

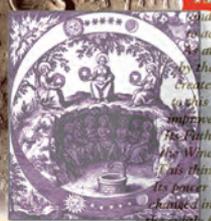
Rosicrucian Heritage



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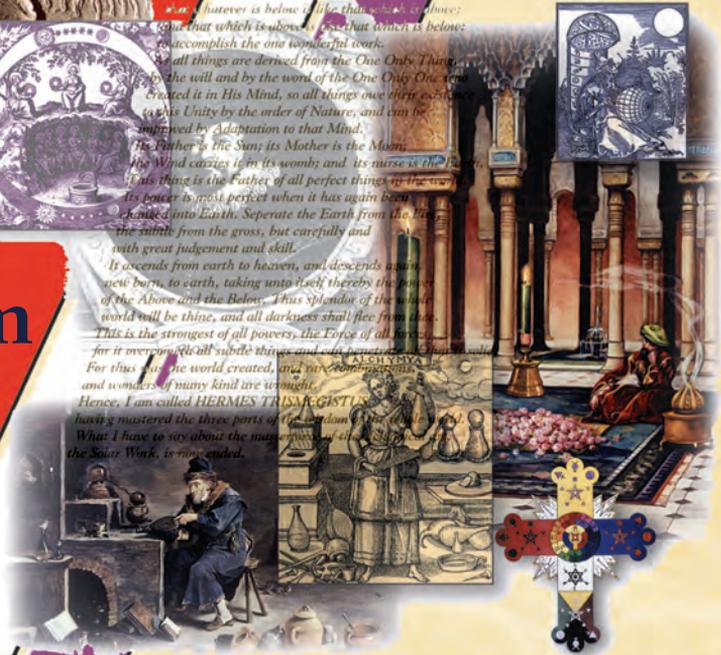


Rosicrucian Order



Ancient Wisdom for a Modern World

*It is not, certain, and without question,
 that whatever is below is like that which is above;
 that which is above is like that which is below:
 to accomplish the one wonderful work.
 As all things are derived from the One Only Thing,
 so the will and by the word of the One Only One
 created it in His Mind, so all things owe their existence
 to His Unity by the order of Nature, and can be
 improved by Adaptation to that Mind.
 His Father is the Sun; its Mother is the Moon;
 the Wind carries it in its womb; and its nurse is the Earth.
 Thus, this 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 Earth,
 the subtle 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 power
 of the Above and the Below. Thus splendor of the whole
 world will be thine, and all darkness shall flee from thee.
 This is the strongest of all powers, the Force of all forces,
 for it overcomes all subtle things and can beget all things.
 For thus the world created, and all variegation,
 and wonders of many kind are wrought.
 Hence, I am called HERMES TRISMEGISTUS,
 having mastered the three parts of the world.
 What I have to say about the mysteries of the
 Solar Work, is now ended.*



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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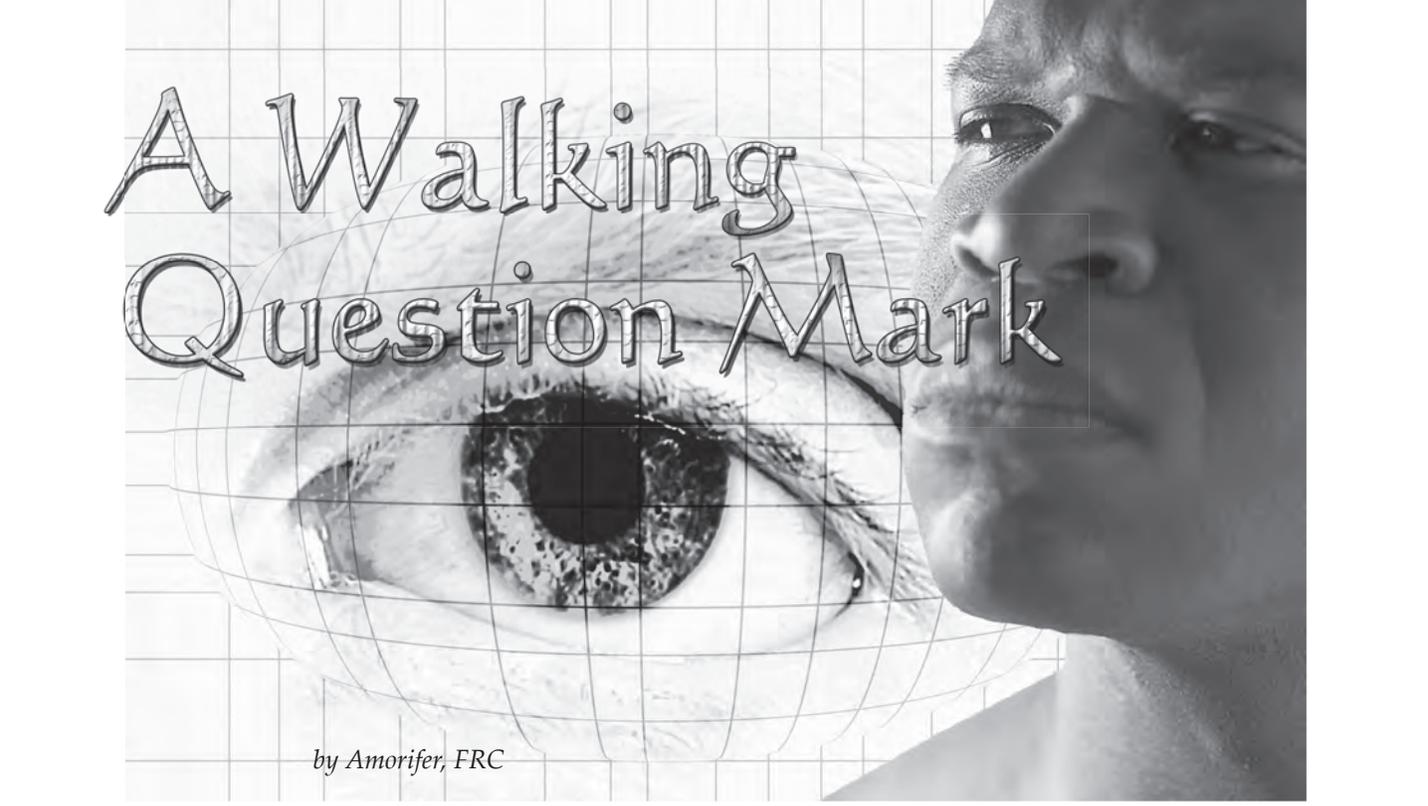
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COVER SPREAD

“Our Egyptian Heritage”





A Walking Question Mark

by Amorifer, FRC

MY OWN PHILOSOPHY IS “*Know thyself by thyself,*” and this knowledge is always changing and evolving. It is never definite, but is always becoming better and grander. I am thus contented, always enjoying life. I feel that every conscious moment of it is for giving birth to something better, greater and more wonderful in thought, word or action. I am not very much concerned with the past: my past incarnations, and my so-called past failures and imperfections and limitations. I realise that these are only steppingstones for the present moment. I am always looking at the present moment for its wonderful attributes of light, life and love which are present in my own consciousness. Thus, I always find myself aspiring for more knowledge, understanding and attunement with the great cosmic scheme of things and my place and purpose in this grand universe.

I choose to live in a world of my own making. I realise fully my weaknesses as well as my virtues. I know and feel the impelling influence of my emotions and their subtle effect upon my reason, and I know that as I think in my heart, so am I, as is quoted in Sacred Scripture.

I inquire into the physical universe in which I live, so that I may know it better and may employ it for the betterment of myself and my fellow men. I inquire about the inner or psychic nature of myself realising the grandeur and beauty of that which exists within. I also

inquire about the nature of knowledge itself and how to attain true and perfect knowledge. I am a walking question mark and always shall be. I know that experience and experiment are important avenues for receiving knowledge but I also fully realise intuitive knowledge and knowledge through revelation.

I know that I am growing from day to day and moment to moment; evolving in understanding of my self, of the universe and of the God of my comprehension who created me and the whole that exists. I am greatly thankful and full of gratitude for having life, consciousness and all its attributes showered upon me. I know that I am here for a purpose, a grand purpose and have the wonderful privilege of serving and of being of some help to anybody and everybody whom I may happen to meet, or who may cross my path. The ability to so feel is a wonderful and a great privilege.

I realise that the God of all is impersonal and has created me and all other manifestations for reasons which perhaps I only very dimly understand. I know too that I am but a symbol trying to manifest part of His great purpose, His great wisdom, love, and power. I shall always try to be conscious as best I can of what He wishes me to do, hoping that He will reveal to me fully whatever is desired and whatever experiences He wants me to go through for His glory and for the service of mankind.



I know that to know is to remember, that there is nothing entirely new under the sun and that all that really matters is the state of my awareness and consciousness of the ever-present, yet fleeting, moment in which I live and have my being. I thus must seize these wonderful fleeting moments and make the best of them according to what I know and understand, realising fully that I have always within me the God-given ability to cope, to benefit and to profit from this. I am confident that my Creator will reveal to me what, in its proper place and time, would

best be thought, spoken or done under certain circumstances. Trials or difficulties I realise are a challenge for me to climb to higher levels for my evolution and perfection. This is easy because I have been given many attributes by the Creator for overcoming them.

I realise fully that the whole is in one and the one is in the whole and that by setting aside daily a period for contemplation, meditation and concentration, I will gain in understanding and in the unfoldment of my Soul to Illumination. This is my philosophy of life.

The Cracked Pot

by Affectator



by the stream. "I am ashamed of myself, and I want to apologise to you." "Why?" asked the bearer. "What are you ashamed of?"

"I have been able, for these past two years, to deliver only half my load because this crack in my side causes water to leak out all the way back to your master's house. Because of my flaws, you have to do all of this work and you don't get full value from your efforts," the pot said. The water-bearer felt sorry for the old cracked pot, and in his compassion he said, "As we return to the master's house, I want you to notice the beautiful flowers along the path."

Indeed, as they went up the hill, the old cracked pot took notice of the sun warming the beautiful wild flowers on the side of the path, and this cheered it some. But at the end of the trail, it still felt bad because it had leaked out half its load, and so again it apologised to the bearer for its failure.

The bearer said to the pot, "Did you notice that there were flowers only on your side of your path, but not on the other pot's side? Because I have always known about your flaw I took advantage of it. I planted flower seeds on your side of the path, and every day while we walk back from the stream, you've watered them. For two years I have been able to pick these beautiful flowers to decorate my master's table. Without you being just the way you are, he would not have this beauty to grace his house."

Each one of us has our own unique flaw or set of flaws; no-one is perfect. But it's the cracks and flaws we each have that make our lives together so very interesting and rewarding. You've just got to take each person for what they are and look for the good in them.

ONCE UPON A TIME THERE WAS A water-bearer in India who had two large pots, each hanging on opposite ends of a pole which he carried across his neck. One of the pots had a crack in it, and while the other pot was perfect and always delivered a full portion of water at the end of the long walk from the stream to the master's house, the cracked pot arrived only half full. This went on daily for some considerable time, with the bearer delivering only one and a half pots full of water in his master's house.

Of course, the perfect pot was proud of its accomplishments, perfect to the end for which it was made. But the poor cracked pot was ashamed of its own imperfection, and miserable that it was able to accomplish only half of what it had been made to do.

After two years of what it perceived to be a bitter failure, it spoke to the water-bearer one day



Sanctum Musings



Transcending Limitations

Part 2

by Kenneth U. Idiodi, FRC

PSYCHOLOGISTS TELL US THAT OUR innate capabilities are the result of hereditary endowment of the genes. If this were altogether correct, how then would we explain the differences in siblings of the same family who, evidently, inherited the genes from their parents? Some mystical literatures place talent and interest firmly in the heredity of the soul itself rather than in the heredity of the forebears. A soul is born into a family and circumstances for the resolution of certain karmic conditions in an incarnation.

Wolfgang Amadeus Mozart for instance, began composing music at 6 years of age. Although his father was an accomplished musician, it cannot be said that it was his ability as a teacher or coach to his son that produced the child prodigy at such a young age. Could we therefore, be limited by karmic conditions? The answer is an unequivocal yes.

Even when the limitation is the result of karmic conditions, it is still possible to transcend it through self determination and free will. Determination is the difference between the impossible and the possible. An error commonly made by many fratres and sorores with regard to karma and reincarnation is to assume that all in life is predetermined. Such an assumption is psychologically paralysing and spiritually demoralising.

Knowing that a cosmic law of equilibrium is continuously in operation, we must strive, therefore, to understand the nature of these limitations and

We are told by medical science that talent is primarily the result of heredity. But a much older approach is to say that the major part of talent lies with the soul itself, something that is carried through from one incarnation to the next.

sufferings, learn whatever lessons we can from them with the ultimate realisation that our lesser self is on trial that our greater Self may be born.

Birthing of the Self requires that we fulfil our sacred contracts in this incarnation. As we go through the cycle of stumbling, falling and rising, we learn from experience our karmic lessons, expiating some of the negative and making deposits in the cosmic bank. Karma is not negative. It is for the purification of the soul personality. A practical way to transcend self is to reflect on the virtues of the Rosicrucian pyramid of ideals and make them a practical living guide.

These are virtues to be sought by individuals in their quest for wealth, health, peace of mind and spiritual attainment. Society should also seek these same virtues in its efforts to create forms and lasting structures through which individuals may self express, self realise and self actualise.

We are all pockets of societies. Would we be contributing to building such a society if we upheld these virtues as individuals but failed to allow them to permeate the fabric of the social structures which we create? In other words, these virtues do not form the basis for business and social relationships?

If it is true that nothing happens by chance,



then it is not chance but the purposeful intention of the mind of God that has guided us to even the most cheerless of situations. The source for ultimately transcending any limitations lies within us for every problem is self caused and it must, therefore, be self redeemed. No matter what is the difficulty, whether it is lack of friends, money, an uncongenial spouse, uncooperative co-workers, irritating neighbours or simply inclement environment, we must realise that only through the transformation of the self can the situation be transcended. Our attitudes must be changed and our conduct must be altered. External limitations can only be transcended through educating the appropriate virtues of mind and soul.

The cultivation and transformation of the self, however, can best take place within a systematic concept of the universe and man's relation thereto. This concept can be summed up thus:

- God exists.
- Every soul is a portion of God
- (You are a soul: you inhabit a body).
- Life is purposeful.
- Life is continuous.
- All human life operates under law.
- (Karma; reincarnation).
- Love fulfils that law.
- The will of man creates his destiny.
- The mind of man has formative power.
- The answer to all problems is within self.

The knowledge and confidence which emanate from the preceding give us authority to proceed as follows to transcend perceived limitations:

- Realise first your relationship to the Creative Forces of the Universe or God.
- Formulate your ideals and purposes in life.
- Strive to achieve those ideals.
- Be active.
- Be patient.
- Be joyous.
- Leave the results to God.
- Do not seek to evade any problem.
- Be a channel of good to other persons.

The greatest limitation that we have to transcend in order to realise our full potential as human beings is that of self. In order to overcome limitations one has to come to the realisation that there is a lack or inadequacy that needs to be remedied.

In the words of the French philosopher,

Voltaire, it is imperative that we *cultivez notre jardin*. Cultivating our garden is living the golden rule. In order to have companionship one must be worthy of it. In order to have friends one must be friendly. In order to have love one must give love. Love is the synthesis of the virtues. It is the glue that binds all and liberates all at the same time. By cultivating within ourselves that which will make us worthy of what we desire, we have a higher chance of realising our heart's desire.

In the final analysis and at the base of it all is our attitude and perception. It is our attitude rather than our aptitude that takes us to our altitude. Taking this position enables us to triumphantly transcend the limitations of thoughts of reaction to thoughts of pro-action. Often times, we fail to reach our goal or destination because we do not have enough steam to carry us through, due primarily to our inability to see the larger picture. Permit me to share this story to illustrate the point. The great architect, Sir Christopher Wren, was passing by the site of the great new London cathedral, which he had designed. Work was already in progress. Curious to know how the workers regarded the task they were engaged in he stopped some of them and asked the question: "What are you doing?" The first replied, "I'm laying bricks", the second said, "I'm earning a few shillings" and the third remarked, "I'm helping to build a great cathedral." The steam and energy levels required to lay bricks and earn a few shillings definitely would not build a cathedral.

Ladies and Gentlemen, Fratres and Sorores our aspiration should be the attitude of the third workman, who had in view neither the physical task nor the monetary reward but the conceptual goal of beauty and well-being for all men.

Perhaps, if we sought for more ways to be of service to others, we would liberate ourselves and clear the energy blockage that constitutes limitations in all ramifications. For if God is Energy, serving others enthusiastically is the secret for transcending all obstacles. Enthusiasm is made up of two Greek words: *en* (meaning in, into, full of, or filled with) and *theos* (meaning God). Ladies and Gentlemen, Fratres and Sorores, there is only one ideal, and that is to make the Creative Energy of the Universe (called by many different names) your ideal, and to make your body, mind and soul active for service to that Energy and to your fellow men. This is the *summum bonum!*



The important question therefore is: How can one best serve humanity? *"In those ways that open to you day by day"*, answered mystics and sages of yore. *"It isn't always the individual that plans to accomplish some great deed that does the most. It is the one who meets the opportunities and privileges which are accorded day by day. As such opportunities are used, there are better ways opened. For what we use in the way of helpfulness to others, increases in itself."*

There is no time limit to the accomplishment of good. One is neither too young nor too old to serve. Consideration of age is one major crippler of our time. As we advance in years, we become discouraged and inactive and abandon our dreams because of a seeming impossibility of attaining our goals. The fallacy of allowing the growing number of calendar months to make us inactive would be appreciated when we understand that there is a difference between one's chronological, mental and spiritual ages.

Ignorance

Out of ignorance of the continuity of life and of effort, we do not realise that time is unimportant and that what is begun in one life finds fruition in another. By the illusory restrictions of time, it may admittedly be impossible for a man to become a computer guru in the present lifetime and if he permits this thought to paralyse his will to such an extent that he stops learning to use the computer, he ultimately short-changes himself; for where he stops now would determine the starting point in a subsequent incarnation. In the end everything adds up - even the smallest of efforts.

Ignorance is a limiter. Seek therefore knowledge in order to transcend this limitation. In the words of Master Jesus *"My people perish for lack of knowledge."* In other words, people suffer deprivation for lack of knowledge and action.

Transcending Limitations

It is worthy of note that whatever may be one's circumstances, they are appropriate to one's inner stage of unfoldment. Though there may be irritating obstacles standing between us and the enjoyment of the finer things of life, they should be seen as stepping stones rather than stumbling blocks. Thus, whatever situation you find

yourself in is precisely what is necessary for your development.

All of us in reality are only striving to surpass ourselves. Our success should not be measured in relation to the accomplishments of others but by what we have ourselves accomplished based on what we initially set out to achieve. Our progress is, therefore, relative only to ourselves and to God.

Life without any form of limitations would be boring and devoid of evolution. In the spiral ascent

Some of the most worthwhile benefits of mysticism and inner enlightenment are the awakening of an intuitive sense to solve many of life's problems.

to spiritual evolution, limitations represent both the end and the beginning of a new cycle. It would be worthwhile to spend a few quiet moments to do the following reflective exercises:

Review what you considered to be limitations at different times in the past. How did you overcome them? What are your current limitations? Take a critical look at them. Are they really different from those of the past? Could they be variants of the same issues? What underlying messages do you get? Are they pointing to some aspects of your personality that require modifications? How could your actions or inactions of the past contribute to your present condition?

As a new dawn breaks each day, so does the transcending of a limitation open us up to new vistas and new possibilities. Limitations, therefore, are not to be loathed but embraced with understanding and triumphant heroism. In whatever station you find yourself that is the best for you at the moment. It is at that point that you meet yourself. It is what you need to move up to the next rung on the ladder. An airplane travelling from Abuja to Japan does not fly non-stop; it must touchdown somewhere to refuel. Limitations represent the necessary refuelling stops in the long and endless journey; the quest for purification and spiritual unfoldment.

For the benefit of our guests who are not yet members of AMORC and who may make up their minds sometime today to join the Order and embark upon the journey into Self, let me take the liberty of this keynote address to share some thoughts with you.



The techniques used by Rosicrucians to transcend limitations include the use of specific and highly effective methods of concentration, contemplation, prayer, meditation and visualisation, to mention but a few, and a proper study and application of these techniques alone, provide you with exceedingly powerful tools to help you shape your life on all levels, whether physical, mental, psychic or spiritual.

On a higher and more universal plane, some of the most worthwhile benefits of mysticism and inner enlightenment are the awakening of an intuitive sense to solve many of life's problems, the unfoldment of previously hidden inner talents, the attainment of deeper and more meaningful relationships with others, and the discovery of a higher, less selfish purpose in life. As a member of the Rosicrucian Order you will have the opportunity of learning how to take firm charge of your life, how to consciously direct your personal destiny, and how to develop your own uniquely customised and deeply satisfying personal philosophy of life. In broad terms, you will learn how to master your life on many levels, and thereby positively influence and assist others to do the same.

For those of us who have embarked upon this journey into self for some time now, we have learned to compare ourselves not with others but with what we were before and we have experienced the joy of contentment, which transcends many limitations. We find this admonition from *Unto Thee I Grant* quite relevant:

"The poor man seeth not the vexations and anxieties of the rich, he feeleth not the difficulties and perplexities of power, neither knoweth he the wearisomeness of leisure, and therefore, it is that he repineth at his own lot. But envy not the appearance of happiness in any man, for thou knowest not his secret griefs.

To be satisfied with a little, is the greatest wisdom; and he that increaseth his riches, increaseth his cares; but a contented mind is a hidden treasure, and trouble findeth it not.

Yet if thou sufferest not the allurements of fortune to rob thee of justice, or temperance, or charity, or modesty, even riches themselves shall not make the unhappy.

But hence shall thou learn, that the cup of felicity, pure and unmixed, is by no means a draught for mortal men.

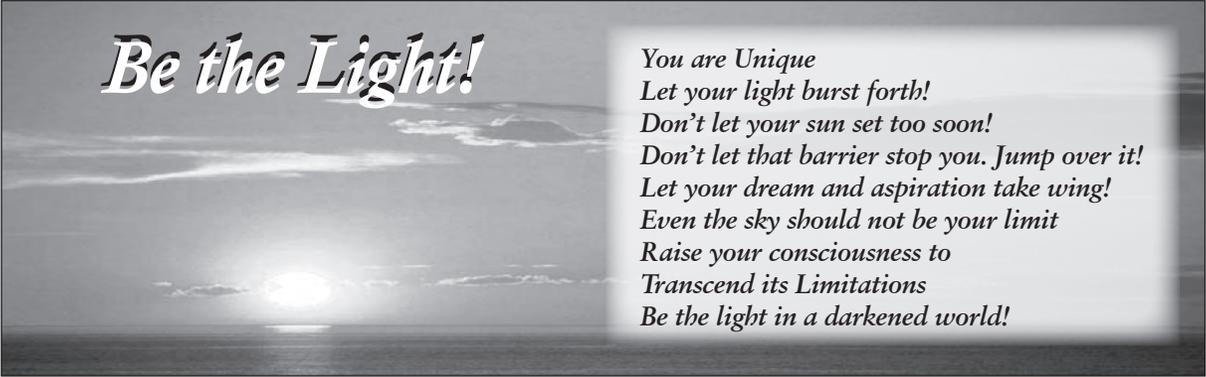
Goodness is the race which God hath set him to run, and happiness the goal; which none can arrive at till He hath finished his course, and received his crown in the mansions of eternity."

Conclusion

In summary then, success in life, in our perception or by the assessment of fellow human beings, is determined by the effort we make to attain mastery of life through the development of our physical, mental and spiritual capabilities. Let us therefore raise our consciousness and harmonise with a new awareness. Let us individually and collectively, not just in West Africa but globally, strive to build:

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

Transcending limitations is the mastery of life and the mastery of life is the empowerment to transcend limitations.



Be the Light!

*You are Unique
Let your light burst forth!
Don't let your sun set too soon!
Don't let that barrier stop you. Jump over it!
Let your dream and aspiration take wing!
Even the sky should not be your limit
Raise your consciousness to
Transcend its Limitations
Be the light in a darkened world!*



by Stephen Tanham, FRC

When the Seeker Comes Calling

Mystical organisations currently face a very difficult period; indeed, perhaps their most critical time. There is ample political evidence that the world is entering a new age. Whether or not this reflects the start of the true Aquarian age from an astrological perspective, whatever the nature of the underlying tensions in the world, one thing is certain: from a moral, political and philosophical perspective we are entering a new Aeon in mankind's development; and hence we face the gravest of challenges and tests in the months and years ahead.

ANY ORGANISATION MUST CONTINUALLY face tests to its structural and moral integrity. This is a law of nature and of the forces beyond nature. Those familiar with the Kabbalistic glyph, the *Tree of Life*, will know that life is always suspended between the balancing powers of the merciful, expansive right pillar and the discriminating forces of severity produced by the left pillar. By this dynamic, Life retains fitness and vitality or surrenders to the dissolving forces in order that the material (of whatever level of vibration) which comprised its Form, can be re-used by the Cosmic Mind. If these concepts are new to you I would urge you to study the Kabbalah in at least its basic form since it provides the Rosicrucian with a vocabulary with which to approach the whole of mystical study.

The modern Rosicrucian Order was created in another century, almost another age. It burst

forth into a formative period of the 20th Century in which there was tremendous hunger for things that were mystical, since the general public knew so little. The images that the Order used in those days were evocative and designed to stir thoughts of ancient knowledge and wisdom being passed through the ages under the careful guardianship of high Rosicrucian mystics. What has changed? Why do people not seek out these teachings with the intensity of a hundred years ago? The answers are many but we should particularly examine those that influence the ways we promote our beloved mystical tradition.

First of all, we should ask ourselves how strong is our attachment to that which we have learned under the careful guidance of AMORC? Growth of the Order has always been the result of personal enthusiasm on the part of its members. We cannot expect to communicate well with others if



we do not shine with enthusiasm for what we have learned and are set to learn in the future.

Secondly, we should acknowledge that there are now many more sources of mystical wisdom than there were a century ago. Go to a large, modern bookstore and you will see that the “Mind, Body and Spirit” section is one of the busiest. This should tell us that the hunger for such knowledge has not gone away, quite the opposite in fact. The simple truth is that sincere people are faced with a bewildering array of apparently similar sources of mystical training. Now as Rosicrucians we know with conviction how different our carefully graded path is compared with the shallow provision of knowledge which is perpetuated by many other organisations professing to be mystical schools. Having said this, the responsibility of communicating this essential difference is ours.

The third factor to consider is that we have an essential responsibility to be and to appear to be a modern institution. Our media imagery needs to be continually updated or we will look like a fading organisation not keeping abreast of the times. You will know that much effort is going into this work from both a printed and internet perspective.

Our greatest asset is our hidden strength. We are blessed with a secret weapon. Throughout its history, the Rosicrucian Order has been able to call on the service of one of the most powerful agents of communication known to the Cosmic Mind: it is *YOU*, the mystical aspirant and member of this Order.

As each one of us moves our consciousness up the central pillar of our lives, towards our true selves, a spiritual, alchemical process begins to operate, changing our very being. Initially, you may not notice such changes, but should you bump into an old friend who you have not seen for some time, he or she will immediately discern that there is something new and vibrant about you. The light of the Soul, the true personality, is slowly filling the outer being and pervading all aspects of the outer self to the extent that over the course of several years, we find ourselves literally transformed by this loving power from within. But power is nothing unless it has both the *will* and the *means* of expression. We are not given a reservoir of loving energy to keep it to ourselves. We have to become part of the *Cosmic flow*; and this brings me to the central theme of this article.

With development comes the light of insight. But as with all mystical advancement, with that light also comes a corresponding responsibility. In this case the responsibility is the most sincere attempt to pass on what has been learned, and in this task we often face our greatest personal challenge.

Close your eyes for a moment and lift yourself out of your ordinary consciousness. Imagine you are a part of the Cosmic Mind at a level where the very fate and destiny of mankind is planned and put into action. Visualise yourself as part of a god-like intelligence examining, with love and care, the potential development of a soul due to incarnate into another body and begin a life full of hope and opportunity. Move forward in time beyond the birth and see how that stream of life flows through experience, triumph and adversity to reach a point where that “living soul” comes into contact for the very first time, with a genuine “School of the

First of all, we should ask ourselves how strong is our attachment to that which we have learned under the careful guidance of AMORC?

Soul” such as the Rosicrucian Order. It might be in the street, perhaps a casual conversation with a friend that gives the new direction. It might be via an informed and wise opinion that you express at work or it might be at a Rosicrucian Open Day that you have helped to bring into existence.

Despite the vast powers of the Cosmic, the advanced progress of its most determined Souls rests entirely on such moments, the fleeting second when the uninitiated new soul encounters the Mystical Path for the first time and two people’s lives interact at the highest potential level. For the Cosmic desire to be fulfilled, two things have to happen: the receiver has to be ready, and the transmitter has to be tuned in and willing to deliver the gift of light that both already possess in some measure. It is to the potential perfection of this moment that the rest of this article is dedicated to.

Imagine now that you are in such a moment. A seeker has approached you with a question about the Order. They seemed to seek you out amidst all the faces in the room. The air around you has become quiet. Whatever background noise there is has faded as though some vast intelligence is re-arranging this moment in time to give you the very



best chance to do your mystical work. The seeker is looking at you with an intensity that he or she rarely uses, because their common Soul has acted to bring them to attention, to ensure they listen on a level rarely used in normal conversation. Perhaps the light around you also changes, seeming to shimmer and take on a glow as other intelligences seek to aid you in this most precious of encounters.

What will you say? Are you prepared for this? Since you are here, there can, by definition, be no question of there being insufficient potential for the moment to achieve its purpose. You scan your own knowledge of mysticism. There are so many directions in which you could take the conversation. You think of the power that emotion brings to the dryness of logic and pray that the combination of intelligence and emotion will empower *your* point of contact.

You take a breath, itself the very symbol of the beginning of creation, and in the half-second before you speak your mind is filled with a synthesis of everything you hold dear, everything you have learned. You see how you are a living duality, a mixture of matter and loving energy which is derived from a single universal emanation of *Being*. You see how the mother force of the planet, Nature, has nurtured your vehicle of self from the earliest attractive power of matter, learning to sustain its form then passing through billions of years of evolution to express and expand the force of *Life* that sustains it against the dissolving

Change is at the heart of mysticism and is an example of the power of the Cosmic stream of love to accelerate the path of those who serve God.

forces of chaos. You see the upward spiral of Life, through mineral, animal and human forms. You move through evolutionary time at light speed and return to the moment, feeling the power of your Soul, something *above* Nature which now urges you to reach for your deeper powers of communication, opening your inner eyes to the vastness of loving intelligence beyond.

Now, because you are operating from a deeper point of consciousness, the very landscape of your own mind is mapped out before you. You see the oscillating polarities of organic force that constantly test your resolve to move beyond the appetites. You sense the false power and identity of the ego and you see the deadly attraction of self

aggrandisement, an abuse of the higher vision granted to you. And in that moment, you reject any approach that sets you on a pedestal in front of the sincere seeker who stands before you.

Finally there comes into your consciousness the quiet inner certainty that you are something beyond all of these, that you hold within you the most precious form of sight in the universe. In that quiet heartbeat, you become the very eyes of Divinity looking out on its creation. *But you can say none of this to the seeker before you.* To do so would overwhelm the young, potentially mystical mind that now waits on your response to their question.

So what will you say? What will you say now that you have the will and the confidence to deal with this moment? It is at this point that many mystics relate that they could feel the movement of the intelligences around them. All fear is removed and the mystic is made aware, psychically, that there is a unique way of communicating with the seeker in front of them. Often, a new way of saying something springs to mind, a new combination of ideas, or the linking of what lies ahead with some observed element of the seeker's personality. It takes confidence that can only be born of experience and willingness.

Many Rosicrucians have said to me: "*But I don't feel up to the important job of explaining this to a newcomer.*" They are fearful of getting it wrong. They feel they do not have a solution within themselves to overcome this lack of confidence.

One of the most important attributes we learn as mystics is *willingness*. Willingness implies two things: an openness to venture into a situation in the knowledge that you will be helped along the way because your purpose is noble; and a gradual dropping away of fear as you see, time after time, how potent the power of the Cosmic really is. Push yourself into that position and any vacuum you create will instantly be filled by the creative power of the Cosmic Mind.

The final dimension to all of this is how *you will be changed* by the process itself. This often unexpected alchemy is at the very heart of mysticism and gives a living example of the power of the Cosmic stream of love to accelerate the path of those who serve God.

From now on, let your confidence triumph over any doubt you may have about your abilities to communicate the essence of the Rosicrucian teachings to a potential new seeker. Don't entertain



the idea that you can't do it, for when it comes, the solution will comprise the very elements of that moment. And no other intelligence, no matter how advanced, could perform it better than you as you stand at that personal crossroads of time and circumstance.

Let us end with a quotation from the Christian Mystic, Thomas Merton, who takes us eloquently into that state of mind which we need

if we are to *know* that the Cosmic will be with us in this moment of trustingly stepping into the unknown: *"True solutions are not those which we force upon life in accordance with our theories, but those which life itself provides for those who dispose themselves to receive the truth."*

So, when the seeker comes calling, know that you are already prepared, and in that moment let one plus one equal something truly wonderful.

A Lesson for a Rose

Anonymous



ONE BEAUTIFUL SPRING DAY A RED rose blossomed in a forest. Many kinds of trees and plants grew there. As the rose looked around, a pine tree nearby said, *"What a beautiful flower. I wish I was that lovely."* Another tree said, *"Dear pine, do not be sad, we can not have everything."*

The rose turned its head and remarked, *"It seems that I am the most beautiful plant in this forest."* A sunflower raised its yellow head and asked, *"Why do you say that? In this forest there are many beautiful plants. You are just one of them."* The red rose replied, *"I see everyone looking at me and admiring me."*

Then the rose looked at a cactus and said, *"Look at that ugly plant full of thorns!"* The pine tree said, *"Red rose, what kind of talk is this? Who can say what beauty is? You have thorns too."* The proud red rose looked angrily at the pine and said, *"I thought you had good taste! You do not know what beauty is at all. You can not compare my thorns to that of the cactus."*

"What a proud flower", thought the trees.

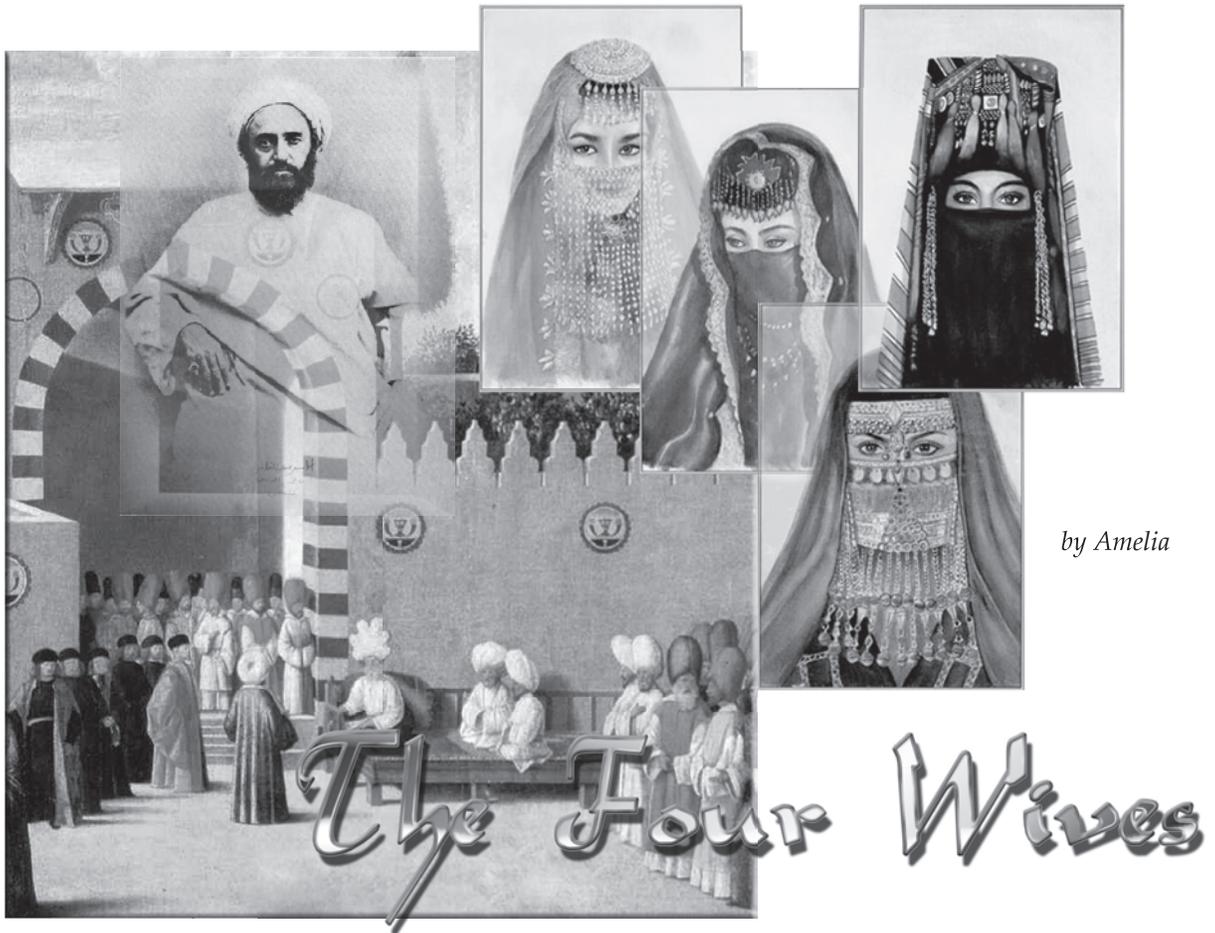
The rose tried to move its roots away from the cactus, but it could not move. As the days passed, the red rose would look at the cactus and

say insulting things, like: This plant is useless and how sorry I am to be his neighbour. The cactus never got upset and he even tried to advise the rose, saying, *"God did not create any form of life without a purpose."*

Spring passed, and the weather became very warm. Life became difficult in the forest, as the plants and animals needed water and no rain fell. The red rose began to wilt. One day the rose saw sparrows stick their beaks into the cactus and then fly away, refreshed. This was puzzling, and the red rose asked the pine tree what the birds were doing. The pine tree explained that the birds got water from the cactus. *"Does it not hurt when they make holes?"* asked the rose. *"Yes, but the cactus does not like to see any birds suffer,"* replied the pine. The rose opened its eyes in wonder and said, *"The cactus has water?"* *"Yes you can also drink from it. The sparrow can bring water to you if you ask the cactus for help."*

The red rose felt too ashamed of its past words and behaviour to ask for water from the cactus, but then it finally did ask the cactus for help. The cactus kindly agreed and the birds filled their beaks with water and watered the rose's roots. Thus the rose learned a lesson and never judged anyone by their appearance again.





by Amelia

THE EMIR OF BAGHDAD, NUSRAIN Al'Haq (may he live long) heard of the arrival in his city of a man who was reputed to be the wisest of all. His interest was piqued particularly by this lowly peasant's claim that he had travelled for years and thousands of miles, enduring great danger and hardships through floods, droughts, icy winters and parched deserts with the sole purpose of reaching this palace, reputed to be the most lavish ever built, to address the Emir, the most powerful man in all the world.

Being impulsive and brutal in the treatment of his subjects, he ordered that the man be brought into his presence at once to prove his wisdom against that of his own conceited though eloquent advisers. The man was found by the palace guards in the poorest part of the city, chained and roughly dragged through the streets before being thrown before the Emir who haughtily said: "My people claim you are the wisest of all, wiser even than these, the esteemed advisers of the greatest Emir of all. They have spent their lives in the acquisition of knowledge and you would claim to be wiser than them? Prove your wisdom to me and my counsellors or you will experience a death that no man has ever endured."

Far from being afraid, the peasant, dressed

in a torn a dirty robe boldly rose to his feet to the astonishment of everyone in the room, for it was palace custom that everyone spoken to by the Emir should remain prostrate until ordered to rise. The guards raced towards him to force him down but the Emir, flushed red in the face with rage, waved them away and icily spat: "Speak peasant, for these may be the last words you utter in earthly life."

Undeterred, the peasant remained standing, cleared his throat and slowly looked around at everyone in the manner of a man of power who knew men's hearts and could grant their fondest wishes. Then he fixed his eyes upon the Emir and began.

Once upon a time my Lord, there was an Emir who lived in a country of many merchants and great riches. It was said that he was the wealthiest Emir who had ever lived and the opulence and beauty that surrounded him in his palace were a sight that rulers from far and wide coveted to see. He was content and happy with life and had four wives, betrothed to him all in strict accordance with the law. But his promise of treating them all equally and with the same care and attention that their dowries had bought, was not honoured.

The Emir loved his fourth wife Balqis by far the most and adorned her with the finest robes and jewellery. He treated her to the finest of delicacies, gave



her whatever she desired and ordered his slaves to cater to her every wish and fancy. For Balqis was a delight to speak to, and was full of wit and humour to lighten the burden of ruling this mighty kingdom.

The Emir loved his third wife almost as much as his fourth and showed her off regularly to envious visitors from neighbouring kingdoms. Her name was Jamilah for she was the most beautiful of all women in the world. Her form, her grace, her laughter, her gentle caresses, were more than any man could hope for. However, the Emir feared that one day lovely Jamilah would leave him for another man; for many men of wealth and power desired her and he had heard it said that a great bounty had been placed on her capture by a great rival of his in a far off land.

The Emir was also fond of his second wife, for she was his most intimate confidante and was always kind, considerate and patient with him. Her name was Huda, and whenever he faced a dilemma he would confide in her and she would assist him to come to wise decisions. For Huda was astute in matters of wealth and was the main reason that the Emir could pay for the loyalty of the provincial chiefs of his kingdom.

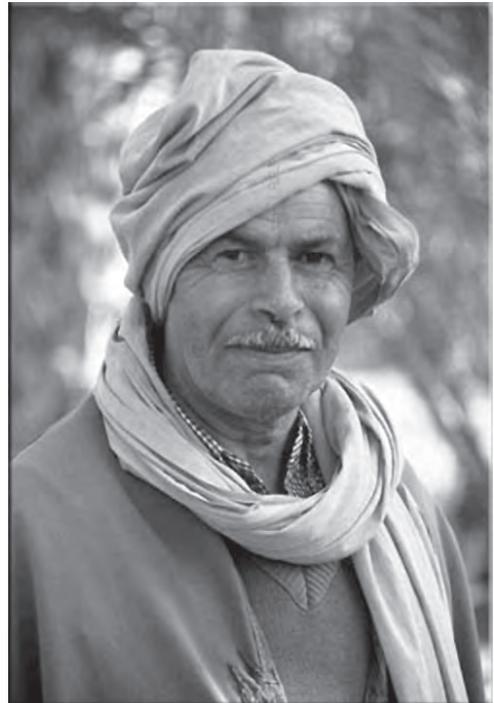
The Emir's first wife Khalida however, was the most loyal of them all. Although she had made great contributions in maintaining his health, wealth and kingdom, she did not have the wit and humour of the fourth wife, Balqis. Nor did she have the ravishing beauty and sensuality of Jamilah, the third wife. And nor did she have the financial acumen and astuteness of Huda, the second wife. The Emir did not love Khalida, indeed he hardly noticed her constant presence at his feet, despite knowing her valuable contribution to his success. Yet, despite this, she loved him deeply and served him loyally day and night. But for all her loyalty, she was treated no better than a slave, and was even derided openly by the Emir's esteemed advisers.

There was complete silence in the hall, broken not even by the usual heavy wheeze of the Emir's laboured breathing, caused by years of overindulgence. The peasant looked around at everyone with a sharp and penetrating gaze, and finally rested his eyes on the Emir before him who stared back with bemused annoyance.

One day, my Lord, by the will of Allah the Almighty, the Emir fell gravely ill, and knowing that his time was short and that he soon would lose the luxury and delight of his opulent life, he said to himself: "I have four wives and a life of delight even the blessed of eternity would envy. Yet when I die, I shall be alone. I have but a few hours left in this world, so I will speak to Balqis, my beloved fourth wife, for surely she wishes to join

me in eternity." Summoning his fourth wife he said to her: "Balqis, my beloved, I have loved you more than any woman, endowed you with the finest clothing and showered great care over you. Now that I am dying, will you follow me and keep me company?" "No my lord!" she replied. "You are old and must go alone, for I am yet young and love life more than I have ever loved you and will marry your Vizier Abdul when you die." And knowing that the Emir was too shocked and weakened to even reply, she turned and walked away without another word. Her answer cut like a sharp knife right through his heart and he was overcome with grief, for this was the wife he had cared for with all his heart and material possessions, and she was not even prepared to accompany him beyond the grave!

But lovely Jamilah, his third wife, would surely follow him and grace him with her beauty in the hereafter. So the sad Emir summonsed Jamilah, his third wife and said to her: "Jamilah, my beloved, I have loved you all my life and honoured and adorned your beauty, making you the most desired woman in all the world. Now that I am dying, will you follow me and keep me company?" "No my lord!" she replied. "Life is too good! When you die, I will marry your lifelong enemy Emir Hussein, for he has offered me protection against poverty and a life as luxurious as you have led." As she turned and left



The peasant looked around at everyone with a sharp and penetrating gaze, and finally rested his eyes on the Emir.



his heart sank into the depths of despair and the chill of death touched his shoulder, for patience, as my Lord knows, is not a virtue of Death.

In desperation now, the Emir summonsed Huda, his second wife and said: "My beloved Huda, I have always turned to you for help and you have always been there to advise me rightly. When I die, will you follow me and keep me company?" "No my lord, I cannot" she replied. "I will help you to your grave, but no more than that," she said and walked away. Her answer came like a bolt of lightning, and he was devastated, for now, he thought, he was completely alone, without a friend to turn to, and without a companion to accompany him with Death who was by now right by his side.

Then a voice called out: "My Lord..., I will leave with you and follow you wherever you go." The King looked down, and there was Khalida, his first wife anointing his feet with oil. She was thin and bedraggled from malnutrition and neglect and stooped over from permanently bowing down to his every whim and fancy. Greatly grieved, the Emir said: "Dear Khalida, my beloved first wife, how I wish I had taken better care of you when I had the chance, for you are indeed the only one of my four wives who really loved me. How I wish I had known this before this fateful hour."

The room was in stunned silence as the peasant added: *Indeed, my Lord, he should have known this, as indeed we should all!*

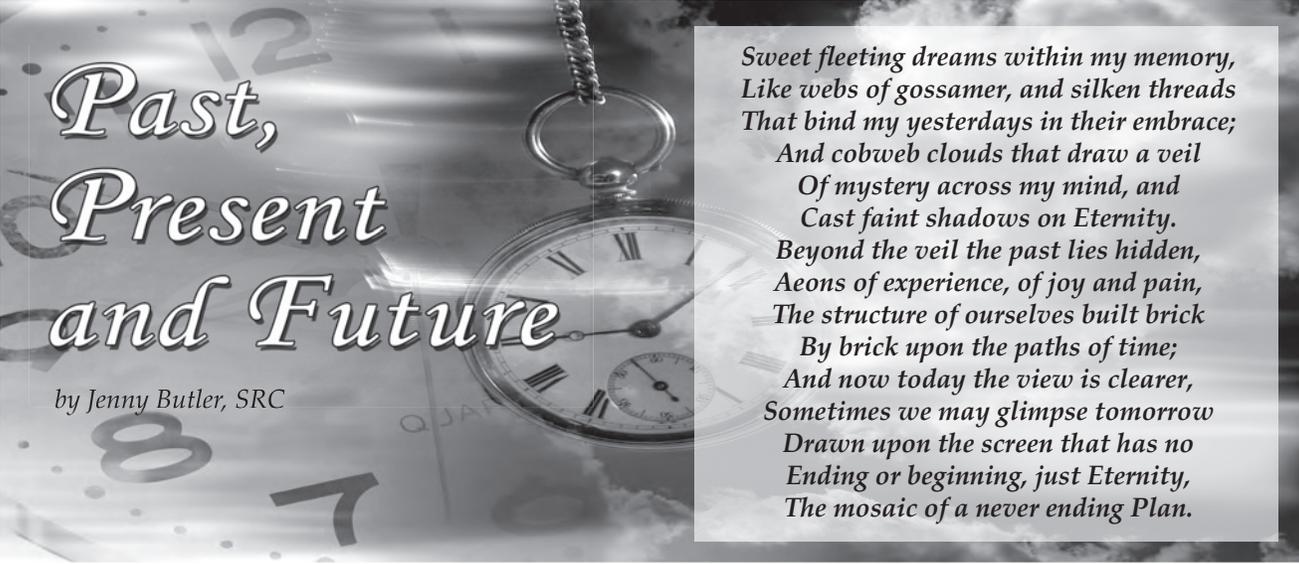
Gazing around the hall as one who knows the deepest mysteries of all hearts, the peasant continued by addressing the crowd: *In truth, oh followers of the path of comfort, we all have four wives in our lives: Our fourth wife is our body. No matter how much time and effort we lavish in making it look*

its best, it will leave us when we die. Our third wife is our possessions, status and wealth. When we die, they go to others who profit from our labours, and care not who we were, and may even have been our mortal enemies in life.

Looking at the Emir he continued: *Our second wife, oh great defender of the faith, is our family and friends. No matter how much they have been there for us in life, the furthest they can come is to our graveside. But our first wife... he paused and looked around, is our soul. Often neglected in the pursuit of wealth, power and the pleasures of this world, the soul is the only thing that will follow us wherever we go, the only true companion we will ever have. Therefore, cultivate, strengthen and cherish your soul now, for it is the only part of you that will be with you always, indeed for all eternity.*

No one stirred or looked up as the peasant bowed and waited for the Emir's response. But the great Emir of Baghdad remained silent, staring sorrowfully at the ground. A great gloom had descended upon him and he sat on his throne thinking of what the peasant had said for two full days before he returned to his old ways. But there were others amongst his guests who were deeply touched by the words of this wise peasant and went away changed forever, with sorrow and contrition for their own disregard for their souls.

No one knows what happened to this peasant of wise words, for in the silence that followed his concluding words, no one, not even the Emir's guards and esteemed wise men, noticed as the teacher of hearts, the legendary Mustafa the wise of Córdoba, slipped silently through a doorway never again to be seen.



Past, Present and Future

by Jenny Butler, SRC

*Sweet fleeting dreams within my memory,
Like webs of gossamer, and silken threads
That bind my yesterdays in their embrace;
And cobweb clouds that draw a veil
Of mystery across my mind, and
Cast faint shadows on Eternity.
Beyond the veil the past lies hidden,
Aeons of experience, of joy and pain,
The structure of ourselves built brick
By brick upon the paths of time;
And now today the view is clearer,
Sometimes we may glimpse tomorrow
Drawn upon the screen that has no
Ending or beginning, just Eternity,
The mosaic of a never ending Plan.*



The Door to Happiness Opens Outwards

by Uwana Ben Imoh, FRC

THERE IS NO DOUBT THAT THESE are difficult times; times that pose great challenges to our individual and collective growth; times that bring out the best or the worst in us and times that require meticulous application of the principles of our Order. Although many are likely to say *"we have never had it so bad,"* let us be fair to ourselves and admit that difficult times have not always existed and will not continue indefinitely. Occasionally a nation has an opportunity to chart a noble course for its growth, only to fritter away all that is good on an unfettered ego trip.

I recall vividly in the "good old days" when Rosicrucians in Nigeria arrived at International Conventions by the planeload to intimidate the Supply Bureau with their petro-dollars. A common refrain by some people in high places in our country was that *"money is not the problem; how to spend it is!"* But were we doing the right thing back then by throwing moderation to the winds and indulging in ostentation, only to swing to the extreme of dejection and total despondency during these trying times? Looking back now it will not be wrong to say that we have had our low points and we have had our high points. In other words, we have experienced the

positive and the negative cycles as a nation.

Let us pause and ask a few questions thus: Is the high point necessarily good and the low point invariably bad? One may be tempted to answer in the affirmative, until he comes across an incorrigible optimist like Dr. Norman Vincent Peale who, at the ripe age of eighty-nine and with an intellect as sharp as a thirty year old, said: *"There's one hopeful thing about human beings: They will go down and hit their lowest point and that's wonderful. The lowest point is the greatest place on earth because you can't go any lower. The only place you can go is up."* For a simple analogy, we need the positive and the negative currents to obtain electricity in our homes. Would we therefore be correct if we call the negative current bad or evil?

Negativity

From the foregoing, one can safely conclude that the negative has its place in the Cosmic scheme and complements the positive polarity for manifestation at the third point of the triangle; we need the negative polarity as much as we need the positive. The negative polarity includes electromagnetic vibrations referred to in electrical circuitry as *friction* which plays a most important part in the laws of motion, and in more abstract terms as strife,



difficulties, trials, temptations and tribulations.

We need this friction or those “negative” experiences in our ascent to the mountain top of illumination in order to learn the lessons we require for the fulfilment of our mission in each incarnation. Simply put, friction is to motion what strife is to mystical progress. Arguably, a life without problems would be one of dullness and uneventful boredom, for it takes darkness to appreciate light.

Most often, we erroneously perceive the negative cycles of our lives as bad or evil. At such times of distress, it is very tempting for us to lose grasp of our self confidence. Doubt sets in and our psychic powers appear to fail us.

We tend to weaken and crumble in the face of mounting problems or impending danger. We waver and sink into confusion of thought and there is a temptation to turn away from our chosen path.

Fear, worries and a restlessness which we thought we had put behind us during our several years of study for self mastery, threaten our well-being and peace of mind. Even some fair-weather friends whom we thought we had parted ways with to embrace more purposeful and wholesome living, gravitate back into our social orbit. Boredom, despair, self pity and other energy-sapping thoughts exert their toll on us. We begin to wonder if the boat we boarded for that journey of self discovery and mastery has left the familiar and filthy shores of ignorance and superstition.

Such a pathetic situation may be the result of unfulfilled dreams, the loss of a loved one, an envy of material possession, the loss of a job, an accident, failure in an examination, ill-health or perhaps a business failure. When we are faced with such problems our primitive instincts tend to take possession of our reasoning and leaving us with two options, to stand and fight or flee in fear. For some of us the easy way out is to flee. An overwhelming fear paralyzes and takes over all our thoughts and words and actions. Fear of the unknown, fear of impending disaster real or imagined. In such a confused state, we are compelled to resort to desperate solutions. When disaster strikes, for some of us it is time to contact some self proclaimed gurus, soothsayers or miracle workers. For some others it is time to make a pilgrimage to the Rosicrucian Park, Calabar, for a face to face confrontation with the

Regional Administrator to find out why he did not foresee the impending danger and forestall its occurrence.

We take these kinds of action without the realisation that this may be the negative current to complement our positive polarity in order to bring about the light we need to guide us and our mystical siblings in this forest of ignorance. To the mystic, problems like this appear as opportunities to learn and to serve. We are counselled to look into every problem for lesson to be learned. To do otherwise, we do not only deny ourselves the opportunity of learning and growth, but deprive others the opportunity to

We need those “negative” experiences in our ascent towards illumination in order to learn the lessons we require for the fulfilment of our mission in each incarnation.

learn from what they see of our experiences.

As most of you are probably aware, the idea of *mission* is embodied in every incarnation that the soul personality experiences. We need the tools and conditions (what I call the enabling environment) to fulfil that mission. We cannot deny the responsibility of attracting these circumstances, whether negative or positive. In other words, we must have set the stage for their manifestation in a past or present incarnation through the law of cause and effect or karma, which I hasten to add is not a form of punishment or reward but a means of teaching us to accept responsibility for our actions whether negative or positive, and thereafter decide which direction leads to the attainment of health, peace and happiness that we seek.

I have dwelt so long on the subject of *duality*, opposites, cause and effect or karma, in order to disabuse our minds of the faulty thinking that the negative is always bad or evil. I will go further to examine the principles that a Rosicrucian requires to survive and even excel in turbulent or difficult times, for he needs to survive before he can reach out to others. In other words, I will attempt to answer the question that I read in the minds of many of our members during these difficult times in our country. It is this: “*Where are the Rosicrucian principles now that we really need them?*”

The most obvious answer is that they are in your monographs. Such a simplistic



answer raises another question: *"If so, why haven't some members found them and for those who have, why can't they apply them effectively?"*

I must digress here a little to tell you the story of a car that I had. It was supposed to be air-conditioned but unfortunately it was functioning when I needed it least and barely working at the hour of greatest need. Some of us tend to approach our studies with this same attitude. That is we study only when the going is good, but when a problem or opportunity to apply the principles arises, we tend to neglect or abandon the monographs just when we need the principles most.

Motive

To answer these questions effectively, we need to go back to basics. It is common knowledge that the purpose of our cherished Order is the study of natural and spiritual laws for the attainment of peace, health and happiness. In the membership application form, the last section is captioned *Motive* and in it one is requested to state one's "reason in petitioning for Rosicrucian Membership." I am not sure that any applicant who answers this question with ill or unsavoury motives will ever be allowed pass through the portals of our Order. If the Order places so much importance on our motives at the portal, it is even more pertinent that we should watch very carefully the reasons for our actions. In my opinion it is our motive that influences, if not determines, the success or otherwise of all our actions as mystics.

If our motives are in consonance with our cosmically ordained mission, and our conscience confirms this to us, we can be sure that the masters and all cosmic forces will assist us in our mission, especially when such is likely to be of benefit to others. It is therefore important that whatever principle we want to apply for the attainment of our objectives, we should subject our motive to rigorous scrutiny and allow our conscience to put a final stamp of approval or give it a clean bill of findings. If for any reason known or unknown to us our conscience disapproves, we had better retrace our steps because not only will our mission be fruitless but its accompanying lesson may be painful.

Once we have satisfied ourselves that our motive is right, we can then confidently proceed to the next steps of concentration, contemplation,

meditation and visualisation. I will not attempt to rehearse the techniques involved because these techniques have been exhaustively addressed in the monographs and in review and forum classes. All I can say is that none of these exercises can be done casually because they are not easy to master. They require constant practise before one become conversant with them. Our past Emperor Ralph M. Lewis who was well versed in these techniques stated in a video interview that meditation is not easy but that the rewards are worth every effort expended. However difficult this may be, the truth is that they can be mastered, and have been successfully applied by mystics throughout the ages and are still being effectively applied currently with startling results, especially when we include others as beneficiaries of whatever measures of success we achieve in our application of these principles. Mastership comes with responsibility towards others. Here lies the test of our ability to reach outwards with whatever benefits we reap from our teachings, whether material or otherwise. Are we able and willing to share such benefits with others or are we afraid that others may become like or greater than us in the line of service?

Respect

As we progress through the degrees of the Order, we tend to appreciate one fact; that service is the ultimate purpose and joy of the true Rosicrucian. As we strive to serve, all other things tend to fall in place. Our material affairs begin to improve and we recognise an invisible bond uniting us with other Fratres and Sorores throughout the face of the earth including non-members who are truly Rosicrucians in spirit and committed to the same purpose. We find them in different professions and vocations, in different nationalities and religions and in different esoteric schools. From our interaction with them we tend to respect them and their beliefs but cherish immensely the superiority of our teachings.

We also discover that we are all points of light in an infinite grid of boundless cosmic energy. By keeping our terminals for reception and transmission of this energy clean and wholesome through our thoughts, words and actions will allow the Cosmic bounties to flow inwards and outwards towards others. Such knowledge should engender a sense of humility in us, especially when we discover



people who are seemingly in lowly positions but at the same time powerful transmission stations for cosmic resources.

Allow me to dwell a little on the issue of respect for those in so-called lowly stations in life. It is said that many people respect a rich man but only a gentleman respects a poor man. While on this subject, I will continue to refer to electricity because I am looking at electric energy as a form of cosmic energy, and not in the professionally technical sense in which I have no training.

By way of analogy, you have the source or the generator of electricity, which requires the high tension and armoured cables that bring high voltage energy to the transformers; and in turn you have the smaller cables that bring the different phases of electric current to our appliances. All of these parts are critical to the successful distribution of electrical power to a building or factory, be they large or small. Remember that you cannot use a high tension or armoured cable to power a delicate appliance in the home, or a machine in the factory without disastrous results following. You need to step the current down and link it to the smaller cables. To make it more personal, the low tension cables are the so-called people that the haughty will regard as low in status yet they have their critical position in the scheme of things reflecting how each one of us individually and collectively is important in the Cosmic chain.

A friend of mine told me two stories; one was how his barber led him to stumble on a multi-million Naira real estate transaction and on another occasion, a man he thought was a never-do-well who was always pestering him for help, led him to an old friend whom he had lost contact with; the renewed contact resulted in a huge financial business transaction for him. From my experience, several of life's important problems bordering on the immaterial, intellectual and evolution of the soul-personality are being solved daily through the experiences of these "ordinary" people. So you may disrespect them at your own peril.

Humility

Fratres and Sorores let us be like those power lines and pass the Cosmic bounties on to people who need them most. And remember, as long as the Cosmic remains an infinite and everlasting resource, the channel or conduit that is you the

mystic, can never lack that which you are channelling outwards in the service of others.

As the title of this article goes, the door to happiness opens outwards. Each one of us has our own door. We may decide to bolt it and lock ourselves in isolation and live like hermits, thinking good thoughts, meditating day and night and not having contact with the profane world. But of what use will that be to us or our fellow human beings? What assistance will we be rendering to humanity? How will the greater society of which we are a part benefit?

Although this is an extreme situation, it is a truism that we find, even amongst members, those who are practising such *worthless* goodness that causes injury to themselves and the larger society to which they belong. Since they are

The door to happiness opens outwards. Each one of us has our own door.

selfish in motive is it surprising that they find their hourly mystical exercises bearing meagre or no fruits?

By the same token we find a lesser evil in some of us who exude a false air of superiority towards members in the lower degrees and even a more condescending attitude towards non-members and the things they hold most sacred. These kinds of people are quick to ask other members how long they have been in the Order or what degree they are studying. The motive here is not to assist the younger members but to prove their own superiority. It might be prudent to take into consideration that these self-same new members they are trying to impress may have actually been hierarchy members in previous incarnations. In the case of attitudes towards non-members, these people should be mindful that it is better to believe in something than in nothing. Besides, the Rosicrucian Code admonishes us not to attempt a direct intervention in the lives of others but to live by example, and if our lifestyle is worth emulation, others will follow.

So then, let us not lose sight of the legacy left behind in our country and in foreign lands by Fratres and Sorores who have refused to quit because as the saying goes: "*A quitter never wins and a winner never quits.*" As each of you open your door of service outwards, may you all find sincere happiness and Peace Profound.



SCIENTIFIC MYSTICISM



Part 2

by William Hand, FRC

In this article we continue our examination of aspects of mysticism from a scientific perspective.



OVER THE YEARS SCIENCE HAS OFTEN been criticised for not being sympathetic to and understanding of the mystical approach to life. That may be true of a few individual scientists, but when we look at science as a whole, a totally different perspective emerges.

The word *science* has its origins in the Latin verb *scire*, to know. Science is also about discovering truth. This involves searching for information

and then re-searching to refine that information with the ultimate aim of discovering the way nature really is. Unfortunately science also has a reputation for being very complex and difficult to grasp. It certainly need not be so as there is nothing that cannot be explained in such a way to make it understandable to anyone. Therefore this article and all others in the series will concentrate on putting across ideas simply yet elegantly with no complicated mathematics or formulae.



With the above points in mind, the aim here will be to explore and develop a scientific hypothesis for Soul and the role of Love based on a seminar that I gave at the Rosicrucian National Convention at Guildford in 2003. Hopefully this will nourish your personal exploration of Self and thereby give you more confidence in pursuing your own mystical goals in life.

Science of the Living Soul and the Power of Love

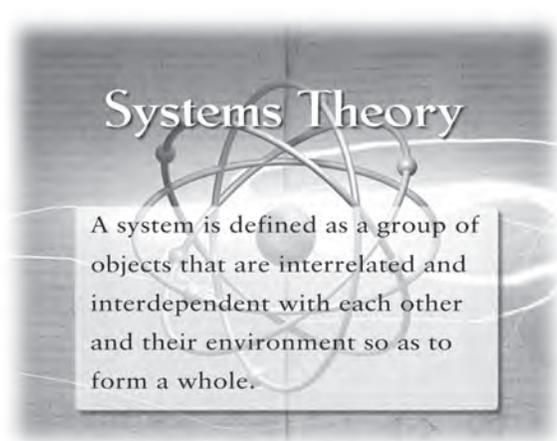
As with any exploration we have to take a first step and make sure we have the correct equipment and tools to do the job. We also need to be very clear about what we want to achieve. So first of all let us consider what we mean by the Living Soul? This is not very easy to define, but most Rosicrucians have an understanding that it concerns *the Soul personality, the Master within* or the *expression of Soul force*. It is also recognised that we are not individuals, we are all part of one Soul like the many trillions of droplets of water in an ocean.

This sense of connectedness is very important as well as the dual nature of Soul being both "ocean" and "water droplets" at the same time in a complementary sense. There is clearly a connection here with quantum physics as discussed in part 1 of this series. It is not surprising therefore, that in developing our ideas we will be drawing on some tenets from the world of quantum physics. We also require some other theories from the world of science giving three key scientific principles for this discussion:

1. Quantum physics states that everything that exists is in constant motion and manifests both as waves and particles.
2. String theory (to be presented in part 3 of this series) says that ultimately everything comprises vibrations of "substance" in multi-dimensions.
3. Quantum mechanics demonstrates universal connectedness irrespective of time and space or dimension.

So these, and our understanding of Soul, are the building blocks with which we will develop our hypothesis. However, every builder requires tools and these are the ones we will employ: quantum physics, string theory and systems theory together with an open and enquiring mind backed up by logical and intuitive thinking.

Systems theory is key and is explained below. All good investigators should possess an



open mind, and the ability to question and to seek answers is essential for progress. Intuitive thinking is something that comes naturally to many Rosicrucians (as should an open and enquiring mind of course). Logical thought is essential in order to keep track of where we are and to offer explanations. However, intuition is also needed to bring together strands of information and to make connections that are not necessarily logically obvious. The application of logic is like reading a map to find your way, but intuition may be required to go on the journey in the first place!

Systems Theory

To put things very simply, Systems Theory is the science of how two or more "things" come together to create a different "whole". An extremely good example of the operation of this theory is water! If one looks at the constituent atoms that make up a single molecule of water we know that it comprises two atoms of hydrogen and one atom of oxygen. Each of these atoms, or even the gases by themselves, has individual properties, but it is only when they are united together can they create a third and totally different wonderful substance: water. Water has properties that neither oxygen or hydrogen alone have. How does this come about?

The fundamental workings of any system, for example, atoms, molecules, galaxies, groups of people, is an exchange of information and energy between components thus enabling them to bond together and grow. The proven law of attraction comes into play and if the components are in harmony then the components will connect and "bring out the best in each other". Another key feature of any system is the presence of feedback



loops. Karma is a good example of a feedback loop. In such loops information and energy will circulate around the system, memories will accumulate, and the constantly transforming information and energy stored in the system will evolve over time. Indeed according to quantum physics, a history or memory of the interaction of components will be retained in the system forever and revised over time.

Clearly some systems are very simple, for example a hydrogen atom, but many are complex, such as DNA and the human body or indeed our complete selves of body, mind and soul. However, all systems can be thought of as being “alive” or invisibly animate. One way of defining “aliveness” is to relate it to the complexity of the structure or the complexity of memory storage. That is, the more complex the structure, then the more information it has and we say that it is more alive. But what is being stored in the memory? For this we have to come back to information and energy, as it is the flow of information and energy that is being remembered in the system. We therefore need to understand a bit more about *information and energy*.

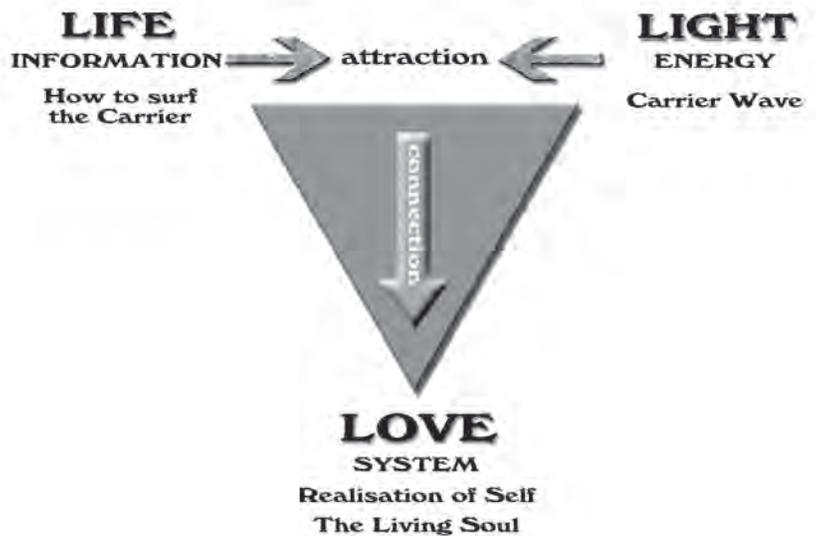
Information and Energy

To take an analogy from quantum physics we can say that energy is the force, the power or the wave. Information comes from the shape of the wave, or its vibratory pattern according to String Theory,

Energy is the force, the power or the wave [whilst] information comes from the shape of the wave. Information without energy is powerless. Energy without information is purposeless.

and has a recognisable structure (“in-form”). A perfect illustration of this is the heartbeat with its characteristic wave-form or signature.

Information and energy work together, with one complementing the other. Information without energy is powerless since there would be no carrier



wave to disseminate the information. But also energy without information is purposeless since a wave with no form will be nothing.

Mystically, energy is Light and information is contained in structures that constitute Life. So we can therefore say that:

- Life without Light is powerless.
- Light without Life is purposeless.

This links together Light and Life as two parts of a triangle. The result of this linkage is of course our living Soul!

We can see, therefore, that the living Soul as expressed by ourselves is akin to a continually evolving system of which we are all a part. This system is remembering the eternal flow of Life and Light (information and energy) in all forms and dimensions and as such represents a living and powerful organism that seems to have a purpose.

But what is this purpose? What motivates us to continually strive, interact and evolve? Can science even begin to answer these questions?

At this stage I will take an intuitive leap and suggest that perhaps Love is the key? Is there any evidence for this?

What is Love?

This is a very hard question to answer and is something that poets, artists and mystics have laboured with over the centuries. However, we all feel that we have an understanding of what love is. Evidence for this comes from the many popular



sayings about love. Here are just a few:

- Love is blind
- Love is a many splendoured thing
- Love makes the world go round
- Love knows no bounds
- Love is more than just skin deep
- Love conquers everything
- Love springs eternal
- Love begins when judgement ceases
- Love comes straight from the heart

Let's analyse these and see what we come up with. Firstly "Love is blind" implies that love acts impartially in much the same way as Karma.

"Love is a many splendoured thing" is an interesting saying as it admits that love is a "thing" and that it can take on many beautiful forms of expression.

"Love makes the world go round." If we don't take this literally, (or perhaps we should if the attractive force of gravity is a kind of love!), then because the world is so vast, anything that can make it go round has to be a powerful force indeed.

The next saying "Love knows no bounds" is also implying a powerful force.

"Love is more than just skin deep" is I think a recognition, in an age when the material body is king, that love transcends physical expression.

"Love conquers everything" is a statement that seems to be saying that love is a powerful

physical side of love, but the sayings tell us that deep down we recognise love as being a powerful force for good in its own right. This is something that both science and students of mysticism can investigate.

Love is Light, Love is Life and Love is All

Recent research (Schwartz and Russek) suggests that Love can be studied as a bio-electromagnetic energy that is something as real as light or gravity. The largest generator of electromagnetic signals in the human body is the heart. The patterned electrocardiographic signal can be recorded anywhere in the body. Indeed this has to be filtered out if doctors wish to record things like brain waves etc. As this "heart energy" reaches the outer parts of the body such as the skin, there is no shield to prevent it leaving the body, and then pass through (and modify) the aura on its journey into outer space at 186,000 miles per second and hence into physical eternity like starlight.

Admittedly the signal is extremely weak once it leaves the body, but it is there. Moreover the heart's signal (information pattern) will be affected by the individual's physical condition, the person's thoughts, moods, desires and many other subtle influences. Most heart patterns look similar to the naked-eye; however, there are subtle variations which are unique to every individual. This means that we can become attuned with and receptive to another person's "heart energy" pattern i.e. their Light. Is this the basis of what we call physical love?

Another interesting recent finding suggests that when people intentionally send out loving energy there is an increase

in the absorption of gamma rays and an increase in the emission of X-rays. Could it be that gamma rays are reflecting loving energy in the universe which when absorbed, are slowed down and re-distributed as X-rays?

If physical love can be recorded then what about other forms of love or even Love itself. Maybe the physical is one manifestation of the workings of Love. We know from quantum mechanics that all is ultimately energy and nothing is ever still, everything is in constant motion. Is it too big a step to hypothesise that Love *is* this motion, this power, this energy, this matrix, this reservoir of all creation, to be moulded and sculpted? If we take this on board then Light and Life are aspects of Love, and Love is experienced when Light and Life

Recent research suggests that Love can be studied as a bio-electromagnetic energy that is something as real as light or gravity.

restorative force that will win out in the end.

"Love springs eternal" acknowledges that the power of love is always available when it is needed.

The next saying is a personal favourite of mine, "Love begins when judgement ceases". This implies that if we drop our inhibitions and pre-conceptions and cease judging people then love will come surging through in much the same way as water will gush down a pipe once a blockage has been removed.

Finally, we have the famous "Love comes straight from the heart". The heart is almost always associated with love, from those rather mushy Valentines-day cards to popular songs. Why is this? What has the heart, a pump, to do with love?

All of us recognise and have experienced the

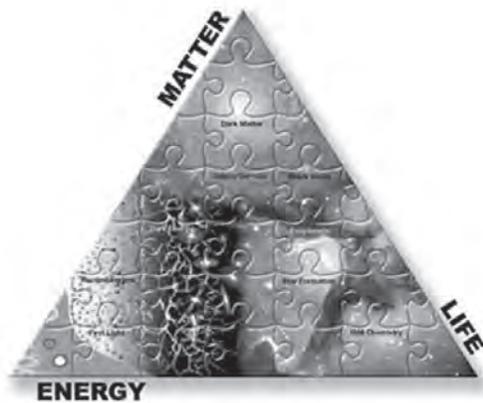


are working together in harmony.

The Living Soul and the Power of Love

So to return to our original goal of this article, can we now formulate a scientific hypothesis for the living Soul and the power of Love? Perhaps it should be as follows?

All of creation is energy expressing in a vast multitude of forms. We are part of this sea of energy. As such we interact with all other energies on all planes, physical, psychic and spiritual. We are systems within a system and as we exchange harmonious information with each other we evolve and the whole system evolves and learns from the information exchanges. We are alive and



always will be, whatever our form, since energy is indestructible; we are living Souls. This evolution takes on a form of its own and the process is something we recognise as Love.

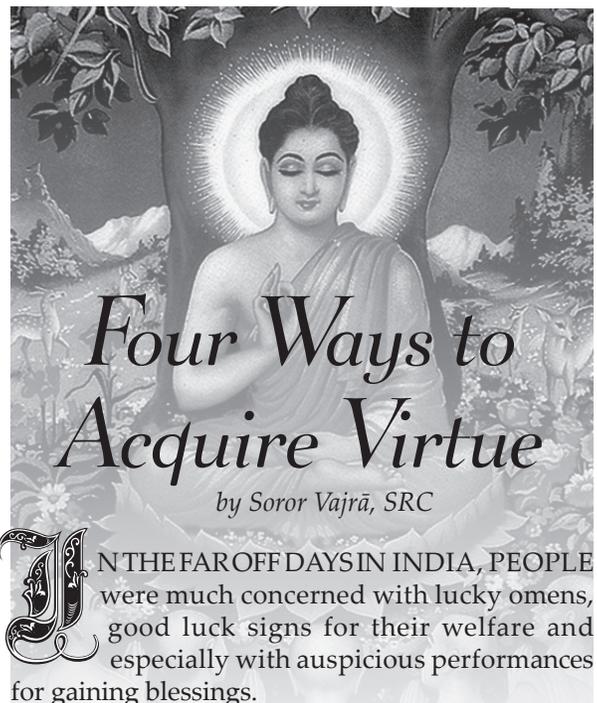
In part three I will look into the harmonious scientific world of String Theory and consider its awesome implications for mysticism.

Acknowledgement

The inspiration, and some of the ideas for this seminar, came from the book "The Afterlife Experiments" by Gary Schwartz to whom I offer my heartfelt thanks for what I think is a wonderful pioneering piece of scientific investigation

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IN THE FAR OFF DAYS IN INDIA, PEOPLE were much concerned with lucky omens, good luck signs for their welfare and especially with auspicious performances for gaining blessings.

Questioned on such matters, Gautama the Buddha pointed out that the best performance for acquiring blessings was not to keep company with fools but to associate with the wise and to honour those worthy of honour. He also recommended the support of one's parents; the cherishing of one's wife and children; proficiency in handicraft; acquiring profound knowledge; and paying strict attention to social behaviour and speech.

To those prepared for further instruction, Gautama offered the practice known as the *Four Brahma Viharas*, or the Four Divine Abidings, which are:

- Loving kindness,
- Compassion,
- Gladness,
- Equanimity of the mind.

Equanimity succeeds when any tendency to resentment or indifference has subsided and the equality in all beings can be seen. Gladness succeeds when the joy for the success of others is shared and aversion and boredom have subsided. Compassion succeeds when cruelty and grief no longer produce sorrow. Loving kindness succeeds when ill-will and hostility subside and selfish affection and greed no longer masquerade as friends.

Those developing the soul personality will see how the practice of these Four Divine Abidings will bring about the bliss of insight here on the earth plane and will also prepare them for the existence on the cosmic plane of consciousness where the opportunity for divine service to humanity is immeasurable.



True Equality

by Dr. H. Spencer Lewis, FRC

Dr. Lewis gives a brief personal account of his reflections and experiences of the universal brotherhood that marks out the Rosicrucian Order, AMORC.



AS THE YEARS PASS I HAVE BECOME more and more impressed by the fact that the Rosicrucian Order is universal not only in its appeal but also in its attitude. We are surrounded by organisations - religious, scientific, philosophical, social, and fraternal - which appeal to classes or exclusive sects and denominations. One organisation or group appeals exclusively to the masculine, another to the feminine sex. We find any number of organisations appealing exclusively to men and women of social standing and financial repute; to those who are well dressed and well recommended.

Upon closer examination, we find many of these organisations limiting their membership and outer activities to persons of certain definite religious convictions, philosophical tendencies, or politico-social standards. But the Rosicrucian Order throughout the world seems to have made an almost universal appeal and consequently has not limited its activities or its beneficence to any limited or exclusive class of beings.

I often meet in our various branches those who feel the Rosicrucian teachings should be limited to certain classes or standards. Generally, their conversation reveals that they are using their own position as the standard by which they would gauge

the fitness or unfitness of those whom they contact. To them, the sincerity and loyalty possessed by the average member in our organisation, and the hunger of the soul for knowledge, mean nothing.

Their arguments constantly remind me of those used against the Master Jesus when he was accused of disseminating his knowledge and practicing his principles among publicans and sinners as well as among the idle rich and the socially elite. My answers to these persons have been always the same: The kingdom of heaven is open to all; the path to success and happiness, peace and power, is likewise an open highway.

Changes in Society

Those who argue against the universality of the organisation fail to discern the changes in regard to distinctions and classifications that are rapidly taking place in the world. They fail to realise that kings have lost their thrones, emperors their empires, and that money and social position are rapidly yielding to the power of the mind in man, regardless of any other element in his physical or material status.

In the book of Matthew, Jesus is quoted as saying to the Pharisees and the Sadducees: "O, you hypocrites! You can discern the face of the sky; but can you not discern the signs of the times?" There are those



today who believe that they are superior in reading the signs of the heavens and in reading human nature. They believe they have become expert in the art of psychoanalysis and boast of their ability to judge conditions in the business and social world. They praise their own methods whereby they select their employees, their friends, and even their acquaintances.

They point to the seeming success in their lives as evidence of their ability to rise above the commonplace things and especially above any form of association with those of lesser power and position. But with all their wisdom, they fail to discern the fact that human nature at the present time is passing through the great melting pot and that an equalization is taking place which is rapidly reducing all human beings to one standard in the sight of God and the mystic.

Our Order has members of every social position and financial standing. I have been particularly pleased to see how comfortably and contentedly men and women who are bank managers, physicians, railway directors, or professors of colleges or universities can sit in our lodge room side by side with those who are workers in the trades or otherwise socially undistinguished.

I have come in contact with many interesting stories of life through the reports from other affiliated bodies regarding the universal attitude our Order takes in this matter. In many cases, persons of apparently humble position in life and vocation have been admitted into the Order on terms equal with those accustomed in all worldly affairs to receive homage and adulation. After months have passed, it has been discovered that those who were believed to be of lowly station actually were important in worldly affairs. They frankly admitted that they had found true brotherhood at last and could enjoy the common touch without ostentation and the annoyances and hypocrisy which they had to bear daily in their regular affairs.

Let us remember that in the sight of God all beings are His children. There are neither good nor bad, poor nor rich, weak nor strong, black nor white among them. They are all simply different. They are different in various degrees of development and evolutionary advancement. As we extend the hand of true fellowship to those seemingly below us or those of lesser development, we will attune ourselves with the Consciousness of God and keep our place in the scheme of things.

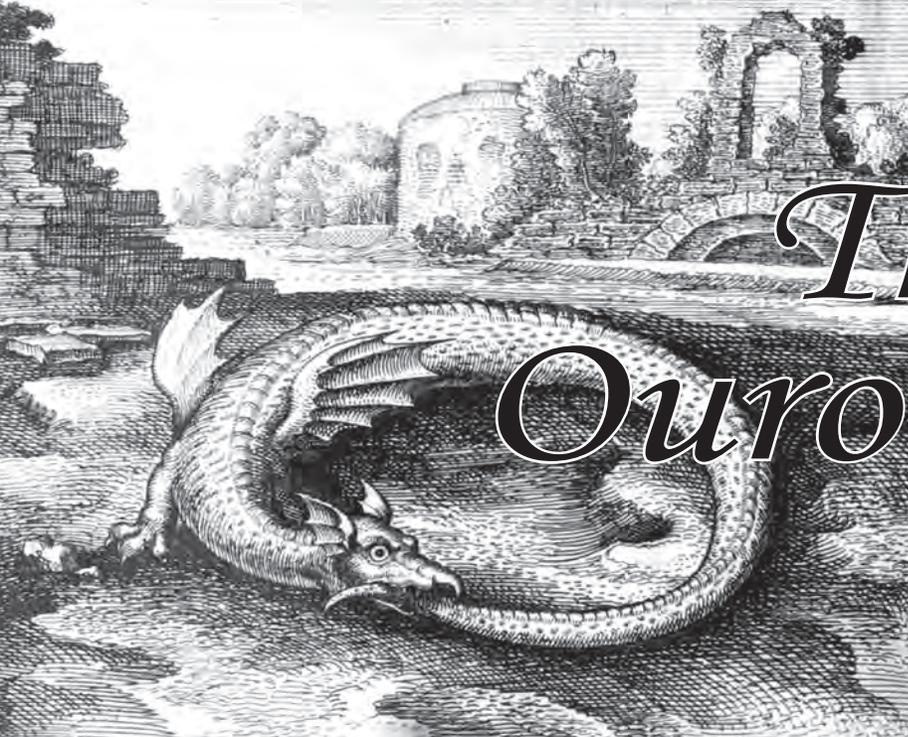
Credo of the Peaceful Traveller

Grateful for the opportunity to travel and experience the world and because peace begins with the individual, I affirm my personal responsibility and commitment to:

- *Journey with an open mind and a gentle heart.*
- *Accept with grace and gratitude the diversity I encounter*
- *Revere and protect the natural environment which sustains all life.*
- *Appreciate all cultures I discover.*
- *Respect and thank my hosts for their welcome.*
- *Offer my hand in friendship to everyone I meet.*
- *Support travel services that share these views and act upon them, and*
- *By my spirit, words and actions, encourage others to travel the world in peace.*

Credo of the International Institute for Peace through Tourism.





The Ouroboros

by Paul Goodall, FRC



OF THE MANY ELEMENTS THAT HAVE been used to make up alchemical figures throughout the centuries, one of the most universal is that of the serpent or snake.

This archetypal symbol is readily seen today in the composite glyph that is mundanely used to represent the medical profession; the *caduceus* of Hermes. Here is displayed the harmonious union (or resolution) of the dual polarities, male and female, represented by the intertwined snakes aligned to the winged staff of Mercury. Although there are many aspects concerning serpent symbolism and forms throughout esoteric literature and thought, this article is about one expression of the use of the snake, namely its employment in the symbol commonly known as the ouroboros. This is depicted as a serpent (or often a winged dragon) doubling back on itself and grasping or biting its own tail to form a circle. The word in Greek means "tail-biter."



Fig.1:
Example
from Egypt
around the
26th dynasty.

Origins

Evidence of the existence of this emblem goes back to antiquity indicating that it featured in many ancient cultures with Egypt (Fig.1) appearing to have the earliest record of it around 1600 BCE.¹ Nicolas Flamel (1330-1417) wrote of it in his *Exposition*:

*These are the serpents and Dragons which the ancient Aegyptians have painted in a Circle, the head biting the taylor, to signify that they proceeded from one and the same things, and that it alone was sufficient, and that in the turning and circulation thereof, it made itself perfect.*²

From there it cropped up in Phoenicia before moving to the Greek sphere. One example also comes from the Chou dynasty of China around 1200 BCE where it is seen engraved on a bronze receptacle (Fig.2).³ The later Hellenistic culture of the Greeks at Alexandria, perhaps plagiarising the Egyptian template, provided the form that is most common in medieval and renaissance European alchemical manuscripts and documents (Fig.3). An extract from the Alexandrian poet and writer Claudian (c.390 CE) highlights this:

*Far off, unknown, beyond the range of thought, scarce reached by gods, the years' rough haggard mother, stands a primeval cave in whose vast breast, is time's cradle and womb. A serpent encloses the cave, consuming all things with slow power, and green scales always glinting. Its mouth devours the back-bent tail, as with mute motion it traces the beginning...*⁴

It is also found in Norse culture where it is named Jormungandr from the myth of Yggdrasil and



Fig.2:
The symbol
appearing
on a Chinese
bronze
receptacle.



in that of India (Hindu), where the dragon circles the tortoise which supports the four elephants that carry the world.

Symbolism

So the ouroboros has been universally used throughout the ages, not just in the spiritual alchemical sense but also as a representative philosophical symbol with powerful metaphysical connotations. It is indeed, in modern terms, an archetypal and definitive figure typifying the eternal life cycle and, for Rosicrucians, the cyclical evolution of the soul personality (renewal).

Primarily then, the idea of time is reflected in its form, but coupled with the added attribute of eternity. In the Gnostic example from *The Chrysopoeia of Kleopatra* (2nd century CE) during the Alexandrian period, this is qualified by the placing of the Greek phrase "en to pan" (one is all) within the figure, allowing a metaphysical representation of the whole of creation (Fig.4). This is further enhanced by the addition of painting one half

black and the other white, denoting the universal opposites, active and passive, in a resolved state, thus forming an androgynous whole. Furthermore, the distillation process in physical alchemy and the transformative process in its spiritual aspect are singularly conveyed by the circular nature of this symbol.

With its fundamental representation of the concept of time we find other symbols closely related to it. One example is that of the zodiacal wheel with its twelve segments arranged around the circumference. The Greek derivation of its name is telling; *zoe* meaning "life" and *diakos*, "wheel." Another is that of the personified Saturn who commonly represents time and who is also said to have devoured his own children.



Fig. 4: The Gnostic form from *The Chrysopoeia of Kleopatra* (the "gold-making" of Cleopatra) 2nd century CE.

It might be added, in conclusion, that this symbol, so wonderfully constructed in the human imagination and so able to perform its task, cannot be surpassed since it is ultimately a product of the universal consciousness of which we are all a part.



Fig.3: From George Wither's *A Collection of Emblems, Ancient and Modern*, 1635. Note the symbolic depiction of birth and death as represented by the child and skull.

Footnotes

1. References to this dating abound across the internet but with no accompanying evidence to validate it. It is included to give the reader an approximate idea of how far back secondary sources claim it to be.
2. From Flamel's *Exposition of the Hieroglyphical Figures - His Secret Booke of the Blessed Stone called the Philosopher's*. London, 1624 quoted in Lyndy Abraham's *A Dictionary of Alchemical Imagery*, 2003, p.207.
3. <http://www.spirasolaris.ca/sbb4f.html>
4. From the second book of Claudian's poem *On the Consulship of Stilicho* quoted in Jack Lindsay's *The Origins of Alchemy in Graeco-Roman Egypt*, 1970, p.268.



Essential Oils and Meditation

by Wendy Tombleson, SRC



WE ALL KNOW FROM EXPERIENCE that meditation is beneficial on many layers. Sometimes, however, it is difficult to focus when we are distracted by mundane cares and issues. This is when we can employ the spiritual properties of certain ancient herbs to help us centre our attention.

I have found that frankincense (*Boswellia carteri*) aids in stilling the mind of mental chatter and allows a state of peaceful single-pointed concentration, while allowing the spirit to soar. It is very useful when you feel agitated or worried, and want to feel calm, centred and grounded. It also opens the chest, deepens and expands breathing. In essence, it slows down respiration and produces feelings of calm. Apply one drop to a tissue and inhale deeply. You could also apply a single drop to a lung point, or a few drops to a diffuser. Burning frankincense produces a psychoactive substance called trahydrocannabinole, which is said to expand consciousness.

Frankincense, often called Olibanum, is native to the Middle East and North-East Africa. It has abundant leaves with small white or pale pink flowers. Incisions into the bark of this small tree allow the oleoresin to exude. It is possibly the most important aromatic incense ingredient since history began, and played a role in the religious and domestic life of the ancient Egyptians, Babylonians, Persians, Hebrews, Greeks and Romans. In the west-bank mortuary temple of Queen Hatshepsut in Luxor, you can still see wall paintings of the expeditions she sent to Punt (modern Somalia) to collect the trees and bring them back to Egypt. Egyptian women used the charred gum to produce a dark eyeliner called kohl, while the temple priests used frankincense as one of the main ingredients in Kyphi, an important temple incense, which was

said to have been burnt at sunset. Frankincense is one of the main four ingredients in Jewish ceremonial incense and was one of the gifts said to have been presented to the newly born Jesus. It was dedicated to various sun deities including Ra, Baal and Apollo and is still used in many churches and monasteries today. The medicinal book written by Nero's doctor Dioscorides of Anazarbus in Cilicia in Southern Turkey lists frankincense as being useful for skin disorders and haemorrhages.

Another useful essential oil is that of the bush myrrh (*Commiphora myrrha*). Originally from Somalia and the Arabian peninsula, it was also used in ancient Egyptian Kyphi. Dedicated to the moon, and used in religious ceremonies, fumigation and embalming, myrrh is useful before meditation for those who feel stuck emotionally or spiritually and want to move forward in their lives. It has a calming effect on the nervous system and, like frankincense, restores tranquillity and is very grounding. Additionally myrrh embodies the soothing power of solitude and is also said to build a bridge between Heaven and Earth, strengthening the link between the psychic centres at the base of the spine and the top of the head.

Dioscorides wrote that myrrh "strengthens the teeth and the gums" and is "soporiferous." Its therapeutic uses are mentioned in the Old and New Testaments, the Koran and Greek and Roman texts. Myrrh was also used in Egyptian cosmetics in order to reduce wrinkles and preserve a youthful complexion. It is still used in India today for tooth or gum infection.

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1. Gabriel Mojay: *Healing the Spirit*.
2. Salvatore Battaglia: *The Complete Guide to Aromatherapy*.





What is a Master?

by Pieter C Wagener, FRC

past was only considered as magical if there was no rational explanation for it at that time. Electrical discharge from an ancient electrolytic cell, such as the Ark of the Covenant is claimed to be, must have been considered as an act of God.

The twentieth century brought a significant change in our outlook on mystical matters: We now want to *understand* things in a scientific manner. The Godlike qualities of the Masters of the past could perhaps now be seen as qualities explainable by modern science. This will not detract from the stature of a Master. On the contrary, it will be a greater inspiration to know that their exalted state can be understood and attained in a natural manner.

Modern science has given us two related disciplines to help us understand the nature of a Master. The first is the theory of evolution, and related to it, the principles of neuroscience.

Most humans consider themselves separate from the universal evolution that permeates every aspect of nature; from primitive amoebas to *homo sapiens*, the ultimate in evolution. Or so we believe.

Levels of Consciousness

From our vantage point we can broadly discern four distinct levels of evolution, with some overlapping in between. Each one is characterised by a consciousness and a corresponding physical form. Modern science tells us that consciousness is related to some electromagnetic or neurological properties of an organism's nervous system.

Literally at the rock bottom on the evolutionary scale are the metals and crystals whose electrochemical qualities can be regarded as a primitive form of consciousness. Certain metals even exhibit some form of memory.

Reaching out from the soil is the next level, that of plants. Partly in the ground, partly rising to the sky, modern science has revealed electrochemical processes in plants that can be regarded as a primitive, vegetative form of



THE CONCEPT OF A COSMIC MASTER was popularised towards the end of the nineteenth century by the Theosophical Society under H.P. Blavatsky. A book, *The Mahatma Letters* by A.P. Sinnett, also a member of the Society, created an image of superhuman beings in the minds of generations of members of the Society. These perceptions have now become part of modern mystical lore.

A universal aphorism, "*When the student is ready, the Master will appear,*" became a beacon for many aspirants on the mystical path. Another saying, "*Seek the Master within,*" is perhaps a more realistic and less frustrating instruction. However, what everyone does agree upon is the role of a Master as teacher, specifically teaching the path to cosmic enlightenment.

The term "Master" has a long history, dating back to the Egyptian dynasties through to the Essenes, the mystics of the Middle Ages, the esoteric societies of the nineteenth century, up to the organisations of the present time. A Master was considered as a worker of miracles, raising the dead, curing the sick, materialising objects and appearing in the spirit to disciples. Many of the descriptions appear fanciful, but their enduring lore, appearing in the legends of many diverse peoples, must lend some credibility to their claims. One must also wonder whether an unusual occurrence in the



consciousness. Plants even have the ability to communicate to one another, especially if being attacked by predators.

Next is the animal kingdom. Freed from the soil, they are still constrained to move horizontally to the earth. Even the early ancestors of birds, in the form of lizards, were constrained to the surface of the earth. Here we have vastly increased neurological activity, heating the body and enhancing its consciousness.

Then, according to conventional science, we reach the pinnacle of evolution: mankind. Its outer form has become vertical and with its brain it has become dominant in the evolutionary chain. Its brain has also given it a special form of

Cosmic consciousness, experienced momentarily, brings an exalted sense of union with all of creation, serenity and a feeling of eternity.

consciousness, that of self. This self-consciousness, however, has separated man in his mind from the universal consciousness that permeates all of creation. Man is not even aware of the myriads of little bundles of consciousness that keep its body going.

Do these steps of evolution not remind us of the outer coverings of man in the Garden of Eden? Firstly, he was created from the soil; then covered in leaves and finally animal skin. And after attaining self-consciousness by eating from the Tree of Knowledge, he left the Garden of Eden, thereby losing his realisation of the universal consciousness. Only by again reaching that universal consciousness will he return to the Garden, but now with a conscious realisation of God.

How does all this fit in with our modern concept of evolution? Evolution is a process whereby an organism adapts to a hostile environment. Conventional wisdom states that this occurs by mutation of cells, the robust surviving the perils of their environment. However, could organisms not also be selected, or directed, by some primitive will? This, the Lamarckian viewpoint, is unpopular with mainstream science, but studies during the 1980's of the *Escherichia coli* bacterium have shown that this could be possible.

Cosmic Consciousness

But is man still subject to some hostile environment to which he needs to adapt in order to survive? His brain, after all, has given him dominance over the

physical world. But has this same brain not become his greatest liability? Is *anxiety* not a greater threat to humans now and in recent history than any other pathological cause? Stress impairs the immunity system and makes the body vulnerable to infections and other ailments such as cancer. And do not many people seek refuge in a "Garden of Eden" induced artificially by medication and drugs?

The control of anxiety lies at the root of many religions. Have the great Teachers of these religions not shown us how to reach serenity by a development and control of our consciousness; to re-enter the Garden of Eden and communion with God, and to reach this God-like consciousness amidst the demands of our human society?

This state of consciousness has become well-known through its popularisation during the past century. Its originator, the distinguished psychiatrist Richard Maurice Bucke (1837-1902), identifies in his book *Cosmic Consciousness* (1901) levels of consciousness, culminating in what he describes as cosmic consciousness. This consciousness, experienced momentarily, brings an exalted sense of union with all of creation, serenity and a feeling of eternity. At the same time a brilliant light is experienced internally. Its result is a heightened level of creativity, making these "enlightened" ones very practical, self-assured people in everyday, mundane life.

There is, however, another aspect to this experience that is rarely mentioned. That is the aspect of *Will*.

Our everyday life is governed by the will of our self-consciousness. We are not aware of the will that keeps our heart beating or those of the white blood cells that rush to combat foreign intrusions into our body. Neither are we aware of the will that makes trees, insects and grass grow and which makes them compete with other entities on the evolutionary battleground. We sometimes refer to this will as *instinct*.

One of the realisations of cosmic consciousness is a momentary attunement with this universal, subconscious will, or so to say, with the will of God. This realisation never leaves the memory of the person experiencing it. He remains assured that the will of God will henceforth guide his mundane will and shall, when needed, protect him.

In mystical lore it is claimed that the experience of cosmic consciousness is the ultimate



aim on the mystical path. It is, however, just the beginning on another scale of consciousness.

Development of the Cosmic Master

In this new environment the enlightened person faces similar difficulties to those of the first amphibians that struggled onto land. Having tasted union with the consciousness of creation and its will, the enlightened one now faces the task of reaching this union voluntarily and on a continual basis. Not as a hermit, but immersed in the rigours of daily life. In this striving he becomes more aware and attuned to the will of creation and moves delicately balanced between will of self and the universal will. Gradually he finds himself in partnership with God, creating apparent miracles by blending his human will with that of God.

These miracles follow natural law, albeit mysterious to us. The true Cosmic Master is in development. He is able, after long effort, to voluntarily raise his consciousness to cosmic level and, tuning to the power of the cosmic will, he takes direct part in the processes of creation. It is this ability on the cosmic threshold that makes man unique on the evolutionary scale.

The union with God brings inescapable responsibilities. Although he is raised above the norms and man-made laws of society, earning the right to "*do what thou wilt*," he is now constrained by a universal law. However, on this borderline he is still influenced by the will of his self in order to survive the rigours of his daily, earthly life. Knowing now what is good (the absence of which is evil), the penalty for disobedience of the cosmic ordinances is hardly imaginable.

The Cosmic Master has survived those tests. His actions are in accordance with the will of God. But by inhabiting a human body he still remains frail to the imperfections of its consciousness and its will. It is the realisation of this duality that engenders the sympathy, if not pity, for struggling humanity.

Our Cosmic Master is part of nature and achieves all according to natural law. He will in all likelihood appear more normal, mundane and boring than most other people. He has no need for worldly excitement. We may only faintly discern such a person. A deeper recognition, however, is only attained if our own consciousness is attuned towards his. But often his consciousness merely rubs off on us in passing, leaving puzzlement, but also a strange, ethereal joy.

The fanciful beliefs in the power of a Master will disappear in the coming years. This enlightened being, acting in accordance with the Will of the Cosmic, still remains hampered by his physical body. Although this body, a part of nature, is in a better condition than most, it still remains subject to the inevitable laws of growth and decay. But the Master, a *Magister Templi*, has such control of his physical body, particularly of its nervous system, that its conservation beyond the average life-span appears miraculous to others. The Master's body survives as long as the Cosmic intended it to be, and its function is not curtailed by the abuses of ordinary mankind.

Cosmic Brotherhood

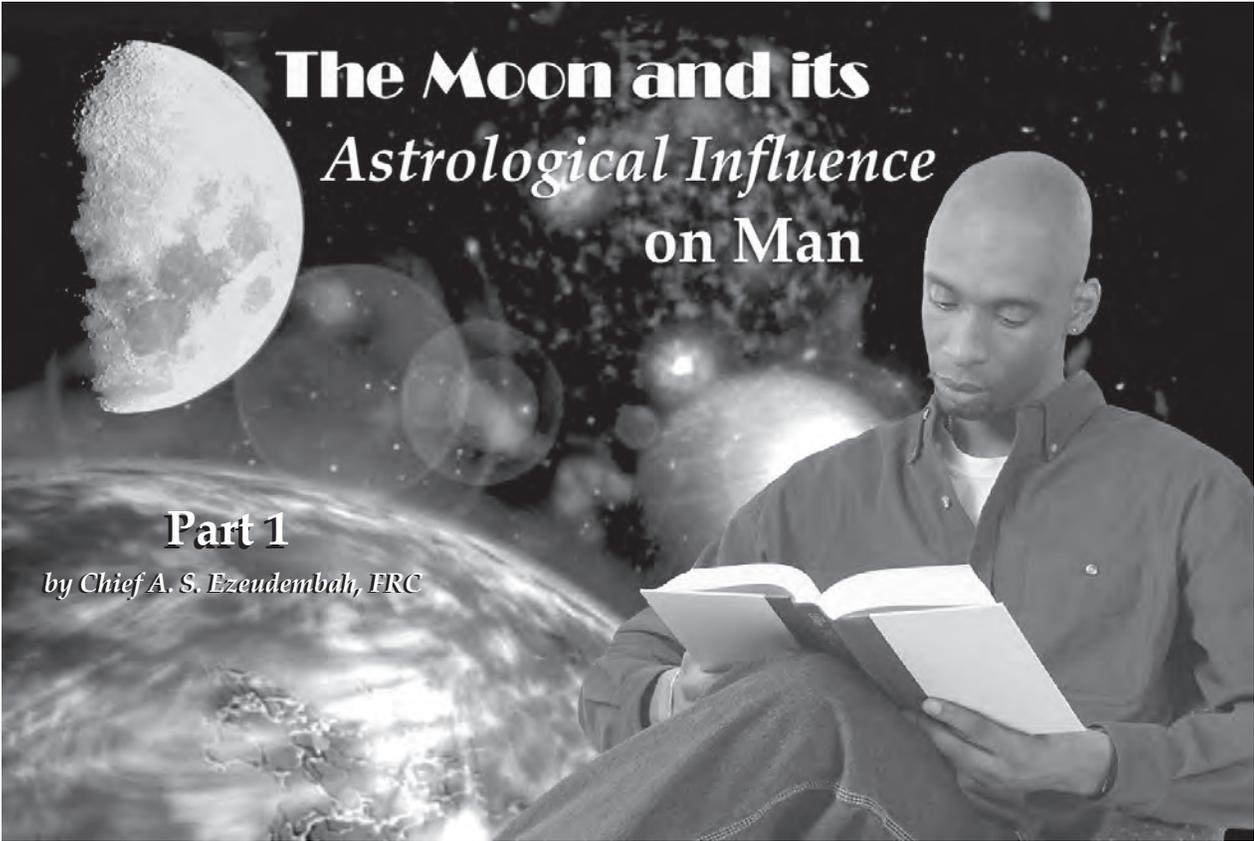
No reference to Masters can be made without mentioning the *Great White Brotherhood*, or *GWB*. This body is held in awe as the Elders of mankind, omniscient and omnipotent. Like all other creatures, the members of this body do not have a separate existence from us. On the contrary, attaining Cosmic Consciousness has made them more part of nature than anything else. The instinct that pervades all creatures has merged into a conscious realisation in their minds. In the same way that animals (us included) have a communal instinct, their enlightened, or awakened, instinct has become the *egregore* of the *GWB*, causing them to remain in communion with one another at all times and to act accordingly. Acting against this communal Will results in an automatic severance of the cosmic bond and "be cast from heaven."

Our Cosmic Master is part of nature and achieves all according to natural law.

Some mystery remains, however. By what mechanism does the soul personality of a Master survive the demise of its earthly vehicle? And how does a Master have access to the impressions of the ancient past, not only of itself, but also of others? One can only surmise that some future science of genetics will answer those questions.

A future science will also give a neurological explanation for the inner light experienced with cosmic consciousness and its transformation of the nervous system to accommodate a higher level of consciousness. The faith in such a science brings an assurance of eternal life and consciousness, and a hope for embattled humanity.





The Moon and its *Astrological Influence* on Man

Part 1

by Chief A. S. Ezeudembah, FRC

THERE IS A SUBTLE INNER JOY, RELIEF and hopeful feeling in us whenever we see the New Moon “born” in the sky after days of darkness. There is also a special joy and happiness, ecstatic and romantic feeling when the Moon gets near to her full status. It is a special pleasure to observe the movement of the Moon from the first day it comes out as a tiny crescent through its development to full status and the later depreciation of the Moon’s surface till it finally vanishes.

This movement lasts for about 28 days, after which the whole phenomenon repeats itself. The full effect and view of the Moon’s movement are witnessed more beautifully in rural areas where artificial light from electricity does not exist such as that in the urban environment and the sky opens clearly to its serene light. It takes a continuous cyclical motion of about 14 days from that of a new tiny crescent to the full status and another 14 days to move to the next new Moon.

The keen observer realises that certain emotional conditions and certain crimes are associated with the Moon’s movement. Mentally sick persons are some times regarded as “lunatic”, from the word “lunar”; the Latin word for the Moon. Farmers and fishermen know that phenomena, like the ebbing tidal waves and certain behavioural

patterns in plants, animals and man, are punctuated with phases of the Moon.

Adherents to Islam, Judaism, traditional religions and members of the Sabbath congregation count their months with the onset of new Moons. The Christian world starts the yearly calendar with the celebration of the feast of Easter. This feast day is movable and depends on the phases of the Moon.

According to the Book of Common Prayer (p.30), Easter is celebrated on the first Sunday following the full Moon that comes after the vernal equinox on or about March 21 of each year. Every other feast day, such as the Ascension Day, Whitsunday and Trinity take a cue from the Easter day.

The Jewish Passover feast always occurs on the day of the first full Moon after the vernal equinox (Leviticus 23:v.5-6) and the first month in the Jewish calendar begins with the new Moon after the vernal equinox.

What is the Moon?

The Moon is the only natural satellite of the planet Earth within our Solar system. It is about a quarter of the size of the Earth. It revolves around the Earth even as the Earth revolves around the Sun in its orbital movement.



Data	Moon	Mercury	Venus	Earth	Mars	Jupiter	Saturn	Uranus	Neptune	Pluto
Revolution around Sun	28 days	88 days	225 days	365.3 days	687 days	12 years	29.5 years	84 years	165 years	248 years
Rev per Sign or House	2.33 days	7.33 days	18.75 days	30.44 days	57.25 days	1.00 year	2.46 years	7.00 years	13.75 years	20.67 years

Like the other planetary bodies in the Solar System its distance, cyclical movement and rotation (Table 1) is defined by its slightly elliptical orbit, which sweeps an angular distance of 360 degrees. The Solar system is in constant motion and the Moon revolves round the Earth every 27-29½ days.

The planets and the Moon move in varying speeds, as measured from the Earth, in their orbits along the zodiacal circle, which is divided into twelve sections or signs. The Sun enters each sign to reside for 30° before going to the next sign (Table 2).

The position, sign, and dates in which these planets and the Moon enter and leave the signs are recorded in an *ephemeris*, a publication which contains essential astronomical data and information for the calculation of astrological charts. We can thus obtain the daily movements of the planets and the Moon in longitudinal degrees as they pass through the various signs of the zodiac.

Table 3 shows an example of such data for particular dates for the movement of the planets and the Moon. The actual distance per day is found as the difference in value for any two consecutive days. The degrees are from 0° to 360°.

Generally the Moon traverses between 12°-14° daily compared to the Sun which traverses about 1° daily. Looking at Table 3 again we can see, for instance, that in 1967 between December 19th and 20th, the Moon was in 19.68° Cancer and 2.49° Leo, giving a daily motion of 12.81°. In the same table we observe that the Sun was moving within the sign of Aquarius and had a daily motion of 1.02°.

Sign		Degree	Sign		Degree	Sign		Degree
Aries	♈	0	Leo	♌	120	Sagittarius	♐	240
Taurus	♉	30	Virgo	♍	150	Capricorn	♑	270
Gemini	♊	60	Libra	♎	180	Aquarius	♒	300
Cancer	♋	90	Scorpio	♏	210	Pisces	♓	330

Table 2: Zodiacal Signs and their Degrees.

Table 1: Planetary revolution around the Sun.

Since each sign (or house) is 30°, it takes the Moon about 2-3 days to traverse a sign or house, just as it takes the Sun about 30 days to traverse the same sign or house. Similar calculation is made for other planets to ascertain their respective cyclical motion.

The Moon's Nodes

The *ecliptic* represents the Sun's yearly path through its orbit. On either side of the ecliptic within 8°-9° north or south, is imposed a belt called the zodiac, mentioned above, which is divided into 12 signs of 30° each. The Moon's orbit is inclined to the ecliptic by about 5° and the two points of intersection thus made between this orbit and the ecliptic are known as the Moon's *nodes*.

The Astrological Moon

The Moon shines with the reflected light of the Sun. This corresponds with the way in which we reflect and respond to what goes on around us. It has to do with our feelings, emotions and instincts. It symbolises the ebb and flow of our emotional nature, our moods and our amenability to change the expression of parental instincts such as caring, protectiveness and sensitivity. Astrologically the Moon's nodes deal with our attitudes and reactions towards habitual, cultural and traditional norms, as well as our conservative inclination.

The Moon represents the feminine passive principle that associates our consciousness with the inner guide or instinct of the deeper recesses of the Cosmic. It reveals the basic emotional make-up, the secret self; the imprinted response patterns. The Moon representing female characteristics is used sometimes to indicate the characteristics of a mother or a wife, depending on the representation given to her partner that corresponds to the Sun



	Sun	Moon	Mercury	Venus	Mars	Jupiter	Saturn	Uranus	Neptune	Pluto	S.T.
19/12/1967	266.38	109.68	280.80	253.47	313.30	155.82	5.73	179.10	265.23	172.85	05 47 37
20/12/1967	267.40	122.49	262.37	254.63	314.08	155.83	5.75	179.10	265.27	172.85	05 51 34
Daily Motion	1.02	12.81	1.57	1.17	0.78	0.02	0.02	0.00	0.03	0.00	
12/02/1973	323.14	71.73	333.95	309.03	269.83	297.52	73.63	202.95	247.25	184.07	09 27 38
13/02/1973	324.15	85.98	335.75	310.28	270.53	297.73	73.63	202.93	247.27	184.03	09 31 33
Daily Motion	1.01	14.26	1.80	1.25	0.70	0.22	0.00	-0.02	0.02	-0.03	

Table 3: Typical daily planetary positions.

in the horoscope.

Astrology and Horoscope

Astrology is a science that anticipates and records the cycles and prophecy of our past, present and future karma. Astrology informs us of our potential, but it leaves us to fulfil that potential according to circumstances of our birth, family, environmental and heredity factors, depending on our choice to overcome (or not to overcome) life's tests and trials.

A *horoscope* is a map or a chart of the heavens that represents the exact planetary positions with respect to the Earth at the time of an individual's birth. It is a concise summary of astronomical and astrological circumstances, based on date, time, year and place of birth and symbolises the basic lines of that individual's potential development.

The Aspects

Planetary bodies move relative to one another in their respective axes as they travel along their respective orbital spaces. They impinge on one another in various ways, and angular contacts formed between them determine whether

impingement can be favourable or not.

In astrology, angular distances between these bodies are called *aspects*, and are denoted in degrees. The number of times the specific angle is generated in the horoscope, chart or zodiac of 360 degrees describes the aspects. By definition an aspect is the distance between two planetary bodies as measured along the ecliptic. Some aspects in constant use are included in Table 4.

Parts of Fortune

A combined effect in which the astrological components of the Sun, the Moon, and the *ascendant* (the rising sign on the eastern horizon) are positioned at the time of birth and as charted in the horoscope, are especially significant. This combined effect is called the *Part of Fortune*. It represents the position in the horoscope by which the Sun, Moon and ascendant are in the best harmonic relationship with each other; the effect of which is easily expressed to our greatest advantage. The Part of Fortune is calculated by blending the characteristics of the Sun, the Moon, and the ascendant depending upon which part of the horoscope they are positioned.

Table 4:
Aspects in common use.

Aspect	Division of circle	Degree	Remarks and brief meaning/key words
Conjunction	1	360	Powerful depending on planets.
Opposition	2	180	Disharmony, strife, misunderstanding, discord etc...
Trine	3	120	Expansive, creative, speculative, perceptive, good fortune and success. Emotional pleasure and advancement.
Square	4	90	Erratic and disruptive. Apt to signal abrupt changes in life. Produces stresses likely in domestic and professional life.
Sextile	6	60	Harmony, mental and idealistic enterprises; connected with travel, friendships and favourable opportunity for advancement.
Semi-Square	8	45	Karmic, fated to happen, events unable to avoid. Dealing with resources and ideals; prone to loss of friends and finance.
Semi-Sextile	12	30	Expansive, building of foundation; stabilising and assimilation of qualities for proper balanced attitude to life. Financial matters.



By virtue of the Sun, we must learn whom we are, what we stand for, and establish a very positive identity, vibration and self consciousness as we grow more in harmony with all that we have been endowed with in life. The Moon represents growth, change and development of new habits as well as initiation of new emotional attitudes. It shows the way we instinctively respond and react to situations in life. The ascendant sign allows us to express our inner personality from past incarnations. It is therefore fitting that a favourable combination of these signs will attune us to the environment in which it is most natural for us to succeed.

Eclipse Occurrence

A solar eclipse occurs when the Moon is situated between the Earth and the Sun. This is when the Moon's orbital plane coincides exactly at *conjunction* with the Sun's ecliptic such that the shadow of the Moon is cast upon the Earth. The angular alignment of the Sun and Moon at this time is zero degrees. The total eclipse is characterised by the obscuring the whole solar disc as seen from the Earth. During this event the Moon's shadow is intense and traces a line along a particular geographical area of the Earth's surface. In a partial eclipse only a part of the Sun is concealed. In annular eclipses the Moon hides the central portion of the Sun, leaving an outer ring of light. This whole phenomenon usually happens at New Moon periods. Since the Moon's orbit is inclined about 5° to the Sun's ecliptic, coincidence of the Moon's nodes with the Sun's ecliptic at new Moon occurs approximately every six months allowing calculation of future eclipses.

Eclipsing of the Moon occurs when the Earth is between the Sun and the Moon, such that they are at the same latitude and the Earth's shadow is on the Moon. This phenomenon usually occurs about 14 days after new Moon. Angular separation between the Moon and the Sun at this circumstance is 180°. Sun-Moon aspect is therefore at *opposition*

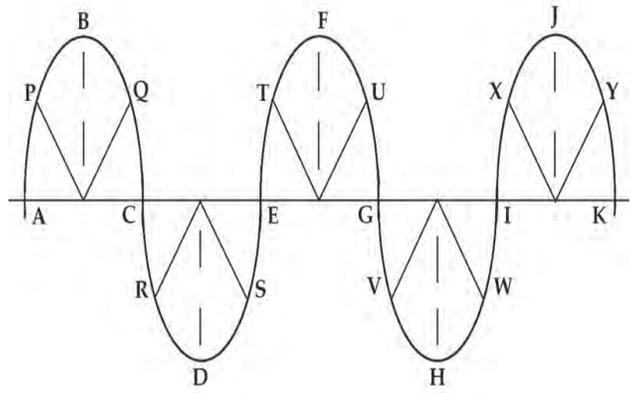


Figure 1: Sinusoidal Curve and the Moon phases.

with one another (at full Moon) and both are six signs apart from one another. At partial eclipse of the Moon, only a part of the Moon passes into the Earth's shadow. Light from the Sun is refracted into the Earth's shadow at total eclipse of the Moon.

Moon Phases

Moon Phases and the Sinusoidal Curve

The Moon, like all the other planetary bodies, moves in cyclical manner, similar to a sinusoidal (having a succession of waves or curves) system. In Fig. 1, the curve ABCDE is likened as the Moon movement while horizontal line ACEG portrays the steady rays of the Sun.

Broadly this curve has as many ups as are downs and all are symmetrically placed on the central line ACEG. A combination of an up and a down gives one cycle, which if folded, gives a circle. This translates to two peaks at B and D, and two points, A and C, on the straight line. These four points of activity translate into the four phases of the Moon.

If the new Moon is at point A, the first quarter is at point B; full Moon is at point C; last quarter is at point D and another new moon is at point E.

In Curve	Angle	Moon Phase	Aspect	No Symbol	Cardinal Points	Position in Horoscope	Season
A	0	New	Conjunction	1	East	1	Spring
B	90	FQ	Square	4	South	10	Summer
C	180	Full	Opposition	2	West	7	Autumn
D	270	LQ	Square	4	North	4	Winter
E	360 or 0	New	Conjunction	1	East	1	Spring

Table 5: Correspondences to the Moon phases.



MONTH		First Quarter	Full Moon	Last Quarter	New Moon
January	Day	5	12	20	28
1998	Time	14:19	17:25	19:41	06:02
	Sign	15 03" Aries	22 18" Cancer	00 33" Scorpio	08 06" Aquarius
February	Day	3	11	19	26
1998	Time	22:54	10:24	15:28	17:27
	Sign	14 55" Taurus	22 29" Leo	00 47" Sagittarius	07 55" Pisces
March	Day	5	13	21	28
1998	Time	08:42	04:35	07:39	03:15
	Sign	14 34" Gemini	22 24" Virgo	00 29" Capricorn	07 15" Aries
April	Day	3	11	19	26
1998	Time	20:19	22:25	19:54	11:42
	Sign	13 52" Cancer	21 40" Libra	29 33" Capricorn	06 03" Taurus
May	Day	3	11	19	25
1998	Time	10:35	14:03	04:36	10:35
	Sign	12 47" Leo	20 42" Scorpio	28 01" Aquarius	04 23" Gemini
June	Day	2	10	17	24
1998	Time	01:46	04:19	10:39	03:51
	Sign	11 21" Virgo	19 06" Sagittarius	26 03" Pisces	02 27" Cancer
Eclipse occurrence		Penumbra (Lunar)	March 13th	04:21	22 24" Virgo

Table6:
Moon phases
for January to
June, 1998.

This is illustrated in Table 5. The circle or cycle has 360 degrees and each sector has an angle or aspect of 90° between the Sun and the Moon such that $AB+BC = 180$ and $AB+BC+CD+DE = 360$.

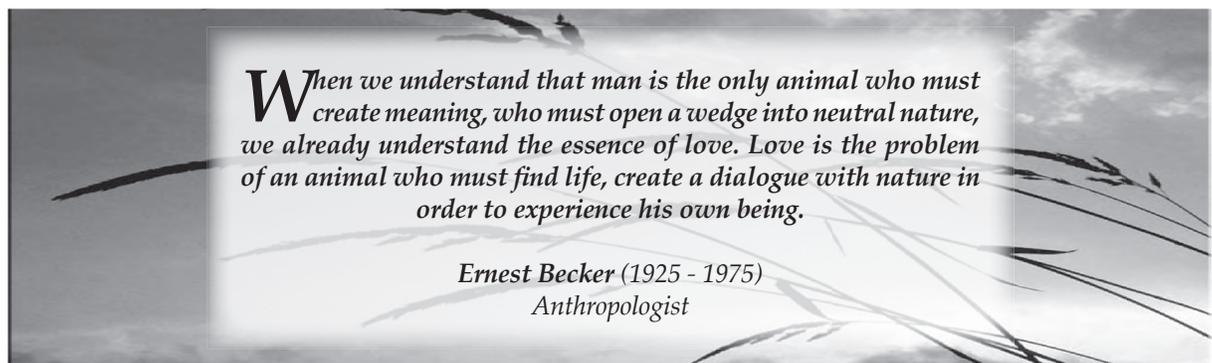
Moon Phase Description

Table 6 shows an example of the phases of the Moon extracted for January-June 1998. From this table it is observed that the Moon cycle falls between 29-30 days, and that during each month the new Moon falls on the appropriate Sun sign for the month, and the full Moon falls about six signs away.

The Moon's first quarter comes three signs after the new Moon while the last quarter comes

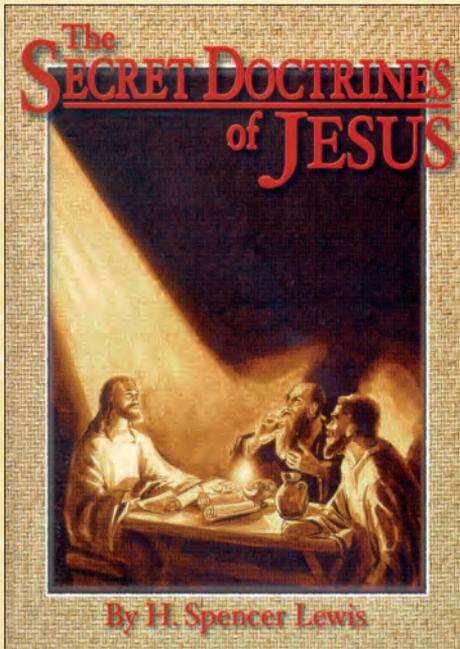
nine signs away. For example, from Table 6, if a birth is recorded on May 25th at new Moon, both the Sun and the Moon are in the sign of Gemini (3rd sign). If birth were recorded on June 2nd (at the first quarter) the Sun while still in Gemini, would find the Moon in Virgo (6th sign). Full Moon birth on June 10th would still have the Sun in Gemini while the Moon has moved to Sagittarius (9th sign). If delivery were at last quarter on June 17th, the Moon would be in Pisces (12th sign).

This means that the four phases of the Moon change every 3rd sign. This simply restates the Sun-Moon angular relationship that characterises the Moon phases.



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.

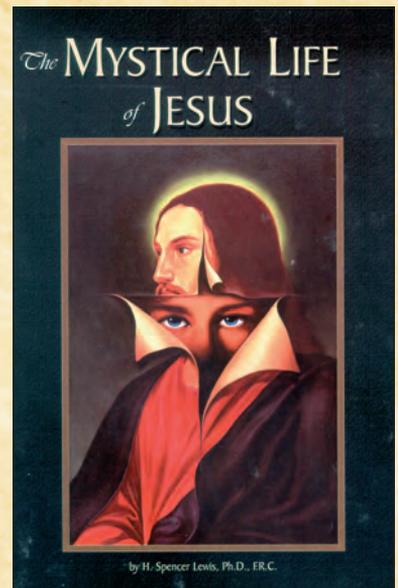
The Mystical Life of Jesus

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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The Last Words of Thrice Great Hermes

"Wise words, although written
by my decaying hand,
remain imperishable through time;
Imbued with the medicine of immortality
by the All-Master.
Be unseen and undiscovered
by all those who will come and go,
wandering the wastelands of life.
Be hidden, until an older heaven
births human-beings
who are worthy of your wisdom."