are half bad,
and the bad are half good.*

*Wherever you go, you will
find the earth's masses,
are always divided in
just these two classes.*

*Not the rich and the poor,
for to rate a man's wealth,
you must first know the state
of his conscience and health.*

*And oddly enough,
you will find too, I ween,
there's only one lifter
to twenty who lean.*

*Not the humble and proud,
for in life's little span,
who puts on vain airs
is not counted a man.*

*In which class are you?
Are you easing the load,
of overtaxed lifters,
who toil down the road?*

*Not the happy and sad,
for the swift flying years
bring each man his laughter
and each man his tears.*

*Or are you a leaner,
who lets others share
your portion of labour,
and worry and care?*





The ancient Greek poet Simonides of Keos (556-468 BCE), according to legend, invented the Art of Memory when he was hired to recite verses at a banquet.

The Art of Memory

by Shirley Robinson

NOWADAYS, surrounded as we are with dozens of ways to make up for the weaknesses of human memory, there is one thing that is still easy to forget: that life wasn't always quite so simple. In the Middle Ages, most of our modern methods of collecting and storing information hadn't even been imagined.

Forget about microfilm, memory chips and similar high-tech approaches; less complex devices like filing cabinets and index cards were completely unknown in medieval times, and even paper, the bottom line of modern information storage, was unheard of in

the West. Rather, parchment made from sheepskins was used, a material so expensive that it was often laboriously scraped clean after short-term uses so that something else could be written on the same sheet.

Still, limits on material resources tend to bring out the more resourceful qualities of human nature. With few ways to replace or supplement memory, the educated looked instead for ways to amplify it, to learn how to use its strengths and work around its weaknesses. In the process, they made use of one of the most remarkable facets of medieval and Renaissance culture: the *Art of Memory*.



The Origins of the Art

The ancient Greek poet Simonides of Keos (556-468 BCE), according to legend, invented the Art of Memory when he was hired to recite verses at a banquet. In the usual fashion of the time, he started off with a few lines in honour of the gods, in this case Castor and Pollux, before settling down to the serious business of praising his host. The host, piqued at this diversion of flattery, gave Simonides half the amount agreed upon and told him he could get the rest from the deities he had praised.

Shortly thereafter, a servant came up to Simonides and told him that two young men on horseback had come to the door, asking for him. The poet went outside but no one was there. As he stood looking around in puzzlement the roof of the banquet hall collapsed behind him, crushing the arrogant host and all his dinner guests. Castor and Pollux, traditionally pictured as two young horsemen, had indeed paid their half of the fee.

Such stories were commonplace in ancient Greek literature, but this one has an unexpected moral. When the bodies of the dead were recovered, the story continues, they were so mangled that not even the victims' families could work out who was who. Simonides found, however, that he could picture the banquet hall in his mind's

eye and remember the order in which the guests had been sitting. This allowed him to identify the dead, and as he pondered his ability for memorisation, it gave him the key to the Art of Memory.

That key is the use of *visual images* in an ordered, spatial arrangement. Human memory recalls concrete images far more easily than abstract ideas, and it remembers an ordered chain of associations more accurately than a random assortment. Just as Simonides could remember the guests at the ill-fated banquet

Human memory recalls concrete images far more easily than abstract ideas, and it remembers an ordered chain of associations more accurately than a random assortment.



Paper, filing cabinets and index cards were completely unknown in medieval times.

by picturing them in the setting of the banquet hall, masters of the Art of Memory in the centuries that followed turned the information they wished to remember into striking visual images and arranged them against fixed architectural backgrounds in order to memorise them quickly and effectively.

These methods, which became part of the standard training for orators and scholars in ancient Greece and Rome, spread widely and reached dizzying levels of efficiency. It's recorded of one famous practitioner, the Roman orator Hortensius, that he sat through a day-long auction and then recounted from memory the item, purchaser and

price for every sale of the day. Textbooks of rhetoric generally included a discussion of the Art of Memory and it was by way of several of these books that the Art survived the collapse of the Roman Empire.

During the Middle Ages, these techniques were revived and brought into widespread use. The practice of the Art of Memory was seen as an act of prudence, one of the seven cardinal virtues, and monks and friars, especially members of the Dominican Order, were encouraged to put it to work in countless ways. Later still, with the coming of the Renaissance, the Art of Memory became a common accomplishment of the educated.

In the hands of Renaissance practitioners like Giordano Bruno (1548-1600 CE), the traditional methods of memory gave rise to new and intricate systems. The arrival of printing and of cheap plentiful paper barely cut into its popularity and it was only with the coming of 17th century rationalism and the advent of true scientific enquiry that it finally fell into obscurity.



The Methods of the Art

The techniques of the Art of Memory may seem strange to modern people, a measure of the difference between modern and medieval ways of thought, between our current habits of thinking in abstract, verbal and mathematical terms, and the more symbolic, concrete and experiential consciousness of an age when written documents were few and visual images had a far more important role in communication. The idea of representing slander, for example, by the image of a woman being bitten by a snake that issues from her own mouth, may seem bizarre nowadays, yet symbolic images of exactly this kind played a central part in medieval language and art, and in the Art of Memory as well.

In using the Art, the information to be remembered was turned into a striking symbolic image. That image might be beautiful, repulsive, hilarious or even shocking, but it had to be *memorable* and it had to contain a clear reference to the information being memorised. Puns, double meanings and every kind of wordplay, could be put to use in this connection. Another common habit was to devise an alphabet of images using either the shapes or the names of objects to refer to each letter of the alphabet. Thus a figure

representing a word beginning with the letter V might stand in front of a forked tree or carry a fox (in Latin, *vulpes*) under its arm.

Each of these images was then placed in order against a known setting, usually the inside of a familiar building. Students would commit as many buildings

That image might be beautiful, repulsive, hilarious or even shocking, but it had to be memorable and it had to contain a clear reference to the information being memorised.

to memory as they could, and use each one to store a different sort of information. Each building would be divided up into loci or “places,” which were specific spots where a memory image could be put. Every fifth place might be marked with a Roman numeral V or a hand, every tenth one with an X. As a point of fact, it’s from the use of the Art of Memory in rhetoric that we still say “in the first place” when going over the points of an argument. So, once the images were placed in their settings, the practitioner of the Art simply had to walk through the building in his imagination, taking note of the figures there and recalling their meanings.

As the Art spread through medieval and Renaissance culture, this architectural approach remained the most common way to recall places, though other systems came into use as well. Some masters of the Art took the heavens as their architectural memory, placing figures on the different planetary spheres and the constellations. Others worked out ways of creating imaginary buildings for memory use or developed complex systems of rotating circles in which every position created a different set of loci.

All these techniques may seem to us rather strange or even pointless, but the mind recalls images better than ideas, especially images with an emotional charge. Memory uses chains of association rather than logical order to connect one memory with another (such as mnemonic tricks like string tied around a finger), and memory follows rhythms and repetitive formulae. It’s for this reason that poetry and music are much easier to remember than prose. By combining all these factors with training and practice, the Art produced a memory that worked in harmony with its own strengths to make the most of its own potential.

An Example of the Art

To make sense of these strange techniques, it is useful to look over the shoulder of a student of the Art as



The use of memorable images.





An alphabet of images.

he begins the construction of a set of memory places and images. Imagine then young Brother Anselm as he stands one evening in the cloistered garden of the Abbey of St. Quilibet. A novice, he has just started the arduous task of learning Latin. The Art of Memory is also part of the curriculum and he has resolved to use memory to make learning Latin easier.

He turns slowly around, staring at the old gray stone of the cloister arches, the tiled roofs above, the herbs and flowers all about, committing the whole image to memory. There are seven entrances to the garden; a Latin noun can take seven different cases, and remembering all of them has bedevilled his early lessons. He decides to begin with that.

First is the nominative case. He thinks of white-haired Brother Martin, easily the abbey's most devout monk, beginning the sign of the cross, "In Nomine..." That forms his first memory image; he imagines Brother Martin on his knees in the first entrance, eyes turned up to Heaven, to fix the picture in his imagination.

Next is the genitive case. The first image that comes to mind makes Brother Anselm turn bright

red; he murmurs a prayer against sinful thoughts, and replaces it with a picture of Adam and Eve, the progenitors of humankind. This image he places at the second entrance.

The next two, the dative and accusative cases, are easy enough. Dative makes him think of the great calendar of saint's days in the abbey library. To suggest the initial letter, he puts this in the arms of thin and weakly Brother Daniel, who staggers under the burden. That makes him feel guilty, although not quite guilty enough to change the picture, and so for the accusative case he uses a lurid picture of the Devil, the accuser of humankind, pointing a clawed finger at him as if to remind him of his sins. And so on...

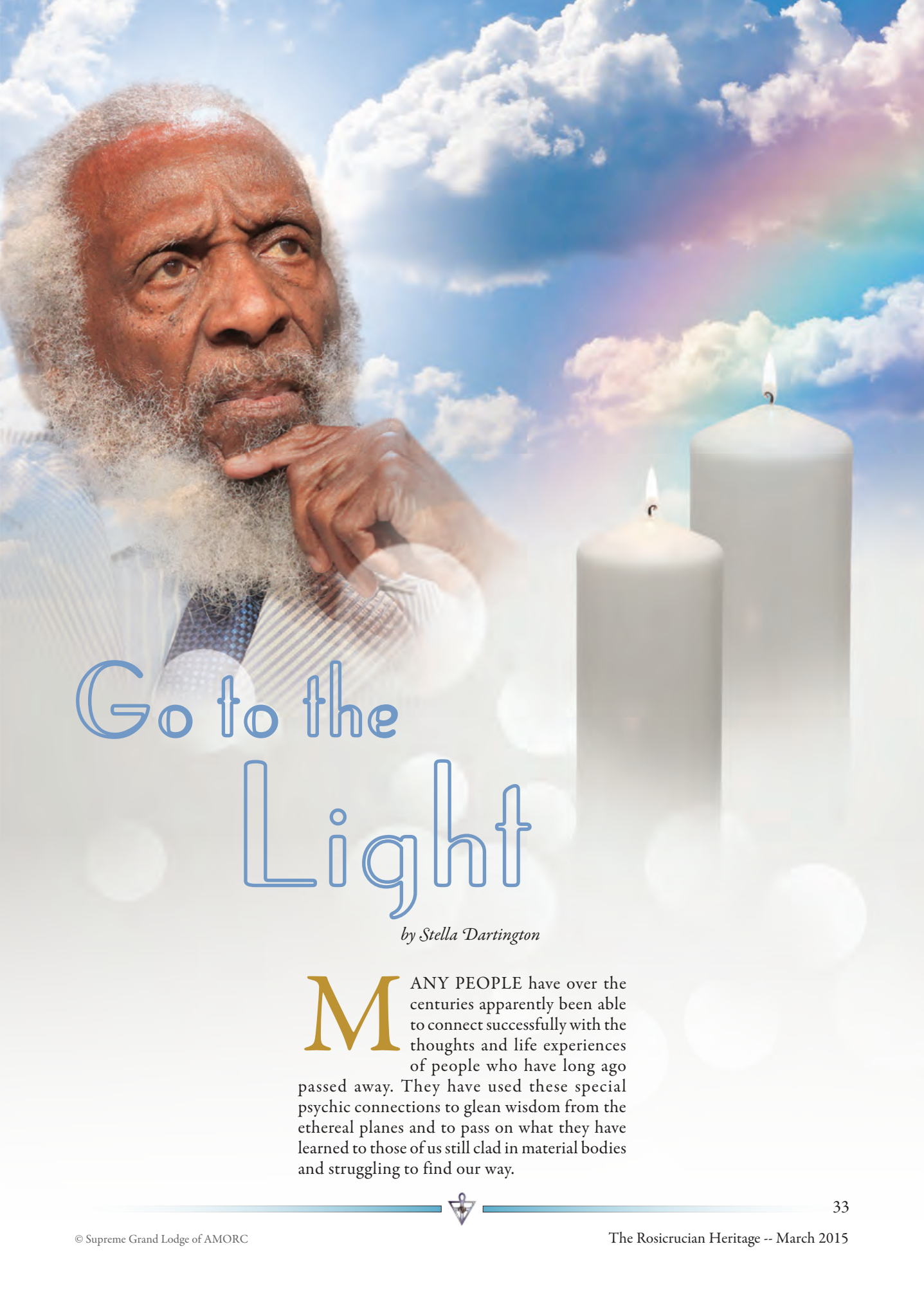
He runs through the images once again in his imagination, making sure he has remembered all of them, and then leaves the garden in time for Vespers. Every day thereafter, he walks through his growing collection of memory places in his imagination, noting the images to make sure that each one still calls its meaning to his mind. With practice, he finds that the images remain clear and meaningful for months at a time, even if he leaves them unvisited; he also finds that if he wants to use the seven entrances for something else, the seven cardinal virtues, for example, all he needs to do is construct different images in those places and visit that portion of his inner kingdom. By that time, though, he will be well on his way to mastering the Art.

Uses of the Art

In today's world of terabyte hard disks and million-volume research libraries, learning the Art of Memory may seem about as relevant as studying the best way to make clay tablets for writing. Still, the Art of Memory is one of the best ways there is to enter into the spirit and consciousness of the Middle Ages. To practise the Art even a little, is to venture back into a world where living memory was the chief means of information storage, where imagery and spoken language made up the fabric of human communication, and where one person could quite literally store the sum total of human knowledge in his or her own head.

It also has its practical side. The methods of the Art of Memory work so much better than ordinary rote memorisation, that even a little experience with the Art can make a startling difference. Anything from shopping lists to class notes can be remembered quickly and efficiently, and you aren't likely to leave your memory at home when you go to take a final exam! So sit yourself down, close your eyes, and start putting to use this popular Medieval practice.





Go to the Light

by Stella Dartington

MANY PEOPLE have over the centuries apparently been able to connect successfully with the thoughts and life experiences of people who have long ago passed away. They have used these special psychic connections to glean wisdom from the ethereal planes and to pass on what they have learned to those of us still clad in material bodies and struggling to find our way.



Engaging examples of these mysterious attunements include a range of books by the team of Esther and Jerry Hicks and a friendly 'ghost' called Abraham. One such volume is the eminently readable "*Manifest Your Desires*" which makes use of a table of emotions from joy to despair. The book urges people in the miserable, lower strata to stretch for a better feeling emotion than the one they are currently experiencing, and thereby effect an instant improvement in their condition. By doing so they place themselves in a mood to be able to generate still better feelings and emotions, and so attract greater benefits. The chief advantage is that by doing so, individuals realise their own power to take control of their emotions and so empower themselves to get closer to their true spiritual aspirations.

Another writer and medium with an apparent channel to the light was Jane Roberts (1929–1984), who supposedly took dictation from an out-of-body sage called Seth; they never seem to have ordinary names! He taught that we are responsible for our own states of being, for we all create our

He taught that we are responsible for our own states of being, for we all create our own circumstances, our earthly reality, by our own thoughts, words, actions and expectations.

own circumstances, our earthly reality, by our own thoughts, words, actions and expectations. The powerful message was that we can alter our personal realities for the better by taking control of and changing our thoughts, words and expectations at any given moment into something more productive and inspiring.

The following short story was inspired by the works of these strange and wonderful communicators, in the hope that readers may be encouraged to strengthen and begin using for good purposes their own latent psychic abilities.

The Michael Shoreditch 'Office'

During his most recent life in the flesh, Michael Shoreditch prided himself on punctuality, and as a ghost he kept the routine, wafting into his former office at 08:25 prompt and taking his seat at his desk, ready for work. It was rare for anyone in the material world to witness his appearance though, for the earthly illusion of time had moved on and to those incarnate in Hackley in 2011, the office had been demolished 10 years earlier. His daily materialisation was therefore into empty space some 20 metres above ground. It also took place in daylight and most of those who did see his misty form mistook it for a trick of the light or a not-very-interesting weather phenomenon rather than anything as exciting as a haunting.

Michael's habit didn't go unnoticed in the spiritual realm however. From a celestial vantage point, the Guardians of the Light remarked that Michael seemed to have refused to take a right turn, despite the brightest of signs being before him each day since the severance of the silver cord binding him to matter, space and time. He had therefore got himself stuck. Poor Michael, he was well and truly in a rut!

With eternity being what it is, the Guardians were normally content for ghosts to tread their chosen steps over and over until they eventually came to themselves and corrected their ways, even if it took hundreds of Earth years. Time wasn't of much concern and it was inevitable they would in the end find their way; for as philosophers are well aware, change is the only certain thing in the universe. But on the autumn equinox of 2011, Standard UK Earth Time, the Guardians received a revolutionary edict. It was announced by their forceful team leader, Gabriel:

*"Following our review of *Lost Souls from the early 21st century* we have decided to implement changes to our *Teaching and Learning Strategy for humans*. As we know, global warming has reached a critical point on the time frame affecting *Earth School*, so we need to fast-track some of our students. It will probably be a long time yet before*

*Mars can be evolved as a suitable move-on environment for our young learners in material incarnation, so they need to pick up the pace if they're going to complete the full *Soul Development curriculum* before the end of their world."*

There were murmurings among the Guardians about time being a major teaching tool and students needing to get that, but Gabriel continued determinedly. "*We are keen to progress our most challenged learners first of course, those who refuse to go to the light. With a little focussed tuition on the cognitive behavioural front, we're confident they can be persuaded onward and upward a bit quicker. To demonstrate the point, we propose a case study, that of former earth student, Michael Shoreditch. Now who please is Michael's personal guide?*" Xalielle stepped forward to claim the role.

"*Well,*" said Gabriel, "*Michael seems to be having trouble with letting go and we'd like you to get more hands-on with his training. Challenge his thinking! Open his vistas! Make sure you stretch him to his full potential. And, for goodness sake, get him to go to the Light!*" Xalielle was about to express her worries that souls have free will to choose their own path and can be disruptive in the upper regions if their development is incomplete and their vibrations not fully compatible with those of the upper echelons, but Gabriel simply raised his hand imperiously and repeated: "*To the Light!*"





Using psychic communication for privacy, Gabriel conveyed strongly to Xalielle the importance of the project not only for Michael but for Xalielle's own development and possible promotion, and suggested that she devise a new teaching plan with utmost haste, perhaps less to do with subtle signs and more with audible direction and some advanced-grade 'spiritual prodding.' So it was that Xalielle swiftly arranged a special one-to-one tutorial with Michael, surprising him with an appearance in the full, radiant regalia of a Guardian of Light as she materialised at the office at 08:25 on the morning of 21st March 2014, the day after the equinox.

"Michael..." she said, "we need to talk."

"We do?" said Michael, worried by Xalielle's sudden and resplendent appearance. "I'm at work now, lots of things to get through today. Could we do this another time?"

"Now is fine," said Xalielle. "In fact now is the only time you have on the Earth plane; you need to grasp that. The past has gone and can't be altered; the future is yet to come. All you have is now and the next now follows on naturally from that. So don't waste it, don't wait any longer!"

Michael looked blank. He'd come across that lesson before but never really grasped it; and this 'Xalielle' or whatever seemed pretty agitated about things. So Michael wisely perked up and listened attentively as Xalielle continued: "Michael you never go to the Light and yet you must surely see it straight ahead of you each and every day. Why don't you go?" Michael answered readily: "Because I've forgotten something," he said. "I come back here to the office to find something but I can't seem to remember what it is. Instead I do what I normally do, what I always did at work, write reports, do the figures, keep everything straight and orderly, you know the usual."

"But," said Xalielle, "The time for your office work has passed. It's no longer needed. You are what is called 'discarnate' and your office doesn't really exist."

"How can my work not be needed?" asked Michael, growing tired of being preached at and yawning as he logged on to his PC as normal and started opening the first file with work for the day. "It's what I know! What else can I do?"

"Your work isn't needed any longer Michael, no one

needs it any more, least of all you." Xalielle insisted, reaching out to stop Michael's fingers from tapping the keyboard. Pausing briefly she gained Michael's full attention again and said kindly in a low voice: "It's time to move on..., time to move onward, upward, on to your destiny. There's so much waiting for you, so many you loved dearly waiting eagerly to see you again. What is it..., what have you forgotten?"

"I don't know," said Michael, now the visibly worried.

"You really have no idea? No idea at all?" coaxed Xalielle.

"That's it, that's it!" said Michael agitatedly, "My ideas! I've forgotten all my ideas!"

He became animated for the first time since his severance, that moment when his little Ka met with a big truck and the silver cord yanked out of his chest releasing him from the encumbrance of his earthly body. "I had such ideas," he confided. "I was going to write such stories, such works. I never felt I contributed much to the world you know, or even the community, not even children! I wanted to leave a legacy, a fine body of work that people would love and benefit from for generations to come and say: 'That Michael Shoreditch, what a writer! What a mind!'"

Xalielle continued gently: "I'm afraid you missed the moment, all the moments in fact. They all passed and you didn't notice. Did you write anything down, any of your ideas, anything at all?"

"Nothing," said Michael despondently, "I had thoughts, lots of them, and I talked about them sometimes but..."

"But you never acted," said Xalielle, "It's a common problem and an important lesson in how to make your earthly life what you want it to be. The magic formula has three parts: thoughts, words and deeds. You did fine with

The magic formula has three parts: thoughts, words and deeds.

the thoughts and maybe the words too, but you didn't come through with the deeds."

"Somehow..., I just never got round to it, there was never enough time," said Michael. "I was always so busy; something else more important always came up at the last moment."

"Too late now," Xalielle said gently. "Come on, let's get you home. Let's go to the Light."

But Michael was having none of it. "No, now that I know what I've forgotten I'm definitely not leaving," he said. "My ideas are all I have to leave behind!"

"But you're discarnate Michael," said the exasperated Xalielle. "You haven't got a body any more. You can't write! You can't interact with the material world. Here, in this realm you're a no-body!"

But Michael was resolute. "There must be a way," he said. "There must be a way to get my ideas onto paper!"





Michael was stubborn but as he looked beyond into the distance far beyond his humdrum office chores, his enthusiasm waxed and strengthened, and his determination to get his thoughts onto paper became like an all-consuming, unquenchable fire. And then it happened: the deep, sincere desire to help others learn what he had learnt in life became so strong, focused and all-absorbing that it activated an entirely new possibility for materialising his ideas. The thought pulled and plucked on the web of karmic threads linking him to countless others beings, sending out a desire to bring his Light into the world of the living. One being after another felt the vibrations on the web and with varying degrees of

the God of her heart and understanding, offering up her services for the welfare of all who needed what she could give. As a life-long Rosicrucian she had on many occasions been inspired to write down her private thoughts during these evening hours and this evening she was especially receptive and eager to help. Xalielle felt the vibration and its refined intent, and as if hooking a faulty car to a breakdown truck, she linked Josie's mind with Michael's good intentions for a brief period of enthralling and moving communication.

"Okay Michael," said Xalielle, "this is your chance, your last chance to complete what you yearn for so much. Take your best ever idea, concentrate your mind and direct it clearly to this sister of the Rosy Cross. She doesn't know you, but senses you are of the same training and mystical lineage as she is, and feels privileged to be of service to you this night. Send your most profound and beautiful thoughts towards her; surround her with the Light I've asked you for so long to go towards, and then tell her the story you wanted so much to write down for posterity before earth time came to an end for you. Be warned! This is your last chance and she is the best person you could ever find in the whole world to put your precious thoughts onto real paper and one day into a book that will be read by thousands. Don't stray from this single purpose, begin the job now!"

The astonished Josie felt as if her own mind had been pushed to one side as 'something' she recognised as of her own spiritual lineage inspired her profoundly to begin

As a life-long Rosicrucian she had on many occasions been inspired to write down her private thoughts during these evening hours and this evening she was especially receptive and eager to help.

accuracy perceived the intense longing of Michael. With three people though, the vibrational energy activated vibrational groups of energy within themselves and resonated perfectly with Michael's intent.

Right then an aspiring writer named Josie was seated in the evening hours looking intently at her image in a mirror before which two beautiful candles burned. This was her special place her sanctum sanctorum where she daily retreated before retiring to bed and communed with



writing. A master of the story teller's art poured forth sublime thoughts through her and guided her furiously writing hand to scribble page after page of what she knew would one day be a literary work of art that would inspire many others equally seeking the Light that she and the unknown presence in her home sanctum already knew.

Xalielle looked on approvingly as Michael transcended his past failures, inspiring with great love the human Josie to write words of breathtaking beauty. For a moment Josie returned to normal awareness within the holy precincts of her self-created sanctum and read and re-read what she had written. Xalielle gently took Michael by the hand and led him away, telling him he needed to stop now before his enthusiasm turned Josie's mind into what many humans would regard as madness.

Michael resisted, saying he had not yet finished, indeed he felt he had only begun and had so much more to give. His ideas were gushing forth in great volumes and with the quality of the great spiritual teachers of history. Springing forth torrentially, he could hardly contain himself, but Josie, with tears streaming down her eyes had risen, she had already made a secret Rosicrucian sign before her private altar, and was extinguishing the two candles before the mirror. She was, he could see, quietly leaving the room. With both arms now around Michael, Xalielle embraced and calmed him down with her great strength and explained that Josie, with deep gratitude for what Michael had given her, would be the one who would publish his words one day and do what he had not completed.

"Michael, it is no longer necessary, nor is it advisable now for you to remain in this place. You have broken through to the unfettered wellspring of cosmic wisdom which was always there throughout your life and from which you drew inspiration on many occasions. And the blessing of such words of inspiration and beauty that you have given your sister in Light will inspire and lead many thousands of others to the Light I wish you to approach with me now.

"You will be able to pursue your ideas from the realms you are about to enter, and there you will continue inspiring others of your spiritual lineage and tell them of the wonders you can see. You will open their minds to great truths, you will inspire them to see beauty in all directions and under all circumstances. Most particularly, now that you have made contact with Josie you will be her special guide and mentor for a while until she can walk with confidence in the realm of the living by herself. But now dear friend, it is time to go toward the Light."

With that, Michael allowed himself to be ushered up and away from the uneventful existence of his self-created 'psychic office.' And as the Light intensified he saw

countless other beings from similar lineages of spiritual development beckoning and welcoming him to his new spiritual home. There he continued his 'writing' and continued from time to time to transmit to Josie as much as she could comprehend. He didn't realise it yet, but having at last learnt not to wait when the opportunities arise, but to grab them with enthusiasm and with both hands when they come, his next reincarnation would focus on learning a new lesson which must come to all who enjoy success, the value of humility.

Gabriel visited Xalielle to congratulate her on the success of the new teaching method and invited her to give a master-class presentation to other Guardians in how to apply what would now be known as "*best practice with lost souls lingering between darkness and Light.*" The

You have broken through to the unfettered wellspring of cosmic wisdom which was always there throughout your life and from which you drew inspiration on many occasions.

key she said was to identify the cause of the reluctance to leave, and link them with a suitably responsive incarnate being such that they may each achieve fulfilment of their divine purpose.

Seeing the quick and happy result with Michael, the Guardians went to work with their own human wards stuck in the shadows, following the template now laid out by Xalielle in the bright new *Handbook of Relocation of Shadow Dwellers, Volume 10,000,000,000,000*. The new method was so successful that by the time Earth was reduced to a hot, dry, lifeless heap of rubble in the mid-2520s, destroyed by the foolishness and insatiable breeding ability of the human species, there was not a single 'lost soul' left to haunt the shadows. By then they had all been moved on productively to the Light, where they continued to their next respective classes in pursuit of the Greater Light.

And oh, I nearly forgot to say, Mars was by then only a few hundred million years from becoming a blue planet itself as earth had once been, ready to begin the process of evolution in this favoured little corner of the universe. Understandably most humans were however banned from visiting, except for few good ones.

References

Esther and Jerry Hicks, "*Manifest Your Desires: 365 Ways to Make Your Dreams a Reality*", Hay House Inc, 2008.

Jane Roberts, "*The Nature of Personal Reality*", 1974, Prentice Hall. Reprinted 1994.





Mental Poisoning & Black Magic

IN 1937, THE FIRST Emperor of the Rosicrucian Order, Dr H Spencer Lewis, wrote a short book called *Mental Poisoning*.¹ I've read it many times over the years to remind myself of the dangers of 'wrong thought' and how devastating our thoughts can be if not well controlled.

Black magic has been part and parcel of belief systems for thousands of years, and still exists in many parts of the world. Does it work? No it doesn't for most of us, but it does for certain people. Don't take my word for it though, read Dr Lewis' book. Many people scoff at the superstitions associated with black magic, but according to Dr Lewis' book at least, we are actually invoking this power constantly ourselves without even being aware of it.

Okay, so we don't use powders, potions and incantations to deliberately bewitch others, but so many people, through the harmful thoughts they harbour about themselves or others, accomplish many of the harmful things one typically would ascribe to witchcraft. And the worst is they aren't even aware they're doing it! They aren't even aware that anything untoward is happening.

Mind Power and Suggestion

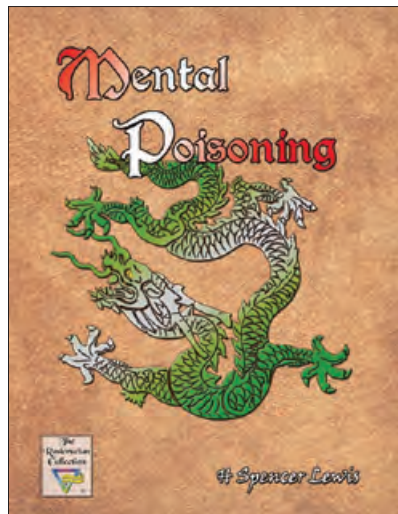
The mind has a certain 'mind power', it can influence things of a physical nature and at the very least has the potential of telepathically influencing the thoughts and opinions of others. Every time we use the mind



consciously or subconsciously to convince anyone of anything against his or her will, and especially when we harbour malicious thoughts about a person, we are in effect doing what practitioners of black magic do. At the bare-bones level, this is precisely the process involved in black magic, except that the black magician does it willingly, maliciously and knowing full well what the intended consequences for the poor victim should be.

Black magic is nothing more or less than the acquisition of results through mental suggestion, whether done directly or indirectly, close-up or at a distance, through verbal or telepathic suggestion. In essence, the only power a wizard or witch has, is a highly developed ability to implant fears in the mind of the victim, whether through actions, words or the focused telepathic ability to implant thoughts and emotions in the minds of others. With the intention of harming the other person, the black magician attempts to plant fear and panic in the mind the victim, and hold that fear, panic and blind faith in place for as long as it takes for the victim to accept the harmful suggestions being sent. The rest is up to nature, for any firmly held belief is acted upon by the body eventually.

With a slick-talking salesperson, the pressure is on for customers to buy things they don't want. It doesn't take much to see the similarity between such pressuring and 'black magic', for it is an attempted imposition on the minds of customers to change the way they think for a brief moment so they agree to buy something they neither need nor want. And even if we think we are trying to sell something 'good' to the customer, are we really qualified to say whether or not the customer needs the things we believe are so 'good'?



Mother s convince their children that 'bad things' will befall them if they don't behave a certain way, thereby planting fears in their minds. Ministers tell us we'll go to hell if we don't do as the church tells us to. And when a doctor

tells a patient death is only six months away, this almost seems to follow, though the patient does not necessarily need to die if s/he had a strong enough will to live. And now and then an extraordinary patient proves this to be true. It is what one believes that counts. Similarly, indigenous people on primitive islands may believe that a certain witch doctor can

The mind has a certain 'mind power', it can influence things of a physical nature and at the very least has the potential of telepathically influencing the thoughts and opinions of others.

curse them to death, the suggestion is taken, and sure enough, they die.

We condone negative talk about war, disease, distrust, poverty and so on, which travels around like snowballs gathering in momentum and size with tremendous speed. When we believe in and stoutly proclaim and spread an idea, we help to bring it to pass. We laugh at the fears and naiveté of people in some parts of the world when they believe they have been 'cursed' by a witch doctor. Yet aren't we as gullible in other respects when suggestions are made in a sufficiently convincing manner?

Look at how easily a good orator can sway an audience through words alone to do the most awful things. Call it a mob egreore, popular convictions, mass delusion, or whatever, but it all starts with someone implanting a thought, and others then reinforcing it through blind acceptance. All manner of evil has been created in such dramatic ways.

Thoughts Find Their Mark

Whether aware of it or not, we are constantly trying to influence the minds of others to suit our preferences. It may be the 'natural' thing to do, but that does not make it okay, and it certainly leaves its mark karmically on us all. But our kind of 'hidden' black magic goes even deeper than that. Like the witches and wizards of yore, we don't even have to be in the presence of our 'victims' to get results. Whenever we send a harmful thought to someone, we are guilty of the age-old crime of witchcraft. The only difference is that the wizards and witches know what they are doing while we *maybe* are ignorant of our powers.

Black magic is based solely upon belief, and if recipients know that evil can come their way but that they do not have to accept it, that they alone have control of their minds, no evil can affect them.



But few people realise this and the evil thoughts sent in their direction do affect them. Every thought you send out with feeling lands on its mark, and has consequences. And in all cases, it 'infects' you as much as your poor 'victim', in fact usually a lot more than the person you are thinking badly of. You are in a very real sense 'bewitching' yourself too. Dr Lewis called this '*mental poisoning*', and there is hardly a better expression to describe the effects.

We cannot think bad thoughts and at the same time get positive results.

Most people are mild, unknowing, and almost kind witches and wizards. They don't know their own power, or the harm they are causing, and for that reason the consequences are not as severe as they are with people who knowingly engage in such practices. The effects we undergo may be feeling a bit down, feeling sad perhaps, becoming a bit less organised, getting into an argument with someone we would otherwise not have, etc. Wishing a person a bit of 'bad luck' may seem an innocent enough thing, but it has consequences for us too, you can be quite sure of that. Without the faintest realisation that our thoughts not only affect the people we are thinking of (even if only minutely), we suffer the consequences as well.

So how do we stop practising black magic and how do we protect ourselves from the bad thoughts sent out by other minds? Control of our thoughts and words is the key. We cannot think bad thoughts and at the same time get positive results. Like begets like, always! Whether *thinking* about planting pumpkins or *actually* planting them, remember that it is your thoughts that initiate everything, and often affect everyone within your karmic proximity. That may amount to quite a few innocent people, and then you wonder why no one likes you!

Stop your Black Magic

Stopping the cause of 'black magic' means first and foremost holding only good, positive, uplifting thoughts about oneself, one's neighbours, one's work colleagues, in fact as many people as possible that we know of. We must find peace with others, at least inwardly within us. Do this, and we will stop bewitching ourselves and others, and help to control the practice of black magic everywhere. Using the power of our thoughts to raise the moral and spiritual level of thoughts worldwide is after all the greatest thing we could do for our suffering world.

Stopping your 'mental poisoning', stops the black magic associated with it. Both are two-way streets and once started, the one feeds off the other until there's nothing more the feed on. We are like broadcasting and receiving stations, sending out and receiving thoughts, and of course words. Minds on the same mental and spiritual level constantly contact each other. We all know about mental telepathy and how distance makes no difference. Therefore, to control black magic we must control our own thinking by sending and accepting only good thoughts. Your mind is not a rubbish bin, so keep it clean!

As we think good, and only good, we grow in understanding and move higher up the scale of thought. And we think only charitably of everyone, we build a safeguard against the harmful thoughts directed at us by others. By sending good thoughts into the world, we help lift our neighbours' thoughts, which in turn come back to us as positive and uplifting experiences for a change.

If we are habitually negative thinkers, it will of course take some doing to break the habit of negative thinking. If we feel bad about someone or something, it's not that easy to stop thinking unkind thoughts and turn on the kind ones. Yet, if we discover that a certain food (even our favourite dish) causes us discomfort,

As we think good, and only good, we grow in understanding and move higher up the scale of thought.

of course we must stop eating it. It is easier to control our physical habits than our mental ones, but we must control them both. Once we realise that our ulcers are the result of the arguments we constantly get into, the hurt feelings we are prone to resort to when stressed, and the sarcastic and malicious thoughts we harbour about certain individuals, we know we have a toxic brew in our minds and need to take strong corrective action to turn things around.

Once you begin holding only good thoughts about yourself, your neighbours and the whole world, you will stop mentally poisoning yourself and others; and the practice of black magic will be once step closer to extinction. And isn't learning to use our thoughts to raise the world rather than pull it down really something worthwhile? Of course it is. Be vigilant, watch your thoughts!

1. The book *Mental Poisoning* by Dr H Spencer Lewis is available from *The Rosicrucian Collection* at www.amorc.org.uk/collection.





The Mystic in *Tumultuous* Times

by Yeko Hedu

TO DEFINE our role in life we may need to ponder the question of the very purpose of life itself. It's not a question many people relish to ask, for they instinctively know that a sensible and satisfying answer is not easy to come by. Religions of all ages have addressed the issue from various aspects, mainly in the form of allegories. Philosophers have attempted to provide answers using powerful techniques of inductive and deductive reasoning. And scientists have often dismissed the notion that there can even be a purpose to life.

It may be difficult to come to any conclusion as to a purpose to life in general; but it is important for each individual to have in mind at least some sort of personal purpose for his or her existence. We should be able to

find answers for ourselves to the question: "*why am I here?*" "*if I have a purpose in life, what is it?*" or more comprehensively "*what role should I play in the activities of life taking place around me?*" Answers to these questions are of great importance because they will determine our success or failure, especially during difficult times which we all inevitably have to face.

A World of Strife

From a Rosicrucian Lodge Convocation we have the words "*...living in tumultuous times, we find shelter here in harmonious surroundings...*" and tumultuous indeed are our times, especially at this present moment. We truly live in a world full of strife, and not any sort of strife



either, but regrettably a very pernicious sort that hurts and maims people with a barbarity and callousness we have not seen in centuries.

There is no power for sale that can simply dissolve the difficulties of life or provide us with an 'insurance cover' for these ills. Many have a misconception of what mysticism or a spiritual quest in general should accomplish for them in this regard. They tend to forget that the Mystic is a member of his or her society or environment and is neither isolated nor insulated from its influences. The true

The true arcane teachings of wisdom do not attempt to hide away from the experiences of pain, disease or distress associated with life.

arcane teachings of wisdom do not attempt to hide away from the experiences of pain, disease or distress associated with life. Seekers of Enlightenment, true mystics in every way, face life square-on and live it to the full, taking both pleasure and pain in their stride with gratitude for the very privilege of simply experiencing life.

It is possible that the emotional disturbances of today's living are more complicated than those in ancient times. This is not necessarily caused by the changes in our environment, but rather by changes in our desires, hopes and ambitions whereby we have subjected ourselves to conditions that produce more frequent and more prolonged emotional provocations. There is for example the case of a colleague of mine who suffered severe emotional trauma for the trivial reason that his neighbour bought a new luxury 4x4 vehicle that my colleague could not afford with even five years of labour. Envy of any sort truly is a potent form of mental poisoning. To permit emotional trauma to grow out of envy is not so much a symptom of the times as an indication of the immaturity of the individual who permits such a reaction to take place. Not long after, my colleague bought himself the same vehicle, despite the fact that he had to borrow to the hilt to afford it.



The mystic is action-oriented, fully understanding that what counts most in the world are our deeds.

With debt burden he then became entangled in the self-deprecation of privately suffering hardship while putting up an appearance of wealth and prestige. It is a sad state of affairs when material vanity leads to uncalled-for emotional distress which can even trigger a heart attack! We should never permit ourselves to be governed by the fashions and trends we see around us in so far as they have no bearing upon our general well-being or development, or upon the development and well-being of society in general. To be so envious about the accomplishments, possessions or attainments of another individual that it has a disruptive impact upon our own life reflects a lack of ability to cope with the social environment in which we live and a need for some "growing up."

Understanding the natural and spiritual laws of the Cosmic is necessary if we wish to develop practical techniques for living a fulfilling life. We can live in cooperation with Nature and enjoy its bounty of blessing, or we can live out of sync with it and suffer the unpleasant consequences. Although we live in tumultuous times, the impact of this can be ameliorated or mitigated by avoiding careless living. There are three fundamental ways in which we can achieve fulfilment, even in tumultuous times. They are the three A's of Action, Attitude and Attunement.

Taking Action

The mystic is action-oriented, fully understanding that what counts most in the world are our deeds. There's an old saying: *"Watch your thoughts, for they become your words. Watch your words, for they become your deeds. Watch your deeds, for they form your character. Watch your character for it becomes your destiny."*

A deed is defined as something people do or cause to happen. Most of us are surrounded with constant activity, with something constantly happening to affect us one way or another and sometimes cause us or our circumstances to change. Nothing is constant..., except of course change itself. The world is dynamic, constantly in a state motion and as mystics, we know we have the ability to influence the changes around us to bring about favourable outcomes.

Whatever we do to influence change in a desired direction is in fact a deed. If our thoughts alone bring about change in a desired direction, they become deeds. For instance, if by concentrating your thoughts on a sick person you succeed in awakening the healing processes in his or her body, you have certainly carried out a deed, a good deed. On the other hand, if what you say brings about a change in the desired direction, then this too is a deed. If for example our



verbal recommendation to an employer influences him towards offering a job to a particular applicant, our words have become a deed.

Possessions Are Passive

Our daily deeds determine the quality and value of our lives. In fact the things we do form the building blocks of our very lives. The greatest wealth an individual can have is the legacy of positive deeds that he or she carried out in life. It is emphatically not in the possessions the person has amassed. Our possessions are of no practical value until we put them to use. This idea is echoed in the lyrics of a song by the American musician Barry White: *"...it aint what you got, it's how you use it."*

The superiority of our actions over our possessions can be demonstrated by comparing a typical day in the lives of two imaginary individuals, one very wealthy, the other dirt poor. Let us imagine that the wealthy person wakes one morning without any particular plan for the day and stumbles through the day in a haphazard manner not really achieving anything. By contrast, let us imagine the poor man beginning the day with a plan of what he wants to achieve for the day and after putting in his best, achieves 85% of his plan.

At the end of the day, the poor man will be strengthened by a sense of accomplishment while the rich man would be burdened with feelings of frustration and depression because his day was devoid of any worthwhile personal achievements. In this case, the poor man would have had a 'rich' day, while the rich man had a 'poor' day. It is predictable that a continuous series of 'rich' days eventually leads to wealth, while conversely a continuous series of 'poor' days eventually leads to poverty.

The Mystic is aware that constructive actions awaken the regenerative forces of life and promotes good health. Happiness is more readily attained in good health which opens us to the experience of love. With love in our hearts we are made ready to receive the spiritual Light which results in *"that peace that passeth all understanding"*, namely, what Rosicrucians refer to as Peace Profound. One of the roles of the mystic in tumultuous times is taking action to bring about peace within and without. And this is a challenge he or she relishes to work with.

Attitude

We live in a challenging world perhaps necessarily so for us to learn certain lessons. There is opposition everywhere and this is a part of what we are expected to face every day. It is normal for a mystic to face challenges constantly



We can live in cooperation with Nature and enjoy its bounty of blessing; or we can live out of sync with it and suffer the unpleasant consequences.

and to overcome them through steady, disciplined action.

When we despair over an apparent setback in life, we become weakened and robbed of the ability to tackle other challenges that will certainly come our way. The only way to survive in the world is to persistently apply ourselves positively towards our goals. We must never lose hope or give up our endeavours. Mystics hold positive thoughts at all times. With them they succeed in everything they set

By maintaining positive thoughts and always visualising the successful outcome of our endeavours, we maintain a positive self-image.

their minds to. In addition, they are sources of inspiration for all who come in contact with them. And that is a true silver lining to the dark grey clouds that sometimes seems to overwhelm even the strongest of people as they face down challenges in these tumultuous time.

Attunement

There is an underlying harmony that unites all things in the universe. It is this harmony and order that maintains the regularity of sunrise and sunset and the rhythmic revolution of the planets around our sun. Attunement with this harmony means functioning in concert with all the creative and constructive forces of the Universe.

All problems humans face are the result of being out of attunement with the universal rhythm. So, regardless





Happiness is more readily attained in good health which opens us to the experience of love.

of the nature of the problems an individual has, be it financial, social, physiological, academic or psychological, it may be resolved through attunement with the Cosmic Mind. One technique of doing this is to “...enter the silence of the sacred temple.” Temple here alludes to both physical temples built by people as places of group worship, and the human him or herself which is the true personal temple of the Divine.

For the temple to serve its purpose, we must keep it sacred by holding good thoughts and conducting ourselves with kindness and compassion. We must be aware of what we are thinking of at all times, alert to those stray and destructive thoughts that need to be checked as soon as they arise. We must maintain good thoughts because we are the totality of the thoughts we harbour. By maintaining positive thoughts and always visualising the successful outcome of our endeavours, we maintain a positive self-image. Again, our conduct must be worthy of a true place of worship. We should be conscious of the virtues we need to cultivate, and must practise them at all times.

The mystic should be righteous, worthy, upright, honourable and above all, have integrity. Our thoughts and conduct must be such that they create harmony within and around us. We must create our harmonious surroundings; for they do not come of their own accord. The vibratory conditions of our environment can act positively on the physical, psychic and spiritual parts of our being.

Communing With the Cosmic Hosts

Another technique is to commune with the Cosmic forces governing everything in existence, otherwise known as the “Cosmic Hosts.” In whatever situation

we find ourselves, communion with the Cosmic Hosts helps. This can be done by attuning ourselves with a Cosmic “meeting ground” known to Rosicrucians as the *Celestial Sanctum*. We must enter this sacred inner temple and commune in inner silence.

Rosicrucians are taught how to attune with the Celestial Sanctum, a process which creates for us a harmonious, elevated form of consciousness. When we concentrate on material realities only..., money, possessions, cars, food etc..., we cheat ourselves of life’s greatest bounties. We should be aware that we are in a world of manifold realities and we need therefore to “...raise our consciousness to that degree of ecstasy and attunement where it frees itself from material realities only.”

There is a saying: “*Tough times don’t last. Tough people do!*” However tough times make tough people and therefore tough times undoubtedly are of value to us all. Mystics do not despair during hard times, but see instead every challenge as an opportunity for growth. The path of spiritual evolution of humanity is strewn with hurdles and obstacles that have no other purpose than to bring about growth through the extra ability that humanity must develop to overcome them.

Every individual is spiritually awakened to some degree and by recognising our spiritual heritage, we will grow in spiritual power. This recognition is achieved by overcoming the obstacles around us with the triple A’s of *Action*, *Attitude* and *Attunement* for the benefit of all humankind, not to mention the myriad other forms of life on our planet too. This is the role of a mystic in tumultuous times!



Find your Inner Master



FOR MILLENNIA, philosophers and spiritual leaders have known that there exists a kernel of perfection within every person; manifesting as an 'alter-ego' with supreme confidence, calmness, maturity and wisdom. Rosicrucians call it the '*Inner Master*', for it has all the qualities of refinement, high purpose and spiritual maturity that we would expect of any true Master of life.

You can discover how to access this level of achievement and embark upon the definitive, true direction of your life simply by learning how to contact and regularly commune with this Inner Master. If you are searching for a way of

accomplishing the most fulfilling and rewarding you know, and happiness, peace and justice for all is what you yearn to see in our world, then learn to attune with your Inner Master and learn from its wisdom and spiritual maturity.

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

Tel: 080 3095-6805 / 080 7067-9044

Email: enquiry@amorc.org.ng





A Memorial of Africa

Upon a rock I sat, a mountain-side,
Far, far forsaken of the old sea's lip;
A rock where ancient waters' rise and dip,
Recoil and plunge, eddy, and oscillant tide,
Had worn and worn, while races lived and died,
Involved channels. Where the sea-weed's drip
Followed the ebb, now crumbling lichens sip
Sparse dewes of heaven that down with sunset slide.
I sat long-gazing southward. A dry flow
Of withering wind sucked up my drooping strength,
Itself weak from the desert's burning length.
Behind me piled, away and up did go
Great sweeps of savage mountains-up, away,
Where snow gleams ever, panthers roam, they say.

This infant world has taken long to make,
Nor hast Thou done with it, but make it yet,
And wilt be working on when death has set
A new mound in some churchyard for my sake.
On flow the centuries without a break;
Uprise the mountains, ages without let;
The lichens suck; the hard rock's breast they fret;
Years more than past, the young earth yet will take.
But in the dumbness of the rolling time,
No veil of silence shall encompass me,
Thou wilt not once forget and let me be;
Rather wouldst thou some old chaotic prime
Invade, and, moved by tenderness sublime,
Unfold a world, that I, thy child, might see.

-- *George MacDonald* --