

Rosicrucian Heritage



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Rosicrucian Order



*It is certain, certain, and without question,
that whatever is below is like things that are above;
and that which is above is like that which is below,
so as to accomplish the one wonderful work.*

*All things are derived from the One Only Thing,
by the will and by the word of the One Only One, who
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.*

*The Father is the Sun; its Mother is the Moon;
the Wind carries it in its womb; and its nurse is the Earth.
This 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 Sun,
the spirit from the gross, but carefully and
with great judgement and skill.*

*It ascends from earth to heaven, and descends again
new born to earth, taking unto itself thereby the powers
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 overcomes all subtle things and can penetrate the hidden will.*

*For thus is the world created, and rare commodities
and wonders of many kind are wrought.
Hence, I am called HERMES TRISMEGISTUS,
having mastered the three parts of the wisdom of the world.
What I have to say about the mystery of the
Solar 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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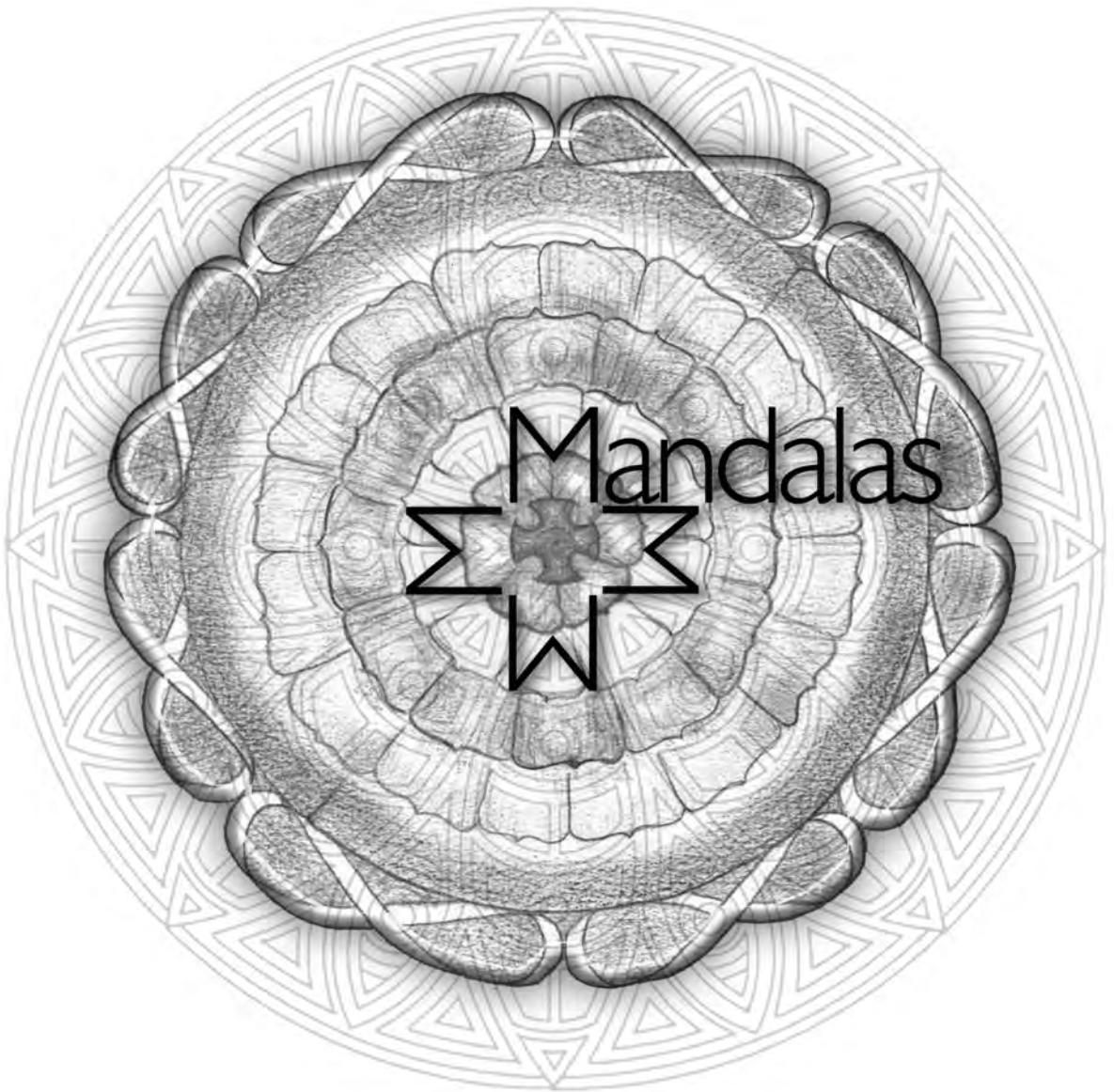
CONTENTS

- 2 **Mandalas** - by Loretta Williams, SRC
- 4 **Researching the Healing Power of Prayer**
- by Raymond Buscemi, FRC
- 6 **Sanctum Musings: Towards Community Peace**
- by Kenneth U Idiodi, FRC
- 10 **Words of Wisdom** - by Sri Ramana Maharshi
- 11 **The Emperor and the Seed** - Anonymous
- 13 **The Essence of Mysticism** - by Ralph M Lewis, FRC
- 17 **Cherokee Wisdom** - Anonymous
- 18 **Much More Than Beauty** - by Gail Robertson, SRC
- 19 **Scientific Mysticism: Part 4** - by William Hand, FRC
- 23 **A Life That Matters** - by Richard Wiles
- 24 **Must We Suffer to Grow** - by H Spencer Lewis, FRC
- 26 **The White Lie** - by Pensator
- 27 **Tuthmosis III and the Akh Menu** - by Bill Anderson, FRC
- 30 **Saying What We Think** - by Adrian Waldo Sasha
- 32 **Einstein's Quest for Oneness** - by Mark Cornwall, FRC
- 36 **The Butterfly** - by Nobilis

COVER SPREAD

"Sky Meets Earth"





by Loretta Williams, SRC



FEW YEARS AGO I CAME ACROSS a word that was unfamiliar to me, so I promptly looked up its meaning. That word was *Mandala* from the Sanskrit meaning *disk* or *circle*.

Characterised by a centre, symmetry and cardinal points, mandalas are circular images that are drawn, painted, modelled or danced, and occasionally dreamed. The simplest mandala is the circle with a dot in the centre. To the ancient Egyptians this was the symbol of the life-giving sun and the universe, the god Ra.

The majority of drawn and painted mandalas are characterised by a circle and a cross in one form

or another, but you can also find circles within circles, triangles or squares. Beautiful colours are harmoniously used. Describing material and non-material realities, the mandala appears in all aspects of life: the celestial circles we call earth, sun and moon for example, as well as conceptual circles of friends, family and community.

Mandala drawings have existed in all lands and among all peoples. They appear as a universal and essential symbol of integration, harmony and transformation. The integration of worship, knowledge and beauty is a significant feature of the mandala, enabling it to convey a teaching to the person who is receptive.



Law of the Centre

The principle of the mandala lies in the *centre* from which the form-creating energy flows. The esoteric centre is eternal and the energy flowing from it maintains itself through transformation.

The centre is supreme and occupies the innermost place within the concentric arrangement, radiating outward. What can be called the *Law of the Centre* is a basic principle of nature. It is a source of power and energy, wisdom and life, continually pouring forth its energy and continually self-renewing. The mandala's one constant is this Law of the Centre. The centre is the beginning of the mandala as it is the origin and beginning of all form and processes.

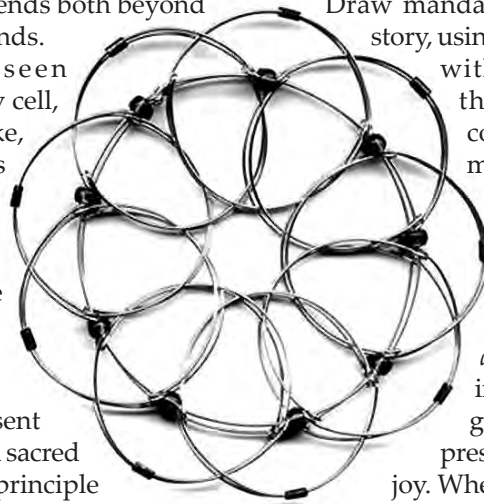
Everything has a central point, with all life and all diversities emanating from it. Whatever path is taken, it always leads back to this eternal point. The centre of each person's being and the centre of the mandala are essentially the same, having only one centre from which all life is vitalised, no matter what varieties of outward manifestation may exist. It represents wholeness and can be seen as a model for the organisational structure of life itself, a cosmic diagram reminding us of our relation to the infinite, the world that extends both beyond and within our bodies and minds.

Mandalas can be seen everywhere in nature: in every cell, in every eye, in every snowflake, rock crystal, crystals of various metals, in the cross-section of a tree, in a spider's web, in the diffraction pattern of beryl, in the human body and in the universe itself.

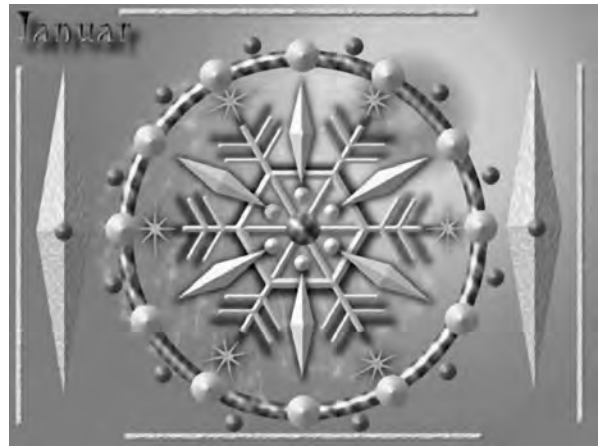
Circles

Many man-made things represent mandalas. All around the world sacred structures are evidence of this principle including pyramids, temples, mosques, pagodas, kivas and stupas. Native American tipis are circular, and the tipis in a village are arranged in a circle.

Other good examples are fractals, the sand paintings of the American Southwest tribes, astrology charts and the stained-glass rose windows found in Gothic cathedrals. The circles



Mandalas are usually drawings or paintings but can be almost anything circular in which people express themselves. In this type of mandala every time you move something you create a different design, and creating new designs will assist you in relieving stress and day to day problems.



A snowflake mandala reflecting the European seasonal year.

of all life are held together in concentric patterns. Men and women can be viewed microcosms with the flow of energy through the inherent "mind" of each psychic centre.

Visualising Mandalas

Now, if you were to begin thinking about this subject, allow your subconscious mind free rein.

Draw mandalas. Depict your self, your life story, using symbolism, colours and circles within circles, which represent the stages of development of consciousness. Just think of the myriad possibilities. For all intents and purposes, the mandala is infinite.

Let me finish by telling you of a dream I once had. I heard a man's voice say: "*An atom has exploded.*" I looked into the sky and saw a beautiful golden mandala; its beauty and presence filled my heart with intense joy. When I awoke, I made a drawing of this vision: as within, so without.

The one energy, ever pouring forth from the centre, is reflected in our outer creative life. This power will fill our creative being as abundantly as we will permit. We grant our permission consciously and deliberately when we attune with the centre and ask this Light to flood our being.



RESEARCHING THE HEALING POWER OF

Prayer

by Raymond Buscemi, FRC



OVER THE LAST TEN YEARS THERE HAS been a meteoric rise in the number of clinical research studies examining the effects of prayer on illnesses such as breast cancer, HIV/AIDS and glioblastoma, a form of brain cancer. Modern studies of the phenomena of healing through prayer are rooted in the pioneering work of Sir Francis Galton, whose 1872 treatise laid the foundation for much of the work that has followed. In terms of research, prayer is often grouped under the rubric *Distant Healing* or *Non-Local Healing*.

Distant Healing

Distant healing refers to an eclectic body of healing techniques that do not include physical contact between healer and patient. The recipient of the healing does not need to be present, or even in the same geographic region during the course of the treatment. The daily meditation practised by the Rosicrucian *Council of Solace* is a form of distant healing. Underlying the practice is the belief that positive energies can be guided toward those in need of assistance, and while the work of the



Council itself is metaphysical in nature, its effects manifest in the physical realms of health, well-being and peace of mind.

Prayer

Prayer, which finds its root in the Latin word *precari*, to beg, is the best-known form of distant healing. Prayer is generally thought of as coming in three forms:

1. *Intercessory*, where you ask God or some other divine being to intervene on your behalf.
2. *Supplication*, where you ask for a specific result, e.g. healing, work, etc.
3. *Non-directed*, where you celebrate the works of God.

Prayer is common across all religions, cultures and traditions, which makes it particularly suitable for cross-cultural studies. Within such studies, emphasis is placed on the efficacy of direct, supplicatory prayer, rather than on intercessory prayer. The power of a particular deity or manifestation of Godhead is beyond the ethical and scientific scope of distant healing research.

There is also a variety of healing techniques in addition to prayer that are forms of distant healing; some are embedded in a cultural-religious tradition such as Buddhism, Judaism and Christian Science, while other techniques are practised independent of such a tradition. A common factor underlying each approach to distant healing is intentionality; the conscious focussing of your will in order to achieve a desired outcome.

Faced with an inordinate amount of scepticism and outright hostility in the scientific community, intentionality studies examining the efficacy of distant healing have been held to rigorous research standards, and positive results have at times been downplayed. The caution comes as a result of methodological reviews highlighting potential design flaws inherent in this type of research. One of the most salient factors in the research is the ability of researchers to construct a study that ensures that the subjects do not know whether or not they are being prayed for. This is necessary in order to eliminate the power of the subject's hope or positive expectations having a bearing on the results.

One of the most prevalent and long-standing criticisms brought against distant healing research is the near-impossibility of creating a "control group," the group of research subjects who go without treatment for the length of the study. This is due to the near-ubiquity of generalised prayers for well being made by various congregations and families. Psychologists and researchers may in fact be moving closer to studying non-human subjects as a way of ensuring more scientifically rigorous controls on the design and outcome markers for the studies.

Health-related Benefits

Although conclusive proof linking distant healing techniques to effects on the body is yet to be found, there does not seem to be enough data to warrant and inspire more research. Similar studies examining religiosity, positive expectations and spiritual-community involvement have all found positive correlates with health and well-being.

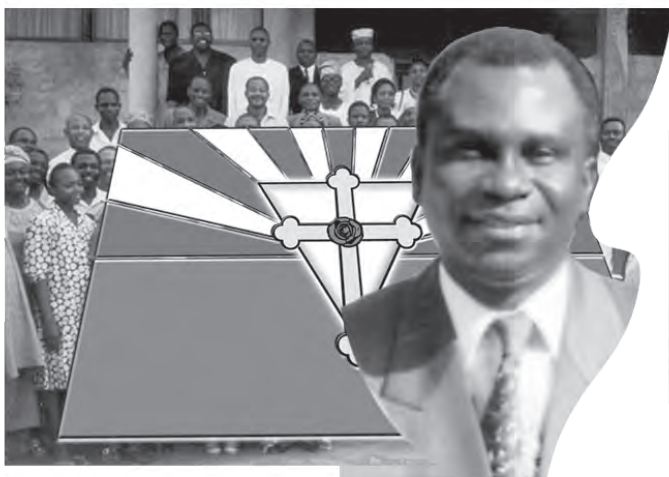
Whether or not distant healing through prayer or focussed energy work has a similar pronounced effect on human well-being is still under investigation. Much of the research into the health-related benefits of spirituality and religious observance has highlighted the individuals' immersion into a faith community as one of the most critical ingredients.

Some research has indicated that intentionality works on a cellular level, affecting bacteria, blood cells and other components of the human immune system. Distant healing research is attempting to isolate the mechanism by which healing through

There is also a variety of healing techniques in addition to prayer that are forms of distant healing.

prayer occurs, and then to investigate whether or not such practices can be taught to health care workers as well as to lay people. Current research projects have also established ties between members of the scientific community and various schools of healing as well as spiritual traditions. While these communities clearly have a vested interest in discovering the mechanisms by which distant healing may work, the contact between the two worlds of science and religion may also impact each other in new and unexpected ways.





Sanctum Musings



by Kenneth U. Idiodi, FRC

Towards Community Peace

Recently the Delta State Government of Nigeria organised an Isoko Peace Conference in Oleh from 7th – 8th August, 2006. In response to requests from several members and friends, we reproduce below excerpts of Frater Idiodi's address in his capacity as Chairman of the occasion. We request all readers to set aside some brief quiet time daily and meditate for peace in the various communities that make up our world.

LET ME START BY COMMENDING THE Chaplaincy of Community Crisis Resolution, a Christian oriented body working in conjunction with the Office of the Special Duties Commissioner on Inter-Ethnic Relations and Conflict Resolution, Delta State for their wisdom in hosting this Conference, which is geared towards the attainment of peace in Isoko land. I salute them for their efforts and commitment to the Isoko Peace Mission. It is with great humility that I have accepted to serve as Chairman of this epoch-making peace conference. I consider it a great honour to have been so chosen and I know that I can count on the input of all of you here present to make this conference a success. As at this moment, and if we consider what is happening in the Middle East between Israel and neighbouring countries as well as some other parts of Africa and Nigeria, it is safe to conclude that world peace is elusive.

World Peace is indeed elusive because at the level of the various communities that make up the world, community peace is elusive. Community

peace is elusive because at the level of many individuals who make up these communities, personal or individual peace is also elusive!

For millennia peace on earth is one ideal which, like the horizon, moves further away as it is approached. Why is world peace so elusive? Is humanity condemned to remain helpless and hopeless in the search for world peace? What can we do individually and collectively to adequately rise to a condition of sustainable world peace, where love and mutual understanding among all mortals will prevail always and we can truly affirm the benediction: "Glory be to God on High and on Earth, peace, goodwill towards all human beings."

In the normal and general use of the word, *peace* is the absence of hostilities, war, conflict, disturbances or irritations. It is generally viewed as freedom from quarrels and disagreement and seen by many as a maintaining of harmonious relations. More intimately and at the individual level, peace is experienced as inner contentment, calm, serenity, silence, quiet or stillness. However,



just like in yesteryears, today's world is regretfully still mostly populated by people whose daily routine is the search for bread and butter in order to survive. Beyond survival, each must learn through education and experience how best to live a healthy, happy and harmonious life in order to experience personal peace. It follows, in my view, ladies and gentlemen, that for so long as many people are deficient in the three primary factors which are *health, happiness and harmony*, in their personal lives, personal peace will be a mirage, an ideal too difficult to attain and, by implication at the group level, the world peace we yearn for will remain elusive.

After the First World War of 1914 – 1918, the League of Nations was established, which later metamorphosed into the United Nations after the later Second World War 1939 – 1945. The mission statement of the United Nations as enunciated in its *Charter and Statute of the International Court of Justice* reads as follows:

"We the peoples of the United Nations determined to save succeeding generations from the scourge of war which twice in our lifetime has brought untold sorrow to mankind, and to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and to promote social progress and better standards of life in larger freedom, and for these ends, to practise tolerance and live together in peace with one another as good neighbours, and to unite our strength to maintain international peace and security, and to ensure, by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest, and to employ international machinery for the promotion of the economic and social advancement of all peoples, have resolved to combine our efforts to accomplish these aims. Accordingly, our respective Governments, through representatives assembled in the city of San Francisco, who have exhibited their full powers found to be in good and due form, have agreed to the present Charter of the United Nations and do hereby establish an international organisation to be known as the United Nations."

If after 60 years of its existence the United Nations has not succeeded in harnessing the human race to achieve world peace, then something must be wrong; not just with nations that are member states but more especially with the individual

human beings of all nations who prefer to see themselves as patriotic entities of various countries rather than global citizens of one united world. We hear a great deal being said today about war and peace and the commentaries usually reflect the attitudes of a particular community, a particular country rather than humanity as a whole. Most persons do not realise that each of us is dual in nature—an inner as well as an outer portion. The inner aspect of each person expresses itself as the "Still Small Voice of God" which is conscience. The outer portion on the other hand is concerned with the appetites, instincts and passions. The person or group that lives only in tune with the outer portion of themselves live in a world of confusion, desires and impulses. He or they are at war with the inner portion of themselves. But the individual who lives the virtues of the inner self finds harmony and peace that is profound. Peace then, begins from within us. War results when we have not learnt how to live with ourselves and consequently cannot live with others. This is where spirituality and the impact of our religious upbringing and training come to reckoning.

Each human being as part of a community or group requires personal discipline; for submitting to any desire or appetite without qualification to the exclusion of the expression of a moral inclination, means to live subnormally, manifesting only half or less of the potential of man's whole being. Within the context of a community, if the majority of people are inclined to listening to the outer self only, they will continue to experience crisis. On the other hand, a community with God fearing and God loving leaders who are concerned with the growth and welfare of their fellow human beings will always prosper. Such a healthy and harmonious community will consequently experience peace.

My fellow Isoko citizens of Nigeria, what is it that several towns, villages or communities in the Niger-Delta have in common?

Your guess is as good as mine, but I see crisis, crisis and yet more *crisis!* Some of these crises are as a result of power struggles for the stool or land dispute, or how to share the oil money from those exploitative companies who give out peanuts to communities rather than develop infrastructure and provide facilities that will make life more meaningful to the residents of these poverty stricken areas of the Niger Delta. As I presume we all know, the United Nations has various organs and agencies within it to execute its multi-faceted role of service



to humanity. One such agency is the *United Nations Development Programme* (UNDP). Just recently, the UNDP released a rather depressing report called "The Niger Delta Human Development Report." This document drew attention to the need for the government, oil companies and other stakeholders to demonstrate more commitment to the development of the Niger Delta. Based on the analysis of experts in human development research sponsored by the UNDP and Shell, the report summed up its findings and I quote:

"...the Niger Delta is a region suffering from administrative neglect, crumbling social infrastructure and services, high unemployment, social deprivation, abject poverty, filth and squalor and endemic conflict ... for most people of the Delta, progress and hope, much less prosperity remains out of reach. If unaddressed, these do not bode well for the future of Nigeria or an oil hungry world."

The report highlighted the fact that the activities of development agencies in the area such as government, oil companies and the *Niger Delta Development Corporation* (NDDC) were not coordinated.

I must say that most of the issues raised by the UNDP report had for long been identified by Nigerians, but were either swept under the carpet or partially addressed through *ad hoc* measures. It will interest you to know that Bayelsa State where oil was struck in 1956 is just about to be connected to the nation's electricity national grid. For too long, the federal government had relied on the military option in solving the Niger Delta problem, in defiance of good advice, even by public officials, including military leaders, that the deployment of troops would not resolve the crisis. Indeed, the festering violence, organised crime and economic sabotage, kidnapping, agitation and persistent tension in the Niger Delta seem rooted in the feeling of neglect and unfairness the area bears against the Nigerian State. It is indeed sad that wealth from the oil that counts for more than 95% of the Nigerian foreign earnings has *not* reduced pervasive poverty in this oil producing region of the country. This is cheating in broad day light which has been going on for a long time and it hurts. You may ask what connection this has with an Isoko Peace Conference. And I answer by saying that "*a hungry man is an angry man.*" Isoko land is part and parcel of the Niger Delta.

The violence we have witnessed in these

areas in recent years is an offshoot reaction to this deprivation. We sadly find ourselves with children who have graduated from the University, who have not been employed for years and the traditional means of livelihood for parents in these areas is no longer accessible due to serious environmental degradation and damage to our rivers and farm

Our country of Nigeria is one of the world's largest producers of crude oil and yet the majority of our people are not sure where the next meal will come from.

lands by oil companies.

In the year 2000, 189 countries at a United Nation's Summit seriously discussed how to eradicate poverty, promote gender equality and provide universal primary education among other goals. These aspirations constitute a blue print labelled, "the Millennium Development Goals." Goal number one which is the focal point of all the goals is to eradicate poverty and hunger. The target date for achieving these goals was set at 2015. We are now over a third of the way to the deadline. These goals designed to salvage people from poverty and ameliorate the living conditions of millions of people all over the world, appear to be searching for who best can implement them because there has been little or no reduction in the number of people living in poverty. Our country of Nigeria is one of the world's largest producers of crude oil, and yet the majority of our people, especially in the rural areas, are not sure where the next meal will come from.

We have no time to go into details of the seven goals which constitute the Millennium Development Goals. I am merely giving this background to highlight the fact that unless people in our impoverished areas unite and rise with *one voice*, these goals as well as community peace will remain elusive. In unity there is strength, and we must not forget that a house divided against itself cannot stand.

What then is the way forward? And what can we do beginning this moment to foster unity, progress, security and peace in order that meaningful development can take place? My answer is that we must begin with ourselves at the individual or personal level; and then communicate with the inner self of all the major stakeholders through dialogue.

The series of dialogues or conferences geared



towards the achievement of peace and unity in Isoko land constitute a very big, but laudable project. It means rebuilding Isoko land, and beginning with this peace conference, we must remind ourselves of the *Nisi Dominus* of life: *“Except the Lord build the house, they that build it labour in vain.”* It is on this note that I call on parents, community leaders, the youth, the multinational oil companies, and of course, the federal, state and local governments, to wake up and be alive to our mutual obligations and responsibilities.

Let us start with the parents, and remind ourselves of our duties.

I contribute to peace and unity in Isoko land if I as a parent:

- Accept responsibility for the proper upbringing, home training, and qualitative education of my children.
- Ensure that I raise my children in an atmosphere of love, teaching them to be morally upright so that when they grow old, they may not depart from self discipline.
- Do not expose my children to self survival activities at tender age.
- Do not allow my children or other people’s children to be used as political thugs.
- Try to be a role model to my children, acknowledging their rights and motivating them to be creative and constructive in their behaviour and life style.
- Respect law and order by recognising constituted authority in my community.
- Do not look up to government and oil companies to provide for every aspect of my livelihood simply because I am an indigene of an oil producing state.

The obligations and responsibilities of community leaders...

I contribute to peace and unity in Isoko land if I as a community leader:

- Provide a level playing field for all stakeholders in my community.
- Execute my responsibility with equity, fair play and justice.
- Remain unbiased and impartial in the settlement of disputes.
- Resist every temptation towards high-handedness.

- Carry my people along in all decisions after due consultation.
- Shun corruption and greed in the discharge of my duties in the community.
- Support progressive ideas and programmes.
- Opt for dialogue and negotiation in the settlement of dispute.
- Do not depend on government solely for the development and provision of social amenities for my community.
- Do not fuel socio-economic crisis in my community or in a neighbouring town.
- See all members of my community as one, and united under the Fatherhood of God.

The obligations and responsibilities of Youth...

I contribute to peace and unity in Isoko land if I as a youth:

- Have proper education to truly qualify as the leader of tomorrow.
- Work hard to make an honest living rather than wanting to get rich overnight.
- Ensure that I direct all grievances to the appropriate authorities instead of taking laws into my own hands.
- Do not allow myself and family to be used as political thugs, or to generate crisis in the community.
- Do not demand monetary compensation for perceived social injustice.
- Do not resort to arms in conflict resolution.
- Do not indulge in illicit drugs and risky behaviour.
- Respect my community leaders, constituted authorities and Elders as father figures and not perceived enemies.
- Do not depend on the government and multinational oil companies for my means of livelihood.
- Do not vandalise government and multinational oil company’s property thereby causing hardship to my community.

Obligations and responsibilities of Multinational oil companies...

I contribute to peace and unity in Isoko land if as a Multinational oil company:

- We do not deprive communities of their means of livelihood by environmental degradation.
- We provide basic social amenities and



- infrastructure in the communities in which we operate.
- We provide job opportunities for youths in host communities.
 - We provide training and capacity building programmes for indigenous youth within our operational areas.
 - We do not give monetary compensation in place of basic amenities.
 - We are sensitive to the plight of poverty stricken communities in our operational areas.
 - We carry along our host communities in decisions that affect them, thereby assuring them that they are entitled to live valued and dignified lives.

Finally, the obligations and responsibilities of federal, state and local governments...

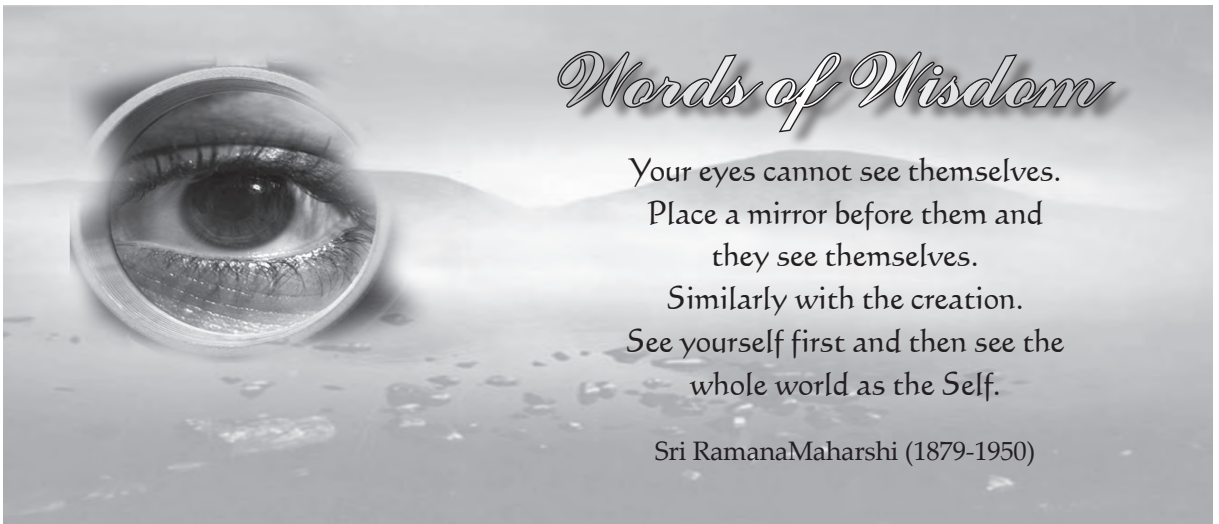
I contribute to peace and unity in Isoko land if as government:

- We accept responsibility for encouraging every community to develop socio-economically.
- We do not impose unpopular and government favoured rulers on communities.
- We follow due process in the selection and installation of traditional rulers.
- We properly distribute benefits to deserving communities.
- We do not see some communities as crisis ridden and therefore adopt divide and rule tactics.
- We do not marginalise, oppress and suppress crisis laden communities.

- We provide infrastructure and basic amenities in all communities.
- We provide job opportunities, skill acquisition and capacity building programmes for youths.
- We shun corruption, nepotism and despotism.
- We are fair and just, thus providing a level playing field for all stakeholders.
- We do not misuse and abuse the resources of our constituencies.
- We eradicate poverty by the provision of micro-credit schemes to poverty stricken communities.
- We provide scholarships and qualitative education for youth.
- We do not impose unpopular policies on communities.

In conclusion, we must realise that all hands should be on deck for peace and unity to prevail in Isoko land, in Niger Delta, in Nigeria and of course, in our world. If we remember that the Karmic scale of justice will be balanced before God, at an appropriate time of reckoning for our thoughts, utterances and actions, then we should put God first in all that we do because we will always reap with interest what we have sown into creation. As it is with Isoko land, so is it with many other communities throughout the Niger-Delta and indeed throughout the face of the Earth!

*Let there be peace on Earth,
let there be peace in Isoko land
and let it begin with me!*

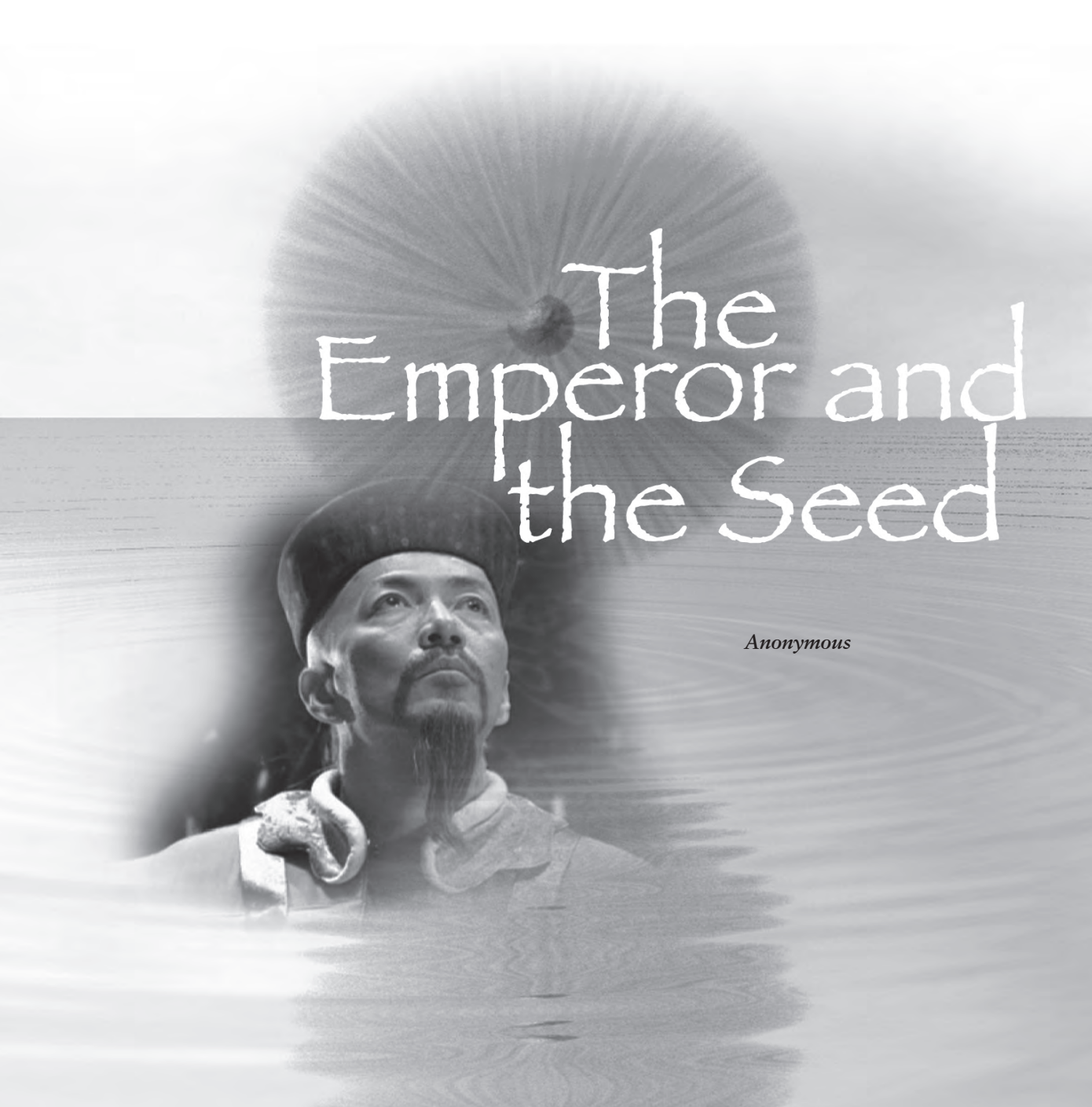


Words of Wisdom

Your eyes cannot see themselves.
Place a mirror before them and
they see themselves.
Similarly with the creation.
See yourself first and then see the
whole world as the Self.

Sri Ramana Maharshi (1879-1950)





The Emperor and the Seed

Anonymous

AN EMPEROR IN THE FAR EAST WAS growing old and knew it was time to choose his successor. Instead of choosing one of his assistants or his children, he decided something different. He called many young people in the kingdom together one day. He said, *"It is time for me to step down and choose the next emperor. I have decided to choose one of you."*

They were shocked! But the emperor continued. *"I am going to give each one of you a seed today, one very special seed. I want you to plant the*

seed, water it and come back here after one year from today with what you have grown from this one seed. I will then judge the plants that you bring, and the one I choose will be the next emperor!"

One boy named Ling was there that day and he, like the others, received a seed. He went home and excitedly told his mother the story. She helped him get a pot and planting soil, and he planted the seed and watered it carefully. Every day he would water it and watch to see if it had grown. After about three weeks, some of the other youths began

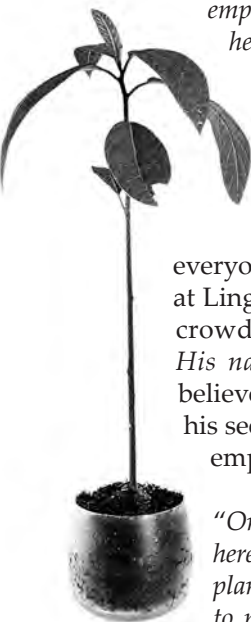


to talk about their seeds and the plants that were beginning to grow.

Ling kept checking his seed, but nothing ever grew. 3 weeks, 4 weeks, 5 weeks went by; still nothing. By now, all the others were talking enthusiastically about their plants but Ling didn't have a plant at all and he felt like a failure. Six months went by and still nothing in Ling's pot. He just knew he had killed his seed. Everyone else had trees and tall plants, but he had nothing. Ling didn't say anything to his friends, however. He just kept waiting for his seed to grow.

A year finally went by and all the youths of the kingdom brought their plants to the emperor for inspection. Ling told his mother that he wasn't going to take an empty pot. But being honest about what happened, and although sick to his stomach, he knew his mother was right; he took his empty pot to the palace. When Ling arrived, he was amazed at the variety of plants grown by the other youths. They were beautiful in all shapes and sizes. Ling put his empty pot on the floor and many of the others laughed at him. A few felt sorry for him and just said, "You tried your best."

When the emperor arrived, he surveyed the room and greeted the young people. Ling just tried to hide in the back. *"What great plants, trees and flowers you have grown,"* said the emperor. *"Today, one of you will be appointed the next emperor!"* All of a sudden, the emperor spotted Ling at the back of the room with his empty pot. He ordered his guards to bring him to the front. Ling was terrified. *"The emperor knows I'm a failure! Maybe he will have me killed!"*



When Ling got to the front, the Emperor asked his name. *"My name is Ling,"* he replied. The rest were laughing and making fun of him. The emperor asked everyone to quiet down. He looked at Ling, and then announced to the crowd, *"Behold your new emperor! His name is Ling!"* Ling couldn't believe it. Ling couldn't even grow his seed. How could he be the new emperor?

Then the emperor said, *"One year ago today, I gave everyone here a seed. I told you to take the seed, plant it, water it, and bring it back to me today. The truth was that I*

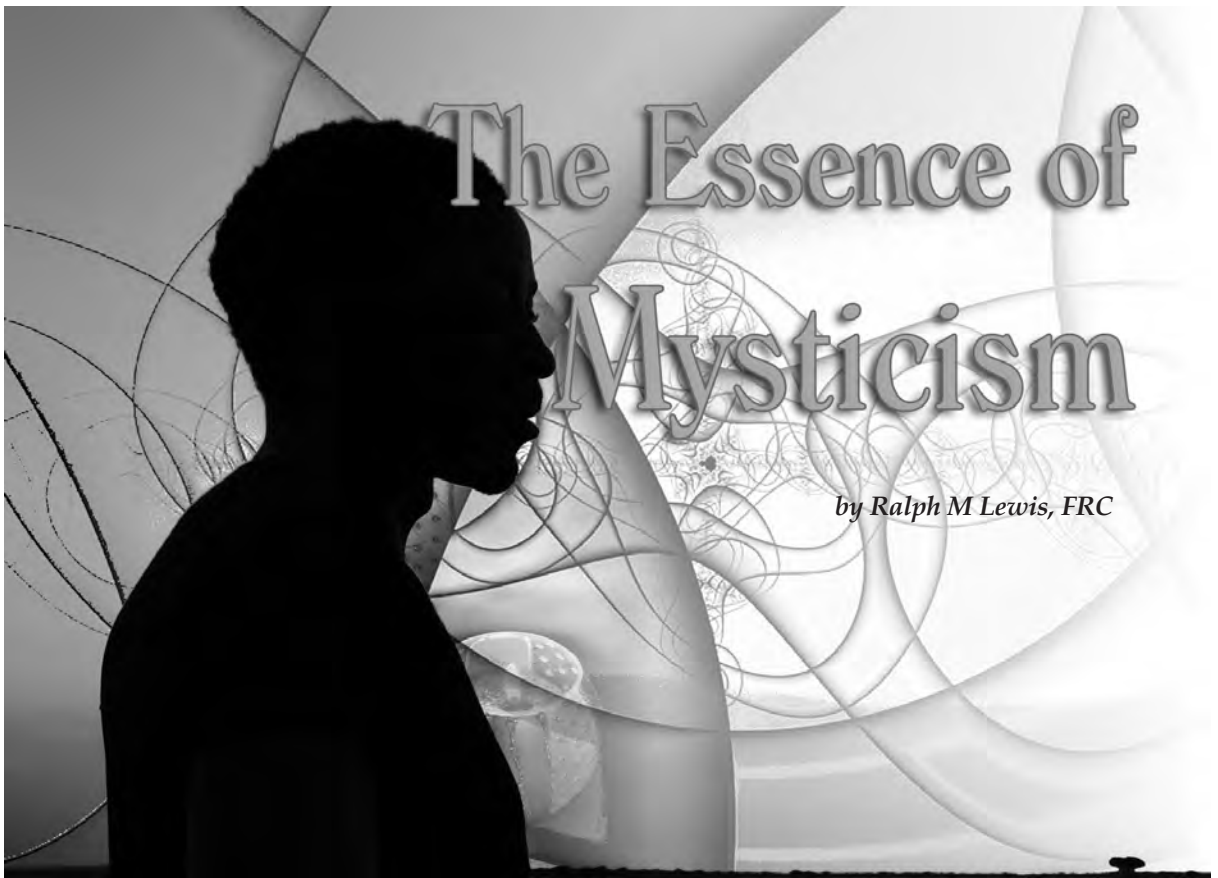
gave you all boiled seeds, which would not grow. All of you, except Ling, have brought me trees and plants and flowers. When you found that the seed would not grow, you substituted another seed for the one I gave you. Ling was the only one with the courage and honesty to bring me a pot with my seed in it. Therefore, he is the one who will be the new emperor!"

What have we Learned?

- If you plant honesty, you will reap trust.
- If you plant goodness, you will reap friends.
- If you plant humility, you will reap greatness.
- If you plant perseverance, you will reap victory.
- If you plant consideration, you will reap harmony.
- If you plant hard work, you will reap success.
- If you plant forgiveness, you will reap reconciliation.
- If you plant openness, you will reap intimacy.
- If you plant patience, you will reap improvements.
- If you plant faith, you will reap miracles.
- If you plant dishonesty, you will reap distrust.
- If you plant selfishness, you will reap loneliness.
- If you plant pride, you will reap destruction.
- If you plant envy, you will reap trouble.
- If you plant laziness, you will reap stagnation.
- If you plant bitterness, you will reap isolation.
- If you plant greed, you will reap loss.
- If you plant gossip, you will reap enemies.
- If you plant worries, you will reap wrinkles.
- If you plant sin, you will reap guilt.

So be careful what you plant now. It will determine what you will reap tomorrow. The seeds you scatter will make life worse or better, your life or the ones who will come after. Yes, someday, you will enjoy the fruits of your honesty and integrity, or you will pay for the selfish choices you plant today.





A MYSTIC IS ONE WHO HAS A PARTICULAR concept and a method to transform it into a personal experience. The mystical concept, the objective sought, is of a universal nature. That is, each individual can have an immediate personal experience of the *One*. This personal experience sought after is a realisation of a *unity* of the self with the One, that is, the Absolute.

Definitions

In the doctrine of mysticism, the One is a term designating Absolute Reality, that is, the *totality* of All. This Absolute, the One, may have other identities ascribed to it. Yet, in the final analysis, these other names may have, to the mystic, the same innate value. Thus, for example, God, Universal Mind, Cosmic, and Supreme Intelligence; all have a correspondence to Absolute Reality, or the One.

Only in the mental image which we assign to them do these terms appear to differ. For example, the theistic concept of a personal god is distinctly different from the notion of an impersonal Cosmic.

Regardless of which notions the mystics have, they all alike accept certain transcendent qualities. This Supreme One is thought to be ubiquitous; its quality, its essence, pervades all things. It is immutable, eternal and perfect. It is omnipotent; in other words, it is the cause of all that is or can ever be. It is also thought to be omniscient; that is, all things, as a result of its wisdom, are necessarily *perfect*.

The mystic, whether Oriental, Judaic, Christian or Islamic, concludes that divine perfection equates with *the good*. Sublime happiness is experienced only by the truly good. It is necessary, according to mystical doctrine, that we should seek a unity with this divine, transcendent state which we each conceive.

This brief explanation of the universal ideal held by mystics may seem to differ little from the spiritual beliefs expounded in most theologies. In long-established religions, even those considered as pagan, the elements of mysticism exist, sometimes as the core.

However, many religionists will not accept



the fact that certain doctrines to which they subscribe are basically mystical in content. This is due to two factors. First, most such individuals have never made even a cursory examination of the principles of mysticism. Second, because of all the erroneous ideas attributed to mysticism, it has become, to the uninformed mind, a subject immersed in superstition and magic.

Mystical experience does not require, nor is it experienced through, an intermediary.

Rituals

The rites, rituals, and ceremonies of all religions may appear to have an element of eccentricity to those who are not familiar with their symbolical significance. Ignorance really mocks itself. Man has often become awkwardly encumbered when he has tried to transform his spiritual ideals into acts and things, in order to represent them finitely.

The concepts and beliefs of the mystic are one thing; and the methods of experiencing them are quite another. Simply, how are we as mystics to attain that unity with the One, to which we aspire? We rationally accept that we must acquire *liberation* from the bondage of the secular world. We are then confronted with the realism of our dual existence. In other words, there is the common awareness of the physical, mortal existence and, on the other hand, the realisation of the "Inner World" with the emotional rapture it can provide.

The mystic does not attribute this inner aspect of his dual nature exclusively to his organic being. Though its sensations may function through the medium of the brain, glands and nervous systems, it is realised that the origin of this inner aspect is not there. Rather, this Inner Being or Self (or Soul) is considered to be a link in the chain of divine or cosmic forces in which we have our being. The body is not thought by the mystic to be separate from this chain of divine phenomena. To believe such would be counter to the mystic's concept that a unity exists in all reality. Therefore, to the mystic, there is thought to be a hierarchical order of the manifestations of reality, of the one transcendent power. In essence, these manifestations are, however, all of the same quality. But they vary and may even seem diverse in the manner in which they manifest and express themselves to the human consciousness. We may, for example, use the analogy of the spectrum of light with its different

and yet related colours, or the musical scale with its varied yet also related octaves.

The Psychic Element

The mystic may then refer to this inner part of the self and the complexity of its expression as either the *spiritual* or the *psychic* part of the whole of self. In past centuries, this inner aspect was principally alluded to as the spiritual nature of man. However, in more recent times, it has been referred to by the mystic or the student of mysticism as the psychic element of his being, though the word itself is ancient Greek in origin.

This psychic infusion is considered by mystics as being the highest of the divine or cosmic forces functioning in humans. It is likewise believed to be the threshold of our personal unity with the whole of Reality. This unity that the mystic strives to attain has to him or her a dichotomy of meaning however. On the one hand, this unity is thought to be a *plenum* of all, that is, nothing is apart from it, and in this sense man is always an intrinsic element of this cosmic or spiritual unity; on the other, man is a *conscious* being.

And the phenomenon of consciousness is *awareness*. Succinctly, a thing can only have reality if we are aware of it. The mystic contends that this all-absorbing unity with the pristine One can only occur when he is conscious of his inner self merging with it. This unity with God, the Universal Mind, the Cosmic, or whatever the mystic conceives its image to be, can only exist to the mystic when it



The rites, rituals, and ceremonies of all religions may appear to have an element of eccentricity to those who are not familiar with their symbolical significance.



is realised. It is therefore insufficient to know just the physical self. Such would be like perceiving a finger and not the whole hand.

Personal Realisation

Another distinctive and most important characteristic of mysticism is that this experience of exalted Unity is always personal and has an immediacy. In other words, the mystical experience does not require, nor is it experienced through, an intermediary. The rationale of the mystical doctrine in this regard is that the quality of this sublime experience is not transferable from one mind to another. The self must *directly* realise its integral relationship with the Divine or the Cosmic One. Concisely put, we have no mystical unity until we *know* it. The individual can only know by means of his or her personal attunement and response to that *Whole* of which he or she conceives.

Renowned mystics of the past were devout followers of established traditional religious sects. Upon cursory examination, this may seem to contradict the previously cited essential qualifications of a mystic. All the traditional religious faiths have their clergy, their priests. Such individuals are considered well versed in their dogma and are also thought to be especially spiritually evolved as intermediaries for man. However, a reading of the lives of the prominent mystics down through the centuries reveals that the priests or clergy of the mystics' religious affiliation were not the direct medium of their mystical experience. Those mystics actively associated with a religious sect were ardent students of the sacred writings of their particular faith. They were inspired by the traditional rhetoric and preachments of their religious realm. However, all such was but an incentive to *personally acquire* the necessary enlightenment to attain the spiritual objective. The technique, the instruction such religious teachers expounded, became for the aspiring mystics only the method, the instrument by which they would realise their own mystical experience. The intimate mystical experience, the ultimate unity cannot be divulged to the mystic; all that which is shown or taught to him is but "The Way."

Method of Mysticism

Though the mystical experience itself is personal, its realisation is universal in its fundamentals. In other words, a *basic preparation* involving

certain acts must be adhered to if the neophyte is to realise his or her objective. Unfortunately, this time-tested procedure is not usually conscientiously followed. This "way" to mystical enlightenment has often been corrupted by the accretion of suggestions proclaimed to be worthy but which are actually worthless and often harmful. Primitive magical rites, hypnotism and other practices have often perverted the true teachings necessary to mystical unity.

What are the elements of the true method which may be applied by those seeking the personal benefit of mystical unity and its illumination? It is not the purpose of this article to delineate these in detail, nor do we have the space available. Rather, such is the purpose, for example, of the Rosicrucian teachings. However, a few efficacious statements can be made in this regard.

In the ancient Buddhist *dharma* (doctrines), there is a concise statement regarding the purpose

Though the mystical experience itself is personal, its realisation is universal in its fundamentals.

of meditation, which is a fundamental of all mystical technique. The purpose of meditation is stated to be threefold. First, one dominates the lower aggressive nature of self. Second, one develops the higher faculties and attributes toward a vision of life's essential unity. Third, one unites the dual nature of man into one continuous spiritual process.

It is admitted in Buddhist literature that this is a difficult task: "Though one should conquer in a battle a thousand times a thousand men, he who conquers himself is the greatest warrior." There cannot be a transition from a vulgar, coarse mind to a lofty state of meditation. In other words, the mind must be constant in the higher ideals and objectives which it seeks.

Concern for the body is likewise advocated for the true mystic. Asceticism, with its frequent self-mortification, is not recommended by true mysticism. We are reminded that, "the body is a vehicle of consciousness." Deliberate, rhythmic deep breathing is the means by which one purges the body of its impurities and infuses the energies conveyed by air. Exotic postures, so often associated with deep breathing in so-called mystical practice, are not absolutely essential to it.





The Tibetan presentation of the subject of meditation is a conglomerate of Hindu and Buddhist doctrines as well as the indigenous traditional beliefs of the Tibetan peoples.

Meditation and Eastern Mysticism

The Buddhist technique particularly recommends that the best results in meditation are had in the morning. Of course, this advice is not limited to Buddhist instruction alone. The mind is then rested and fresh, and is unencumbered by the many impressions of the day. It is further suggested that one always conduct his meditation, if possible, in the same place. This creates a familiar surrounding that becomes symbolic of the purpose and aids in attaining the desired state of consciousness.

It may be asked what results are to be expected from Buddhist meditation, for example. It is said that the results of meditation in its early stage are both negative and positive. The *negative* aspect is the reduction of external objective impressions which normally dominate the consciousness. As a result, the aspirant acquires greater tranquillity. The *positive* result in meditation, as related in the doctrines of antiquity, is that the individual acquires

a greater universal understanding of humanity and of oneself. In short, the self is bombarded to a lesser extent by external impressions, permitting that introversion which results in a greater self-realisation

A distinction is made in the Buddhist *dharma* between concentration and meditation. We quote these ancient doctrines to show the line of true meditation that carries down to those organisations perpetuating authentic mystical methods: *"The goal of concentration is immediate and finite; the goal of meditation is ultimate and infinite."*

The Tibetan presentation of the subject of meditation is a conglomerate of Hindu and Buddhist doctrines as well as the indigenous traditional beliefs of the Tibetan peoples. Though the Hindu teachings in Tibet preceded Buddhism by centuries, they were later greatly influenced by its doctrines. The famed Buddhist doctrine of the "Eightfold Path" became an integral part of Tibetan religion and philosophy. The doctrine of the *Eightfold Path*, as it descends to us today with slight variations, admonishes one to pursue **Right Belief, Right Seeing, Right Aspiration, Right Speech, Right Action, Right Livelihood, Right Endeavouring, Right Remembering** and finally **Right Meditation**.

It is assumed that from such character and discipline one would pass to higher degrees of understanding, as the aspirant would come to "realise the non-existence of the personal ego." This simply means that the individual ego would be absorbed into the Absolute, that Unity which is the essence of meditation. It is said, *"Then, again, as the mere name of food doth not satisfy the appetite of a hungry person, but he must eat food, so also a man who would learn about the voidness (of thought) must meditate so as to realise it, and not merely its definition."* To attain this *summum bonum*, it is related that four different degrees of initiation are necessary. Such are not necessary to present here, however.

Purpose of Mysticism

Are we to assume from all the foregoing that the goal of the mystic is but an abstract idealism, an escape from the rigors of the phenomenal world of everyday reality? Is mysticism but a retreat into a world constructed of figments of the subconscious? Does the mystic thus live entirely isolated from the needs of the rest of mankind? If this were so, it would then make mysticism solely a practice of



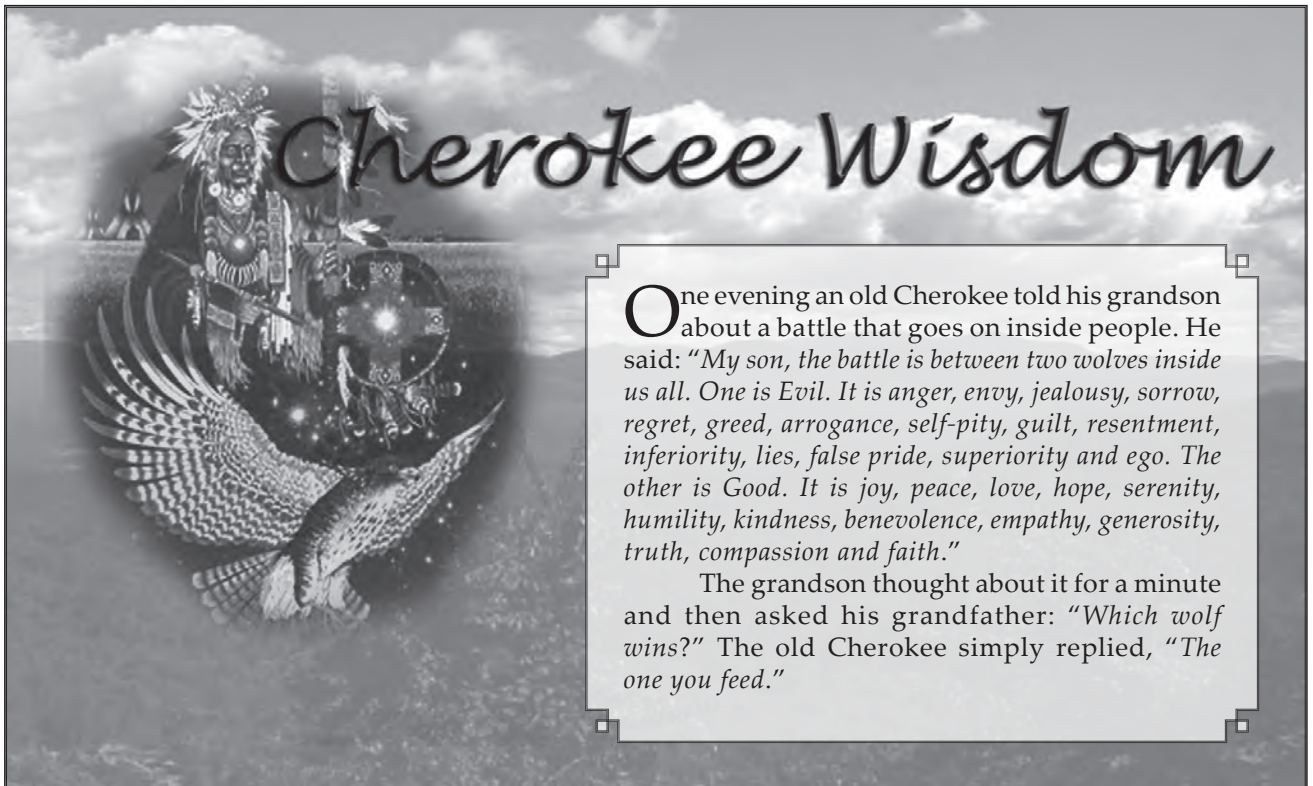
soteriology, a mere personal and selfish system of spiritual salvation.

The real purpose of mystical unity is to seek closeness with the source of greater enlightenment. The modern mystic is one who realises that self is an integration of levels of consciousness, of awareness. Our common perception, our objective consciousness is limited. We are all aware of the illumination that comes to us at times as inspiration and intuition, and also of their differentiation from our common perception. Every artist, writer, inventor, and scientist is enhanced at times by the brilliance of the unexpected thought that suddenly enters the conscious mind. The mystic seeks to climb, figuratively speaking, a ladder of consciousness, not only to be able to grasp from his or her own exalted level of consciousness a new knowledge, or illumination, but to regenerate the lower levels of the mind by means of the momentary influx of what might be termed Divine Light, Cosmic Illumination, and so on. Such a mystical experience is to be translated into terms or ideas which are comprehensible to the individual, and which are adaptable to his or her worldly life in the form of practical knowledge.

Rosicrucian Mysticism

It is a fallacious idea that the object of meditation is to merely experience a state of euphoria, of sheer tranquillity. Such in itself contributes little to the welfare of humanity. True *meditation*, as taught by the Rosicrucians, is much in accord with modern psychology, though the Rosicrucian teachings have long preceded academic psychology. Psychology refers to meditation as a form of "altered consciousness" and so it is. The Rosicrucian concept recognises that *concentration* is a function commonly of the objective consciousness. It is the focusing of the attention upon external stimuli, the impressions of the peripheral senses.

To the Rosicrucians, *contemplation*, reasoning and imagination are the result of an introversion of the consciousness to thoughts and ideas. In other words, it is concentration turned inward, involving the subjective levels of consciousness. Yet it is not true meditation, as meditation transcends these other forms of our mental attributes and it is not related to a fixed symbol or idea. Having a fixed symbol or idea in connection with the technique of meditation is but an elementary aid, and not the final key that unlocks the inner powers of mind.



Cherokee Wisdom

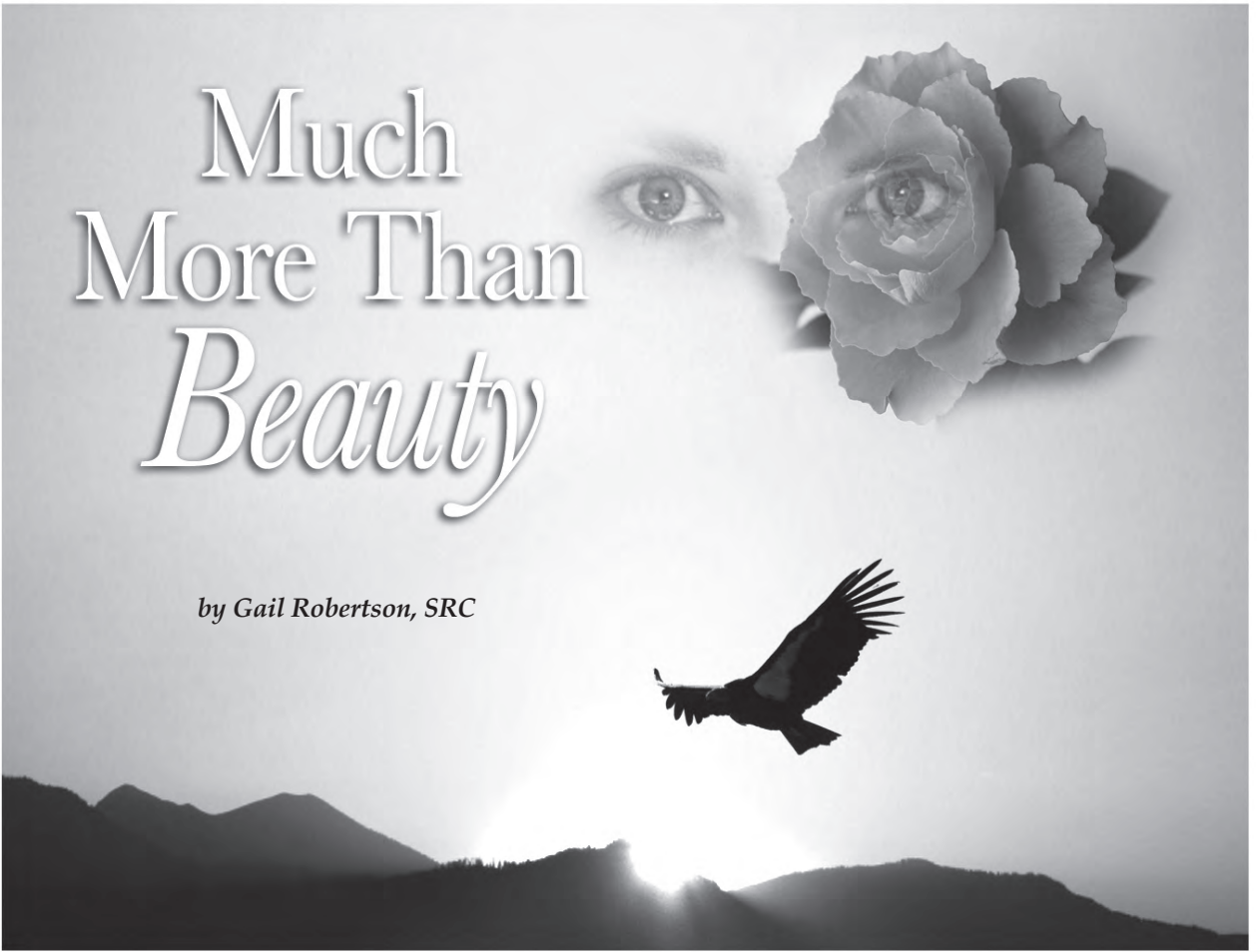
One evening an old Cherokee told his grandson about a battle that goes on inside people. He said: "My son, the battle is between two wolves inside us all. One is Evil. It is anger, envy, jealousy, sorrow, regret, greed, arrogance, self-pity, guilt, resentment, inferiority, lies, false pride, superiority and ego. The other is Good. It is joy, peace, love, hope, serenity, humility, kindness, benevolence, empathy, generosity, truth, compassion and faith."

The grandson thought about it for a minute and then asked his grandfather: "Which wolf wins?" The old Cherokee simply replied, "The one you feed."



Much More Than *Beauty*

by Gail Robertson, SRC



HAVE YOU EVER WISHED TO BE THE rose, the sun that rises each day or the bird that soars above the earth? At one time or another, we have all wished to be part of these. With our souls, we can be a part of all of them, for we are all a part of the spirit energy that makes up the elements of nature.

Often, we are unaware that we are a part of the whole that has created the wonders of nature about us. In a very real way, we are part of the flower and the bird. The inner self intuitively understands what it is like to soar as a bird and can perceive beauty of great subtlety and refinement in every flower, if we just allow ourselves to attune with the inward being.

For those who have this "inner vision," it is hard at times to accept that the majority in the world see a rose for example only as an object that comes into existence, is watered, grows into maturity, is pollinated, and then dies. It is equally

hard to accept that most people see the sun only as an object that rises in the East and sets in the West and has a bunch of planets orbiting about it. Where is life, beauty and refinement when all one sees are facts?

We all have a much more powerful meaning to our inner being than we suspect. As creations of beauty we can reach inside ourselves and the lives of others, to create a sense of awe, reverence, peace and oneness within. We can help ourselves to develop this inner spiritual sense, and just as important, we can help others too.

When we understand the full impact of the daily wonders that pass by our senses, we see that they are much more to us than just vibratory forces of nature; much more than just beautiful things to behold. They fulfil our need to find expression from within. They are fulfilment for our creative inner being.



SCIENTIFIC MYSTICISM



Part 4

by William Hand, FRC

In Parts 1, 2 and 3 of this series we looked at the exciting developments in the science of Quantum Physics, Systems Theory and String Theory. We now have the necessary tools to begin to explore many mystical topics in a scientific framework.

IN THIS ARTICLE WE WILL BEGIN TO formulate ideas (which scientists call hypotheses) on how various aspects of mysticism may work. Before we do this, it must be stressed that what is presented here are just ideas; they may be correct, but they may also turn out to be wrong. Someone once said "being an expert is no guarantee against being dead wrong." and we should all remember that. Having said this, however, the ideas are soundly based and I hope they will stimulate further ideas and possibly one day, even some experiments. Therefore, in this article I would like to consider the broad topic of

"Extra-Sensory Perception" or ESP as it is usually termed, since I am sure that most readers will have had at least one experience of this to relate to. So let's begin the journey of exploration!

Extra-Sensory Perception (ESP)

In any scientific investigation of a phenomenon one has to begin by understanding what the phenomenon is and indeed whether there is actually anything worth investigating. The broad and generally accepted definition of ESP is the process of becoming aware of something in the world by means other than the five senses of sight,



hearing, touch, taste and smell.

However, we always have to be very careful in trying to identify genuine ESP. Many pet owners, and especially those with dogs, say that their animals have a sixth sense, that is, they seem to become aware of things either before they occur or without apparently perceiving them with the

The linkage between mind and matter is important as it provides the starting point for a better understanding of ESP.

normal senses. Remember however, that dogs have an acute sense of smell extending far beyond the range of our own limited ability. Therefore, the ability of an animal to find its way in the dark or to follow a trail may seem remarkable to us but it is just a matter of the animal using its everyday senses.

Perhaps a little less obvious are the cases where owners say their dog has a precognition of events like knowing minutes beforehand when someone it loves will return home. This too can have a simple explanation, it is possible that the dog is picking up familiar sounds beyond our range of hearing or maybe sensing sound waves through a heightened sense of touch in its legs.

Of course, these explanations are difficult to prove but the experiences by themselves would hardly provide credible evidence for the existence of ESP in animals. Perhaps a little more remarkable are the documented accounts of animals running away from the shoreline before the tragic tsunami in the Indian Ocean made landfall in December 2004. Could these be attributed to ESP? In theory, this is possible, but there are also alternative explanations. For example, the animals may have detected earth tremors or a sudden change in the sound of the sea that may then have triggered an instinctive primitive response to flee; and if one has to move away then one is naturally going to head inland. I hope I am conveying, by the use of these illustrations, that the question of providing reasonable evidence for the existence of ESP is not as simple as might first appear.

We can, however, find similar examples of ESP in human experiences, and some of the most widely documented evidence dates from wartime, particularly during the First World War. There are numerous accounts of women appearing to know not only that their husbands had perished in battle,

but sometimes even the time of death of their loved one, before receiving the news by normal channels. Also there can be few people on this earth who have not experienced what is commonly called a hunch or intuition or just a simply a feeling of "knowing" that something has happened or is about to happen in their lives. These experiences cannot be dismissed since they are common and do need to be explained. More contentious examples of ESP include dowsing, divination, remote viewing and telepathy.

I do not wish to become bogged down in trying to present hypotheses for how specific examples of ESP such as telepathy may operate. Rather I am seeking an understanding of the common attribute of all types of ESP phenomena, that is, the process of becoming aware of something other than through our everyday five senses of sight, hearing, feeling, touch and taste.

Understanding ESP

How could ESP work? Let us step back and analyse the situation. When we see something with our eyes, what happens is that photons of light reflected from the object are focussed onto sight receptors, called cones and rods, at the back of our eyes and the resulting pattern of nerve stimuli is then interpreted as an image by our brains. This process of seeing is well understood by science, except perhaps precisely how the brain does the interpretation. So, we are seeing with our brains, not with our eyes.

This is also true for the other four senses. All our interactions with the world are ultimately interpreted in our brains and constitute our reality of the material world we live in. Some of these external stimuli also provoke a response from us and our interaction with the world around us then becomes complete. The responses are sometimes of an internal rather than an external nature. For example, the act of reading a book may impart some new knowledge to us, causing us to think and contemplate on its implications. In the human brain then, the image of the printed words in a book can become linked with thoughts and possibly subsequent actions. This demonstrates one of many links that exist between mind and matter. This linkage is important as it provides the starting point for a better understanding of ESP.

In Part 1 of this series we looked at Quantum Physics and considered the difference between actuality and reality. Briefly actuality is the true



underlying essence of something; reality is our personal perception of that essence. All realities are different depending on how we come to know of the thing we are observing, perceiving, experiencing. Therefore *actuality + observation* give us *reality*. For all organisms that we commonly describe as being *conscious*, for example, plants, animals and humans, the “observation” part of the process then can be replaced by the word *consciousness*. It can furthermore be said that *actuality + consciousness > reality*. In other words, the combination of the state of actuality and the expression of our consciousness is greater than reality itself.

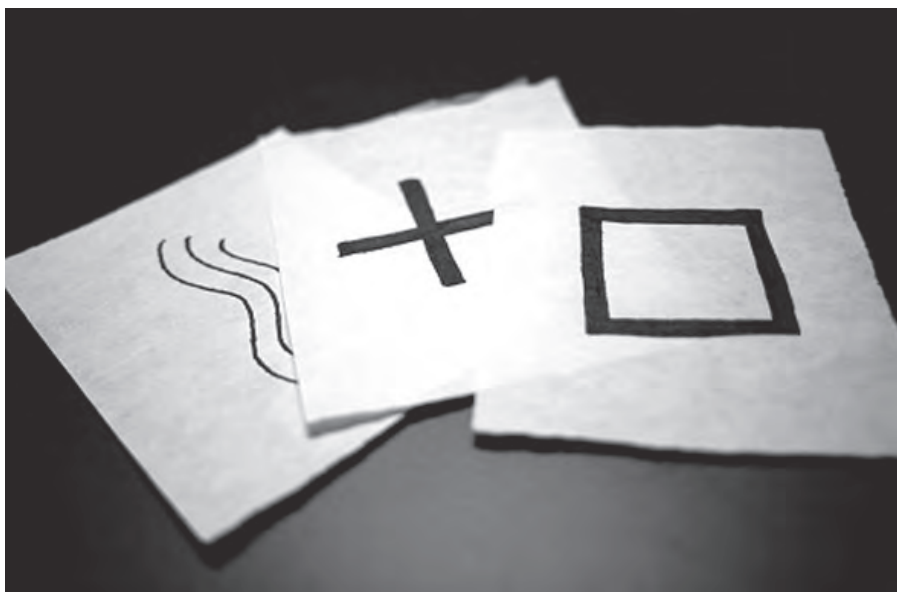
Although we have no control over “actuality” as it exists as it is, full stop, we do have control over our consciousness, for we “make up our mind” and focus our awareness (see Part 1). If our consciousness was restricted to processing the inputs from our five senses, then our “reality” would consist entirely of the material world and our interaction with that world through our thoughts and actions. It follows that ESP must arise from acts of consciousness other than through the five physical senses. I know that some readers will now be declaring that this is obvious. But what we have arrived at through the application of logic is the key and central role that consciousness plays in ESP. It tells us that any ESP experience is a valid reality and one of many that we can *choose*. Another way of looking at it is to say that ESP is the result of a *relationship* between actuality and consciousness. So for ESP to occur, a mechanism has to exist relating “consciousness” to “actuality.”

Quantum Physics tells us that actuality is vibratory in nature (quantum waves) and String Theory tells us that actuality is multi-dimensional. Uniting consciousness with vibrations of actuality will involve an exchange of information and energy between the vibrations of the matrix comprising our consciousness with the vibrations of the thing we are becoming aware of. This is an application of Systems Theory introduced in Part 2 of this series. The exchange of information and energy will take place in multi-dimensions and not necessarily within the confines of “normal” three-dimensional space plus time. It follows then, that ESP is likely to arise as a result of a process that involves information and energy exchanges in the hidden dimensions of String Theory.

Our hypothesis therefore, is that ESP is the result of a process involving the interaction and consequent exchange of information and energy between strings vibrating in multi-dimensions. Mystically, the process is an act of *love* since love in its multitudinous forms arises from information-energy exchanges.

Does The Hypothesis Fit In With Common Experience?

Scientifically this is a very good and necessary question to ask because if we can find just one example that does not fit in with the hypothesis, then the hypothesis must be either wrong or incomplete. So what examples do we have of ESP?



Cards displaying common symbols like these were developed in the early 20th century to test the psychic abilities of selected individuals who appeared to exhibit such.



Let us consider intuition or hunches. We have all had these; they are common and occur relatively frequently. To solve a problem or to answer a question by intuition normally requires one to cease dwelling on the issue objectively. Then the answer comes in that instant when one is relaxed and not generally thinking about anything. It flashes into objective consciousness as if from nowhere as a complete solution and you somehow know that it is right. The usual simple explanation is that it is the subconscious mind at work. This is true but does not say anything about the process.

Intuition arises from the interaction of strings in dimensions outside of normal four-dimensional space-time.

Our hypothesis is that intuition arises from the interaction of strings in dimensions outside of normal four-dimensional space-time. So what is interacting? Suppose our problem is that we have a choice of two houses to buy. Both are similarly priced and both offer similar amenities and location but we cannot make up our mind which to purchase. One of our hobbies is gardening and our mind is cluttered with gardening experiences; the smell of flowers, the joy of watching trees grow and the thrill of picking and eating home grown vegetables. Each of these experiences is recorded, not only as neural connections in our brains but as vibratory patterns of strings that comprise our thoughts and expressions of joy. The houses we would like to buy both have gardens and those gardens too comprise vibrations of strings in all dimensions. But in one house there is a problem, the soil has become contaminated and what once had the capacity for abundant growth, no longer has that potential. The string vibrations from this garden no longer contain the familiar pattern of completely healthy plants and trees. These vibrations are therefore out of harmony with our internal desires or the vibratory string pattern we are seeking. A harmonious link can therefore not be made with this garden. Fortunately, the other garden is fine and the exchanges of information and energy between the strings create a new pattern of my desires, my plants, and my experiences occurring in the garden. This *vision* is therefore realised in a quiet moment and the choice is made.

There are many things happening here but the key starting point is that the desire for a

nice garden motivated by willpower triggers the subconscious question: are the string patterns in harmony? Perhaps this is where the common saying that “the vibes are wrong” comes from? Of course we could have made the correct choice of garden by objectively analysing the soil and physically finding the contamination, but then we would have had to think of doing this in the first place, since soil analysis is not normally undertaken in purchasing a property. And why would we even think of having the soil analysed; intuition perhaps?!

In the illustration just discussed, we considered a rather static “sensing” of a problem; but what about more dynamic examples of ESP such as perceiving the death or distress of a loved one? How might this fit into our hypothesis? The key here is the term “loved one.” We always have a special bond with those closest to us. This loving intimacy means that harmonious vibrations are gradually built up between the two parties. If one then becomes in distress, or indeed dies, the harmony is disturbed and discordant vibrations of strings begin to emanate and be picked up. This can come as a shock to the receiving person since it is highly likely to project suddenly into objective consciousness thereby creating the intuitive knowledge that something catastrophic has happened. *This often works over vast distances since in the hidden dimensions of String Theory, distance and time do not have the meanings they have in our everyday objective world.*

Critics at this stage may say that this is all very well and point out that we are just manipulating things to fit in with the hypothesis. This is a valid opinion, but the aim of this part of the article is to check whether examples of ESP *could* be explained by our hypothesis. If they could not, then the hypothesis would need to be revised. Clearly we have not looked at all possible manifestations of ESP but we have considered the generic process of obtaining knowledge by means outside of our five normal senses. At the outset I admitted that the explanations offered here could be totally wrong since at this stage we do not have verifiable evidence of the process that is going on in ESP. There may be alternative and better explanations and at this stage we have to wait for further advances in theoretical and experimental physics that could either put our hypothesis on a more solid footing or start to cast serious doubt on it. Only time will tell.



However, it is obvious that any credible theory of the working of ESP has to explain both sensing at a distance and sensing locally through means other than with the five everyday senses. Perhaps more controversially, if we accept that some examples of ESP are prophetic (as in dreams, for example), then that theory would also have to take the element of *time* out of the equation. Our

present hypothesis does this by considering string interactions in the hidden dimensions.

In Part 5 of this series I will start to look at the extremely difficult topic of consciousness. What is it and why are there different types of consciousness? Is there a link between them and why is it that consciousness alone is the primary force behind all reality?



Ready or not, some day it will all come to an end. There will be no more sunrises, no minutes, hours or days. All the things you collected, whether treasured or forgotten, will pass to someone else.

Your wealth, fame and temporal power will shrivel to irrelevance. It will not matter what you owned or what you were owed.

Your grudges, resentments, frustrations, and jealousies will finally disappear. And so will your hopes, ambitions, plans, and to-do lists; they will all expire.

The wins and losses that once seemed so important will fade away. It won't matter where you came from, or on what side of the street you lived.

And it won't matter whether you were beautiful or brilliant. Even your gender and colour will be irrelevant.

So what will matter? How will the value of your days be measured?

What will matter is not what you bought, but

what you built; Not what you got, but what you gave.

What will matter is not your success, but your significance; not what you learned, but what you taught.

What will matter is every act of integrity, compassion, courage or sacrifice that enriched, empowered or encouraged others to emulate your example.

What will matter is not your competence, but your character, not how many people you knew, but how many will feel a lasting loss when you are gone.

What will matter are not your memories, but the memories that live in those who loved you.

What will matter is how long you will be remembered, by whom and for what.

Living a life that matters doesn't happen by accident. It's not a matter of circumstance but of choice.

Choose to live a life that matters.



Must We Suffer to Grow?

by Dr. H. Spencer Lewis, FRC

Dr. Lewis discourses upon the responsibility we each have to develop our inherent spirituality despite the hardships that life may present us.



IS IT A LAW OF THE SPIRITUAL WORLD that we should suffer in order that we may grow? An answer to this question is one that is perhaps the most sought after.

In its consideration we cannot forget the esoteric symbolism of the Rosy Cross. This symbol explains to us that the cross represents the body of man with arms outstretched and eyes upraised petitioning God and the Heavenly Hosts to lessen the suffering, trials and tribulations which crucifies the body; purges it and brings about regeneration. The rose on the cross represents the soul of man in its spiritual unfoldment becoming more beautiful, more fragrant, and more inspiring through the sufferings and trials of the body.

By this symbolism we are reminded of the fact that it is a fundamental law of the spiritual world that through physical and mental suffering and through tests and trials that come to the consciousness of the Soul, that we in our mortal, objective consciousness grow more spiritual and more masterful. Trials and sufferings attune us with the sorrows of the world and make us more sympathetic, more tolerant, and more kindly in

our attitude toward others. Our own personal experiences teach us the great lessons of life and through these we evolve and unfold our characters and personalities like the petals of the rose unfold to give the rose its grand and beautiful form and the fulfilment of the seed from which it came.

Jesus more often wept than smiled, and the greatest of earthly masters preceding him or trying to follow his example have learned that to smile with the sunshine in human life and to grieve with it in its sufferings makes life abundantly expressive. Until we can sense the heartaches of the millions who compose humankind on earth and until we can share wholeheartedly their joys and their sufferings, we cannot be one with them; and until we are one with all consciousness on the earth we cannot be one with the Absolute and the Divine. This is the true law and principle of *Atonement*, which after all is AT-ONE-MENT.

Development of the Soul

According to all of the spiritual laws of the universe the Soul resident within each one of us is a part of the Universal Soul and its temporary residence in a physical body here on the earth plane is for a purpose. That purpose has been divinely decreed and divinely authorised. It is not within the power of man's arbitrary decision, nor within the jurisdiction of his voluntary judgment, to direct the



course of that soul in its growth or development.

Just as humankind collectively is failing to fulfil its divine mission by refusing to permit the soul to expand beyond its physical prison and physical limitations, so are we failing to obey the divine decree and commit a sin against our Soul when we voluntarily check or prevent the course of development which the Soul has started or which has been the joy and privilege of the Soul for some time in the past. In the spiritual world there are no unions and no associations of Souls that require the annihilation or the suspension of personal development and personal attainment. In the material affairs of man such unions have become a custom and a law of man, but like many other laws of man, this particular one is inconsistent with divine law.

Marriage as a Spiritual Union

It is true that the perfect marriage is one wherein two properly attuned Souls, each a complement of the other, unite in what is truly an alchemical or spiritual marriage, the physical marriage being merely a legal ritual acknowledging the previous spiritual union. When such marriages occur and such mating exists, there is no likelihood of a restricting influence upon either person preventing the full and natural growth and progress of the Soul of each.

But such marriages are rare and most certainly do not exist in the case where one partner, one person of the union, not only is out of sympathy with the ideals and desires of the Soul of the other, but attempts to restrain and discourage such spiritual progress as seems to be the desire of the other.

The problem resolves itself into the question as to whether a married person owes a greater duty to the marriage partner or to his Soul. From the spiritual point of view the first duty of every human being is to obey the dictates and desires of the divine consciousness within, regardless of family ties or earthly, material obligations. If obedience to this duty results in a separation of earthly unions or a breaking of earthly agreements, it is a regrettable thing, but not in any sense the sin or the karmic transgression that results from denying one's own Soul the experience, growth and development which it requires.

Every attempt should be made to fulfil every earthly obligation and agreement that has

been solemnly made, and nothing should be done that will bring unnecessary grief and sorrow, disappointment or unhappiness into the life of another. Concessions should be made to more than halfway meet the desires of those dependent upon us and to fulfil our duties. But this attitude and practice should not go so far as to completely terminate or suspend the personal development for which the soul is temporary resident within a human body.

Our Spiritual Responsibility

The advancement of civilisation and the evolution of the human mind have come about through the exercise of the divine privileges of the Soul in man. Its growth and development has lifted physical man higher and higher in the scale of expression and higher and higher in the comprehension of natural and spiritual laws until man has become more ambitious to live a cleanly life. Most of this advancement has been achieved by the pioneering Souls in the past who have been willing and ready to step beyond the chains and fetters of custom and common belief and risk everything in answering the call of the still small voice within. If the majority of these persons had given first consideration to their immediate physical obligations and to the criticisms, discouraging comments, and serious obstacles put in their path by those who would not follow them, civilisation would not have made the advancement it has made. The spiritual development of man would still be in its very

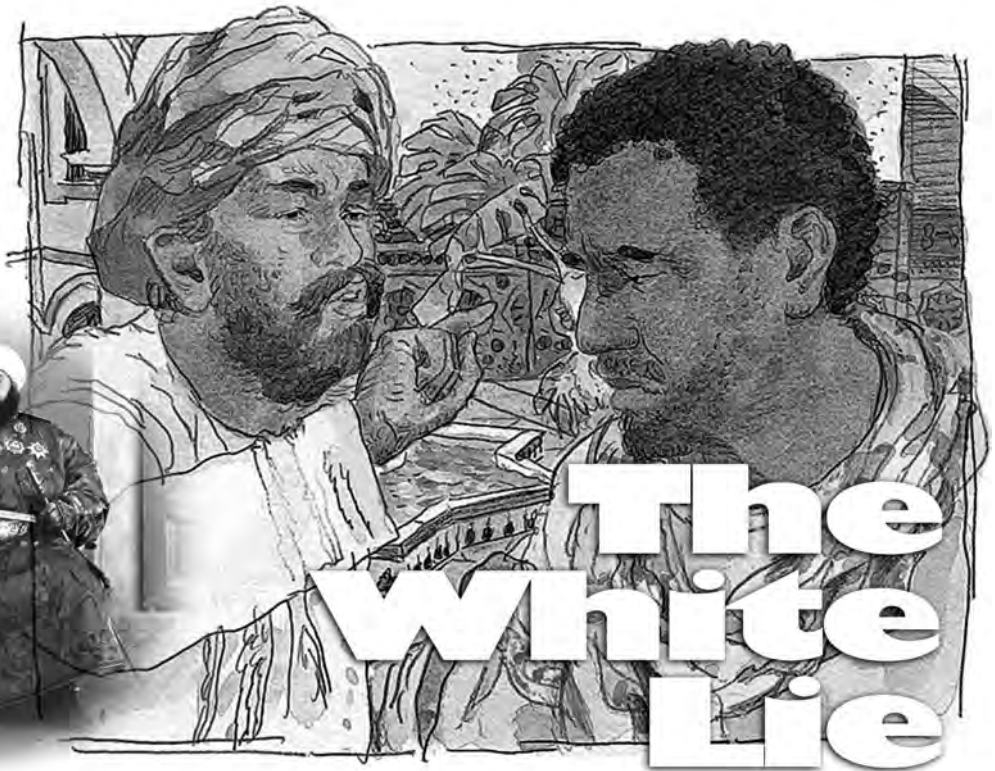
Each one of us must carry our cross regardless of how heavy it may be, travelling the path that leads onward and upward.

primitive state so far as outer, worldly expression is concerned.

Each one of us must carry our cross and, regardless of how heavy it may be made by those who should, in fact, help to lighten it, we must go on and on, travelling the path that leads onward and upward, often taking us away from the highways into the byways, away from the multitudes and among the few; but always with our faces turned toward the Greater Light, we must go on with our cross and by its weight and by the trials and sorrows, sufferings and pains that are brought to the human body and consciousness, lift up the Soul until it cries aloud and rejoices in its beautiful attunement with the spiritual world above us.



by Pensator



ABD AR-RAHMAN III, THE CALIPH OF al-Andalus, was staying at his *munityat* or pleasure villa called *an-Na'ura* just outside of his capital city of Córdoba. His holiday was interrupted by the return of one of his generals from the wars against the Christian kingdoms in the north of Spain. The general had brought a high-born captive with him to present to the caliph. This captive had caused many problems in the northern marches, and now found himself within the caliph's power. He expected only the worst.

The caliph was sitting in audience surrounded by his viziers. Unlike the eastern Muslim lands, the viziers here were more like a councillor than a prime minister. Angry at the great trouble the captive had caused him, the caliph was determined to punish the foreigner who had been thrown down before him. "Put him to death!" he ordered.

The captive had been expecting it, and up till then had been silent. But now that death was certain, he gave up all hope and cursed the caliph, using the foulest words in his native tongue. He was like a cat, spitting and screeching at dogs who are at its throat. The caliph, not knowing the language, did not understand what the captive was screaming, but he knew that one or two of his viziers were familiar with the tongue. "What is he

saying?" he demanded of them.

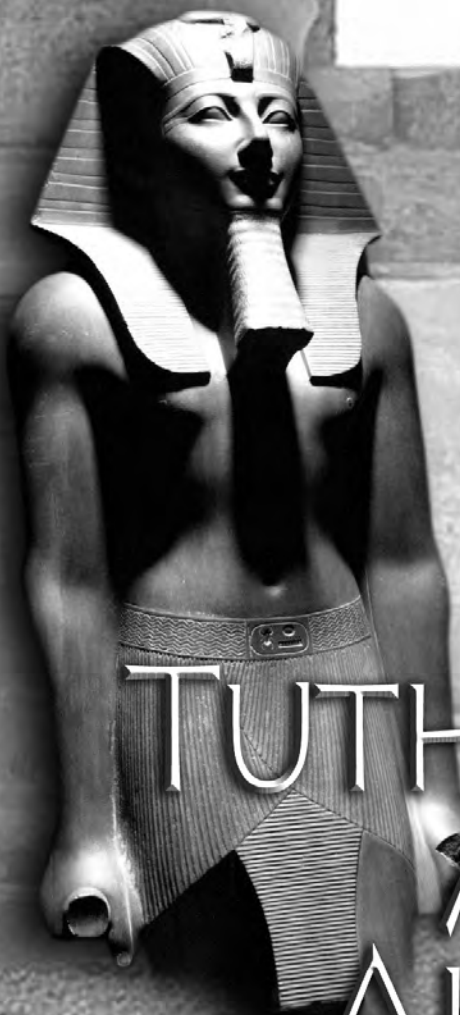
The viziers looked at each other. Then, one, who was good-natured, replied: "Commander of the Faithful, he is quoting from the Koran." "Indeed?" said the caliph. "From which verse?" The vizier went on: "From the verse that speaks of the paradise which awaits those who control their anger and forgive, for Allah loves men of goodwill."

"I see," said the caliph, thoughtfully. He turned to the now silent captive. "You have done well to remind me of that. I will control my anger. And I will forgive you. You can go free."

"That was disgraceful!" muttered another vizier, an enemy and rival of the one who had replied to the caliph's question. "People of our rank should speak nothing but the truth, particularly before the caliph." The caliph overheard. "What was that?" he asked. "Commander of the Faithful!" protested the second vizier. "I am sorry, but you were told a lie by that vizier! The captive was certainly not quoting from the Koran. The truth is that he was pouring foul abuse and the filthiest of insults upon you!"

The caliph frowned at this. "Then I prefer his white lie to your truth!" he said. "I think that your truth came from a heart bent upon mischief. His lie came from a good heart, and good has come of it, as you have seen."





TUTANKHAMUN AND THE AKH MENU

by Bill Anderson, FRC
(Editor of the Rosicrucian Beacon)

I HAVE VISITED EGYPT TWICE NOW, and each time I arrived at Luxor, it felt like a home coming. The sight of the West Bank, with the sun shining on the honey-coloured cliffs beneath the pyramid-shaped Mountain of Silence enthralled me.

There are two places there to which I found myself attracted by a sense of power that still exudes from the very stones themselves. One is on the west bank of the Nile at the *Mortuary Temple of Rameses III at Medinet Habu*. The other, more powerful feeling comes from the great *Temple of Amun at Karnak*. This huge, sacred enclosure could literally take days to examine. As a tourist, I have of course taken the usual guided tours through the complex, stood in the middle of the Hypostyle

Hall and marvelled at the size of the columns. And from the unaccompanied quiet moments I have spent in this ancient place, wandering from place to place, I have been overwhelmed by the mastery of architecture, engineering and concept that lay behind the creation of this, the most sacred site of ancient Egypt. What refined wonder lies behind this great achievement?

On one occasion especially, I remember leaving the tour party and wandering off by myself to drink in the atmosphere of the place. As I entered the Hypostyle Hall from the side entrance, I was surprised to find that I couldn't see the group. They were still there in the centre of the hall, but the columns do not stand in exact rows as the plans would have you believe. And stranger still, I could



not hear a sound, the guide of the group was still speaking, but I could hear nothing, just a silence.

The Marvel that was the 18th Dynasty

The 18th dynasty was an exceptionally creative period in Egyptian history. The dynasty itself originated in Thebes, modern-day Luxor, and included such famous rulers as Queen Hatshepsut, Amunhotep III, the father of Akhenaten, under whom Egypt reached an apex of culture and sophistication, Akhenaten himself, Tutankhamun, and the subject of this article: Tuthmosis III.

Tuthmosis was the scion of a powerful family that had provided Egypt with at least two dynasties. The 17th had culminated in Pharaoh Kamose who started the expulsion of the hated foreign rulers, the Hyksos, from Egyptian soil. Upon his death, this was continued by his brother Ahmose, the founder of the 18th dynasty. His son and daughter Amunhotep I and Ahmes Nefertari were deified in later times. The next king Tuthmosis I was also

The 18th dynasty was an exceptionally creative period in Egyptian history.

a great warrior who spread Egyptian influence far into the Middle East. He was succeeded by Tuthmosis II who was married to his half-sister Hatshepsut.

Tuthmosis III was the son of Tuthmosis II. His mother had only been a secondary wife called Iset (Isis). As a prince, he was only one-quarter royal. Tuthmosis II and Hatshepsut, his half-sister and Great Royal Wife, had only one known child, a daughter named Nefrure, the half-sister of Tuthmosis III. She was probably about two or three years older than him.

Tuthmosis II died after a reign of about 14 years. Prince Tuthmosis was at the time possibly only three years old, but certainly no older than ten at his father's death. He was the only living male offspring, and so was bound to succeed to the throne – eventually. In the meantime, the still-young dowager queen, Hatshepsut, was appointed regent. Tuthmosis III received his throne name *Menkheper-re* meaning “Enduring is the Manifestation of Re.” Rosicrucians still use the cartouche with his throne name *Menkheperre* as one of the seals of the Order.

Tuthmosis III ruled jointly with his

stepmother/aunt, Queen Hatshepsut, whose story appeared in the March 2005 edition of the Rosicrucian Beacon, when we visited the mortuary temple of Queen Hatshepsut, an ethereally beautiful building, which still astonishes visitors some three and a half thousand years after it was built.

Renaissance Man

Tuthmosis, whose Egyptian name was *Menkheperre Djehutymes*, was remembered with a sense of awe by the generations of rulers who followed him. In addition to having extended the Egyptian empire to its furthest limits ever, he was an energetic builder at home, and even something of a “Renaissance Man.” He possessed both literary and artistic skills, as well as a “scientifically” inquisitive mind, to a degree that he could even be thought of as a pioneering botanist and zoologist. He reigned for over 50 years, and the only other ruler known to have surpassed such a long reign was Rameses II of the 19th dynasty.

At least one Egyptologist of an earlier era gave the pharaoh the dubious modern-day epithet of the “Napoleon of ancient Egypt,” but he has been compared, perhaps more accurately, as the architect of an empire and forerunner, to Alexander the Great.

Tuthmosis built a chapel on the southern side of Hatshepsut's temple at Deir el-Bahri. Her temple was named *Djeser-Djeseru*, while he called his *Djeser-Akhet* (The Sublime Horizon). The word *akhet*, though meaning “horizon,” also has the connotation of the place where God resides. This was an age of elegance, civilisation and refinement, of great innovation in the arts and religion, and it was under Tuthmosis III that one of the most enigmatic buildings ever produced in Egypt was constructed.

The Akh Menu

This building, known as the *Akh Menu*, was at the eastern end of the Karnak complex. The Temple of Amun at Karnak was a lot smaller than the complex we see now. Its beginnings go back as far as the Middle Kingdom and the 12th Dynasty, whereas the site itself as a place of worship may well stretch into prehistoric times.

It was during the 18th Dynasty that the complex we now see took on its final shape. Queen Hatshepsut had constructed apartments on either side of the shrine of Amun and added some



obelisks. Tuthmosis III refined and extended the area in front of Hatshepsut's structure and created a second approach to the Temple from the south by erecting what are now known as the 7th and 8th pylons on an axis perpendicular to the main east-west one. He also built the walls that surrounded the growing complex.

However, his major construction at Karnak was a unique freestanding building at the rear of the Temple, beyond the shrine room and behind the original Middle Kingdom structures. This was the *Akh Menu*, today referred to as the "Festival Temple of Tuthmosis III." It is mostly intact and much of the painted decoration is still visible. It is notable for its large pillared hall, whose twenty columns resemble the poles alleged to have supported Tuthmosis' campaign tent. It also has a unique set of reliefs known today as the "Botanical Garden."

The *Akh Menu* is a sprawling building, with its great Pillared Hall and more than three dozen surrounding chambers, magazines and other halls of varying sizes. What was it used for? We don't know, though archaeologists refer to it as the "Festival Hall" because they believe that it was here that Tuthmosis III regularly held his *Heb Sed* or Royal Jubilee festivals. The name of this building is usually translated as "Most Splendid of Monuments" which fits in with the idea of a Jubilee.

However, let me suggest something else, which will make more sense to Rosicrucians and their ancient tradition:-

Firstly, the only other place where Jubilee temples are known of is at Memphis, the ancient capital of the country, just south of Cairo. It remained the capital throughout Egypt's history up till the Greek Ptolemaic dynasty, when they moved the capital to Alexandria. These Jubilee temples are attached to mortuary temples although we cannot be sure if the Jubilee ceremonies were performed at the Temple of Ptah in Memphis as most of it is now in ruins.

Secondly, in looking at the layout of the *Akh Menu*, I was struck by the Great Pillared Hall. This beautiful Hypostyle Hall reminds me of a *telesterion*, a term that will be familiar to Rosicrucians. The term itself, comes from the Eleusinian mysteries of ancient Greece, and was the hall where the actual mysteries themselves were manifested to initiates. The rectangular Hall has twenty dark red painted unusual columns in the centre, encircled by thirty-two square ones, making fifty-two pillars in all.



The Akh Menu is a sprawling building, with its great Pillared Hall and more than three dozen surrounding chambers, magazines and other halls of varying sizes.

What's in a Name?

Even the name of this building is intriguing. Rosicrucian tradition relates that it was Tuthmosis III who re-started the ancient Mystery Schools that had fallen into abeyance. This building would seem to fit the profile perfectly. The name *Akh Menu*, as stated previously is usually translated as "Most Splendid of Monuments" or "Most Glorious of Monuments." The plural word *Menu* in ancient Egyptian does indeed mean "monument," but it is the word *Akh* that is more interesting.

According to Gardiner's *Egyptian Grammar*, in the vocabulary at the end of the book, the word *Akh* means: "glory," but there is also another meaning which he calls "blessed spirit." So *Akh Menu* could equally mean "Monument to the Spirit or Soul." This has interesting implications for Rosicrucians. The same word *Akh* appears in the name of the Pharaoh Akhenaten, usually translated as "Servant of Aten." We can now look at this pharaoh's name in a totally new light, when he instigated the nationwide religious movement of the Aten, the one supreme God.



Saying What We Think



by Adrian Waldo Sasha

THERE IS NOTHING QUITE AS wholesome and invigorating as expressing our convictions effectively, for by so doing we encourage cooperative understanding and broaden and advance our concepts of life. The fire which burns within radiates outwardly, though if repressed, that same fire tends to destroy the inner walls of our personality.

Therein lays the challenge: How can we express our innermost convictions freely and spontaneously and never evoke resistance or misunderstanding? Should we express our convictions only to those who would agree with us or not be offended by our views? Or should we express them regardless of what others may think? What criteria should we use when deciding how far to go in speaking our minds, for surely

hiding our convictions can never lead to mutual understanding nor give our inner selves the much needed satisfaction of living the inner life outwardly?

Fear of evoking animosity may seem to offer no other choice, but that disappears when we discern the basic laws which motivate human responsiveness. We can probably never altogether avoid misunderstandings, but we can surely mitigate them if we realise that the matter of people's being "ready" or "unready" to understand is dependent on whether or not our convictions are expressed in a way that is freely and readily acceptable. The oft-repeated truism, "*Molasses catches more flies than vinegar,*" is still worth remembering. As mystics and Rosicrucians we are after all, practical people.



People resist whatever appears to be an attempt to “force” ideas on them, for there is an almost biological craving to think freely, to be able to explore unknown avenues and to come to our own conclusions. When we become fully aware of the existence of an innate human self-defensive reaction against the unknown and the seemingly oppressive pronouncements of others, we not only avoid various frustrations as a result of others’ “unreadiness,” but we also strengthen our own freedom of thought by granting that same freedom to others. We can at least make our convictions acceptable by stating them from the levels of others’ concepts.

Above all, we can discover that the laws of human response serve as a solid foundation in proportion as we seek to understand their functioning: seeing with the eyes of others, feeling their experiences, understanding their reasons for responsiveness with regard to expressed convictions. Through our Rosicrucian technique of assumption, we seek to enter the mind, heart and soul of the one we wish to help, thereby gaining an understanding of how best to speak our truth, no matter how complicated it may be, and still make it understandable and perhaps even acceptable.

The saying “*a fool learns only through experience and a wise man seeks other ways,*” should be qualified. Unless someone’s expression of conviction points out a direction, even the proverbial fool can’t learn from experience. Even reading can enlighten only inasmuch as it carries some understandable directive, and turns intellectual words into inner experience. Convictions should never disregard modes of thinking from which they were born. They should not be presented differently from their source milieu simply in an attempt to make them more palatable to others. They must be expressed in those very modes of thinking from which they arose if they are ever to be *truly* accepted by others; indeed if they are even to be understood.

Karmic Consequences

When we express our convictions so forcefully and positively that we lead others entirely into our own way of thinking and behaving, we are interfering with their lives in a *negative* way. And there will almost certainly be karmic consequences for us in doing this.

Rosicrucian mystics do not seek to turn everyone into cloned version of themselves. They

seek instead to help each person to find his or her own best path forward, not to enter the path of another. Only where there is genuine concern for the well-being of another, can true advice and assistance be given. The rest unfortunately, is the workings of the ego and a power play we have no need of.

How true it is that a bad experience sometimes has the effect of making us avoid certain situations with all the strength we have, even though those unpleasant situations may be precisely what we need most for our inner growth and maturity. Sometimes, destiny, fate, karma (whatever you wish to call it) saves us from ourselves by forcing us into circumstances that appear entirely implausible, especially from the standpoint of objective logic,

When we lead others into our own way of thinking we are inviting karmic consequences.

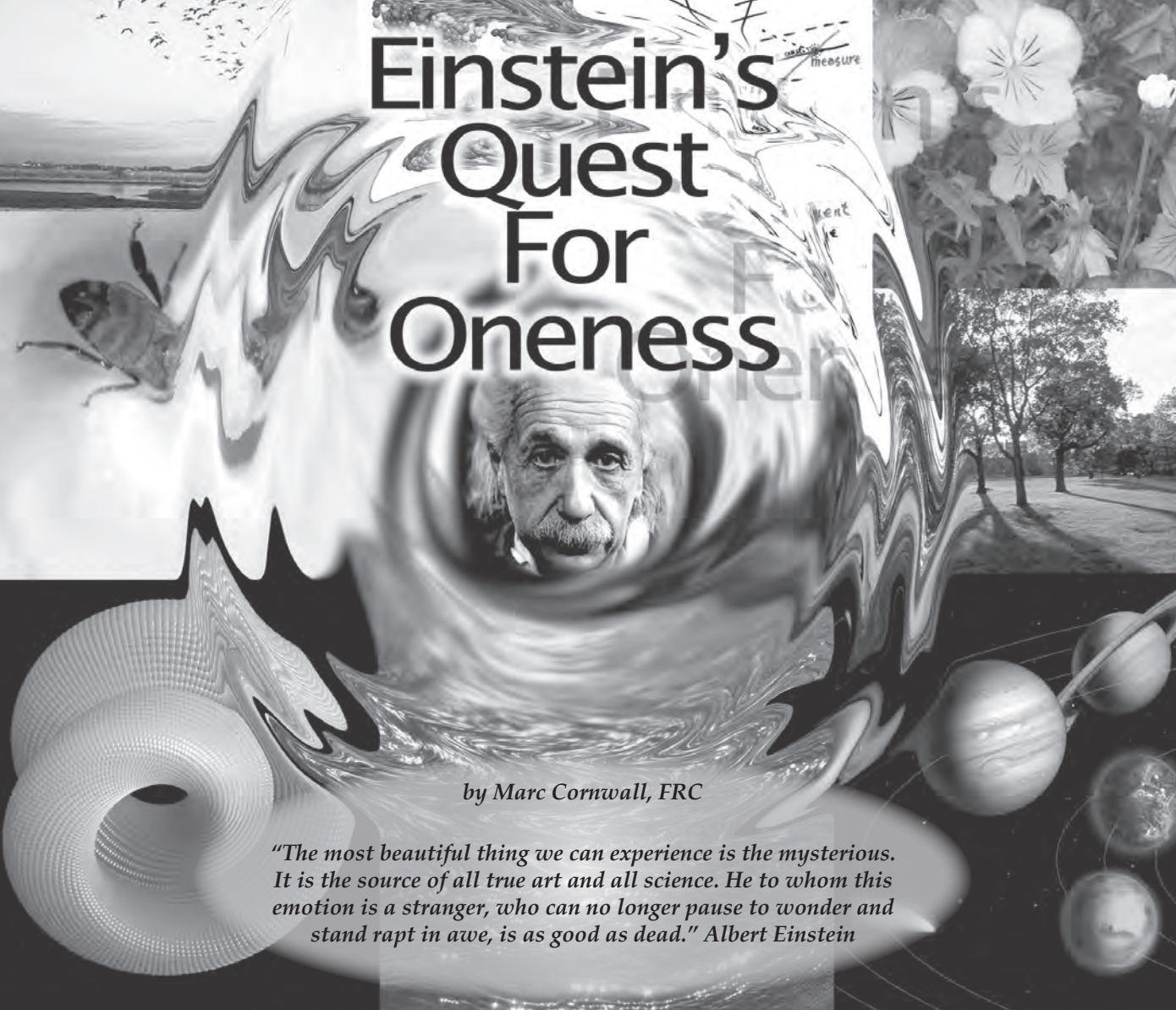
but which turn out to be exactly the experiences we needed in order to get certain inner abilities to start functioning outwardly in a practical and useful way. Who knows what kind of situations, big or small, a person should face in order for his or her inner self to be able to express itself outwardly more thoroughly?

Remember to give even your most ardent convictions as if they were opinions only; opinions that may be accepted or rejected freely by others. Opinions are like ripples on the surface of a gently flowing stream whilst convictions are like the deep current inexorably forcing the great mass of water forwards. Ripples come and go but the current persists. Yet the universality and impartiality of justice demands that we merely show how things look to us, namely present our convictions as opinions only; namely, show the ripples first and allow the current to sweep people away (for it certainly will) only when absolutely necessary.

Every application of force over another person is an open declaration of failure to express convictions understandably and acceptably. The more developed our ability to express our convictions freely and acceptably, the less effort is needed for carrying out measures deemed worthwhile.

It will be a golden age indeed when we can express all our convictions naturally and effectively, and with complete sincerity.





Einstein's Quest For Oneness

by Marc Cornwall, FRC

"The most beautiful thing we can experience is the mysterious. It is the source of all true art and all science. He to whom this emotion is a stranger, who can no longer pause to wonder and stand rapt in awe, is as good as dead." Albert Einstein

ON 16TH APRIL 1955, ALBERT EINSTEIN, the most controversial and the most beloved of modern scientists, left this earthly plane. His work altered forever the way we view the natural world. Ever since, historians and scientists have been attempting to assess the heritage he left to humanity. In this article that commemorates the 50th anniversary of the death of Einstein, a little known aspect of this great man's life will be analysed. For fifty years the name Einstein (1879-1955) was synonymous with scientific genius. He loomed over early 20th century physics as its defining, emblematic figure, having given the world Special Relativity in 1905 and General Relativity in 1915, spending the remaining 40 years of his life searching for what we are still searching for today,

a "unified theory of everything." Whilst he failed in this last grand mission, he left humanity with two rigorous theories that have yet to be proven wrong but also the memory of a man of humble demeanour, profound insight and compassion for all of God's creation.

His face was familiar not only to scientists but also to millions of laymen who neither understood nor cared about Relativity. "Why is it," he asked a *New York Times* journalist in 1944 "that nobody understands me, but everybody likes me?" How did the obscure creator of an arcane cosmological theory become so well-known and loved? We remember his unruly shock of hair, gradually softened and bleached by age, overshadowing his features, frozen into an eternal question mark and covering a deep inner sadness. Only in the last photograph,



taken a few weeks before his fatal illness, did loving-kindness ease the tenseness of dedication, while his tired eyes twinkled benignly over the rims of his glasses.

A Man and his Mission

His features tell the story of his mission. The questioning look stands for a life devoted to research. The lines of sorrow were etched by the heroic failures to which even this successful pioneer was subject in his scientific and humanitarian efforts; for Einstein was a great man as well as a great scientist, and his work was not limited to scientific treatises. Although he expressed himself in many fields, his endeavours were directed toward a single goal: to bring about unity, simplicity and harmony where others saw only diversity, contradictions and hostility.

In the science of Physics, he unified waves and particles, space and time, matter and energy, and attempted to unify electricity and gravitation. In human affairs he tried to reconcile races and nations, and socialism with freedom of the individual. In philosophy he tried to bridge the gap between science and religion, between determinism, human responsibility and moral law.

Let us first take a look at his scientific work. Doubted in the beginning, it is now part and parcel of every textbook, of every college or university course on fundamental Physics. He first hit world headlines in 1919 when an expedition to investigate a solar eclipse confirmed his *General Theory of Relativity*. He became an overnight media sensation. But 1905 was his *annus mirabilis*, when, during a single miraculous year, he produced not one but three world-changing papers, something only comparable to Sir Isaac Newton during the years 1665-1666. In recognition of this, the international physics community has set aside 2005 as the World Year of Physics as a tribute to Einstein's centennial.

Einstein's first pioneering venture was a bold interpretation of photoelectric effects. By asserting that light is emitted in the form of bullet-like photons, he paved the way to the unification of waves and particles that was brought about, some fifteen years later, under the name of *Quantum Mechanics*. It is for this photoelectric research that paved the way for the acceptance of the dual nature of light as both particle and wave, that Einstein was awarded the Nobel Prize in Physics in 1921. A hundred years later, technologists are still finding



Einstein and his first wife, Mileva.

new ways of harvesting novel inventions from his theories.

His greatest and most famous creative achievement was of course, the *General Theory of Relativity*. Its impact upon the physical sciences was enormous, in two widely separate fields. In the macroscopic field of astronomy, it corrected imperfections in Newton's laws. Hitherto unexplained changes in the orbit of the planet Mercury were accounted for. The theory also predicted the bending of light rays by the gravity of the Sun and the reddening of light emitted by very heavy stars; both predictions were soon confirmed. Relativity further asserted that space itself was curved so that the universe, although unbounded, might turn back upon itself and form a vast but finite cell. This view strangely resonates with some of the deepest and most ancient mystical cosmologies.

In the microcosmic field of rapidly whirling atomic particles, Relativity proved that a particle accelerated to high speed becomes heavier than when it is stationary; a fact soon verified by atomic physicists and cyclotron¹ builders. Conversely, by losing mass, a particle sets free large amounts of energy. This last assertion is the principle underlying the nuclear bombs and atomic power plants. But in addition to these material results, Relativity greatly affected the thinking and the philosophy of the 20th century.



Relativity's Axioms

Its first axiom was that space and time do not exist separately, only conjointly as a four-dimensional framework of observation, a framework that changes with the standpoint and motion of the observer. This may seem natural and sensible to Rosicrucians, who for many years have regarded time and space as manmade abstractions. However, it aroused a furore with conservative scientists as well as with totalitarian politicians both Nazi and Communist.

Relativity's second axiom was the equivalence of energy and matter. This was accepted with less of a struggle than the first, because its practical proofs and consequences were undeniable. But from a philosophical viewpoint it was equally revolutionary. "Solid" matter could no longer to be regarded as an entity separate and distinct from light, for example, and other forms of radiation. The entire physical universe therefore had to be viewed as a vast ocean of vibratory energy, once again, in full agreement with age-old Rosicrucian tenets.

In the introductions to his papers on Relativity, Einstein hinted that he was spurred on to his deductions by a belief in the consistency and unity of nature. Underlying the harmony and symmetry of physical laws, Einstein sensed a Cosmic Intelligence, which he contemplated with rapture and awe. His lifelong search for Truth was a kind of mystical worship. It permeated his entire being and became embodied in the questioning look common to all his photographs.

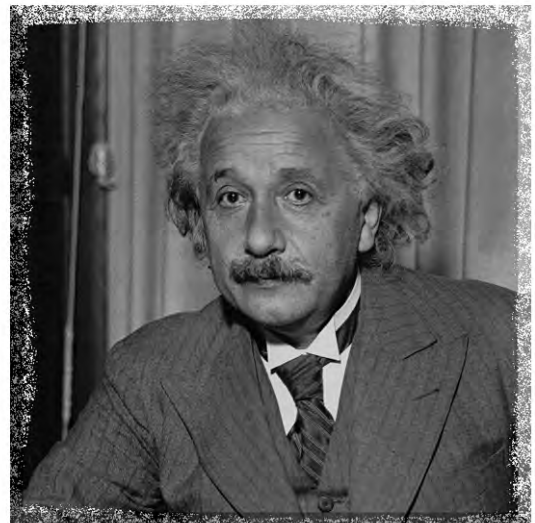
Quanta and Beyond

In spite of his great work and renown, his scientific opinions in the second half of his life were out of step with the trend of later physics. At his death, his lifework was unfinished and in doubt, and his scientific failures were as heroic as his achievements. His inability to accept the validity of Quantum Mechanics, and his transcendental belief that system and order reigning supreme in some higher, Divine Law, is expressed in anguished terms in his now famous phrase: "God does not play dice with the World."

It was, alas, his personal belief only, unproved by research and opposed by his scientific peers. Indeed, as Quantum Mechanics developed further and further and eventually became an easily proven fact of natural law, had he lived longer, his anguish may only have grown stronger. His *General Theory of Relativity* and the *Theory of Quantum Mechanics*

are irreconcilable at the level of our human experience, but we know that both theories will one day be superseded by an even greater and more all-encompassing theory, perhaps *Superstring Theory* which promises to eventually lead us to a unification of these two great opposing theories of the 20th Century.

Frustration and dilemmas beset not only Einstein's scientific work but also the social, philosophical, educational and political views that he expressed vigorously in many articles and lectures that he gave around the world. Although sensitive and modest, he did not hide in an ivory tower. In later life he involved himself with many social causes, being concerned with people individually and with humanity as a whole. He devoted himself to simplicity, elegance and mathematical beauty, wishing fervently that all of humanity could enjoy peace, economic security, political and religious freedom, and leisure to pursue the higher things of life such as science, art and philosophy. In his younger years, Einstein had been shocked by the oppressions, tortures and murders perpetrated by the Nazi regime in his native Germany. He had called upon the Western democracies to save humanity from this onslaught of a new Dark Age, by force of arms if necessary. And when the Second World War did break out, Einstein, by now living in the USA and researching at Princeton University in New Jersey, advised President Roosevelt to develop the atom bomb, lest Hitler should possess it first and use



The gifted scientist.



it to enslave the world. This led to the start of the famous "Manhattan Project," the American research programme that produced the first atomic bomb.

The war was hardly over, when a new danger threatened from the hostility between the USA and the USSR. However, by this time, Einstein had become convinced that victory by force of arms was futile. He spoke out bravely for reconciliation, for a strengthening of the United Nations and for the unity of all mankind. For these efforts he was

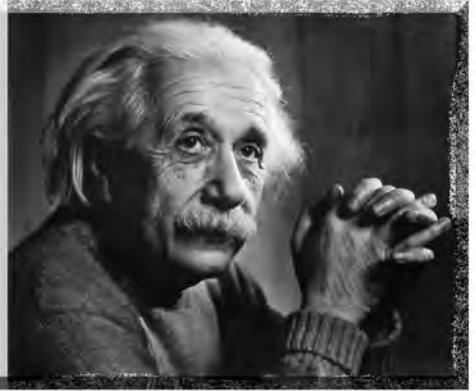
honoured in 1948 by the "One World" award which perhaps meant as much to him as the Nobel Prize. He spent his declining years in the fear that the fruits of his own scientific research might help to bring untold suffering to mankind, perhaps even to wipe out all civilisation. He once commented that although he did not know with which weapons World War III would be fought, World War IV would be fought with sticks and stones.

A third inner conflict that troubled Einstein was the schism between his humane instincts and mystical intuition on the one hand, and his scientific convictions. As a human being he believed in the overwhelming power of love, in moral law and in the progress of mankind. But as a scientist, he believed in strict determinism. But if determinism is a fact, he speculated, if it is true that every particle and every energy-ripple in the universe follows a fixed "World Line," then it matters not whether their course is preordained by a capricious God or by an inflexible physical law. Does mankind struggle against a life that is already predetermined for it? Would it not be better then for them simply to submit to the inevitable? What is the use of devoting your life to the search for scientific truth unless you feel deep down that your efforts are a service freely chosen? Perhaps the expression of hopeless bewilderment so evident in many pictures of Einstein is due to this philosophical impasse.

Einstein and Mysticism

Rosicrucian philosophy teaches a way out of this dilemma that baffles puritan scientists and believers alike. The particles and waves, for which relativity postulates rigid determinism, constitute only the negative polarity of an all-pervading vibratory energy. Over and above them is the positive domain of Life Force, Consciousness and Will. This positive domain is neither limited by space-time nor by

*"Science
without
religion
is lame.
Religion
without
science
is blind."*



physical determinism. Since Consciousness and Life can affect and direct matter (at least in our own bodies), we are entitled to believe in inner freedom despite outward necessity, and to believe in a moral law underlying physical laws. Perhaps the crowning scientific unification, the one that eluded Einstein, will consist of the discovery of the law that governs the interplay between material energy and conscious life force. That truly would be a watershed for humanity.

During the last two decades of his life, Albert Einstein embarked on a solitary, unsuccessful quest to find one single unifying theory for modelling the universe. He did not achieve the scientific triumph of gathering all physical laws into one, the so-called *Theory of Everything*. He did not live to see the dawn of an age in which nations could unite in peace and brotherhood and did not attain the Peace Profound of reconciling the finite laws of matter with the voice of Infinity within his soul. But, he earned and savoured the mystic joy of leading science and humanity a long way onward toward the eternal goal of Unity. This is the heritage that Albert Einstein left to the world. Let us ever remember and cherish this.

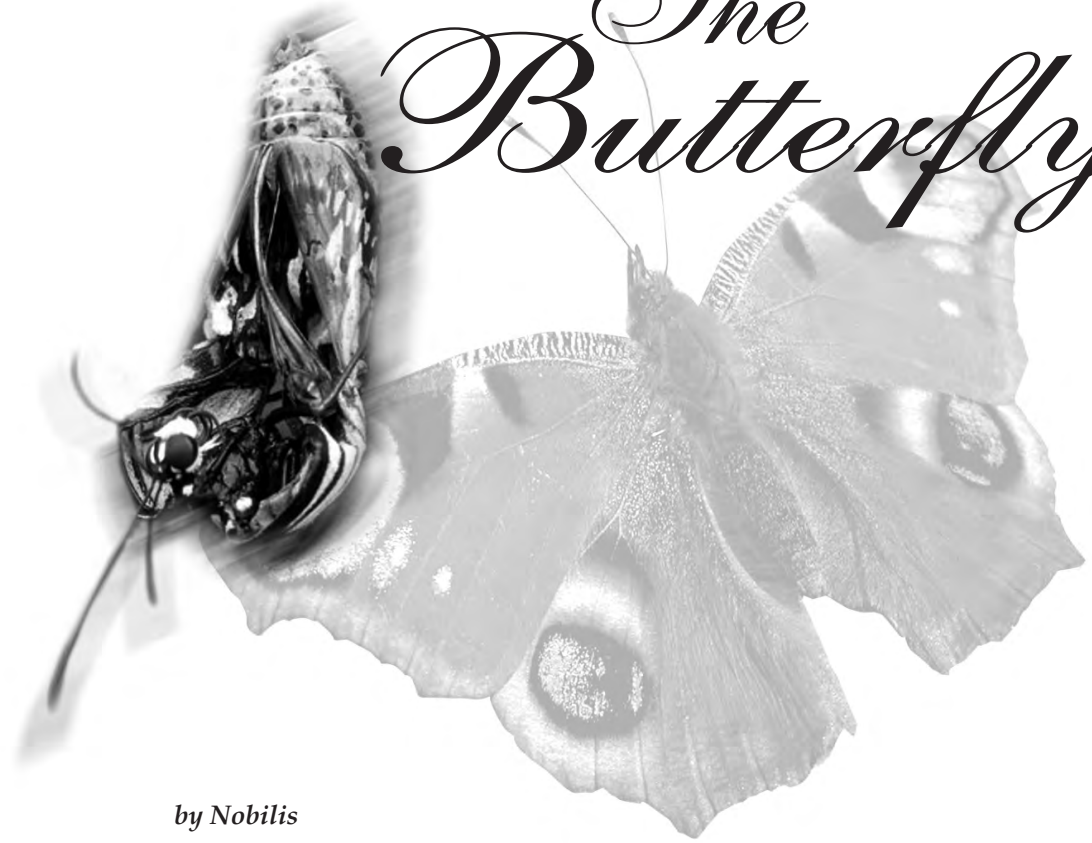
"A human being is a part of a whole, called by us 'universe,' a part limited in time and space. He experiences himself, his thoughts and feelings as something separated from the rest. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty."

Footnotes

1. An accelerator that imparts energies of several million electron-volts to rapidly moving particles.



The Butterfly



by *Nobilis*

AMELIA ONCE SAT PATIENTLY OBSERVING the struggles of a butterfly as it attempted to emerge from its cocoon. At first a small opening appeared at one end and the butterfly struggled and struggled for hours to force its way out. And then it suddenly seemed to stop, as though it could go not further, stuck between two worlds.

Feeling very sorry for its plight, the man decided to “help” the butterfly. So, with a pair of small scissors, he snipped the cocoon open and the butterfly emerged. But it was not what the man had expected. It had a swollen body and small, shrivelled wings. The man continued watching, expecting that at any moment the wings would expand and unfold, thereby completing the transformation so it could fly away.

Unfortunately, this did not happen. In fact, the butterfly spent the rest of its life crawling around with a swollen body and shrivelled wings. It never managed to fly. What the man in his misguided

kindness and haste had not understood was that the restricting cocoon and the struggle required for the butterfly to get through the tiny opening was nature’s way of forcing fluid from the butterfly’s body into its wings, thereby expanding them and preparing them for flight.

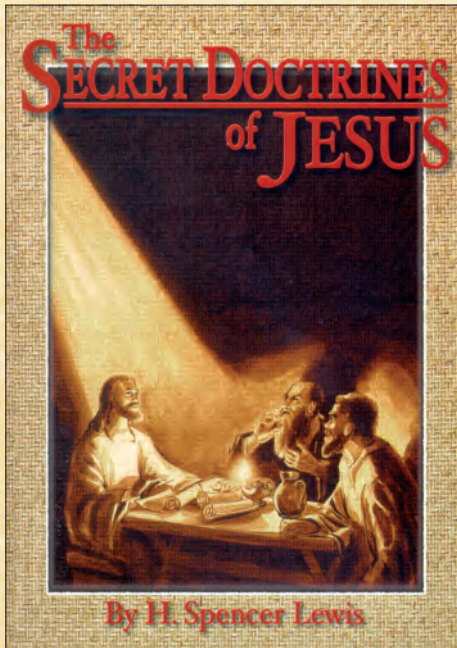
A struggle such as this is perfectly natural. It is a process of natural law allowing us to experience the worst and best in life. It is not just a test of our physical resolve to overcome obstacles in our daily life either, but a direct strengthening of our soul awareness in its quest for spiritual advancement. Of course there are times when everything seems overwhelming or we are caught up in the raw emotion of grief, but such times pass and we can later look back reflectively and often see them from the wider perspective of the human condition.

Daily struggles are a fact of human life, and if we can but see them for what they really are, we will be well on our way to mastering our lives.



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.

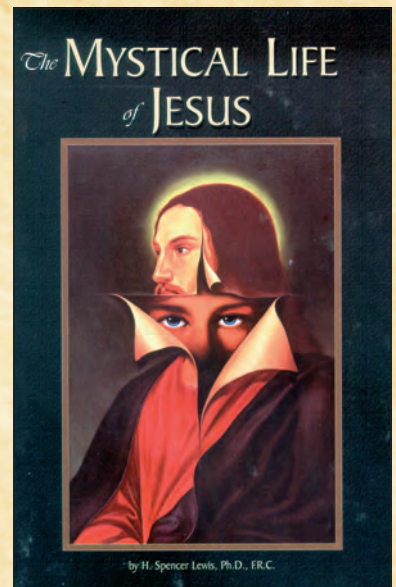
The Mystical Life of Jesus

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.



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