

# Rosicrucian Heritage



No:1-2005



# Rosicrucian Order



*It is true, certain, and without measure,  
 that whatever is below is like that which is above;  
 and that which is above is like that which is below:  
 to accomplish the one wonderful work.  
 As all things are derived from the One Only Thing,  
 so the will and by the word of the One Only One year  
 created it in His Mind, so all things owe their existence  
 to His Unity by the order of Nature, and can be  
 improved by adaptation to that Mind.  
 His Father is the Sun; its Mother is the Moon;  
 the Wind carries it in its womb; and its nurse is the Dew.  
 Its thing is the Father of all perfect things in the world.  
 Its power is most perfect when it has again been  
 changed into Earth. Separate the Earth from the Fire,  
 the subtle from the gross, but carefully and  
 with great judgement and skill.  
 If ascends from earth to heaven, and descends again  
 new born, to earth, taking unto itself, thereby the power  
 of the Above and the Below. Thus splendor of the whole  
 world will be thine, and all darkness shall flee from thee.  
 This is the strongest of all powers, the Force of all forces,  
 for it overcometh all subtle things and can penetrate the heart of man,  
 and wonders of many kind are wrought.  
 For thus the world created, and ever continuing,  
 Hence, I am called HERMES TRISMEGISTUS,  
 having mastered the three parts of the world.  
 What I have to say about the matter of the  
 Silver Work, is now ended.*



## Ancient Wisdom for a Modern World

Since the dawn of civilisation humanity has sought answers to the great mystery of existence. *What is life? Where does it originate? What is its true nature? Is there a transcendent purpose to life? Is there a conscious state of existence after death? Have we lived before and will we live again? And why is there still such gross inequality in the world, even in this age of rapid technological advancement?*

These substantive questions have occupied the minds of the world's greatest spiritual and moral thinkers for millennia and in various ways they were able to answer *some* of these questions. Few, however, reached the ultimate goal of complete and satisfying answers to *all* questions of life; but those who did, attained a state of *mastery* over their lives and achieved happiness and fulfilment which few have even dreamed of. They were ordinary men and women though with the difference that they had "inner vision", a profound understanding of life in all its forms and ultimately complete mastery over their personal destinies.

You may be surprised to know that accurate answers to all questions you can formulate are already within your reach, for they are a part of your greater being which in turn is part of the universal stream of life. The *Rosicrucian Order AMORC* teaches how to tap into an infinite source of inspiration and wisdom to reach those elusive answers and to solve the most vexing of problems. If you wish to know more about how you can receive and one day master this knowledge, please write or call us at the address below, specifically requesting our free introductory book entitled "*The Mastery of Life*".

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# Rosicrucian Heritage

Volume 12 - No:1

## CONTENTS

- 2 **Finding Personal Peace** - by Affectator
- 3 **The Oldest Thing in the World** - by E. F. Saunders, SRC
- 4 **Sanctum Musings: Transcending Limitations: Part 1**  
- by Kenneth U. Idiodi, FRC
- 8 **Did Ancient Egyptians Believe in Reincarnation?**  
- by Ralph M. Lewis, FRC
- 12 **Two Sides to Every Window** - by Anonymous
- 13 **Meeting Life's Challenge** - by A. W. Sasha, FRC
- 14 **Forest Revelation** - by O. Grant, FRC
- 16 **The Emir's Promissory Note** - by Amelia
- 17 **The Promise** - by T. C. Lengyel
- 18 **The Sacred Gift of Listening** - by Louise Lane, SRC
- 20 **Broken Pledges** - by John Fix, FRC
- 21 **Scientific Mysticism: Part 1** - by William Hand, FRC
- 26 **Knowing God** - by H. Spencer Lewis, FRC
- 28 **Reflections of a Mystic** - by D. Weber, SRC
- 29 **A Moral Tale** - by J. N. Ramsahai
- 30 **Around the Jurisdiction - Rosicrucian Activities**
- 35 **Unwana Imoh - A Tribute**
- 36 **Passing Time** - by Anonymous

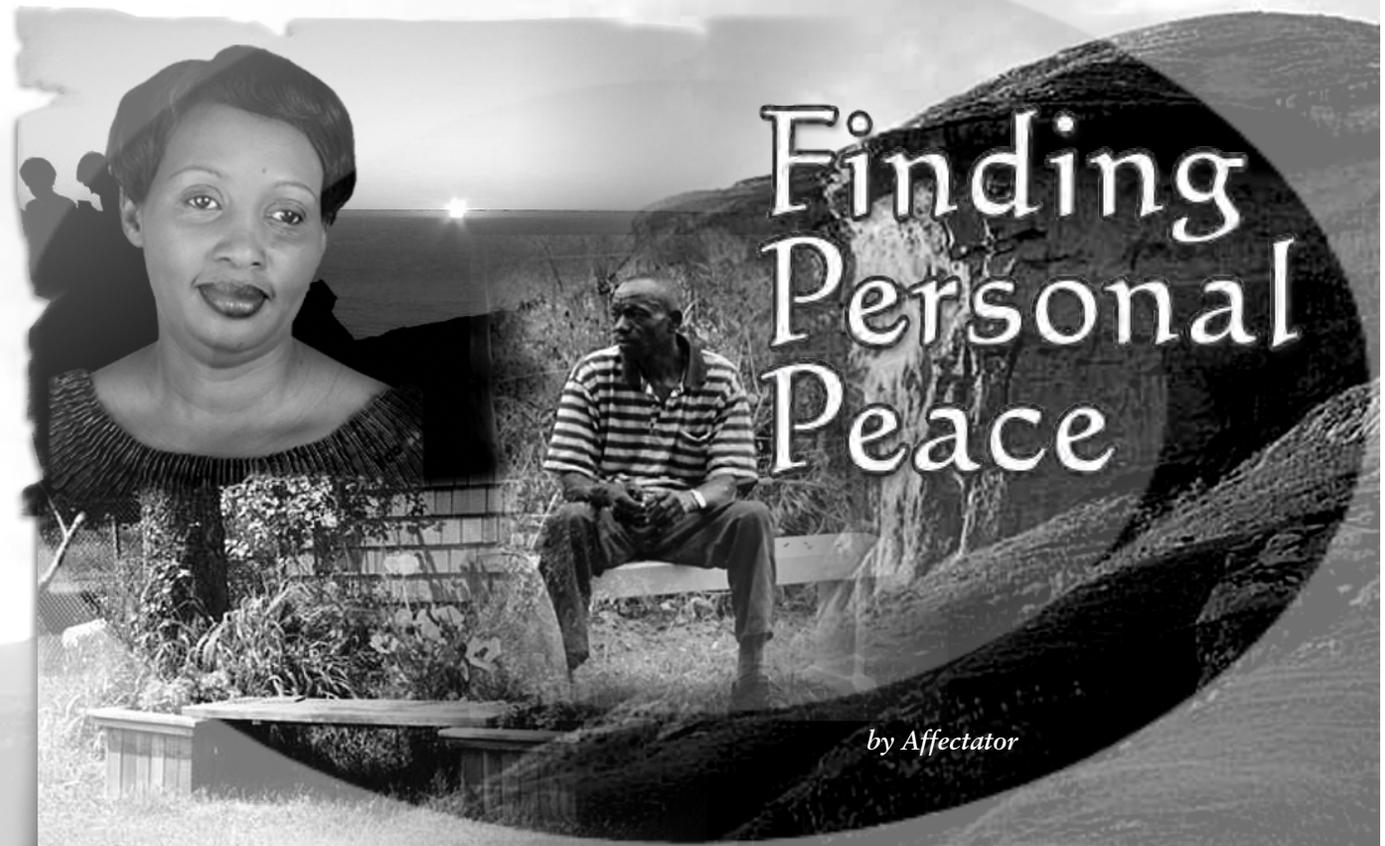
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## COVER SPREAD

“Akhetaten - The Homecoming”





# Finding Personal Peace

by *Affectator*

**T**HE PROBLEM OF ATTAINING personal peace or inner harmony in these modern times is becoming increasingly difficult. People are exposed to the impact of distressing news, much of which is potential with great danger. Many of the statements of commentators, news analysts, editors and the like, even if not always deliberately so, can still keep us apprehensive.

It is their way of employing the psychological principle of suspense, the sustaining of interest by dramatisation and over-exaggeration of every incident of importance. They know how profoundly the populace is concerned with the state of world affairs, and they capitalise upon it. They isolate some otherwise casual incident in the day's news and then augment it to an emotional degree.

It becomes difficult for people to find refuge from such influences. The usual channels of escape from the turbulence of the day, such as radio, television, magazines, films and newspapers are saturated with disquieting headlines, comments, pictures and editorials.

It is not that the average intelligent man or woman does not want to be well informed. We do not want to retreat from reality; yet we do wish to realise our own selves occasionally. We desire to meditate upon the impressions rushing in upon us so that we may put our minds in order.

We do not feel that all life's activities are trenchant and vile. We believe that there are some noble things that can and should be done to lessen the world's tensions. We also know that a progressive society must permit men to think, believe and act individually. It is this individuality of self that we want to preserve.

If individuals abandon all hope for social improvement or become despondent; then the agencies of society, its various activities, come to reflect this attitude. However, a certain amount of idealism exists in everyone.

The normal person knows instinctively the best procedure to follow, providing we are given the opportunity to meditate without being influenced adversely. In the market places of Athens, Socrates revealed that almost every man can decide wisely upon important matters if they are fairly presented to his better judgment.

## The Common Problem

The problem which confronts the majority is where to find that environment which will arouse their spiritual and finer sentiments. The present appeals tend too much to the passions and to materialism, to a stark preservation of the economic order at the cost of humanitarian idealism.



It is regrettable that some places of worship today do not afford sanctuary for peace with one's self. From these holy places we can sometimes hear rhetoric aimed at some sections of society or nations which trample on the rights and privileges of those concerned, for the sake of religious dominance.

Strong people are not anxious, fearful and nervous. Their decisions are guided by well-disciplined minds inspired by the highest dictation of self. While they can make mistakes in their decisions, they can more readily adjust their minds to each changing event and make corrections.

Those who faithfully and conscientiously maintain a sanctum in their homes, a place consecrated to that which they hold to be sacred, will find it to be the foundation of their own rehabilitation. In devoting even a few minutes to being alone each day, they can weigh spiritual motives against all that has crowded in upon them objectively during the day. The circumstances of the day will then appear in a new light. The true from the false will be easily distinguished, and the latter just as easily dispelled.

That which we need most is the opportunity for personal thought and the free exercise of self.

### The Substitute Sanctum

Those who are unfortunate enough not to be able to establish such a place for quiet reflection in their homes must find a substitute for it outside. The great out-doors was man's first temple; there is still none better. A walk down a woodland path, even in all sorts of weather, is inspiring; and so is a slow, meditative stroll across open fields with a pet dog trotting along; or an isolated perch upon a jutting rock underneath a windswept sky overlooking sea or bay. All of these provide a suitable place for contact with the Cosmic, an occasion for sensing that peace within.

Those who reside in large cities and have no home sanctum need not feel that they are deprived of this opportunity to be alone. If they will use the same initiative and thought to find a place for meditation as they do to secure worldly possessions, they will succeed. It is not too difficult to locate a bench more or less secluded in a public park in a city, or to stroll to the end of a pier or wharf at some seaside town.

We must consider the importance of finding this sanctuary of self and use our own initiative to recapture our intimate feelings and thoughts and find the peace which follows from them.

# The Oldest Thing in the World

by E. F. Saunders, SRC

**A** YOUNG MAN ONCE TALKED WITH people of many races and creeds. Each told him of the oldest thing in the world. He determined to find it for himself.

He walked many miles and was often rewarded by beautiful vistas before him; but always when he heard of a very ancient thing and went to see it, someone told him of another much older.

He travelled far and saw many things; rivers, mountains and pyramids of stone so ancient that the date of their building had long been forgotten. He saw buildings towering to the sky, bridges spanning swift waters, and hovels of brick and thatch.

After many years, he returned home, an old man, still not having found that for which he was in search.

One day as he sat in his garden, a little girl passed, nursing a rather bedraggled looking doll tenderly in her arms. He watched her smooth it's rough, tangled hair and speak to it as a mother would to her baby. "At last," he sighed, "*here is the oldest thing in the world. It is love!*"



# Sanctum Musings



## Transcending Limitations

### Part I

by Kenneth U. Idiodi, FRC

**L**ADIES AND GENTLEMEN, FRATRES and sorores; as common citizens of the planet earth and regardless of race, language or nationality, we share a certain common environment as part and parcel of the human family. It would, therefore, not come to you as a shock that there are global limitations as has been so clearly demonstrated by the depletion of the ozone layer and the growing problem of global warming which cuts across all national boundaries. Although we live today in a “global village” there are apparent limitations which are peculiar to individual nations.

Some are noted for corruption and others for terrorism. Whatever the case may be, man is the architect of his world. Both war and peace are formulated in the laboratory of his mind. It is essentially for this reason that the Rosicrucian Order AMORC, an educational, cultural and philosophical organisation, targets the individual for development. The Order seeks to build the individual, who in turn builds the society.

Distinguished ladies and gentlemen, fratres and sorores; on behalf of our Imperator, the Grand Master as well as officers of our Order worldwide, I welcome each and all of you to our Regional Convention centred on the theme: *Transcending Limitations*. If we take some time to carefully observe individuals in today’s world who are our fellow citizens on this planet, the down-trodden or the dictator, the pauper or the powerful, the virtuous saint or the vice-ridden sinner, the poor without money or the prosperous with all the money,

*The following is the first part of the Regional Administrator’s discourse delivered at the Regional Convention in Abuja, November 19-24, 2004. The second part will appear in the next issue.*

wherever we are and observe people regardless of race, nationality, creed or profession, we cannot but concur with the eminent French philosopher Jean Jacques Rousseau who said: “*Man was born free, but everywhere he is in chains.*” Indeed we were born free, but everywhere we are in chains!

Chains! Chains! Chains! Could these chains be our limitations or perceived limitations? Most English dictionaries define a limit as:

- A point, line or level beyond which something does not or may not extend or pass;
- Confinement, boundary, restriction;
- Greatest or smallest amount possible, permissible or allowed.

Arising from these definitions, the following questions are worthy of consideration:

- Who places the limit?
- Who is granting or not granting the permission?
- Who determines the amount of permission or what is possible?

Applied generally to life and living, and if we were to ask a number of persons whether their lives have turned out the way they wanted, very few if any at all, will answer yes! If we proceed to ask why, they may respond by presenting a long list of reasons they consider obstacles to their progress or insurmountable blocks in their paths to success in life! The reasons



or so-called obstacles will very likely include some of the following, just to mention a few:

- Poor parental upbringing.
- Inadequate formal education.
- Lack of finance (money).
- Loss of employment.
- Down-turn in business activities.
- Unfavourable environment.
- Changes in weather and climatic conditions.
- Unfavourable government policies.
- Bad luck.
- Bad friends.
- Marriage to the wrong person/s.
- Evil forces or negative influences.
- Karma from past incarnations.

Would it be right to say that these are some of the reasons these persons were not what they wanted to be? On the face of it yes! But a deeper appreciation will reveal something different. A careful analysis of these reasons would reveal them as external to the individual. These reasons or factors are but obstacles that became limitations to those who failed to appreciate and understand how to transcend them as they sought to achieve their desires or goals.

Obstacles are a part of life and living, but limit us only as we relate to them. As we aspire to greater heights we must anticipate and expect to meet and overcome greater obstacles if we are to make any appreciable progress. When we are unable to overcome these obstacles they become limitations and cause us pain, since they appear to retard our progress in our objective assessments. However, as we overcome them we realise the many benefits in the opportunities they present. These include assisting us to learn and grow, overcoming fear, building self-confidence and preparing for greater challenges in life which will inspire us to a better understanding of the finer and higher things of life.

The big question then is: if there is so much to gain from obstacles, why do we allow them to become limitations?

The answer is *ignorance*; ignorance of our purpose in life. Our purpose is to expand and develop the self in order to effectively contribute to the evolution of humanity. What then can or must we do to transcend limitations in life? Two of the most basic limitations of life are time and space. If we can transcend them we can transcend all others. Each and every one of us undoubtedly has his or her peculiar way of handling obstacles as we meet them in life. The mind is an attribute of soul which gives rise to

consciousness. The gift of mind or consciousness is both a beauty and a responsibility. The limitations we perceive through the illusions of time and space are transcended by consciousness.

Mind over matter is real! When we come to a realisation of the liberating and creative nature of the mind, we become aware that we are finding in the world about us the images projected within our consciousness. That is to say, we form the pattern in our consciousness and our surroundings, then externalise things according to that pattern. Whether rich or poor, sick or well, it is not because you have accepted an awareness of prosperity or poverty, illness or health in your subconscious, and proceeded to project it externally by your decisions and actions.

Two persons are fired in their work place. One takes it as the end of the world and commits suicide while the other embraces it as a catalyst and rises to stardom and starts employing others.

What some in consciousness perceive as hardship or impossibilities are perceived by others as opportunities or challenges or even catalysts. In this regard, we are familiar with the “half empty” and “half full” glass analogy. One person perceives the glass as half empty while the same glass to the other person is half full. The one who perceives the glass as half empty says to himself: “*When will I get to fill this glass? I can never get it to be full.*”

In his mind he sees endless hours of tedious work that is not yielding result. He is thus gripped by the fear of ultimate emptiness and lack as he asks himself: “*What happens when I completely run out of water?*” These thoughts and the resulting fear lead to despair. In such a state of mind, he makes series of wrong decisions leading to wrong actions and thereby deepening the crisis. On the other hand, the one who perceives the glass as half full says to himself: “*I am half way through. A little while from now I will be there.*” It is easy to predict the outcome for each of these two persons operating in the same environment.

## Limitations in Life

Limitations in life are numerous and could be classified into two broad categories, physical and non-physical. The non-physical limitations are of an intellectual, mental, emotional, psychic and spiritual nature. These are not as evident as the physical ones, especially because their manifestations are usually physical.



## **Non - Physical and Intellectual Limitations**

The intellect is a sense faculty given to man by God to enable him to understand the world he lives in and to unravel the mysteries surrounding life itself.

In relation to one another therefore, human beings experience intellectual inadequacies and limitations. Since it is through intellectual activity that the world is understood, it is therefore logical to deduce that human beings tend to understand the world differently. However, in absolute terms, all of us experience varying degrees of intellectual limitations and inadequacies because all of us, no matter how intellectually sound, are still struggling to understand and behold the basis, foundation and essence of the world we live in.

### **Mental Limitations**

A mental attitude is an expression of a view of the world advertised or made manifest through behaviour. There may be as many world views as there are human beings. Every individual, therefore, holds a view of the world, which he naturally betrays in his speech, in the way he relates with others and in the way he lives generally. As positive and as acceptable as some mental attitudes may be, they have their own limitations too, for none of them is comprehensive and inclusive enough to reflect all other existing mental orientations.

### **Emotional Limitations**

Emotions are feelings derived from the depth of our being. They can be expressed in a volcanic manner, in a gentle manner, or simply suppressed. To express an emotion is to seek some forms of redress or to point a direction which action must follow. It is the manner in which emotions may be expressed that suggests whether a person has or hasn't emotional difficulties. Social acceptability and happiness often tend to elude the one with emotional difficulty.

### **Psychic Limitations**

Psychic power is an immaterial, intangible power, which is designed to help man overcome material and physical obstacles and limitations. Unfortunately, this faculty has been left largely dormant or poorly developed. It is the exercise of this faculty that gives credence to the expression "mind over matter." Persons who have

realised their own psychic powers have performed feats, which have been called "miracles."

### **Spiritual Limitations**

The human being is essentially a spiritual being in a physical body! We create unnecessary problems or obstacles for ourselves because we think we are essentially a physical being with a spiritual side. We take great care to adorn the physical body to the exclusion of the inner being. Man's inhumanity to man, wars, corruption, cheating and other vices, are examples of blocks that we erect in our way as a result of spiritual inadequacies.

### **Physical Limitations**

These are limitations which are made manifest through the interaction of our physical self with the physical environment. There is a limit to which man may employ his physical self for the purpose of achieving physical tasks. For example, the average person may subject his body to continuous physical exercise, although only for some of the 24 hours that make up a day. He cannot continuously walk, run, climb and jump for extremely long hours without attracting unpleasant consequences to his physical self.

While the material environment is made up of physical things, it is not every time that this environment is appreciated and understood through the use of our physical senses and manufactured instruments for measurements and observations as with microscopes and telescopes.

I am sure many of you would recall the name John Foppe, that fine motivational speaker who visited Nigeria in October 2004. He was born without hands and he uses his feet in place of them. He is an incredible example of how one can transcend ones physical limitations. Ladies and gentlemen, our perception can, to a very large extent, colour our environment.

### **Unemployment**

Many able-bodied young men and women are not gainfully employed because of apparent unemployment. To these youngsters, unemployment is the absence of salaried employment, and usually, a suit-wearing job is the focus, often in an oil company or one of the new generation banks. This definition of employment creates limitation as it narrows the



choices available to the applicant. The job seeker would free himself from this self-imposed limitation if he saw the absence of a salaried job as opportunity for self-employment. Thus, with this paradigm shift, the problem of unemployment becomes the opportunity to become an employer of labour.

Many years ago, in the late 60s and early 70s, in Warri in Delta State, there was a taxi driver who was always well dressed. Sometimes he wore a shirt and tie and even a suit. One day one of his passengers commented on his unusual attire for his job, to which he replied:

*I work from Monday to Saturday and I start at 7.00 am and close at 8.00 pm. I make good money and buy clothes. I can only wear one outfit on Sunday. If I don't wear them to work, when will I wear them? For me work is serving God. Everyday is Sunday. I just have different Sunday bests in the name of work clothes.*

If our job seekers would but concern themselves with finding worthwhile things to do with their brains and hands and do them well, then, like the taxi driver, they would dictate their dress code and free themselves from the shackles of unemployment.

What about the businessman who sees the physical decline in the number of clients and volume of business and consequently, a reduction in his profit level? It is real, not imagined. This picture, however, should not bring despair. It should be an opportunity to review some aspects of his business practices with a view to finding areas that require improvement, innovations to be introduced or areas to be discontinued. Difficult situations help us to unleash and redirect our creativity. Gold comes from the seemingly ugly crust of the earth and it also requires some impurities to make it firm.

## Money

Our late Emperor, Harvey Spencer Lewis in his book *Rosicrucian Principles for Home & Business* states: *"It may be trite to say that one man's wealth may be another man's burden, or that what one person cherishes as a rare and costly gift may be of no value to another, but, it is true, nevertheless, and there seems to be but one material thing which, by common acceptance by persons of all minds, constitutes wealth, and that is money."*

This commodity is as grossly misunderstood as it is known and desired by all. Many have failed to amass wealth even with relative ease to credit. It is a fact of life that you cannot effectively use that

which you do not understand. Savings and credit are two languages of money one must acquire in order to gain mastery over this commodity. *"Gold (money) is reserved for those who know its laws and abide by them."* said George Clason in his famous book *The Richest Man in Babylon*. The more important of both languages is that of savings, for savings provide money for the users of credit and add to the stock of savings by way of accrued interests. The wise saver is spared the anxiety and stress of the one who lives on credit. Lack of money is at the root of most ailments. Money is plentiful for those who understand the simple rules of its acquisition! Money is a stranger. He who goes a-borrowing goes a-sorrowing!

True as it is that credit is good for business, staying in an unending cycle of debt is bad for both man and business. The purpose of credit should be for temporary release from some financial difficulty, with the ultimate aim of assisting the borrower to grow his own finances. Mystically, when we borrow and do not pay back, deep down it robs us of our self esteem and causes the lender to reduce his faith in human beings. It could also bring with it some karmic debts because we deprive the lender of the use of his money and his ability to assist others who may be in need. In the cyclical nature of things, it would be difficult for the borrower to continuously experience periods of boom because he holds down funds by preventing its circulation. But were the borrower to wisely use the money to create the basis for his own funds, then he too would be in a position to assist others and so the cycle goes on *ad infinitum*. Many Rosicrucians are familiar with the following two lines of invocation:

- *For unto me has been given that which others need the most that I may do the giving on behalf of the Cosmic.*
- *God make me a channel for bounteous flow to others.*

The burden of debt limits the manifestation of the law of abundance in the life of the borrower.

In order to have that much desired surplus, it is important to cultivate the savings habit. AMRA is the bedrock of savings and surplus. If we learn to fund our needs rather than our wants, it would be a lot easier to save and make wise investments. Often the ability to distinguish between need and want is all that is required to break out of the "no money" trap. These books, *The Richest Man in Babylon* and *Rich Dad, Poor Dad*, are excellent guides to growing your money. But it would be prudent to seek expert opinion on how to invest wisely.



# Did Ancient Egyptians believe in Reincarnation?

by Ralph M Lewis, FRC



*The ba, carrying the shen sign, symbol of eternity, hovers over its body.*

**I**F THE ANCIENT EGYPTIANS BELIEVED in the release of the soul following transition, then the question arises as to why they went to such pains to mummify, and in other ways preserve, the bodies of the dead in monumental tombs. This opens up a fascinating review of some of the principal concepts held by the ancient Egyptians relative to the soul and the afterlife.

Although many cultures have had religious doctrines about beliefs in immortality, the earliest religious doctrine of the survival of life after death appears to have been that formulated by Egyptians of the Pre-dynastic and Archaic eras. This religious belief in survival after death was pivotal in the establishment of the architecture, arts and industries of later Dynastic Egyptian cultures. It inspired the construction of enormous tombs of a monumental nature, such as the pyramids and splendid mortuary temples such as that of Queen Hatshepsut. The tombs of feudal nobles became depositories of artefacts and the elaborate paintings on their walls revealed the life and customs of that ancient period. The building of the pyramids was an evolvement from the mastaba

or flat, oblong, mud-brick coverings over a shallow pit grave in which the body of the departed was placed.

According to ancient Egyptian beliefs, that which survived was not thought to be merely a shadowy or impalpable kind of being. Rather, the body was reborn in complete physical substance, the soul, or spirit, re-entering into a resurrected physical body. The surviving personality retained all the sensations of its earthly existence provided it passed the judgement of the gods, the weighing of the soul that we technically call psychostasia. In such a state, the deceased experienced no adversity or suffering of any kind, and the sensations felt were mostly ecstatic, an intensification of the enjoyments of this life.

## The Ba

The soul of man was commonly depicted by the Egyptians as a human-headed bird, called the *Ba*. On tomb illustrations, this bird was seen fluttering from the mouth at death and was sometimes represented as a bird with a human head. As a bird, the *Ba*



was associated with breath and wind, a common association of soul among ancient peoples. As the soul (the Ba) entered the physical body at birth, so it departed it at death. However, the physical body was thought to be re-infused by the Ba after death, after which it took up residence in an afterlife.

## The Ka

Accompanying the Ba was another figure that we today interpret from hieroglyphic and demotic writing as the *Ka*. This latter was a miniature replica of the deceased. The exact significance of this figure has been a matter of considerable debate among Egyptologists. It is however, generally conceded to be a symbol of the self, the *inner being*, the conscience of the individual. Being therefore distinguished from the soul, it was the *personal guide*, the *personality* of the individual.

In the chapel adjoining the burial chamber of the tomb, the family of the deceased would leave quantities of food for the departed as well as their treasured possessions, such as their favourite weapons, musical instruments and furniture. These were to be used in a very real, physical sense by the deceased in the afterlife. If this practice seems elementary and even primitive, we must realise that even in civilised lands today, many religionists have similar ideas of the afterlife, imagining "heaven" to be everything which pleasurable living in this life could be. They may not place objects in the crypts for the dead to use in the next world but they *do* imagine that the deceased lives in a quasi-material realm doing and using things quite similar to those used on earth, and dealing with other human beings and animals much as we do in this life.

## Resurrection

The place of the other world, to the ancient Egyptians, was where Osiris dwelt. Osiris, the most highly venerated of the gods, was murdered by his brother Set who then dismembered the body and cast it into the Nile. His sister-wife Isis recovered the pieces of his body and by joining them together, ensured his resurrection for one night during which she conceived their son Horus. The resurrected Osiris then moved to an eternal existence in the next world. This is the earliest evidence of the doctrine of resurrection. The whole tale of the death, resurrection and immortality of Osiris became the corner-stone of the teachings of the mystery schools,



Osiris.

and was regularly enacted as a religious drama, the first passion play. The original Osirian resurrection theme greatly influenced all later resurrection concepts, including that of Christianity.

## The Book of the Dead

The *Book of the Dead* is a collection of liturgical prayers and magical rites, painted and inscribed on papyrus rolls and on the walls of tombs in Egypt. These prayers state that if the body should decay, then the soul may settle in one of the portrait statues of the deceased and so, as a result, there were great statues of the pharaoh in front of the mortuary temple. Inside the tombs, beautifully sculpted statues of the nobles, viziers and other officials who had served the pharaoh in his life were also placed not only to ensure service to the pharaoh in the next life, but to secure a place in the afterlife for these officials as well. The soul of the pharaoh was thought to re-enter the



mummified body in the tomb at regular intervals, returning from the other world for a brief visit. If the body had disintegrated, then it would temporarily occupy a portrait statue of itself.

In the next world the surviving personalities would sit on thrones among the circumpolar stars in the northern region of the sky. It was here that the higher divinities dwelt. In the tomb wall paintings, or on the decorations inside the sarcophagi (mummy cases), the souls in the next world were also depicted as perching like birds on branches of a celestial tree. The stars were thought to be the souls of the deceased perching on the tree of the heavens. There they would be surrounded by the more eminent of the deceased, the kings or pharaohs, who, in the next life, led the life of royalty and served as judges. The similarities to the Judaeo-Christian-Islamic concept of the afterlife, is no coincidence. Despite their later evolved conceptions, their ancient Egyptian origins are clear.

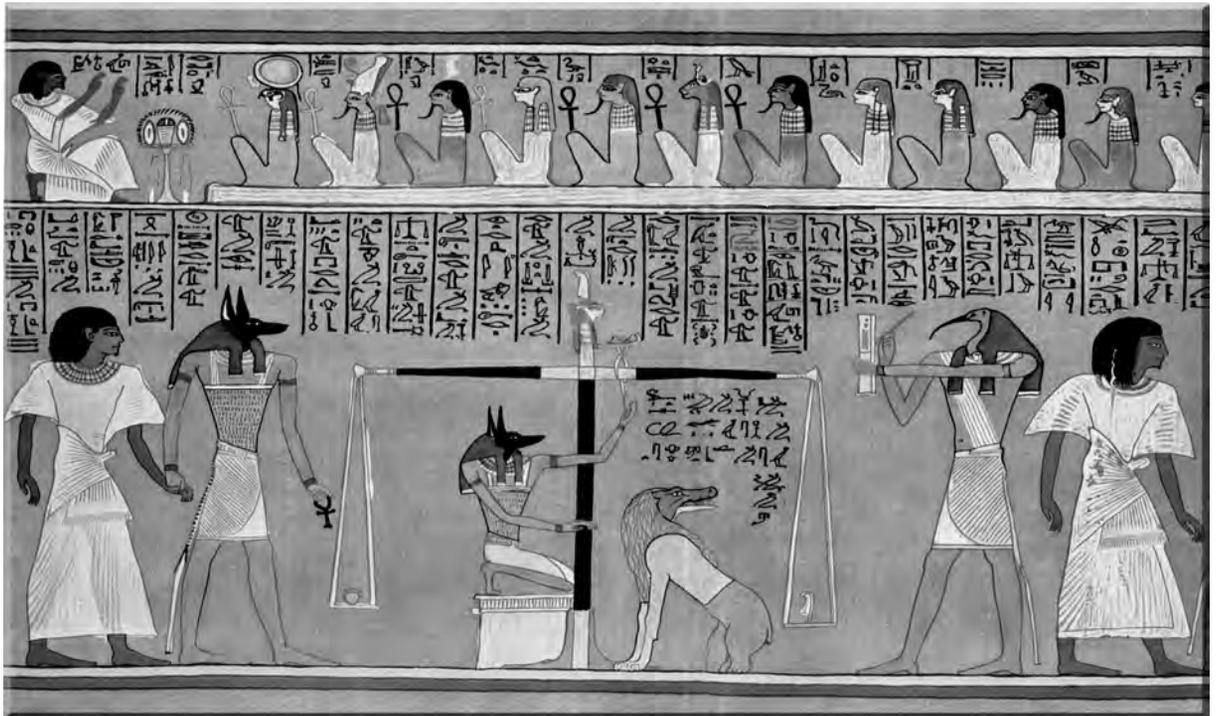
Modern Egyptologists have translated prayers from the *Book of the Dead* stating that the deceased might leave the tomb, not just by night “when all spirits are free to haunt the earth” but by day in any form they chose. Such forms in which the deceased could incarnate were animals, birds and flowers. It is interesting to note that on many of the sarcophagi

are painted small ladders. These were intended to help the soul of the deceased to ascend to heaven and little faience ladders, blue or green in colour, some not over two inches in length, were sometimes placed as symbols upon the mummified figures.

Included in the funeral appurtenances were what are termed *ushabtiu*, or answerers. These were small, carved figures representing the deceased assistants in the next world who continued to perform for the dead person all the unpleasant tasks he or she may have had to have done in the present world. This then left them free for the enjoyment of the new and exalted existence.

## The Duat

The *Duat* or Egyptian after-world (not underworld) had two main divisions; the “spirit of light” and “the field of rushes”. The latter was the most common and referred to a fertile area in the afterlife where agriculture was carried on with ease resulting in plentiful crops and produce far exceeding anything of earth. Agriculture, the cultivation of the land, was the great enterprise and wealth of the Egyptian freeman and noble. He could not envisage anything more gratifying than to be the owner of a fruitful area of land. This, they conceived, was the habitat of



*The Soul Weighing scene from the Book of the Dead.*



those whose souls were weighed against the feather of Truth and found morally good after death. From the *Book of the Dead* is the following passage: “*the dead man follows Osiris in the realm of the dead, the gates of the underworld open to him, barley and spelt are given to him in the field of rushes (in heaven) and he is like the gods who abide there.*”

We are told that the soul of the deceased might journey with the sun from sunset to sunrise in the latter’s journey across the heavens. The sun was depicted as a solar boat sailing across the heavens and on many of the temple walls and in tombs, this solar boat is portrayed as a barque carrying the solar disk through the heavens. The souls of lesser mortals than the pharaoh could also do the journey in similar boats. It is significant that at sunrise, the souls were said to be at liberty to return to their old homes, much, it seemed, to the consternation of the living. In their homes they could sit in the shade of their garden and enjoy “breezes of the north wind”.

## Transmigration

Animals were worshipped as early as the beginning of the feudal period of Egypt. These animals were revered for a considerable time because they symbolised some virtue or power which men revered. Animals and birds were strong, swift, virile, cunning and beautiful. In these living creatures men and women saw objectified, the qualities that they sought for themselves, either here or in the afterlife. It was a religious duty for them to respect the animals, not for themselves but for those qualities that they exhibited.

Later, however, it was believed that these animals were the abode of spirits of divine beings. The Apis bull was worshipped at Memphis. It was thought to be one incarnation of the god Osiris and the second life of Ptah. These Apis bulls were especially selected by the priests, only those who bore upon their forehead a natural white triangle were chosen. With great ceremony the bulls were embalmed and interred in huge stone sarcophagi. One of the largest necropolises is the Serapeum at Saqqara, near the site of ancient Memphis, one of the earliest urban areas of Egypt. At Heliopolis the Mnevis bull was called the “herald of Ra” and the Buchis bull was similarly worshipped; it was black and famed for its strength, violence and pugnacity. This bull was thought to be the reincarnation of Montu, a war god of the little town of Hermonthis about ten miles from Thebes, the ancient capital of Egypt.



*The Apis Bull.*

It was popularly believed that the dead could assume different shapes or forms at will. This is the doctrine of *transmigration* that is often confused with the concept of reincarnation. Transmigration is the belief that the human soul may enter animal forms instead of passing only into new human bodies. But this transmigration belief of the Egyptians must be distinguished from the later beliefs of the Vedic teachings of India. The soul, according to the Egyptian concept, was not made to reside in various animal forms as taught in the Vedic teachings, to expiate for its mortal sins.

## Pessimism

It would seem from a casual examination of the ancient Egyptian religion that they were intoxicated with a belief in the afterlife and that their earthly existence was one of joyous anticipation of this next life. Their reverence for a Supreme Deity and a host of lesser deities can only categorise them as extremely religious people. However, a spirit of scepticism and pessimism entered a period of their history.

It would seem that the Egyptians became somewhat dubious of the claims of their priesthood since there was no tangible evidence of the existence of an afterlife. Even the pyramids that had been standing for centuries during the time of the feudal age and the empire era were beginning to decay and were no longer the glorious houses of the souls of the departed that they were meant to be. Many



tombs had already been plundered and stood as very unconvincing testimony to the bold claims of immortality of their deceased owners. One papyrus inscription laments: "Death tears a man away from his house and throws him upon the hills. Never will he return again to behold the sun."

Then, at a funeral feast during this era of pessimism there was sung: "And he who lives in the grave perceives not your lamentations. Therefore, with joyous countenance keep a day of festival and rest not in it; for no one takes his goods with him, yea, no one returns that has gone hence."

## Rebirth

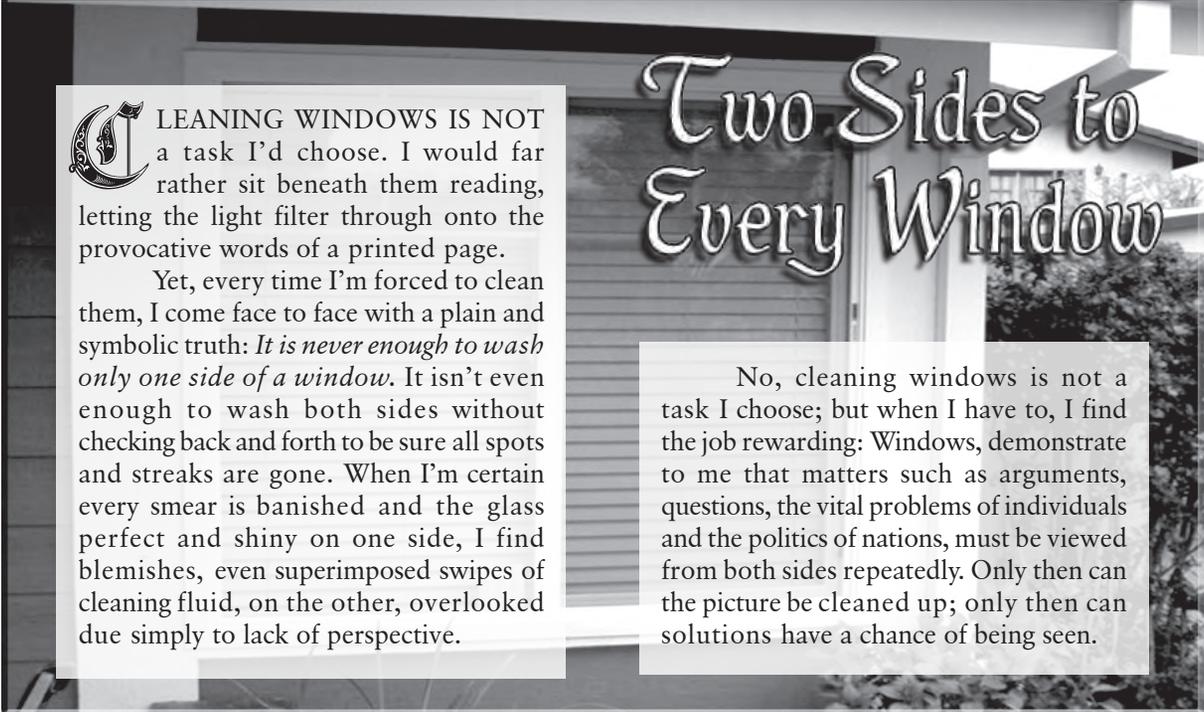
In spite of this pessimism about the afterlife, the belief in transmigration and reincarnation prevailed. Herodotus, the Greek historian who spent some time in Egypt with the priesthood, wrote: "The Egyptians were the first to contend that the soul of man is immortal and that when the body perishes it enters into some other animal, constantly springing into existence; and when it has passed through the different kinds of terrestrial, marine and aerial beings, it again enters into the body of a man that is born and that this revolution is made in three thousand years."

It is to be remembered that the soul was thought to incarnate upward in successive stages after death through lower forms and eventually, after

three thousand years, to again function in human form. There are also other definite indications of a doctrine of reincarnation. The ritualistic Horus names of the first two kings of the 12th dynasty seem to support the idea of reincarnation. The pharaoh Amenemhat I and his son, Senusret I, each took an additional title translated as "repeater of births" and, in the later 19th dynasty, Seti I also took the same additional title. The 28th dynasty, during the late period, left records that indicate that "reincarnation includes the common people." The *Book of the Dead* has a dozen chapters for spells (magical rites) to be recited to aid the deceased to reincarnate. The 28th chapter gives spells for "making existence" in forms to live again.

Pythagoras, who was said to have taught in the mystery schools of Egypt, is usually credited with having invented the concept of reincarnation. However, this doctrine was old long before his time with Herodotus saying that Pythagoras "adopted this opinion as if it were his own." At the very least, Pythagoras gave the concept of reincarnation eminence and rid it of many of its elements of superstition, giving it a more transcendental meaning.

So, did the average Egyptian believe in reincarnation? The best anyone can say is that at least some within the priesthood did, though this may not have extended to everyone in society.



**C**LEANING WINDOWS IS NOT a task I'd choose. I would far rather sit beneath them reading, letting the light filter through onto the provocative words of a printed page.

Yet, every time I'm forced to clean them, I come face to face with a plain and symbolic truth: *It is never enough to wash only one side of a window.* It isn't even enough to wash both sides without checking back and forth to be sure all spots and streaks are gone. When I'm certain every smear is banished and the glass perfect and shiny on one side, I find blemishes, even superimposed swipes of cleaning fluid, on the other, overlooked due simply to lack of perspective.

## Two Sides to Every Window

No, cleaning windows is not a task I choose; but when I have to, I find the job rewarding: Windows, demonstrate to me that matters such as arguments, questions, the vital problems of individuals and the politics of nations, must be viewed from both sides repeatedly. Only then can the picture be cleaned up; only then can solutions have a chance of being seen.





# Meeting Life's Challenge

**L**IFE CHALLENGES US WITH PROBLEMS. It presents within us and around us desires, obstacles, requirements and urges as if it were plainly calling us to do something constructive. But what?

Our answer determines our success or failure, joy, grief, suffering, happiness. To think otherwise would result in our being ruled by mere passions, haphazard suggestions, even in our becoming consciously or unconsciously mere tools of impulse. No problem is ever really solved unless we do something constructive about it. As like produces like, so nothing cannot create something.

Easily fatigued people often suggest that it is alright to rest on one's oars once in a while. Perhaps, but the "while" should be short. Life refuses to give vitality to inactivity, letting it harbour decay that brings death.

In choosing something constructive, we must take into full account the responsiveness of our energies. No matter what goals we set before us, if they bring forth no response within us, leave us cold and uninterested, do not engage our creative faculties, then no effective action will be forthcoming.

Human adaptability has limits, and even the most effective "self-discipline" can never hope to approximate what the directed free play of innate powers can attain. To make the most of life, one should engage in such activities as will bring forth increasing energies, inspiration, a satisfying sense of harmonious living, and ever-expanding perspectives.

This might be interpreted as a form of *waiting for inspiration* and *doing nothing* unless it

by A. W. Sasha, FRC

comes. But the truth is that genuine inspiration is always at our disposal in proportion as we harmonise and acknowledge our innate inclinations. Such directing of our energies in our present state of evolutionary development may as yet not be attainable in full, but life brings its reward in proportion to our aspiration. The inspiration for a task creates its own rules.

The idea that *it is better to do nothing than to do evil* is a seemingly plausible sophistry which fashions truth into a falsehood. Refraining from doing evil creates no necessity for doing nothing; it is a loaded implication, immobilising energies which otherwise might be turned from evil-doing to doing good.

## Content and Method Interlinked

In every activity, the content and method are interlinked. Each requires a match with the other. Method and goal point toward each other; if they contradict, they exclude. The method of attaining an ideal must be of the same nature as the ideal itself. This is why liberty can never be attained by the practice of tyranny; love was never won through hatred; peace does not come through war; freedom does not come from oppression. This is not a matter of whether "the end justifies the means" but of whether or not the right end is ever attainable by the wrong means.

So much must the nature of *what* we seek



to attain determine the nature of *how* we seek it, that the moment a writer, for instance, begins to pay more attention to *how* to write than to *what* to write, he begins to drift away from realities. His phrases may be sweetly polished but lacking in substance and mental nutriment.

It is so also with the artist who places technique above content; the businessman who gives more attention to *how* to sell than to *what* to sell; the educator who emphasises more *how* than *what* to teach; the builder who thinks more of *how* to build than *what* to build, or the politician and the technician who seek to organise without making sure *what*. Without the priority of content, all *how-to-do-it-wisdom* becomes a distressing fatuity. Technical knowledge and developmental skill are necessary tools. But even the best plough will

accomplish nothing by ploughing the ocean. Nor can anything grow from dead seeds.

The sciences and arts can serve as sparks to ignite one's inner fire, as openers of new perspectives, or as spurs to fitting directions. But they cannot impart the unique and individual understanding for which only the burning experiences within can open up the needed spaces for creative sunlight to enter.

All rules have their exceptions. The power of life can vitalise inner experiences and open new doors to the worlds of endless light. Only the following rule appears never to have any exceptions:

*In proportion as we seek discriminating insights into the correct laws of life as it unfolds (even in its paradoxical challenges), so can we discern fitting answers.*

# Forest Revelation

by O. Grant, FRC

**T**HERE WAS A GROWING NUMBNESS in my hips as I drove the car along a road through a coniferous forest. My eyes ached from strain and sinus infection; too much food and excitement, and too little exercise had exacted their toll. I was suffering mentally and physically from a holiday taken for the purpose of rest and recreation.

Conversation had dropped to a tense silence. I was thinking a trifle bitterly of the unexpected cost

of the trip and the tensions that awaited at the end of it. My thoughts circled in a turmoil of movement and speed, taxes, and a tight budget. Reaching a point where I no longer dared drive, I stopped the car by the roadside and, without a word, got out and walked straight into the forest.

On the mat of pine needles my footsteps made no sound. The cool fresh air soothed my body and rested my mind. I walked until I was ten thousand years from civilization; there was



nothing to indicate the presence of man.

I sat on a log and felt a great peace. I looked at the trees, really looked at them, until each was an individual thing instead of a green blur flashing by a mile a minute. The silence rang in my ears, silence so meaningful that it made me think. I had not been so quiet for years, not even in sleep. The tension I had seemed to fall away from my shoulders. There, back on the road, people scurried like disturbed ants, but here I was alone and silent. Yet, I did not feel so.

I began to listen; for what, I didn't know. Time passed, or stood still. Then, not with my ears but with some inner sense, I became aware of a kind of communication strange and new, a sudden overwhelming understanding, like a flash flood of all wisdom revealing itself. More than peace, it was an all-knowing awareness. Truth seemed amazingly simple.

I recalled the words, "*There are no mysteries.*" It was crystal clear! All things exist by form and balance; all problems are resolved by precise equations. As a rose unfolds to the sun, the answers to a life of yearning and searching opened out. Egotism was shattered in the knowledge that only I was what had been wrong with my world. The humility hurt and yet glorified.

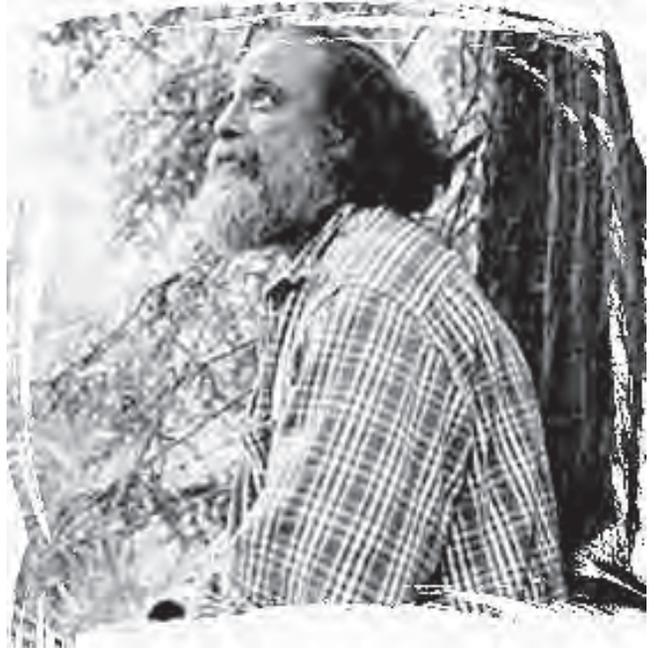
The Creator of the Universe does not speak to man in words, but rather through that understanding available at all times to the listening mind. I did not pray, nor strain, nor cry aloud. I merely listened with the world shut out. In the space of a second, problems were solved, doubts became

*In the space of a second, problems were solved, doubts became certainties and peace replaced misery.*

certainties and peace replaced misery. No burning bush, no voice from heaven; only a change in my understanding. When I returned to the car, my wife asked me *what was the matter?*

"*I've got it,*" I said. *What? Poison ivy?* This from one of the children. "No," I said, snapping my fingers. "*Just like that, I've got the answers.*" *The answers to what? "To everything that's important."*

It was the best I could do. I took the wheel, never feeling more like driving than then. I was back in the cage men build for themselves from distorted truths and ideas stronger than iron and yet I was



*I began to listen; for what, I didn't know.*

free; free from fear, worry, hate, vengeance and all the evils built by careless thoughts. The door to my cage was ajar.

Facing myself in a washroom mirror, I saw that my eyes were clear and no longer bloodshot. Gone also was the sinus infection. I realized that I was no longer tired. When I slid into the car seat, I kissed my wife and said simply, "*I love you.*"

She recovered from the shock. I recovered too, and slipped back into the old thought patterns at times, for in the city there is no beckoning forest and there is little time for seeking the blessed silence. But seek it I did.

"*Go into the closet to pray,*" said the Nazarene. "*Know thyself,*" said the Yogi. "*Love God with all your heart,*" Moses commanded. "*Look to the power within,*" said another.

I read many books, but they only repeated what I had learned that day in the forest. What I discovered among the trees, I was able to find again in a little room. With silence close-drawn about me, I became aware only of the connection between the humming silence of the ethers and the vibrating electrons in the cells of my body. All the cares of a job and the trials of daily living dropped away, leaving me cleansed, rested and renewed. The soul of man is not a nebulous thing meant only for Sabbath theology.



# The Emir's Promissory Note

by Amelia



MAN STOOD ON A CORNER IN A bazaar next to a busy intersection. Shoppers and traders were coming and going, pursuing their lives without the slightest interest in him or the blind beggar sitting against a wall a few feet from him. Suddenly he pulled out a high value promissory note with the Emir's seal upon it, and waving it in the air shouted loudly to the passers-by: "*Does anyone want this?*"

People stopped and eagerly pressed around him. "*What did he say?*" some murmured, so he said it again: "*Does anyone want this?*" People in the crowd shouted and squeezed forward, for they immediately knew what a fortune this piece of paper was worth: "*I'll take it my friend;*" "*me, me, me;*" "*let me help you sir...*" for everyone was suddenly eager to be his friend.

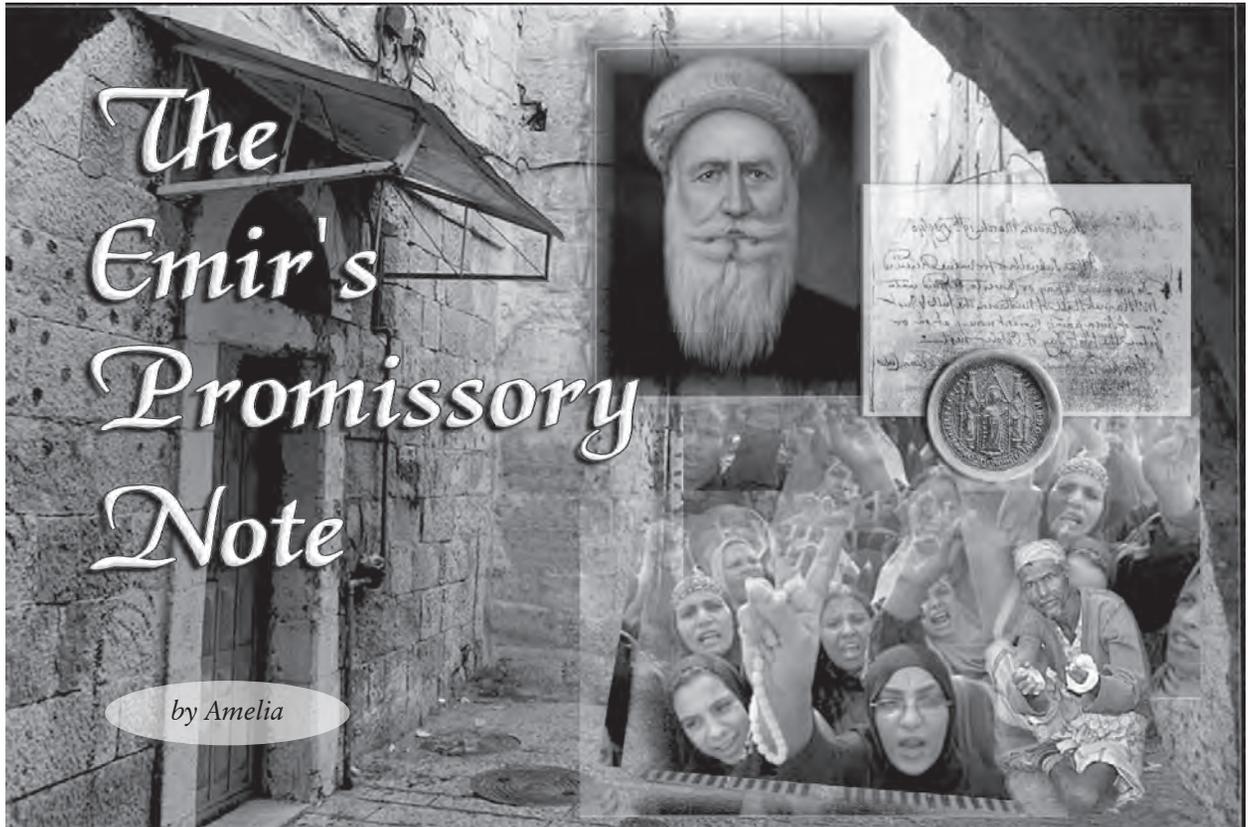
Pushing and shoving they reached for his hand which was held high above them and would probably have taken the promissory note from him by force had he not shouted loudly and forcefully "*stop!*" There was immediate silence and as he looked around at the crowd; he slowly crumpled the note in his hands held above his head so everyone could see. There was an audible sigh and then a loud groan of disgust from the crowd. But when he said "*who still wants it?*" they were all as eager

as before, shouting, pressing forward and trying to attract his attention.

Fortunately he was a big man and could easily hold everyone at bay, and clearing the crowd away a bit, he placed the crumpled note on the ground and started stamping on it, tearing and crushing it with his foot. Finally he held up the tattered though intact note, still with the Emir's promise and seal clearly visible, and said again "*who still wants it?*" to which the crowd again responded with enthusiasm.

"*My friends,*" he said as he stooped and placed the note in the blind beggar's hand, "*let us take a lesson from this. You wanted the Emir's note of promise of fortune when it was crisp and new. You wanted it just as much when it was crumpled. And you want it still, now that it is tattered and torn. For you knew that our noble Emir would honour his promise no matter how tattered and torn his note had become.*" There was complete silence, for everyone by now were wondering who this man could be who spoke with such authority and treated one of the Emir's highly valued promissory notes with such disrespect.

"*No matter what I did to the note,*" he went on in a kind voice, "*you wanted it just as much because it did not decrease in value. My dear brothers, there are some people who many times in their lives have*



been dropped, crumpled and ground into the dirt by wrong decisions they made and by circumstances that Allah alone can fully know.” The bazaar was now at a complete standstill as everyone stood silently and listened in awe.

“And at such times,” he went on, “these cousins of ours feel as though they are worthless and indeed are treated as worthless by all who would judge them, just as this blind beggar at your feet, has been ignored and left to starve for years before your eyes which were all blessed with sight.

Yet, dear cousins, no matter what has happened in the past or what will happen to each of you in the future, by the will of Allah, you will never lose your value to Him. Dirty or clean, crumpled or finely creased, you are still priceless to the One who loves you most. The worth of your lives comes not from

what you do or whom you know, but by who you are. You are all special in the eyes of Allah, just as this blind beggar should be special to you today and every day.”

Tears welled up in the eyes of even the strongest of men in the crowd as he went on. “Don’t ever forget this lesson and pass it on to whoever has a willing ear to hear. For you may never know the lives it touches, the hurting hearts it will heal, or the hope it will bring to the downtrodden. Count your blessings, not your troubles, and give praise alone to Allah.”

Some people stood and stared a while longer while others shuffled away in silence. Incredibly though, no one noticed as the teacher of hearts, the legendary Mustafa the wise of Córdoba, slipped silently through a doorway never again to be seen.



## The Promise

by T. C. Lengyel

I attempted to reassure her, but she only smiled at my feeble efforts. “*You know, Mon Dieu and I have a little understanding. Come closer, I’ll whisper it to you.*” Two nights later, Larque died. Every night I placed wild flowers in the vase above her bed in the empty room.

One night, a young man suffering a broken neck and multiple internal injuries was wheeled into “Larque’s” room. For three days he hovered between two worlds; then *he recovered*.

Months after that, while skiing, I broke my back. Unconscious and barely breathing, I was brought back to this same little hospital. In my delirium, I saw Larque laughing and running toward me, her auburn curls flying. Days later when I had recovered consciousness, the doctor said, “*You’ll be all right now.*”

It was then the nurse told me I was in “Larque’s” room. There were wild flowers in the vase near my bedside. I smiled, remembering Larque’s whispered secret, “*No one will ever die in this room after I am gone.*”

*Le Bon Dieu* had promised her that. And God always keeps His promise!

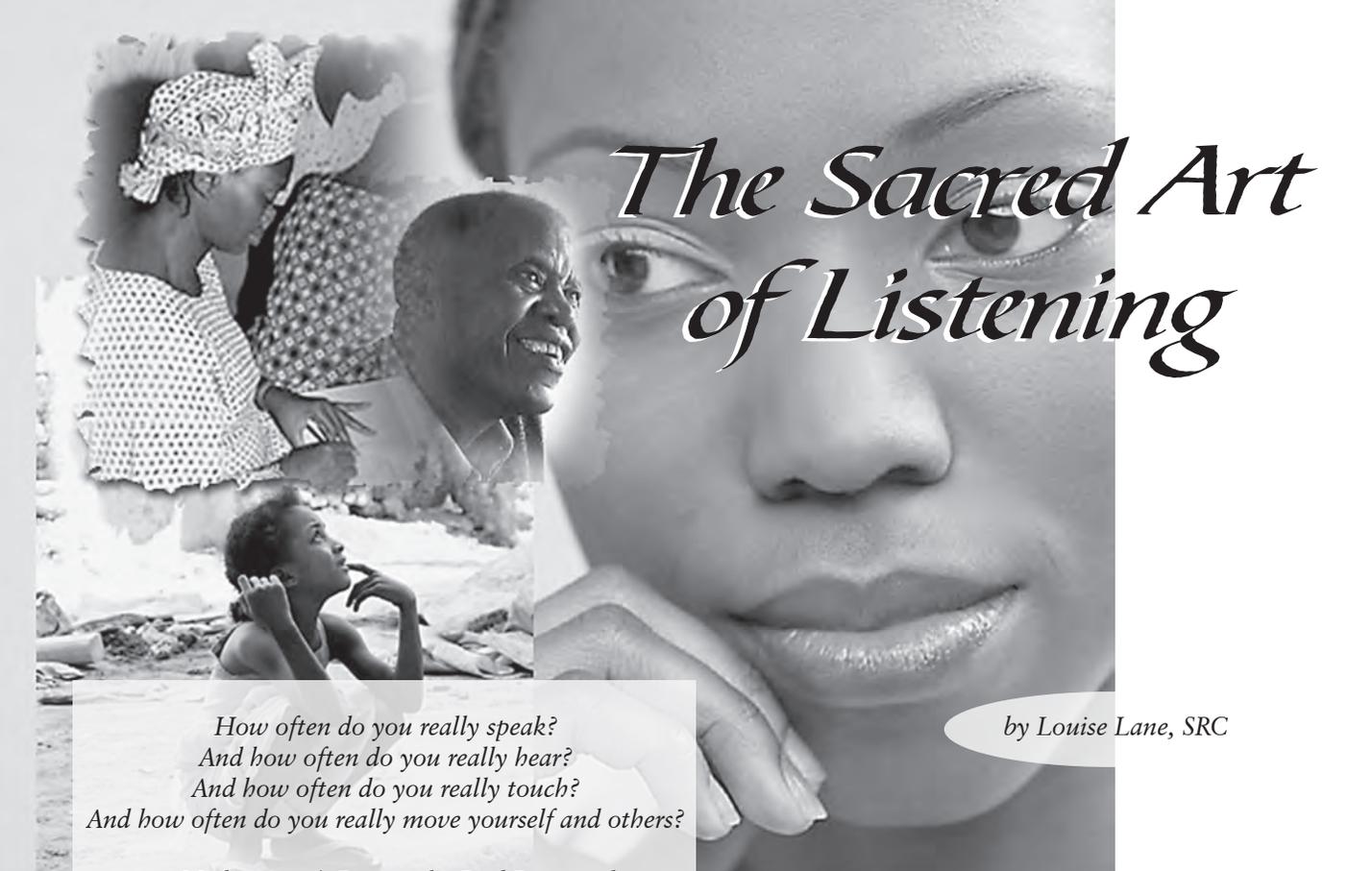
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EVERYONE IN A LITTLE MOUNTAIN hospital where she was a patient loved Larque. She was French-Canadian, seventeen, with auburn curls and eyes as bright as glowing candles. She had the fresh and delicate colouring of early spring. And when the sun smiled through the open window on the little gold ribbon she wore in her hair, her curls lit up like embers.

I was an orderly, a gangling youth of eighteen, and Larque became the queen of my heart. Every morning, I filled a vase with wild flowers for her. She touched them with delicate fingertips and her face took on a lovely look of happiness and longing. There was a kind of communion between us even though we seldom talked.

As the weeks dragged on, it became evident that this young girl was nearing transition. One night, she turned to me, her eyes deep and unfathomable, and asked, “*Do you think I might recover?*”





# The Sacred Art of Listening

by Louise Lane, SRC

How often do you really speak?  
And how often do you really hear?  
And how often do you really touch?  
And how often do you really move yourself and others?

-- Meditation & Dreams by Paul Desmond



ONE OF THE MOST INSPIRING AND powerful gifts we can bestow upon another person is to really listen to them, and this means listening with our whole being in an attentive, focused way. In essence, this may sound simple enough; but if we were honest with ourselves, we would soon admit that we seldom, if ever, manage to listen to each other so completely.

Listening is a creative force, and when we are listened to fully, our creative urge is encouraged to expand, come to life and grow. We remember who we are and confidence blooms as we are able to express ourselves. This "force" has been called by many names: *inner spirit*, *intelligence* or *true self*. Whatever we want to call it doesn't really matter; what does matter though is that it shrivels up when we are not listened to and it thrives when we are.

There are times when we come across people who need to talk. They go on and on, usually in a nervous and very superficial manner. So often these folk have never been truly listened to and great patience is required to listen long enough for them to reach a point of tranquillity and peace. The results of such listening are extraordinary and sometimes miraculous. Listening well takes time, patience, skill and a readiness to slow down. We need to let go of

expectations, judgements and boredom, and very often it takes great sacrifice. But the rewards can be phenomenal!

How often are we in company or at a lecture where people are constantly interrupted before they have had a chance to express themselves fully? One will always meet up with characters who are not in the slightest bit interested in what is actually being said. They are only interested in giving their opinion and enjoying the sound of their own voices. In retrospect, some of the most interesting people are the so-called "quiet" ones.

## Effective Listening

Effective listening is often conceived in technical terms, with little or no grounding in the spiritual sense. There are wonderful tools and techniques to assist us in active, responsible and empathic listening. There is body language, eye contact and methods of identifying different styles of listening and speaking. All these provide us with useful skills and information. However, there is something beyond technique when two or more people are deeply listening to each other. One is aware that not only are we totally focused but that there is a deeper, almost spiritual connection. Listening is a sacred



art! In order to develop and nurture listening as a sacred art, there are three qualities that are essential to this deep listening context, and they are: silence, reflection and attentiveness.

Silence creates the space for attunement with the God of our hearts. It provides the time to explore our relationship with the Cosmic and nurtures our capacity to listen to others. As Rosicrucians we are always reminded to listen and access our still-point. We know that the power of silence is pure magic and within it is the promise of deep, revealing wisdom. It can also give clarity in the midst of chaos. The power of silence slows things down, offering us the opportunity to reflect on what is happening around us and to listen to the “Master within” or the “still small voice.”

Reflection gives us access to our own inner voice. The practice of taking a few breaths before responding to a situation or question or comment gives time for our true wisdom to reveal itself. Again it is a slowing down, waiting and practising patience. I remember reading somewhere about a famous person who was once asked why he took so long to answer a question. His answer was that he liked to “taste his words” before he uttered them.

Attentiveness or presence is the awareness of connecting at the heart level. There is a very important distinction between listening and hearing. Sometimes we listen to things, but we never hear them. True listening brings us in touch even with that which is unsaid and unsayable. W.A. Mathieu, a Sufi musician, came up with the inventive phrase of “making an altar out of our ears,” and St. Benedict, founder of the Benedictine Order, advised his monks to “*listen with the ear of your heart.*”

## Humility

We are always hearing the words “humility” and “humble.” What does it mean to be humble? Very often it is used to describe someone who lives a quiet simple life devoid of all but the essential material assets; for example a monk or nun, or even a peasant farmer. The word can also change in the negative sense, to humble someone or to humiliate them.

A truly humble person is one who is grounded, centred; someone who knows the power of the “Master within” and the interconnectedness of all beings. A humble person is one who considers all people as equals, who is confident and courageous, finding it unnecessary to try and impress others. A

truly humble person is one who is working on being true to Self.

Isn't humility about full self-expression and service to the Cosmic? Surely as mystics we should endeavour to listen with humility, love and caring, and in so doing reach out beyond any pre-set parameters and really connect with other human beings? Let us obey one of the cardinal rules of listening, and learn to listen with understanding.

## Mystical Silence

Sometimes the most important thresholds of mystery are places of silence and solitude. To be genuinely spiritual is to have great respect for the possibilities of silence and solitude. Martin Heidegger is quoted as saying that “*true listening is worship. When you listen with your soul, you come into rhythm and unity with the music of the universe.*”

The most sacred part of listening is the time spent in solitude with oneself. This is quality time that gives one a sense of quietness and peace, a feeling of stillness and joy in our hearts. No radio, no television, music or computer, simply the silence of being. Listening begins here in the stillness of our heart. The solitude offers us relief, giving us the chance to simply be ourselves, to enjoy what and where we

*Listening begins in the stillness of the heart.*

are, to savour just being! Alone with the God of our hearts, this quiet time of meditation restores our sense of balance and focus in the world around us. It also gives us the opportunity to draw on our intuitive faculties to aid us in our everyday lives.

## Epilogue

So, give yourself the opportunity of experiencing silence by trying to develop your ability to listen in order to hear deep within, the music of your deeper self. Finally, spend a few moments in reflecting on the opening questions of this article and how they relate to us as mystics endeavouring to practise the sacred art of listening.

*How often do you really speak?  
And how often do you really hear?  
And how often do you really touch?  
And how often do you really move yourself,  
and others?*



# Broken Pledges

by John Fix, FRC

**I**N TODAY'S COMPLEX WORLD IT IS easy for us to become tense and irritable from time to time. We find that we lose patience easily and no longer have any real zest for doing or being.

What is it that lies behind this almost universal condition? It seems reasonable to suggest that if we can discover the underlying cause of a psychological disorder, we have gone far toward affecting its cure. Is the present state of our nervous system due solely to modern-day pressures or must we look within each of us for a clue?

Sigmund Freud defined a neurotic as a person suffering from an exaggerated feeling of guilt. "*Does that apply to me?*" You quiz yourself. "*Exaggerated feeling of guilt; how could that apply to me?*" The answer is that it could apply in *any* case.

"Well, *not in mine,*" you reply. "*True, I haven't led a particularly exemplary life; but on the other hand, I haven't done any real harm to others. I haven't stolen, I haven't committed any infidelity and I certainly haven't murdered anyone!*"

But wait; if what you say is true, what makes you so certain Freud was referring to your relationship with *others*? Could not the guilt feeling concern your relationship with *yourself*?

Yes it could; and what is more, the odds are that it does. Our deepest feelings of guilt stem from behaviour with which only we are concerned. Think back to those promises you have made to yourself through the years. For example, the rules of healthy living you set up so long ago that you scarcely remember them.

Your subconscious remembers. Those rules were good; they conformed to natural laws. The vast storehouse of the memory accepted them without question. Every time you broke one you were subjected to a twinge of conscience, a feeling of very real guilt, often without your being aware of the cause.

And the financial success you were going to share with your friends and family. How proud of you they were going to be. What happened? Only you know how many times you lacked the courage to persevere in what was necessary for that success, until it finally eluded you altogether. But your subconscious knows, remembers and unceasingly chides you for your neglect.

There is the multitude of petty things so inconsequential as to be no more than vaguely remembered; the little half-lies, the cheatings and evasions, the feeble and foolish excuses offered for laxity and omission. "*Rationalisations*" Freud would have termed them.

Are these possibly what is meant by the feeling of guilt at the bottom of our nervous states? Not a feeling of guilt toward others or society in general, but a latent and deeply-rooted feeling of guilt toward ourselves.

What can we do about it now? Is it too late?

No, it is never too late. There is still much we can do. We can start now and determine exactly where we failed in our responsibility to ourselves. We can pick up those lost threads and redeem those broken pledges. We can face each situation squarely and honestly, resorting to no evasions and making no excuses. We can begin to live our lives the way we were meant to.



# SCIENTIFIC MYSTICISM



## Part 1

*by William Hand, FRC*



OVER THE CENTURIES THE TWO apparently different worlds of science and mysticism have co-existed. Although both approaches to the understanding and exploration of the world around us tolerated each other, it was not until the 20<sup>th</sup> century that awareness of the complimentary nature of each began to evolve, generally. Both science and mysticism seek to explore and understand the universe in which we live. The mystical approach is esoteric, subjective, personal and experiential whereas the scientific method is exoteric, objective, impersonal and empirical.

In recent times many scientific discoveries have forced scientists to consider topics that were previously in the realm of philosophy and mysticism, for example, the meaning of consciousness. Conversely, as mystical teachings and philosophies

became more easily available through advances in communication, more people began to explore these subjects, either alone or with organisations such as the Rosicrucian Order AMORC. By learning about mysticism and performing experiments in order to prove to oneself its value many people unknowingly became scientists, or at least adopted the inquiring nature of a good scientist. The effect of this was enormous. Gradually, old superstitions and beliefs were cast aside or understood for what they are, and only the teachings that demonstrably worked for the individual were retained. Also the rapid advances of science have backed up rather than dispelled ideas of how the universe operates from the mystical point of view. Clearly the time is now ripe to explore the coming together of science and mysticism.

The scientific method has stood the test of



time and is now universally accepted as the best way to explore our world *objectively*. The method first observes the world and tries to understand its behaviour. Hypotheses or ideas are then proposed that describe how and why things happen as they do. These ideas are then tested with experiments and if they are successful and can be reproduced under strict test conditions, then they can become firmly accepted as scientific theories. So where does mysticism fit in with this?

The mystic also observes the world and tries to understand its behaviour, but from a personal or inner standpoint. We have now reached the stage where science can offer possible explanations for the common and shared experiences of mystics throughout the world, and it is these explanations that I would like to explore in this series of articles. In time it may be proved that the ideas may not be quite right, but I hope they will be a starting point for exploration of our wonderful and loving universe in a way that has never knowingly been attempted before. This series will incorporate material from lectures I presented at Rosicrucian Conventions in 2000 and 2003 and also many fresh ideas that I hope will be interesting and stimulating.

## The Quantum Marriage

This was the title of a lecture I gave in June 2000 to present the main findings and principles of modern quantum physics and then examine possible ways that they may be applied to the Rosicrucian teachings.

Quantum theory confronts us with bizarre paradoxes that upset the logical structures of so called classical physics. At the sub-atomic level, individual particles seem to be aware of each other, and according to Heisenberg's "uncertainty principle," there is a limit to how precisely nature can be observed. However, the theory is remarkably accurate and widely applied in both physics and chemistry. Quantum physics was developed by a substantial number of the most capable scientists of the 20<sup>th</sup> century and in a short article like this it is impossible to present all the scientific arguments and interwoven links that occurred during the building of this great

intellectual edifice. The key features will however be presented, and if you are interested in researching the topic further, then the bibliography offers a good starting point.

As intimated above, quantum physics is concerned with small-scale material phenomena on the scale of electrons in atoms and electromagnetic radiation like light, X-rays and gamma rays. What is interesting is that we can find all of these manifestations listed on the cosmic vibrations chart issued to Rosicrucian students with their monographs. All manifestations with a vibratory rate below that for light will behave in ways understood by classical

*We have now reached the stage where science can offer possible explanations for the common and shared experiences of mystics.*

physics, but all those with a rate at and above this, will behave in a rather strange quantum-mechanical way. Of course this will, by implication, include the phenomena of psychic projection and soul essence. Thus we can see from this the immediate relevance that quantum physics may have for students of mysticism.

Influenced by Sir Isaac Newton, most physicists in the 18<sup>th</sup> century believed that light consisted of particles or corpuscles. However, from about 1800, evidence began to accumulate from experiments such as "Young's slits" which suggested that light also had wavelike properties. Indeed by the end of the 19<sup>th</sup> century most scientists had accepted that light and other radiation consisted of waves, very much like the ripples we see on a pond after a stone has been dropped into it. However, in 1900 a German physicist, Max Planck, developed a theory that posited that radiation energy (including light) is not emitted continuously but in discrete packets or chunks called *quanta*. This was the dawn of quantum physics. In 1905 Albert Einstein, in order to explain photoelectric effects, showed that light is indeed composed of corpuscles called photons. But light also behaved like waves. So how could this be? What exactly was a photon?

This was the beginning of a dilemma that was compounded by Niels Bohr's theory of the atom in 1913 which showed that electrons revolving around the nucleus seemed



Niels Bohr (1885-1962)



to make discrete jumps from one orbit to another during energy transactions, thereby destroying the classical view of continuity. It was also soon discovered that X-rays exhibited both particle and wavelike properties and in 1924, the Frenchman Louis Victor de Broglie proposed that matter itself has both wave and particle properties. This was soon confirmed experimentally and today, experiments have demonstrated that *all the building blocks of matter exhibit both wave and particle properties depending on how they are observed*. Those last six words are the key to understanding one of the basic tenets of quantum mechanics.



Erwin Schrödinger (1887-1961)

reality once an observation or interaction takes place. This was extremely profound and unsettling as it led to a completely different interpretation of atomic structure and the behaviour of all energy, such as light. The Schrödinger “wave” represents possibilities whereas physical manifestations only arise after observation, i.e. after a measurement or an act of consciousness.

In 1927 the “Great Dane” Niels Bohr took things a stage further at a major conference in Brussels (the Solvay Conference) attended by all the key players in quantum theory, when he presented his principle of *complementarity*.

## Reality is a Matter of Choice

That reality is a matter of choice is strongly analogous to the Rosicrucian teachings of the difference between *actuality* and *reality* where Rosicrucians are taught that we can never know how something *actually* is because in trying to perceive it, we affect it, and *the result of this interaction is our reality*. In quantum physics this interaction is called a *measurement* and uniquely ties the observer to the thing she or he is measuring. It can be expressed as follows:

**Actuality+Observation=Reality**

Of course observation is an act of consciousness (in the broad sense of the word), a theme we shall develop shortly. But let us return to the 1920’s since it was in this decade that quantum mechanics matured.

In an attempt to resolve the wave-particle dichotomy, Erwin Schrödinger mathematically derived an equation whose solution was a wave that described the quantum behaviour of an electron in a hydrogen atom. This equation could also be applied to other systems in which the mathematical form of the energy was known. But under challenge from Henrik Lorentz, it soon became clear that a physical wave superposition like the one postulated by de Broglie did not satisfactorily explain the observable particle nature of matter. However, in 1926 Max Born offered an interpretation that did. Born’s breakthrough was that Schrödinger’s equation should be interpreted as representing *possibilities* which only become a

*Complementarity* states that if something can be observed like a wave and also like a particle, then these observations are not contradictory but complement each other. In other words *the manifestation exists both as a particle and as a wave at the same time*. This idea, along with the conclusion that the state of an atomic system before measurement is undefined, having only the *potentiality or tendency of certain values for certain probabilities (the quantum wave)*, became known as the “Copenhagen Interpretation of Quantum mechanics” which is still generally accepted today. With this quantum wave-manifestation duality principle, we are almost at the point of being able to apply quantum mechanics to the culture of mysticism. However, there is yet another even more amazing conclusion we must take on board first.

After the 1927 conference, Einstein was not completely happy with the theory. He wanted a way to describe the manifestation itself and not the probability of its occurrence despite Bohr’s theory

*The building blocks of matter exhibit both wave and particle properties depending on how they are observed.*

being backed up by experimental evidence. In 1935, along with Nathan Rosen and Boris Podolsky, he postulated an experiment that became known as the Einstein-Podolsky-Rosen paradox, abbreviated as the “EPR paradox.” This states that if two electrons A and B are related such that their spins are opposite and cancel each other out and they then move apart,



if A is observed to have a clockwise spin, then B will *immediately* have the opposite spin. Similarly if B is observed to have clockwise spin then A must have the opposite spin, since the two electrons are *related*. Einstein's point was that if the electrons were moved apart, say to opposite ends of the universe, then by observing the spin on one of them, one would know immediately what the spin was on the other. This amounts to a transmission of information from the electron being observed, right across the universe,

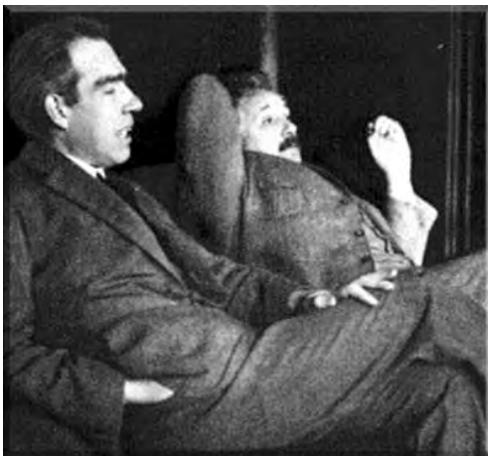
*Since the Cosmic provides all possible manifestations, it too must exhibit quantum behaviour.*

instantaneously, to the other. In other words, the information is travelling faster than the speed of light, thereby contravening the special theory of relativity. However, Bohr reminded Einstein that quantum mechanics does not allow a separation between the observer and the observed. In other words, *the two electrons and the observer are part of a single system, thereby allowing instant communication.*

This was startling for science although not necessarily for mystics; even more so when Alain Aspect demonstrated this effect experimentally in 1982 in Paris! So what does quantum mechanics mean for students of mysticism? This is what we shall now explore.

## Q and R

From now on I shall use the notation **Q** to represent the *quantum wave of all possibilities*, and **R** to represent *reality arising from an act of consciousness*, and we shall begin our hypotheses with God.



*Bohr and Einstein in discussion.*

Rosicrucians individually refer to God as “the God of my heart” or “the God of my realisation,” and many people can concur with this idea of God. This is because it is impossible to know God in *actuality*. However, we do have a perception of God as being a *conscious* energy, an active cause behind all creation. This energy would be the **Q** in quantum mechanics and the **R** would be all of creation and all the natural laws governing all that exists. So our knowledge of God can only come through our degree of realisation of the universe and the natural laws. I shall call this body of all creation and natural laws, “the Cosmic.”

But since the Cosmic provides all possible manifestations, it too must exhibit quantum behaviour. The conscious part of the Cosmic is the Cosmic Mind, which is an attribute or realisation of the God consciousness. The Cosmic Mind is the “mind of all possibilities” and perhaps now we can begin to comprehend terms like the Akashic records a little more clearly. Comprising part of the Cosmic Mind are the *soul* and *vital life force* (VLF) that give us the **Q** aspect of life itself. Another function of the Cosmic is the propagation of the vibrating energies that comprise psychic manifestations and the building blocks of the material world. These also have **Q** characteristics. However, when these vibrations come into contact with the conscious Cosmic Mind through the soul and VLF, we obtain an **R**, which we call the *soul personality*, expressed for example, as a human life.

So our journey so far has brought us to ourselves, a quantum microcosm of the Cosmic! No wonder Rosicrucians so frequently proclaim the age-old injunction: “Know Thyself.”

But what are we? The material side of our being is becoming wonderfully understood by early 21<sup>st</sup> century science with projects like the human genome. But I want to briefly look at the other quantum mechanical aspects of ourselves, such as our psychic nature and consciousness.

## What Are We?

Firstly, many believe that we come into this life through *choice* in accordance with the laws of Karma and Reincarnation. Remember that “reality is a matter of choice.” The soul, through the Cosmic Mind, effectively makes a quantum-like choice at each re-birth, as all the possibilities and previous *interactions* are known by virtue of the Cosmic Mind existing as all possibilities. Just think how large



things like DNA and other building blocks of life must appear when viewed from the high vibratory quantum perspective of the soul force.

During life on earth we are constantly changing our awareness, our reality. We are where our consciousness is, our bodies being comprised of billions of atomic minds helping to keep us alive. But when we “make up our mind,” our *one mind*, and focus our awareness, we turn Q into R. One good example of this is *meditation*. In meditation we seek to change our awareness be it actively or passively. We can only do this because of the quantum nature of ourselves; similarly with projection, which is really an extension of consciousness. What we are doing here is focusing our being and experience on the psychic plane which is only possible since *we are already where we want to be* as Q. Scientifically we are part of one system, the Cosmic, where there is no separation between the observer and the observed. This brings us onto the important subject of *visualisation*.

Let us analyse what happens when we visualise something we need in our lives. The first thing we do is to draw a mental picture of what we desire. We do this as accurately as possible and



*Quantum viewpoints.*

If the desire is purely selfish, then of course others may realise this and reject it or subconsciously not even realise it at all. In other words, the Cosmic *makes up its mind* one way or the other.

My final illustration concerns twins. There are many documented incidences of remarkable feats between twins such as telepathy and wearing the same type of clothes and doing the same things even though they live miles apart. Remember the EPR paradox? Since twins are connected at birth, it should not be surprising to us now that if one twin makes a choice, it is automatically determined for the other, *subconsciously*. The same principle applies to the coincidences we experience in our lives and why they always seem to be so meaningful. Is it because they show us that we are becoming aware of the true meaning of the phrase: *All Reality is One and in the Cosmic all Being is harmoniously united*.

In Part 2, I will explore the power of love from a scientific perspective.

*During life on earth we are constantly changing our awareness, our reality. We are where our consciousness is.*

with as much detail as we can. Essentially, at this stage we are realising potential neural connections in our brain, namely, turning Q into R (in the brain). But the next stage is to infuse this visual creation with life and energy and we try and live the visualisation as much as we can, but still in the brain. Then we release this living image into the wider universe in the sure knowledge that “if it pleases God it will be done” and then we forget about it. And this last step is the key to success. Creating the image generates a realisation R of a possibility in the brain. Releasing and forgetting about it allows the Q part of the living image to spread out as part of the Cosmic Mind. Now, if the desire requires action from others, and if the desire is “good” and beneficial to others, then it can be *realised* by others who will act upon it, thereby bringing about the desired manifestation.

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Note that none of these references assume prior knowledge of physics.

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# Knowing God

by H. Spencer Lewis, FRC

**I**F I WERE QUESTIONED AS TO WHAT is the most important or outstanding benefit, in a general sense, resulting from the studies and practices of the Rosicrucian principles I would unhesitatingly state that it is the beginning of a newer and better life through a newer and better concept of God. While it is true that the Rosicrucian fraternity has always been a very practical organisation of real workers in the world, we cannot overlook the fact that the fundamental principles enabling the followers of the Rosy Cross to become more happy and successful in their earthly lives are related to spiritual truths leading to an awakening of the spiritual concepts of life.

Even those who are most busily engaged with the material problems of life and think that they have little time for spiritual thought and meditation, often keenly realise that they need a better and more intimate acquaintance with the spiritual things of life and especially a better concept of God and God's laws. It is useless for anyone but the foolish atheist to try to argue that the average man or woman is not benefited by a better acquaintance with the Supreme Mind that rules this universe. It is an easily demonstrated fact that as a man or a woman is attuned with a more perfect understanding of God, so the whole of life is changed for the better.

Fortunately, the Rosicrucian teachings have kept pace with the evolutionary progress of man's concept of all things. If in five, ten, or fifty thousand years of human evolution and human struggle toward higher ideals man has not brought himself closer to God through a better understanding of God, then we would have to admit that human evolution is failing and that the perfection of the human race is impossible. But I dare say that there are few rational beings who would venture to make such a statement.

The nearer man approaches to God in his understandings, the more evolved and more inclusive becomes his consciousness of God and God's principles. The concepts and ideals that satisfied him,



or brought a satisfactory understanding of God to him, centuries ago, are unsatisfactory today. Man's better understanding of man has made a great change in man's concept of God; and man's experience of the working of many of God's laws even here in our daily material affairs has tended to change man's concept of God and His principles.

The general working of the laws of love and mercy and justice in all of our human affairs has likewise modified man's concept of what God's laws and principles must be like. Even the continued evolution of human love or the love of human beings toward one another and especially the love of parents toward children in the developing civilisation has taught man that the Father of us all must be a more loving being than we understood in our earliest concepts.

The Rosicrucian teachings have kept pace with these evolving concepts in the mind of man and continually anticipated the newer questions, the newer problems, and the newer explanations that man meditates upon in the period when he lifts himself out of the material affairs of life and seeks to raise his consciousness to a higher plane.

First of all, we find that the Rosicrucian teachings reveal God as not only a loving, merciful, just ruler, but also as one to be loved instead of feared. How easily it is for many of us to recall that in our youth it was a commonplace expression to say that this or that individual was doing wrong because he



did not have the fear of God in his heart. It seemed to be the accepted standard or concept to think of God as someone to be recognised with terror and awe.

Little children were taught that they should do certain good things and refrain from doing certain sinful things because they should fear God and His mysterious power of punishing them for the evil they did. The fear idea was developed to such an extreme that they did not dare think of God while smiling or laughing, or to speak of Him in any casual way or with any other attitude than that of extreme fear. It is no wonder that the children came to believe that God could be approached only at bedtime through the week, or in the church on Sunday, while on bended knee and with hands upraised in typical pagan attitude of fearful adoration.

The erroneous biblical quotation intimating that revenge was a power exclusively given to God, and also that God visited His wrath, envy, hatred and retribution upon men and women, and that He was jealous and suspicious, were ideas commonly promulgated by the religious leaders who based their argument upon isolated and mistranslated passages in the Bible.

It is no a wonder then that for ages men speculated upon the loving and merciful nature of God and asked why He allowed many sinners to succeed in life while those who tried to be pious and honest were unfortunate. Reasoning from such a false premise was responsible for the doubt that gradually arose in the minds of millions of persons as to the love and supreme wisdom and mercy of such a God. We may safely say that the strongest arguments used by atheists today in their contentions that there is no God are based upon the fact that God has been misrepresented to millions of persons or represented as such a being as would warrant our doubting that He was a merciful and loving Father.

## New Approach to Living

The Rosicrucian conception of God is so wholly different from all of this and yet so consistent with what Jesus taught, and the greatest disciples and Lights among men have revealed in the past, that we find the Rosicrucians entering into a new life through their better understanding of God and God's ways. Such an understanding brings peace and contentment to the weary self, to the tried and sorely tested physical body and to the perplexed mind. It brings hope and renewed life and energy and a firm

conviction that justice will prevail and that truth will be demonstrated.

Such understanding opens up a new phase of life and a broader horizon here on this earth plane. It brings God closer to man, more intimate, more personal and friendlier in every human sense of the word. It makes God's laws appear in their true light as not only immutable and not only just, but as rational, reasonable and thoroughly understandable. It does away with all of the seeming inconsistencies and injustices and takes out of the picture entirely the idea that God is an arbitrary ruler and that He

*Understanding makes man realise that he himself and not an unmerciful God brings into his life the unfortunate results of his errors.*

is jealous or has any of the elements of wrath and revenge in His consciousness.

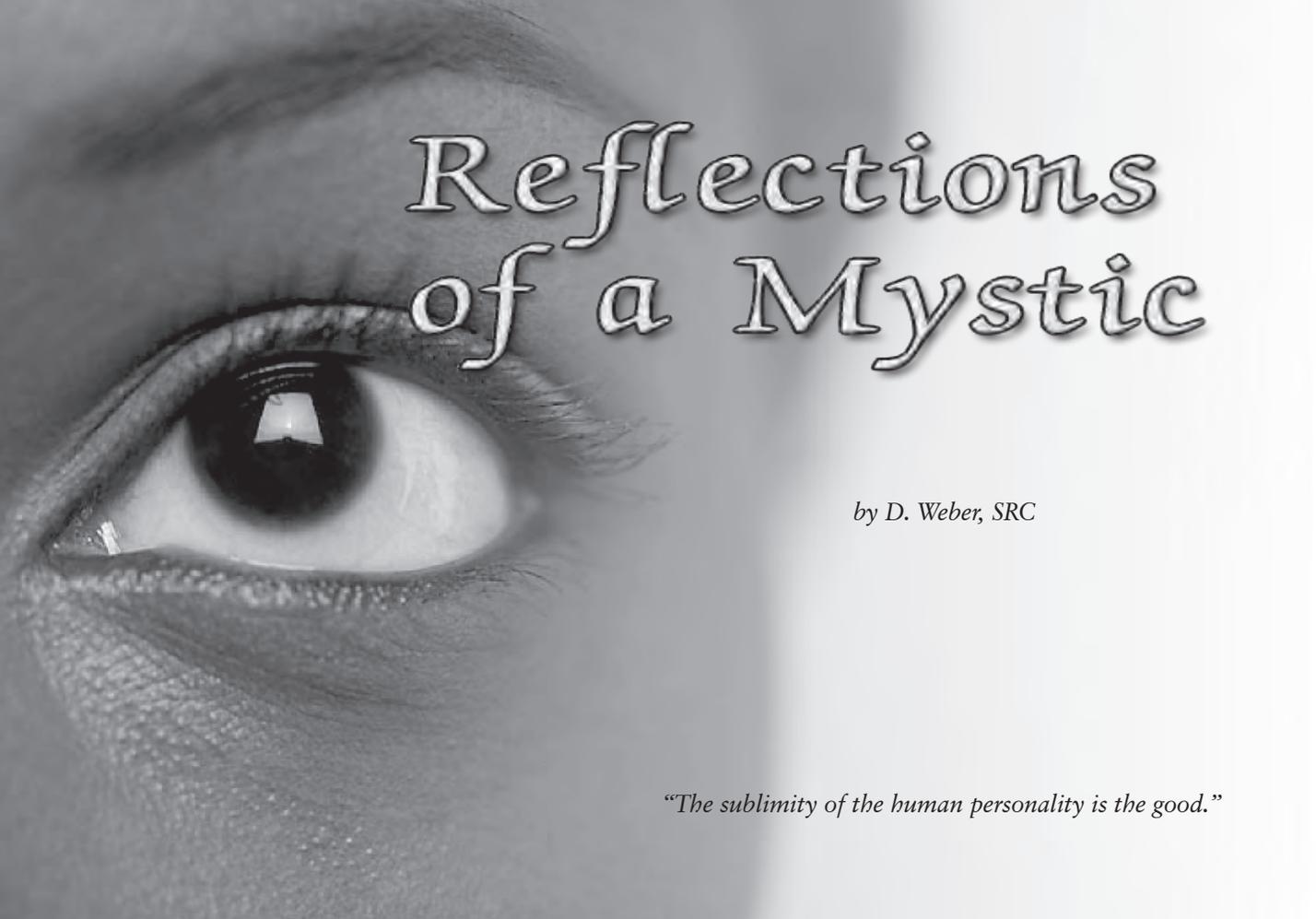
Understanding makes man realise that he himself and not an unmerciful God brings into his life the unfortunate results of his errors; and that instead of God finding joy and happiness in the suffering that we have had visited upon us, He is sympathetic and willing to forgive if we but ask for it and make ourselves worthy of it.

Certainly the change of the concept of God is the greatest change that can come into the life of any man or woman, for as I have said above, it is fundamental to all of our thinking and doing in every phase of our existence. But this we cannot realise, nor test the truth of, until our concept of God has been changed and we enter into the new life and new way of living that result from such a change.

The Rosicrucian teachings, therefore, are of extreme importance from a purely religious or spiritual point of view inasmuch as this one great change of concept in regard to God and His laws will bring that regeneration and that rebirth which every religion claims to be the ultimate end of its doctrines and practices.

Let us keep this in mind and speak of it to those who may inquire about the Rosicrucian teachings and about the relation of these teachings to religious and spiritual matters. It is not necessary to have a religious creed or dogmatic outline of religious principles in order to become godlier and more spiritual, for a closer and better understanding of God and His ways of working. Every man and woman is renewed spiritually if they understand and adopt the true divine laws as the only creed that is necessary for perfect living.





# Reflections of a Mystic

by D. Weber, SRC

*“The sublimity of the human personality is the good.”*

**M**YSTICISM AS A METAPHYSICAL doctrine considers the spiritual world of more consequence than its physical counterpart. Although the Rosicrucian mystic does not negate the important role of the physical, nevertheless we as mystics search for truth, and in that search discover God within ourselves. Our aim then, is to realise God in every act of life and thus bestow upon matter a purity and dignity worthy of reintegration with the divine.

The mystical life is achieved by a long process of spiritual refinement; one lifetime is only a beginning. Many have sought the mystical life. The ascetic forsakes the world and seeks only the divine. The person caught in the maelstrom of human responsibilities that cannot or does not wish to retire from the physical world, also seeks the divine in periods of solitude from daily affairs. Both consider the crucible of life an opportunity to temper the metal of the soul.

We seek that for which man has always sought; that which we hope will bring about a union with God and a reintegration of the warring forces within ourselves.

As mystics we yearn for truth; we search for it through meditation and feel an inexpressible happiness when we discover or realise the God within. It is then for us a light, dispelling the darkness of doubt and confusion. We are able to see and love all life everywhere. Fortified with an inner serenity, we are able to meet adversity and suffering and to accept them as part of the total human experience; to use them as stepping-stones in our ascent toward perfection.

Humility is indispensable, being invariably the sweetest flower in the inward garden, and of the most value. Genuine humility implies a profound knowledge of human psychology; it is a cloak that protects and defends true wisdom. Humility is not ignorance. It is rather an introspective consciousness, a progressive realisation of divine unity. It prevents us from arousing envy and keeps us aware of the consequences of our own thought. Thus freed from lower-level thinking, we are protected from our own pride and vanity and realise the inner peace of tolerance and love.

Just as the disciple of mysticism, the teacher, the sage and the saint alike have sought wisdom within silence. Mysticism is not a dazzling light that



blinds; neither is it a flickering, perishable flame that confuses the aspirant. It is a permanent, dependable light, dissolving the errors of darkness.

## Mysticism Must Be Lived

The greatest mystics of history did not limit themselves by writing their message; it was their life in thought, word, and deed that spoke of who they were. Unlike the artist who leaves a masterpiece to enlighten and inspire posterity, the mystic finds it impossible to sever a part of the total consciousness and make of it a message.

It is well for the aspirant to remember among other lessons the teachings of Jesus the Christ, that *“except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.”* (John 12:v.24) To understand this parable is to understand a profound mystical truth.

Although humanity appears to be spinning toward annihilation, we understand that the race is yet in its infancy and that men are still playing with life, like children pursuing fantasies. Intangibles, sacred and permanent values, are ignored, and men

occupy themselves with the trivial and transitory. In a turbulent and disquieting world, only God is real; but many, unfortunately, are not yet conscious of this.

The ancient mystics sought perfection through the practice of moral virtues, and so too the mystic of today. St. Francis of Assisi, St. John of the Cross, eminent Christian mystics, the seventeenth century German mystic Jacob Boehme, and many others, have been fountains of human inspiration.

Time must be allotted for retreat, for meditation; there must be self-discipline in the study and application of the basic principles of life and constant practice of moral and virtuous habits. These are necessary to awaken and develop the psychic and spiritual elements of the aspirant. *“Mysticism is exalted grace”* said Plato. St. Teresa, in describing the inner ecstasy, spoke of *“a going within to experience the feelings of the soul... a closing of eyes, ears and mind and realising life as pure soul...”*

These heights are gained by progressive discipline, and the mystic discovers that wisdom thus gained strengthens one in divine light. It girds us with spiritual power and reveals the real treasure of life: the sublimity of the human soul personality.

# A Moral Tale

by J. N. Ramsahai

**B**ANNERJI SAITH, A MERCHANT, WAS travelling by train from Calcutta to Bombay on business. Gopal Dass, of the same town, knew he was carrying a goodly sum of money and planned to rob him. Dass bought a ticket for the same train and arranged accommodation in the same cabin. He won Saith's confidence by buying the first drink and paying for the first meal.

He decided to make his haul the first night and clear out. Just before retiring he offered the merchant a glass of milk which he had doped. Saith and Dass drank together and went to bed. His plans set, just before midnight, Dass started operations; but he could not find the money. Next morning he saw Bannerji Saith carefully counting his five thousand-odd rupees. Dass was puzzled.

That night he again doped the merchant's drink and began a more thorough search among Saith's belongings; his portmanteau, pockets, mattress, pillow. The five thousand-odd rupees could not be found. When morning came, Dass awoke to see Bannerji Saith again checking his money. He could stand it no more. He told Saith what he had intended to do.

“But where did you hide the money?” he asked full of curiosity.

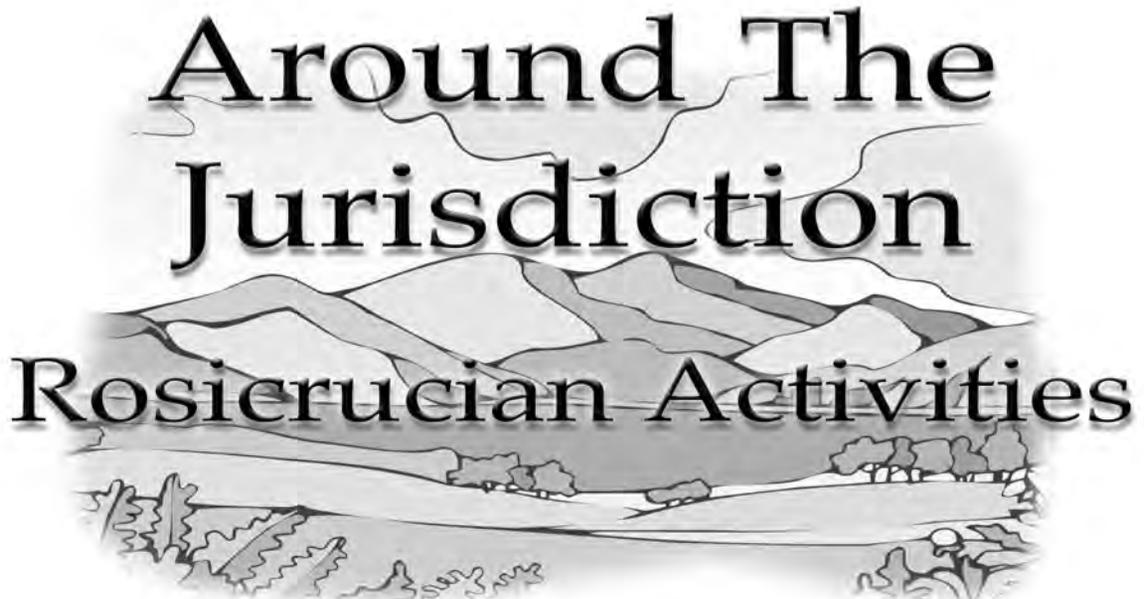
“Under your pillow,” replied the merchant. “I knew you would not look there.”

And the moral of the story? The thing we so often search for and are ready to take by force from another is all the time under our own pillow.



# Around The Jurisdiction

## Rosicrucian Activities



*Nigeria 2004 Rosicrucian Regional Convention*  
19<sup>th</sup> - 21<sup>st</sup> November, 2004

**C**ERTAIN PHENOMENA SHALL EVER remain as manifestations in the life of the Rosicrucian. The unfolding cycles of tests and trials, the challenges of having to prove the efficacy of time-honoured mystical principles, and the joy, beauty and happiness in which the soul rejoices when successes are attained.

Such was the scenario built around the recent Rosicrucian Regional Convention which was held for the three days, 19<sup>th</sup> to 21<sup>st</sup> November 2004 at the Nicon Hilton Hotel in Abuja. Before the Convention there was great anxiety arising from an impending large scale strike by the Nigeria Labour Congress (NLC), which, if held, could have greatly affected members' participation and attendance of this event. Aligning with the theme of the Convention, *Transcending Limitations*, members in their daily attunement and meditation ensured that the looming strike should neither constitute an obstacle nor a limitation that could not be transcended. That the Convention held with all its pomp and pageantry clearly showed that as Fratres and Sorores of our beloved Order, *Rosae Crucis*, no cross is too heavy to bear and none without an accompanying blossoming rose with all its fragrance.

From the Supreme See of the Rosicrucian Order, was our Imperator, Christian Bernard, who came not only as special guest of honour but also as the master navigator in the stream of consciousness

of members in attendance. The Grand Master of the English Grand Lodge for Europe, the Middle East and Africa, Sven Johansson, was also present while Regional Administrator Kenneth Idiodi fortified the third point of the triangle. Dignitaries from far and near such as Francois Yao, Grand Councillor for Cote d' Ivoirian, Yao Fiagbe, Grand Councillor for Northern Ghana, member's of the National Board of Trustees of AMORC (Nigeria), Grand Councillors, Regional Monitors and about 750 other members, attended the three-day Regional Convention.

The grand opening was held at the Congress Hall of the Nicon Hilton Hotel in Abuja on Friday 19<sup>th</sup> November 2004. It was really something to witness. Elated by the large crowd of members, the press and numerous non-members in attendance, the chairman of the planning committee, Grand Councillor Patrick Okogu, welcomed all to the Convention, the second of its kind to be held at the Federal Capital City.

The audience was later treated to a cultural display with scintillating dance steps by members of the *Light Bearers Association*, the youth wing of AMORC from Kut-Hu-Mi Lodge, Warri, Delta State.

To drive home the spiritual import of the important questions of life, light bearers from South West Nigeria presented a mystical drama entitled *The Questions of King Melinda*.



In his keynote address entitled *Transcending Limitations*, Regional Administrator Kenneth Idiomi noted that man had greatly entangled himself in chains of all sorts, thereby creating obstacles and limitations to his existence. According to him: “If we were to ask a number of persons whether their lives had turned out the way they wanted, very few, if any at all, would answer yes.” Probing further, they might respond by presenting a long list of reasons which they considered as obstacles to their progress or insurmountable blocks in their paths to success in life. Though obstacles are a part of life and living, he remarked that man was limited as he relates to them and as one aspires to greater heights one must anticipate and expect obstacles but should endeavour to overcome them in order to make appreciable progress.

As an antidote to limitations, “*Success in life, in our perception or by the assessment of fellow human beings, is determined by the effort made to attain the mastery of life through the development of physical, mental, and spiritual capabilities.*” The Regional Administrator therefore enjoined members both individually and collectively to adopt strategies for building a dynamic society and a world worth living in.

- A world where tolerance through understanding transcends terrorism.
- A world where transparency through accountability transcends corruption.
- A world where altruism through service above self transcends greed.
- A world where politics without bitterness transcends politics of violence just for the sake of power
- A world where open-mindedness transcends religious bigotry.



“Nothing would have been considered more successful than seeing true seekers of light in such large numbers at a gathering like this Convention.” This was the statement made in his goodwill message by Grand Master Sven Johansson. Emperor Christian Bernard also expressed his great delight at being privileged and honoured to attend and participate in the activities of the Nigeria 2004 Rosicrucian Regional Convention.

The event was also spiced with a lot of topical issues during the public seminar on *Health and Healing Systems: A holistic Approach*. Various topics were treated by resource persons, mostly members of Rose Croix University International based in Nigeria.

The members of the Light Bearers Association (LBA) were not left out in the brainstorming sessions on how youths could plan their lives, overcome stressful situations and other limitations of life.

The Nicon Hilton Hotel provided an enabling environment for many of our toddlers and children who just had to stretch their legs and exercise their bodies by hopping and jumping around the premises to the great delight of parents and many other members.

The three levels of mystical convocation, the Pronaos, Chapter and Lodge, were conducted and addressed by the Regional Administrator, the Grand Master and Emperor respectively. The consciousness of members was raised to very lofty heights of spiritual unfoldment.

As part of the activities to mark the Convention was the Social Night of Saturday, 20<sup>th</sup> November. It was a forum for social interaction, eating and drinking including clinking of wine glasses to the good health of members, the Federal Republic of Nigeria and the Rosicrucian Order AMORC worldwide.

It may not have been an “AMORC World Convention” but it was however, very wonderful, and indeed a “world of its own.”



## *SIROC Activities - July 2004*



*Lagos Zone SIROC  
Zonal Seminar  
July 17<sup>th</sup> - 18<sup>th</sup> 2004  
Lagos State.*

*Eastern Zone SIROC  
Zonal Seminar  
July 16<sup>th</sup> - 18<sup>th</sup> 2004  
Uyo.*



*Edo/Delta SIROC  
during their Seminar  
July 16<sup>th</sup> - 18<sup>th</sup> 2004  
at Benin City Lodge.*



## *Light Bearers Association Activities - 2004*



*Cross section of Northern Zone  
Light Bearers and Presenters  
during their 2004 Seminar.*





*Cross Section of Eastern Zone Light Bearers attending lectures during their 2004 Seminar - Eket*



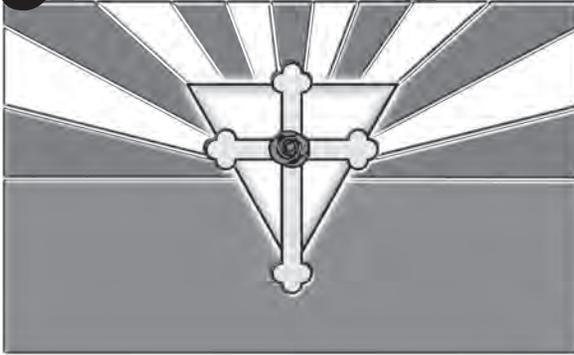
*Eastern Zone Light Bearers having fun with their Co-ordinator at Ibeno Beach during their 2004 Seminar - Eket*



*Cross section of Edo/Delta Light Bearers after their 2004 Seminar*



# Unwana Imoh



(A tribute by the Rosicrucian Order, AMORC)

**F**RATER UNWANA IMOHO WAS BORN on Friday, 14<sup>th</sup> May 1948, to the late Mr Ben Imoh and Obong Anwan Akon Imoh, of Ukana Mkpa Eyop of Abak Local Government Area of Akwa Ibom State. He was the third son of a family of five sons and one daughter, that later became a family of five sons. He was educated at the Holy Family College, Abak, and the Harvard Business School, Boston. He was President of Pinnacle Holdings Ltd and served as the Master of Lagos Island Temple of the Rosicrucian Order during RC3352 (1999/2000).

In the last six years of his life, he suffered impaired vision as a result of a failed eye operation performed abroad. He faced the new challenge, however, with equanimity and poise. Many a time he would draw on the strength of his inner sight to relive and vividly recount the beauty of some magnificent sights he had seen in his numerous travels around the world.

His impaired vision brought the family closer together. He kept up his reading using the eyes of his children. That special challenge also made friends and relatives aware of the sterling qualities of his wife, Ekaette Imoh. She was devotion personified. If duty to her husband made her serve him well, love made her do it beautifully.

Some have wondered if that love, care and devotion could have developed overnight. Unwana, no doubt, laid the foundation for he was a loving, caring and considerate husband. He instinctively knew how to touch his wife. *“Some years ago, my husband took me on a vacation to the South of France. I was very happy to visit that place. Up till today, I don’t know how he knew that a visit there would touch my soul and have such salutary effect on my being.”*

He showed consideration and respect for his wife, even in seemingly small ways. For instance, after he suffered impaired vision, a bell was installed by his favourite chair in the living room, to enable him to call for attention. No matter who was his guest, he preferred to feel his way to go and call her. Said he: *“I don’t like using the bell to call her when I am alone with her (whenever the children are out).”* In order to give her some respite from the burden of caring for him, he had to plead with her to delegate some of the duties she insisted on performing personally for him.

Unwana Imoh was a fountain from which many drank. He knew when to offer that piece of advice that could be worth more than the contents of a bank’s vault. Friends, relatives, strangers and numerous organisations with worthy causes, all benefited from his largesse. He was a Grand Patron of the Rosicrucian Order AMORC, who contributed immensely towards Rosicrucian temple-building projects in various affiliated bodies of the Order in Nigeria. He was planning to set up an organisation to assist handicapped persons. He called it SPIRAL, an acronym for *Special Persons Initiative to Rise Above Limitation*. Though visually impaired, his children and the many around him viewed life better through sharing his life’s philosophies.

He believed very much in education. *“Education makes the man,”* he said. He assisted his children to develop agile and active minds through discussions and debates with them. Varied were the subjects discussed and debated. He particularly enjoyed the spirited discussions and debates with Akon, the baby of the family. It is not surprising, therefore, that his last wish was that his wife should ensure that their four children get sound and well rounded education, and at least, a formal education up to the Masters degree level.

## Special Interests

He was a member of the New York Academy of Sciences. He loved philosophy and music; especially, opera, classical, Latin American and country music. Gardening and nature also held some attractions for him. He was also a lover of the Arts and a collector of art works.

His interest in these things was not a mere show of Cosmic blessings made manifest in material abundance, but a genuine acknowledgement and tribute to the Cosmic grandeur made manifest through the minds and hands of man. They provided



him unique windows into the profounder side of man, the mind of the Artist.

## Special Qualities

The average mind would marvel at how Unwana could live through what could be considered a bundle of contradictions. He was a religious liberalist. He was a catholic who found it expedient to worship God in one of the Pentecostal churches down his street. He respected the various religions. He often said: *“God cannot be confined to the walls of a church, mosque or temple; nor can He be sectarian.”* He was a disciplinarian yet loving and caring. He was as principled as he was sociable. He adeptly laced all these seeming antitheses with a good and healthy sense of humour.

Unwana was as private in the home as he was successfully visible in the world of business. The President of Pinnacle Holdings Limited considered it anathema for business to be carried over to his home, his fortress. Home and business were visibly kept apart, though both were harmoniously blended and united in him. No wonder when his children were asked to describe their father in one sentence, they wrote: *“He was close to God and at peace with his creator.”*

He experienced the great initiation at 04:20 on Tuesday, 1<sup>st</sup> June 2004, a few weeks after his 56<sup>th</sup> birthday. His aged mother and four brothers survive him. His life was filled with copious and rich experiences from his wide travels and encounters with different traditions and cultures. The life of a man is not measured by the length of years in one incarnation but by the lessons that life taught him.

Unwana Imoh was a true Rosicrucian student whose earthly life could be summed up in the words of Mark Anthony in William Shakespeare’s Julius Caesar:

*His life was gentle, and the elements  
So mixed in him that nature might stand up  
and say to all the world “This was a man!”*

Officers and members of the Rosicrucian Order AMORC share with his dear wife, his beloved aged mother as well as the family and friends of our beloved late Frater Unwana Imoh the loss of his physical companionship. Our best thoughts are with his soul to progress in peace as we pray to the *God of our Realisation* to bless us with the fortitude to stand by the strength of our convictions as he did.

# Passing Time



**T**HERE IS A SOFT SADNESS IN PASSING time, a melancholy such as touches autumn days when leaves fall and nature is filled with winter’s imminence.

“Time’s winged chariot” is ever at our backs and seems to hurry near. Not that one “feels” older. Inside, the same ego looks out and ponders the world. But when old friends come by, the streaks of grey, the lines around the eyes and the stoop of a spine once erect, make plain that what has happened to them must be happening to us.

It is strange that we should all grow old and that time affects what we feel to be our inmost self. Maybe we judge too much by the grey and the lines and too little by the feeling.

After the first stab of realisation of passing time, we may observe that friends have not really changed; underneath, they are the same recognisable personalities despite the repeating cycles of the years. Let the grey, the colours and the lines be forgotten. Let experience, patience, tolerance and peace be the intangible marks we recognise.

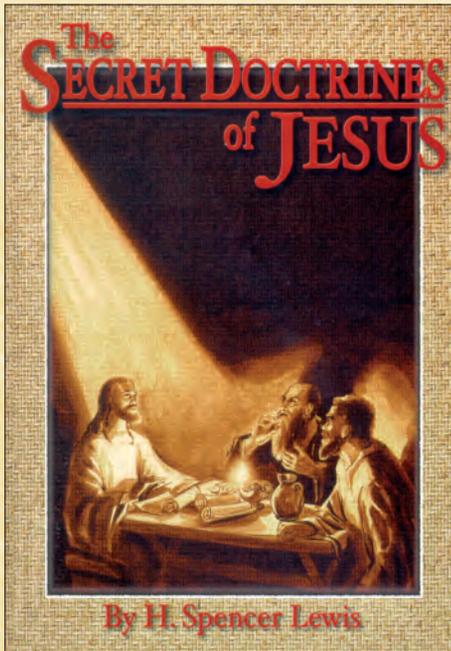
And if there be a soul, these things will surely be of it. If we take with us what we do *not* leave behind, then these things will march forward with us. Why go back a day? Why should the river not press to the sea? Why should spring not come again or the flower return to the seed; or the leaf to the branch; or the egg to the nest?

Down the reincarnations, greeting old friends, why should we not say: *“Why you are here and you have not changed! The flower has left its seed and has returned. The intangible that ever was still is. Your beauty enhanced in repetition makes you lovelier than ever.”*



# The Secret Doctrines of Jesus

by H S Lewis



WRITTEN AFTER YEARS OF TRAVEL AND research during the 1920's and 1930's by a past Emperor of AMORC, this book fearlessly discloses what the author believes to be the true esoteric teachings of the master Jesus.

With a wealth of information provided by decades of analysis of the Dead Sea Scrolls writings, it is clear that the teachings of Jesus were not *fully* portrayed in the gospels. There is for example, very little evidence of where this great master obtained his teachings during his formative years, but it is almost certain that they were based on a corpus of esoteric wisdom which existed well before his time. The gospels indeed relate some of his "sayings", but that is all they are, namely, a few scattered sayings, from a much wider body of wisdom that Jesus must have passed on to select individuals amongst his disciples.

This absorbing book speaks of Jesus' teachings in the form of a centuries-old tradition which greatly augments what we already know of his teachings through the gospels. Whatever your views and whatever your religious beliefs, with an open mind, this book truly is a worthwhile read.

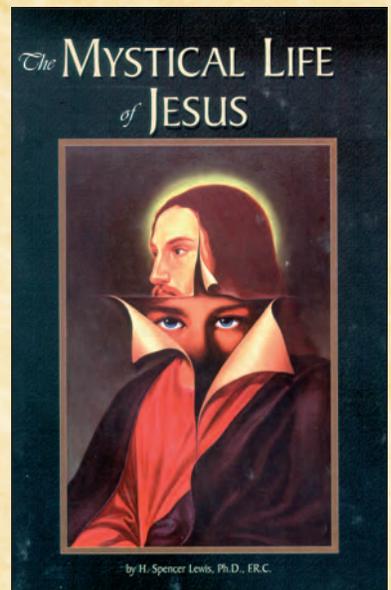
## The Mystical Life of Jesus

by H S Lewis



HERE IS A FASCINATING REVELATION OF THE unknown life of Jesus, based upon traditions passed down through the centuries in monasteries and esoteric Orders. Over nearly two millennia, numerous stories have arisen about the birth, early life and education of the young master Jesus, and there are several stories too about his later life and death. Admittedly, most of these stories are probably wrong, but a few carry the ring of truth, and it is these stories that Dr Lewis recounts after many years of intensive research into their authenticity.

In this book you will find an account of the birth, youth, early manhood and later periods of Jesus' life, revealing the story of his activities in the time not mentioned in the Gospel accounts. Although controversial, this subject matter was published seventeen years before the discovery of the Dead Sea scrolls. Yet in many respects it echoes the full flavour of the mystery tradition which existed during the period of their creation.



To order either of these books, contact us at: *Rosicrucian Supply Bureau*  
*Rosicrucian Park, State Housing Estate, P.M.B. 1220, Calabar, Cross*  
*River State.*





## *Hymn to Aten*

*O Aten, Beginning of Life!*

*When you rise in the eastern horizon of heaven*

*You fill every land with your beauty.*

*You are beautiful, great, glittering, high above the earth,*

*Your rays encompassing the lands, indeed, all you have made.*

*O Ra, although afar, your rays reach down to earth.*

*Although you are present in the eyes of men,*

*They do not know the course you follow the heavens.*

*When you set in the western horizon of heaven,*

*The world is in darkness like the dead.*

*People sleep in their chambers.*

*O sole God, beside whom there is no other,  
whose symbol is the sun,*

*You created the earth according to your heart  
while you were alone:*

*Men, cattle and all wild beasts that walk, fly, swim or crawl.*

*You set every man in his place,*

*And supply their necessities.*

*For every one of your children has his possessions,*