

Rosicrucian Heritage



March 2021, Vol 28 No 1



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Cover spread

Bordering earth's largest desert, there are abundant signs of successful human habitation in much warmer, wetter times.





by **Kenneth U Idiadi**

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



Building Personal Values

Today is yesterday's tomorrow and tomorrow is today's future. Therefore, the most important and only available moment for us to act is today! This is expressed as follows in the delightful mid-18th Century book *Unto Thee I Grant the Economy of Life...*

Since the days that are past are gone forever, and those that are to come may not come to thee in thy present state of being, it behoves thee, O man! to employ the present state without regretting the loss of that which is past or too much depending on that which is to come; for of thy next states thou canst not know except as thy actions now ordain them.

Where we are today, in every sense, is a direct result of the decisions we have taken in the past. For example, you took a decision to read this article, and here you are reading it. Welcome, it is good to have you here. If we think about it, we will realize that our personal decisions are involved in every aspect of our lives. Examples of these are: our academic aspirations, our job or profession, the clothes we wear, our marriage partner, the music we listen to, etc.

Taking a decision involves making a choice between two or more lines of action. And the choice

made depends on the expected results and the value we place on them. In other words, we are naturally inclined towards choosing a line of action that we think will return the greatest value to us.

We can see from this, that our daily decisions are influenced by our set of values. The value we place on things and our experiences in life to a large extent defines who we are. As we go through life, we build a system of values for ourselves. However, it is also true that many of the values that are very dear to us are inherited. That is to say, many of our values are unconsciously adopted from other people like parents, siblings, teachers or friends, without our realizing it.

Inherited Values

The principle of inheriting values was demonstrated in an experiment involving eight monkeys in a room and a bunch of bananas. The bananas were suspended high up on the ceiling on a chain which extended to the floor. This made it easy for any monkey to climb the chain to get to the bananas. However, in the experiment, when a monkey climbed up the chain, the others were sprayed with freezing cold water causing them to become very distressed. After about three episodes of this, the monkeys not being able to take it anymore, pulled down and thoroughly beat up any



monkey that attempted to climb the chain. With that, there were no further attempts to go for the bananas suspended on the ceiling and the monkeys had their peace.

Having achieved this, the next stage of the experiment involved removing one of the monkeys in the room and replacing it with a new monkey. Naturally, the new monkey on catching sight of the bananas made an attempt to climb the chain to reach them. And of course, to its bewilderment, all the other monkeys pulled it down and gave it a thorough beating. Continuing the experiment, another one of the original monkeys in the room was then replaced by another new monkey who also attempted to go for the bananas.

This second new monkey was also dragged down and beaten. And interestingly the first new replacement also joined the other monkeys in pulling down and beating the second new monkey. The process of substitution continued until all the original eight monkeys had been replaced. So a stage was reached in the experiment where none of the monkeys in the room had experienced being sprayed with the freezing cold water and could not associate this with climbing for the bananas. However, they were ready to beat up any monkey who attempted to climb up the chain.

What happens in the human world is no different from what the experiment with the monkeys demonstrated. And it makes us keenly aware of the need to review the values we hold on to. Perhaps there are some values we have, that may have been meaningful in a time past but are now obsolete in today's world. As much as possible, we must try to build our own personal values instead of mindlessly inheriting values from others without making a personal assessment of their relevance to our lives.

Preconceived Notions

At the beginning of our Rosicrucian studies, we were told to put aside any preconceived notions we had of life so that our minds would be open to the new knowledge in the monographs. This process naturally brought about a mental catharsis, which is a purging or cleansing of the mind. This is because we found ourselves having to re-evaluate all our previously held



Many of our values are unconsciously adopted from other people like parents, siblings, teachers or friends, without our realizing it.

concepts and values in the light of the Rosicrucian lessons we were receiving.

In addition to this, we are frequently reminded that the Rosicrucian teachings are not dogmatic and therefore must be personally evaluated and tested before being accepted. And this is in spite of the fact that all the principles made available to members are tested and tried and have been found to be effective and practical. This is done to ensure that the member takes ownership of the teachings instead of just accepting them by faith. From the foregoing, we can see that the life of a Rosicrucian is actually a life of consciously building personal values. However, this process of building personal values could be followed by anyone irrespective of their creed, religion or personal philosophy.

Self-Examination

Building personal values begins with self-examination. This is done by reviewing your ideas, beginning with the ones you consider most important. Try to recall how you came up with each idea and try to question its validity. This will take you through the triangle of concentration, contemplation and meditation. The result of this could be an influx of new inspiring ideas or perspectives.

Observing and Analysing Society

The next stage is to carefully observe the happenings in the society you live in, taking note of customs and





The human being is a habit-forming creature - your daily routines should strengthen your values. Do you have anything in your daily routine that promotes good health?

tendencies. Naturally, a lot of these would be reflected in your mind which is like a microcosm of the larger society. Try to determine what appears to be most important in the society you live in and examine how this may have influenced your own values. Make an assessment of the values of the society in terms of how these may have helped or deterred progress. You may also compare the values held by other societies you may know and compare and contrast their effects on the citizens.

Fixing Goals

If you are fully conscious of your personal value system and you also understand the values held by the society in which you dwell, the next step is to fix personal goals in line with your value system. And if there are any conflicts between your personal value system and those of the society in which you dwell, your understanding of this will help you work towards achieving your goals.

Establishing Routines

If you examine your daily habits, you will find that it is made up of routines that you repeat. The human being is a habit-forming creature. Are your daily routines strengthening your values? This is a question we should ask ourselves. For example, how much value do you place on health? Do you have anything in your daily routine that promotes good health? Or do you have routines that work against good health? Do you place value on knowledge? Do you have daily routines that increase your storehouse of knowledge?

Creative Visualisation

Another very important tool that should be utilized to build and strengthen our personal values is the use of creative visualization. Spending a few moments to mentally create and assume a personality that reflects the values we hold dear will go a long towards bringing it into manifestation.

Cosmic Attunement

Finally, to build enduring personal values, we need inner direction. We must make an effort to remain in attunement with the Cosmic. This can be done by constantly maintaining harmony in our thoughts, words, and deeds in order to remain receptive to inner cosmic guidance and direction.

As earlier mentioned, the Rosicrucian path is actually one of building personal values. And these values are built in a manner that is unique to each individual. However, no matter the route taken, all mankind will eventually subscribe to the same set of values. These values are represented in the symbolic Rosicrucian Pyramid of Ideals. Beginning from the base of the pyramid each ideal is represented in layers as truth, tolerance, honour, justice, temperance, honesty, fortitude, morality, chastity, and duty at the apex.

These values cannot be inherited but rather must be consciously attained as we strive to build a better life for ourselves and the world. For some people, the ideals listed may be a little abstract or may not be very relatable in a practical way. We may however replace the ideals listed here with others we can relate to. As an exercise in introspection, we can list our most important values which may or may not be different from the ones listed in the Rosicrucian Pyramid of Ideals. We can then arrange these values to form our own personal pyramid of values, taking care to think about which should be at the foundation and the apex, as well as the order in which they should be arranged.

Such a personal pyramid of values will serve us as a potent symbol for guiding our aspirations and endeavours in life. As we progress through life, we may find the need to add new values or modify others to more perfectly suit our inner concepts or feelings. And perhaps one day our personal pyramid of values will closely mirror the Rosicrucian Pyramid of Ideals. May the Light, Life and Love of the Cosmic manifest in us in ever increasing intensity as we build personal values for health, happiness and peace.



by Dick Povey
(1921 - 2014)

Kiki

Do cats have a psychic awareness and bonding with humans with whom they are closely associated? The following anecdote, true in every respect, convinces me that some, if not all, do. The story concerns Kiki, a pet Siamese cat.

Arriving home one afternoon and feeling a little weary I walked to my bedroom, removed my jacket and hung it in the wardrobe. I noticed Kiki fast asleep on my bed. Without speaking to her as I would have done had she been awake I went through to the lounge, passing my other two cats resting in the dining room and briefly talked to them.

In the lounge, I laid down on the carpeted floor on my back and relaxed. My relaxation must have been complete, for within a few minutes I had a strange experience. A feeling of approaching death gradually came over me. Never before had I known such a feeling. I felt the life force within my body diminishing as if it were evaporating into the air and with it came total calm and resignation, and a sense of utter peace. I have never been afraid of death, or *"passing through transition"* as we Rosicrucians call it; but I was impressed by the beautiful and restful way it was occurring..., how lovely!

Then I suddenly became aware of those I was about to leave..., my wife, my children. I couldn't just leave them like that I decided! I had to do something about it. I resolved to stir myself, to get up, but I couldn't. The sublime feeling I had swept aside all motivation I tried to muster, even though I knew that I was within a few of minutes of breathing my last breath. I was beyond all power to do anything about it. Just a minute or two more and the ultimate peace and tranquillity of the Cosmic would be mine.

But I had not reckoned on Kiki! Out of the corner of my eye I saw a movement in the doorway. Kiki was walking straight towards me. There was no hesitation, no stopping, just a positive, purposeful and determined striding in my direction. She stopped next to my chest, raised herself upon her hind legs and with her fore legs started pawing rapidly on my chest. It may seem ridiculous that a small and gentle little cat was performing first aid on a human. Yet this is what was happening. She knew that I had to be shaken out



of my tranquillity; I had to be disturbed and she was making sure she would do just that! I was mildly annoyed by her intrusion and told her to go away. But she just ignored me and carried on pawing.

Somehow, I had to stop her so, raising myself on one elbow with great difficulty, I pushed her away. With that movement, the life force suddenly rushed back with all its strength and vigour, I felt it powerfully return and revive me rapidly. Kiki had succeeded in doing what she had to do. She had saved my life and she knew it. For two or three seconds, she looked me straight in the eye, then turned and walked back the way she had come.

I got up and sat on a chair and gave thought to the experiences of the last few minutes. I had been on the very brink of death and I had not the slightest doubt of this. One of God's creatures whom I had loved dearly had saved my life. I made my way back into the bedroom and there Kiki was once again fast asleep on the bed. Can it be denied that even in her sleep she had a psychic urge which awakened her and sent her to me and that intuitively she had known just what had to be done? Thank you, Kiki. May the Cosmic bless you, even though you yourself have since passed through the Great Initiation to the hereafter. I will follow you there one day, of that I am sure, my dear, dear friend.

Dick followed Kiki on Thursday 29th May 2014, having spent 73 years as a dedicated Rosicrucian, devoted in countless ways to the high spiritual and humanitarian ideals of the Rosicrucian Order.





Rosicrucian Declaration of Human Duties

by Pensator

In the turbulent times following World War II, the United Nations produced “*The Universal Declaration of Human Rights*.” Rosicrucians around the world feel themselves in harmony with these ideals, and I would like to take a look in particular at Article 29 of the *Universal Declaration of Human Rights* and

the Rosicrucian answer in its “*Declaration of Human Duties*.” If we expect to have rights, then we should also expect to have duties towards our fellow humans. When the two are in harmony we will be well on our way to creating a better world, one that will bring us all a few steps closer to union with the Divine.



Article 29 of The Universal Declaration of Human Rights

1. Everyone has duties to the community in which alone the free and full development of his personality is possible.
2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.
3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Declaration of Human Duties

- Article 1: It is each person's duty to respect, without reservation, human rights such as defined in the *UN Universal Declaration of Human Rights*.
- Article 2: It is each person's duty to respect him/herself and not to debase his/her body or conscience through behaviour or practices that jeopardise his/her dignity or integrity.
- Article 3: It is each person's duty to respect others, irrespective of race, gender, religion, social status, community or any other apparently distinctive element.
- Article 4: It is each person's duty to respect the laws of the countries in which s/he resides, as long as such laws are based on respect for the most legitimate rights of all people.
- Article 5: It is each person's duty to respect the religious and political beliefs of others, as long as they do not harm human beings or society.
- Article 6: It is each person's duty to be kind in thoughts, words and deeds, in order to

be an agent of peace in society and an example to others.

Article 7: It is the duty of every person of legal age and in a fit condition, to work, and to do so, whether in support of his/her needs or his/her family's needs, to be useful to society, to grow personally, or simply not to sink into idleness.

Article 8: It is the duty of every person responsible for raising and educating children to instil in them courage, tolerance, nonviolence, generosity, and more generally, the virtues that will make them respectable and responsible adults.

Article 9: It is each person's duty to assist anyone in danger, whether through direct action, or doing everything necessary so qualified people can render professional assistance.

Article 10: It is each person's duty to consider humanity as one family, and to behave in all circumstances and everywhere as a citizen of the world. This entails making humanism the basis of his or her behaviour and philosophy.

Article 11: It is each person's duty to respect the good of others, whether private or public, individual or collective.

Article 12: It is each person's duty to respect human life and to consider it the most precious element of good in the world.

Article 13: It is each person's duty to respect and preserve Nature, so that present and future generations can benefit from it on all planes and consider Nature a universal heritage.

Article 14: It is each individual's duty to respect animals and to truly see them as beings not only alive, but possessing consciousness and feelings as well.



by Heather Newsome

Touch Therapy



In the early 1990s many East European countries managed to throw off over 45 years of harsh totalitarian rule that the majority of their people had been forced to endure for so long. But with the new freedoms that arrived, came freedom of the press as well, and soon afterwards, reports started emerging of one country in particular where appalling conditions had existed for decades in their state controlled orphanages due to a basic lack of knowledge and experience by the carers employed in them. From those stories of neglect and indifference to small, orphaned children, people the world over learned a lot about the fundamental

importance of providing children with stable, loving and caring environments in which to develop their innate abilities from as young an age as possible.

Children were packed into cramped, cold conditions in these institutions and segregated by age. There was an insufficiency of food, heating and clothing, but more importantly, a huge deficit in physical contact and interaction both with adults and with other children of their own age. These institutions were stark, quiet places where the normal sounds of laughter and of children at play was entirely absent; and the children were listless and prone to frequent easily preventable illnesses.



Many well-researched studies have looked at the affects of the deprivation of contact that these children had to endure and the awful consequences of mental and physical underdevelopment that were common among them in later life. While the children displayed developmental delays and poor emotional, cognitive, language and behavioural skills, when environmental factors changed for the better, and the children received nurturing and physical contact, they showed remarkable improvements. Those who were adopted and nurtured before the age of six months rapidly improved and were soon at the developmental level of other children. Those who were adopted after the age of six months also showed big improvements, but lagged behind those of other children for many years before catching up with them. One of the primary conclusions of the studies was that something as simple as physical touch given with kindness is a vital ingredient for the wellbeing of children, and indeed for adults.

What is there about the sense of touch, and especially touch that is given with caring, loving hands, that can bring about such miracles of physical, emotional and spiritual healing? Something, without which our lives can seem so empty, hard, sick and indifferent, is undoubtedly the *touch of kindness* that someone bestows upon us. Without this caring physical contact, we can lose our sense of will and purpose in life. From the bright, beautiful colours of a happy life surrounded by caring, tactile friends, without them, we soon descend into a monochrome world of dull shades of grey, day after day of more of the same emptiness.

In Victorian (and more recent) times, parents were encouraged not to express emotions of love and caring on children, as they should learn to grow up and take the knocks of life on their own. The stiff upper lip approach was to *'allow'* children to develop *'in their own way'*, and ideally to experience the rough edges of life as early on as possible in order to *'toughen them up.'* Thankfully times have changed and parents are now encouraged to hold and show affection to their children. There is no longer a social stigma in showering one's child with love and caring, and that, thankfully, is one product of recent decades we can be grateful for.

Some experiments in sensory deprivation have been performed with human volunteers. While physically confined, they were subjected to no sounds, sights or temperature changes, and this deprivation of normal sensory input led their minds to wander and they entered worlds of fantasy and delusion, and very often ended



up having hallucinations for the first time in their lives. So, while extensive and intensive sensory deprivation is without doubt harmful for adults, it is much worse and more lasting for infants and young children! The world of sensory input is of crucial importance for us, and absolutely fundamental for the growth and maturation of our brain and its associated thought processes. Without a wide variety of input that only a varied life can give, we stunt our growth on all planes of our being; and gentle, well-meaning tactile contact with other humans is very important for our wellbeing.

Whereas our senses of sight, sound, smell and taste have been extensively explored over the past century, our sense of touch is the least understood of them all, despite the fact that it may be the most important one for our long-term well-being. For there is a close relationship between our skin and our nervous system, and furthermore with the mental image we possess of the world around us. In the early days of our foetal development in our mother's womb, our body-to-be is composed of three sets of special cells. One set, the *mesoderm*, will form our muscles and bones. Another set, the *endoderm*, will form our inner organs such as our stomach, intestines, kidneys, liver, lungs, etc. The third set, the *ectoderm*, forms our nervous system and skin. So, in one sense, our skin emerges from the same tissue from which our brain is formed, and can therefore be viewed as our *'outer brain'* or an outer extension of our brain. The skin is so full of *mechanoreceptors* (tactile nerve endings) that, if we could see only a person's nervous system, we'd have no trouble outlining the complete shape of the body, all due to the immense complexity of the nerve endings that give us our wonderful tactile sense.

Doors to Our Consciousness

The skin contains millions of sensory receptor organs. They are the doors through which the physical world enters our consciousness. How many types of these

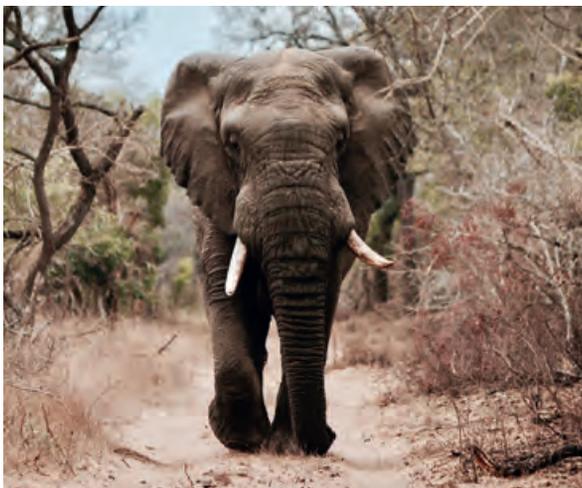


sensory receptor end-organs do we have? We believe we have, all told, five senses. However, the actual number of senses is debated in the scientific community, with numbers ranging from 12 to 22.

The more obvious of these message receivers are our eyes, ears, nose and tongue. But even these four can be further subdivided. The eyes have rods in the retina to detect dark and light. They also have cones in the retina to detect various colours. The tongue has sensory receptor organs for salt, sweet, bitter, sour and umami, but maybe one or two other vestigial ones from our ancient past that we're not aware of yet. Our ears can hear a range of pitches and various intensities of sound from roughly 20 cycles per second to 18,000 cycles per second. Yet, we're oblivious to very high frequencies that can be heard by some birds and bats, and very low frequencies that can be perceived by elephants through the pads of their feet. In a very real sense then, elephants can 'hear' certain frequencies, not through their ears, but through the tactile sense in their feet.

While humans are inferior to some animals in the realms of sight, hearing, smell and taste, they make up for it in imagination and intellect, as well as the electronic instruments they can use to perceive what only certain animal species can perceive. But smell may be the last frontier in our drive to surpass the sensory scope of other creatures. Dogs possess up to 300 million olfactory receptors in their noses, while humans have a paltry 6 million. And the part of a dog's brain devoted to analysing smells is proportionately 40 times larger than that of humans.

There are at least 11 distinct senses that compose touch, with millions of sensory end-organs in the skin.



Elephants can 'hear' certain frequencies, not through their ears but through the tactile sense in their feet.



The part of a dog's brain devoted to analysing smells is proportionately 40 times larger than that of humans.

Yet, the sensitivity and end-organ density of the palm of your hand for example is only one quarter as dense as the tip of your index finger, which is why you feel most sensitively with the tips of your fingers, not with the palms of your hands. Despite this, touch is probably the most overlooked of our senses. We all receive tactile information about the world around us constantly throughout the day, and even while asleep. Right now, if you're sitting, you feel the chair cushion below your buttocks. Your fingertips are probably touching a mouse or swiping the glass on your mobile phone. And all this information is so omnipresent in fact, that the only way to make sense of it is to tune out from most it and allow the subconscious mind to deal with it. Indeed, you probably weren't paying attention to these sensations until you read those words. David Linden, a neurobiologist at Johns Hopkins University once said:

You can't turn off touch. It never goes away [...] You can close your eyes and imagine what it's like to be blind, and you can plug your ears and imagine what it's like being deaf. But touch is so central and ever-present in our lives that we can't imagine losing it.

The touch receptors come in four varieties according to Linden. There's one receptor for *perceiving vibrations*, one for *tiny amounts of slippage*, one for *stretching of the skin*, and one that senses the *finest kinds of textures*. They range from light touch to deep pressure and pain. Again, their distribution in the skin varies as to type and quantity that the body deems necessary for each area under consideration. If you place two fingers an inch or two apart on a person's back, the person may not be sure whether you have placed one or two fingers. The human back has far less light touch receptors than other skin



areas. This is why patients are often very vague as to the exact location of a back pain. Oddly enough, it's in these lack-of-touch receptor areas of the back that we seem especially receptive to psychic impressions. Our intuitive flashes seem to come from the part of the back between our shoulder blades, directly behind the heart.

We find a more profuse distribution of tactile sense receptors in areas where our outer skin meets our inner, mucous membrane; skin, such as our lips and nasal openings. Also, our fingertips are rich with tactile receptors. Aside from being marvels of dexterity, our hands are our main medium of literally keeping in touch with the physical world. Hands thrive on activity and doctors must take care not to bandage them for long, as they are quick to stiffen under constriction. In a sense, hands represent our life's work. The use of our hands often marks our talents, our character and our culture. They have come to symbolise life itself. Through human hands have come our great paintings, sculptures, writings, music and so on. And in science, hands have built cars, ships, rockets and computers. Yet, perhaps the most noble use of the hand is still to extend it in kindness to a fellow human being.

Hands and Healing

The earliest recorded use of the human hand for therapeutic purposes goes back to ancient Egyptian times where they wrote about feeling a therapeutic energy (*sa ankh*) flowing from their fingertips. It is recorded that the pharaoh or his high priest held daily morning healing sessions during which he made vertical passes with his fingertips up and down a patient's back. This was an early, yet still highly sophisticated, form of hand therapy. The highly sensitive fingertips were approximating the insensitive human back.

The ancient Greek Epidaurus tablets (texts inscribed at Epidaurus) give details of diseases and cures for worshippers who sought the help of the god of healing at this major sanctuary site, showing how they manipulated the spine of patients. Hippocrates, Galen and Soranos of Ephesus fostered this therapeutic approach. Hippocrates said: "*In all disease look to the spine...*" and this may be one of the earliest forms of chiropractic practice.

The chiropractor finds an area of spinal irritation and then manipulates the area to reduce the irritation and normalise nerve impulses from the spine. The osteopath will do soft tissue manipulation of these lesioned spinal areas. The Rosicrucian technique is to apply the fingers and body's electromagnetic energy to the sympathetic chain ganglia that lie on either side of the spine. Massage



and digital acupuncture are yet other hand techniques used in improving human health.

Tender Loving Care

We should not overlook the benefit to people who are ill or children on the spectrum of tender loving care. I refer to the turning and massaging of the patient, propping a pillow, changing bed sheets, as well as giving a gracious, caring smile. Sometimes a sympathetic hand on a fevered brow, or simply holding their hand in yours, is remembered longer and more endearingly than the most sophisticated treatment.

Aside from the therapeutic touch of others, your body's sense of touch can be an avenue for you to help yourself. Stretching is a tonic to certain touch organs. A rocking chair is good for your nervous system. So is a bath, shower, towel rub, hair brushing as well as the grooming of the face and body. Applying deep pressure on your cramping muscles will relax them. We really should find the time to expose our skins to the four elements: earth, water, air and sun.

We need to seek out those experiences that are the most wholesome, uplifting, creative and beautiful for us. Without doubt, this includes being '*touched inwardly*' by beautiful sights, pleasant sounds, delicious tastes, fragrant aromas, as well as the palpable touch of love. We also need the more formal human relations side to touch, such as a friendly hug at a crucial time, or a kind word to someone needing upliftment. Despair and tension lock





Parents should get down on the living room floor and play with their children. Most animals follow their instincts and play with their young ones.

your shoulder muscles tight. A sincere, friendly hand helps the muscles relax, if not physically from the other person, then through the mental reset that the recipient receives from the kind gesture. Similarly a heartfelt hug from a friend is always welcome and teaches us to do the same for others and to bond with ever greater portions of the vast egreore of humanity itself.

Talking and exchanging ideas is good, but friends and loved ones need more. They need the occasional physical touch generated from sincerity, genuineness and love. Parents should get down on the living room floor and play with their children. Most animals follow their instincts and play with their young ones. It's fun and it's healthy. Even the most ferocious of animals have been known to become domesticated pets through large doses of petting and affectionate care.

Probably the most helpful thing to do to a withdrawn, frightened or badly-disturbed child is to hold them, hug them and talk softly to them. In this way the boy or girl knows you are concerned and you are kind. Such human contact through the loving sense of touch, absolutely and without the slightest doubt, heals deeply and precisely where healing is needed. A judge who had hundreds of juvenile offenders and their parents before him over many years on the bench, made an observation that bothered him. In virtually all of those cases, he never saw a parent put a loving protective arm around a youngster's shoulders. What a difference it would have made if just a friendly, protective hand had rested on the offender's shoulders.

Is part of our trouble with today's youth due to a 'no touch' society? Does the lack of the loving touch in our early years lead to emotional instability in our later years? Many researchers believe so, and we should never miss an opportunity of applying a loving touch. It should be done with genuine concern for another's welfare and

is a way of saying: *"I care for your wellbeing, and I love you as if you were my closest sibling."*

When is the last time you firmly hugged your partner as if s/he were your whole life to you? Your spouse or partner may well be just that. The protective sense is no small matter. An evil person will think twice before interfering with a parent protecting a child. The protection of others brings out powerful forces in us for good. Have you held an infant lately? Have you cuddled them? They need so much loving physical contact in those early years. Have you ever unashamedly hugged a good friend? It's friendly and healthy, and reinforces crucial bonds that last in some cases throughout life. With others make your handshake warm, sincere and definite as you extend it in friendship.

Touching Others

It's widely understood within psychological research that a 'no touch' society is a society in need of healing, and at the very least, is out of touch with the needs of the human psychic and nervous systems. All this is not to say we should go around touching everyone indiscriminately, but we can place a greater genuineness in our contacts. We can also touch people with our eyes, posture, voice, dress and good manners. We can particularly touch people with kind, sympathetic, understanding words; words that encourage and give strength. Such words help bring to fruition the seeds of greatness we see in each other. We can be touched by beautiful music or the sound of a voice from the heart. We can be touched by beautiful sights, by the smells of nature and the taste of good food.

The greatest handiwork of humankind has been rendered through the heart. Great writers put their hearts on paper with their hands. Great artists put their hearts on canvas with their hands. Try to put your heart into whatever you do with your hands. To work the magic of touch there is one guide for us all. Let it always be from the heart, and let your heart touch people.

We're most wholesome when our heart is expressed in our handiwork and when our heart is touched by the handiwork of others. Our birth leaves us with no apparent physical attachments. But let's not fool ourselves..., we all still need occasional elevating physical contacts. Our nervous system, emotions and heart thrive on it. We need to touch those we love and care for, and they need our heart-felt touch. So, remember: wherever there's genuine love and true concern, there's magic in the human touch.



Oh Gracious One

by Amelia

It was a bitterly cold winter's night on the high plains of Iberia. The old man's beard was glazed by frost as he waited for a ride across the freezing river. The wait seemed endless and his body became numb and stiff from the searing, cold wind.

Eventually there was the faint sound and steady rhythm of galloping horses approaching the river-crossing along a frozen path. The old man watched as several horsemen rounded the bend but looked down as the first horseman approached and passed by without a word. Then another, and another, and many more galloped by, until finally, as the last rider neared the spot where the old man sat, covered in snow, the old man raised his arm slightly as he caught the rider's eye.

Reigning in his horse, the rider said in exasperation: *"Old man, you'll freeze to death here; why do you sit here?"* In a quavering voice he replied: *"My Lord, I wish to cross the river, but have no strength to do it alone without your help."* Seeing the old man was unable to lift his half-frozen body from the ground, the rider dismounted and said *"I will gladly help you old man"*, helped him onto his horse and led the horse across the freezing river. Overwhelmed with sympathy for the plight of the old man, he mounted his horse again, embraced him in his saddle, and took him to his destination two leagues further from the river.

As they neared the small peasant cottage, the horseman asked:

Old man, I noticed that you let all the riders except me pass by without so much as raising your head to acknowledge their passing. When I came however, you looked up and told me of your plight. Why, on such a cold night, would you risk waiting until the very last rider before asking for help. What if I had ignored you as the others did?

With aching bones, the old man slowly lowered himself from the horse, looked up kindly at the rider and said:

I have lived long and learned much of the hearts of men. As each rider approached, and without raising my head, I felt the harsh chill of an icy heart and knew that this rider too would have no concern for my plight. It would have been useless to ask for his help. But when you approached, I felt the warm hand of your guiding spirit and raised my head and saw in your eyes a kindness that the others lacked. I knew that your gentle spirit would welcome the opportunity to give of yourself to any person in need.

Deeply touched, the horseman looked away from the old man in embarrassment as his eyes welled up with tears and said in a fading voice:

I am grateful for what you have said *Oh Gracious One*, and pray to *Allah the all Merciful* that I shall ever be eager to reply to the needs of others with a kind and compassionate heart.

Hearing these words, the old man touched the rider's hand, and it was warm as the heart of the rider who had saved his life. As the old man let go, the rider slowly looked up through misty eyes and was astonished to see before him a full moon rising over the distant horizon of empty snow covered fields with neither house nor human in sight. His life had changed in that moment of human warmth as *Mustafa the Wise of Córdoba* slipped silently away from his side through the doorway of eternity, never again to be seen.





This lightly edited article was written for the February 1978 edition of the Rosicrucian Digest.

by **Walter Albersheim**

PRECOGNITION & Free Will

The March 1948 issue of *The Rosicrucian Digest* contained an article entitled “*The Paradox of Free Will.*” In this article I pointed out that the religious dogmas of free will and of God’s omniscience are incompatible with each other, and that this contradiction led to agonies of doubt, bitter enmity and cruel wars between groups of Christians proclaiming the love of God, their Saviour (Jesus Christ), and men of good will. The article tried to escape this dilemma by stating that our innermost self is identical with the Divine Mind, so

that our truest will, based on our deepest insight, is one with the will of God.

But that comforting thought could not completely put the problem to rest. It matters not whether we think in terms of a personal God, of a super-personal Cosmic Mind, or of a personal “*Akashic Records...*”, individual beings are not necessarily free agents but, as it were, motion-picture personalities acting out a prerecorded script, fully predetermined. And yet, foreknowledge of some events seems to exist among humans and even



animals. We have prophets of old, lonely shepherds with *'second sight'*, and manifold reports that animals become restless and fearful long before earthquakes strike.

Recently, precognition has been verified by a careful study carried out at a renowned research institute. In a typical procedure, an untrained observer is carefully watched and isolated. He or she goes into meditation and describes scenes that are visited later by two or more participants in the experiment. The participants have 10 or more sealed, numbered envelopes stating localities to be visited. At a time later than the observer's meditation period, the experimenters select one of the envelopes through a machine-operated random process. They open the envelope, drive to the indicated place and write a description of its location or photograph it. In a high percentage of cases the two descriptions agree closely.

To find a way out, we must first free ourselves from the anthropomorphic view of God as a personal, despotic ruler.

If one accepts this precognition as proof that the choice of locality by the randomiser was preestablished, then freedom does not exist in this particular case, unless one chooses to believe in a reverse causality where an earlier event, the precognition, is caused by the future perception of the event rather than the other way around. In either case, a detailed prophetic vision seems to deny freedom of will. Yet one intuitively feels there must be a way out. Surely we can't seriously believe that everything is fully predestined to happen the way it does!

To find a way out, we must first free ourselves from the anthropomorphic view of God as a personal, despotic ruler. Secondly we need to accept that if a Divine Mind or God exists, then it must somehow transcend time and hence causality as well. To the mystic, the Divine reveals itself as an impersonal, creative sort of Universal Mind and certainly must encompass the totality of all minds in our universe. To our limited human understanding, words such as *'creation'* and *'creativity'* imply the existence of time.

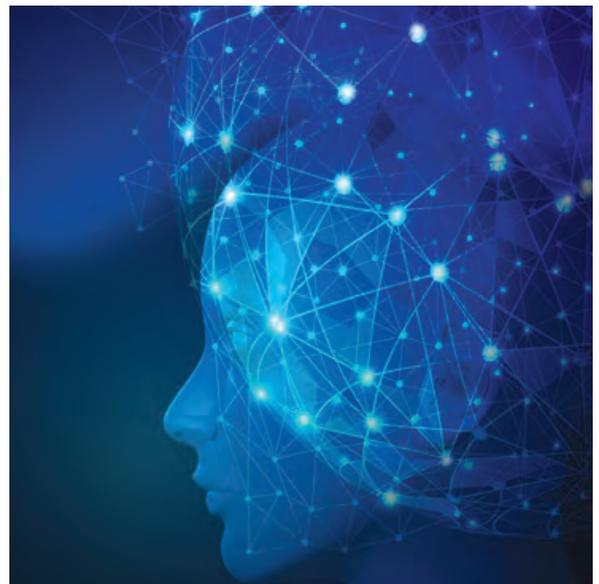
The entire universe, with its galaxies, stars, life-filled planets, and its physical and karmic laws, is the creative thought of the Divine or Universal Mind that forthwith *'became'* a reality. From the mystical viewpoint, this

Being is eternal; but to our time-bound understanding, it gradually evolved individual living beings endowed with thinking minds. Only *after* they evolved, in accordance with the original creative thought, could one speak of a Universal or Cosmic Mind as both the totality and source of all individual minds.

Every thought conceived in the Divine Mind, and in the individual minds composing it, sets in motion eternal reality, just as every conscious thought and observation of ours is forever engraved in our memory. Such cosmic reality is inescapable, but this does not constitute rigid predestination. When, and even to whom, these realities become apparent in a world fettered by time and space depends on the interweaving and interaction of all individual minds contained in Cosmic Consciousness. The Divine Mind embraces the entire universe and all its parts with equal love. Since there is nothing outside of it, it has no enemies, no desires, no plans.

We, the individuals, are free to think, to plan, and to act; but every thought and act bears its fruit. When, where and how this comes to fruition is of no concern to the Cosmic, unless we *'fix'* or *'solidify'* it by prophetic introspection, or even by employing such precognitive devices as drawing lots or observing the flight of birds.

The entire network of interactions seems to us to converge towards the original creative thought, the evolutionary ascent towards higher individual consciousness and freer cooperation with the Universal Mind. Our errors, and the suffering they bring upon us, are lessons and stepping stones on the upward path. Is this Free Will? Mystics of past times affirmed it by declaring: *"Do as you will, but live with the consequences!"*





Is Precognition Possible?

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

The possibility of knowing what lies ahead has always intrigued our imagination. To have knowledge of future events would obviously extend our personal powers, it would enhance our security and make it possible for us to acquire personal advantages. That such a perception exists as a faculty of certain people has been a belief recorded from earliest times. Even primitive societies give credence to what may be termed precognition.

Psychical research has defined precognition as the *“supernormal indication of any kind of event still in the future.”* This, of course, indicates a hyperesthesia, a super-sensitivity by which the individual discerns what cannot be realised by an ordinary person. It is naturally apparent

that there is a relationship between prediction and precognition insofar as determining events in the future is concerned. However, precognition and premonition imply a psychic or, as ordinarily said, a supernormal insight. For example, experienced physicians can predict the development of diseases from certain causes which they observe. Similarly, engineers can predict how structures will react under certain stresses and strains. These are empirical matters of reasoning from observation, founded upon what has previously been learned from a particular class of data. In other words, not all predictions are psychic, whereas premonition and precognition usually refer to psychic phenomena only.

Shamans and witch doctors in most primitive



societies practise divination, in which events in the future are foretold. I have witnessed witch doctors in Africa throwing the bones, which consists of throwing a handful of small human or animal bones down upon the dried skin of an animal. One of the objects, quite distinct from the rest and thrown as one would throw dice, is called the “*talker*.” The relationship of this *talker* to the other bones is then interpreted in the form of a prediction of events to come. However, when divination is performed in the name of a deity of an established religion, the process is dignified by being called a ‘*prophesy*’, as were the predictions of the Hebrew prophets of the Old Testament.

History is replete with tales of those who were thought to possess faculties of precognition. Such were the oracles, sibyls, priests and prophetesses of cults and religions. The sibyls were prophetesses who performed their art in Babylonia, Egypt, Greece and Italy. The most famous were the sibyls of Cumae, a Greek colony in Campania, Italy. The “*Sibylline Books*”, said to be 10 in number, were a collection of prophecies principally from Cumae. In the writings of Thucydides, there is an account of an oracle who was supposed to have foretold the great plague of Athens.

In ancient Delphi, the Pythian oracles were renowned. The world’s celebrated kings, conquerors, philosophers and the wealthy came to elicit their supernatural wisdom with regard to what the future augured. These women gave their prognostications while under the influence of drugs. They sat upon high tripod stools over fissures in the temple floor from which, it is related, issued gases [*possibly volcanically produced ethylene*] which they inhaled.

While inhaling these gases and at the same time chewing narcotic herbs, they would gesticulate and utter

incoherent replies to questions submitted to them. The temple priests would interpret their words into intelligible answers. The priests, shrewd psychologists and usually unscrupulous and crafty in the world politics of the times, would select answers they believed would be effective for the recipients as well as beneficial for themselves. A visitor to the temple of the oracle at Delphi today can still see the apertures from which the intoxicating gases were said to have come.

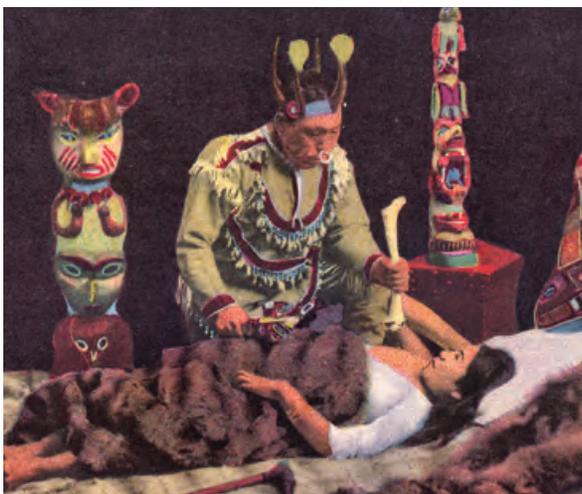
If we have fallen off the path of serenity and orderly growth, we must get back on it again before we can function as vital, useful beings.

Case Histories Accumulated

In comparatively modern psychical research into this phenomenon of precognition, a number of case histories have accumulated. The citing of a few of these is representative of many of the apparently strange powers of precognition possessed by individuals. Dr. Richard Hodgson, once secretary of the *American Psychical Research Society*, reported the experience of a prominent professional man. The man was engaged in memorising the words of a poem while walking in his garden.

He was actually quite unaware of his surroundings at the time, being completely preoccupied objectively. Suddenly, he found himself bending over and looking at a group of four- and five-leaf clovers at his feet. He had previously searched his garden for such clovers for the purpose of studying them but had never found any. He was perplexed by how, apparently unconsciously, he had been drawn to a place where he would find these.

Another incident is the report of a dentist working in his laboratory. He was preparing an adhesive for a denture in a copper vessel. Suddenly, he heard a commanding voice say loudly several times: “*Go to the window. Go to the window.*” He did not stop to see from where the voice from but responded by rushing to the window, which was at the opposite side of the large laboratory room. Instantly upon arriving there, there was a loud explosion; the copper vessel had disintegrated. Fragments of it were imbedded in the ceiling directly above where the dentist had stood, and had he been there, he would have been seriously injured.





The Oracle of Delphi.

No one was in the closed laboratory; consequently the voice could not have come from anywhere except his own mind.

An analysis of precognition has resulted in bringing forth several classifications or types of it. One such classification is autosuggestion. First, I will relate a case which is said to fall into that category. A woman said she repeatedly heard words to the effect that she was to die at 6 p.m. on a certain day. She did not however, communicate this precognition to anyone else. When the day arrived, she was visiting friends. The chimes struck six and she said to herself: *“Well, I did not die.”* Almost immediately thereafter, blood issued from both nostrils as a haemorrhage. A doctor was called and he subsequently said that only quick attention had saved her life. This is a possible example of autosuggestion, for the person, having come to believe that death was to occur on a particular date, had implanted that suggestion in her own subconscious mind and it is possible that a psychological trauma had occurred on that day which caused the haemorrhage.

A similar case attributed to autosuggestion is that of another woman who had a precognition of her death. She stated that she would die within 10 days, though at the time, she had had no indication of any serious ailment. However, on the 10th day, she passed away as she had predicted. It is assumed that subconsciously she had an awareness through subtle sensations of an organic nature of some abnormality. These sensations she morbidly construed to mean her coming death. Undoubtedly, it was

her own objective mind, her reason, that set the arbitrary date of death. By holding that thought and causing it to become a fixation, she had brought upon her own body the unconscious effects that induced her death.

The following is another example of precognition which has its roots in psychological factors giving rise to the experience and therefore cannot be called psychic in the usual connotation of the word. One Armand Correl dreamed of his mother dressed in mourning apparel. In the dream, he asked her for whom she was mourning. She replied she was mourning for him, implying that he had died. Shortly thereafter, Monsieur Correl published an article in a leading publication that involved the character of another person.

He was challenged to a duel as a result and was killed. The reasoning in connection with the precognitive nature of the dream is that Monsieur Correl, at the time he had the dream, had been contemplating the article he was to prepare. He knew that because of its condemnation it would incite the personality involved. Consequently, it was plausible for him to subconsciously assume that the hazard of a duel and possible death were involved. This, it is further assumed, caused the dream as a process of autosuggestion.

There are other morbid events and circumstances which suggest to the subconscious mind certain related events which are eventually realised by the conscious mind as apparent precognition. The conscious mind however, does not realise the causation and connections, and to it

No one was in the closed laboratory; consequently the voice could not have come from anywhere except his own mind.

they appear as supernatural or psychic phenomena.

Still another example of the cause of precognition and seeming premonition is what is known as paramnesia. This technical term is popularly called false memory, which is a memory of something one has seemingly forgotten. When the experience is had again, there is a haunting familiarity about it. Yet, the individual believes that s/he has actually never previously experienced it objectively. Consequently, the event is attributed to a psychic phenomenon of some kind.



For example, a boy may as a child see a particular type of architecture which fascinates him in some way. As the years pass, he forgets the incident entirely; it is beyond his objective recall. Many years later, as an adult, he visits a distant city for the first time. As he walks along the street, a building holds his attention. The old structure seems very familiar to him, and it seems as though he has been on this street before; and yet he knows he has not. He is confused, believing he is recollecting something from some psychic experience. He may even think that it is from a past incarnation, a past life. Actually, it is a recollection of an incident lost to ordinary recall, for he does not remember the childhood impression caused by a similar type of building.

An Example of Paramnesia

The following is an example of paramnesia cited by the celebrated author, Sir Arthur Conan Doyle. He wrote:

Upon April 4, 1917, I awoke with a feeling that some communication had been made to me of which I had only carried back one word, which was ringing in my head. That word was Piave. To the best of my belief, I had never heard that word before. As it sounded like the name of a place, I looked it up in the index of my atlas, a river some forty miles behind the first line which at that time was victoriously advancing.



Sir Arthur Conan Doyle.

I could not think how any military event of consequence could arise there, but nonetheless I was so impressed that I drew a statement that some such event would occur there and had it signed by my secretary and witnessed by my wife, with the date, April 4, attached. Six months later this river became the front line between the Italian and Austro-Hungarian armies.”

The strong probability that some cases of precognition are due to telepathy must not be overlooked. In the records of the *American Psychical Research Society* is a dream related by Charles Dickens, which may have telepathy as its cause. Mr. Dickens dreamed of a lady in a red shawl. “*I am Miss Napier*,” she said. Dickens, writing of the dream, said, “*Why Miss Napier? I know no Miss Napier.*” He further relates that some hours later two people came to visit, introducing a lady in a red shawl named Miss Napier, whom he did not know. Could it not be that Miss Napier, knowing she was to meet the renowned author, thought much about the event, and that her identity was thus telepathically communicated to him during his sleep?

Psychical researchers refer to proper premonition and precognition, that which they think is authentic, as that which cannot be related to any organic sensations, autosuggestion, or such subconscious processes as paramnesia. Dr. James Hyslop, a professor of logic, who became an authority on psychical research and has written several works on this subject, advances no particular theory as to the cause of ‘*proper premonition.*’

We may say in connection with this subject that there is perhaps a sense of super-judgment, the ability to evaluate subconsciously with a latent and higher faculty causes and circumstances, projecting them into a future event. The conscious mind is not aware of the processes involved. The phenomenon, we contend, is psychic, but it is not psychic in any supernatural sense. Rather, it is an aspect of subliminal human powers, which the average person has not cultivated or does not consciously respond to.



Dr. James Hyslop.



by Douglas Lawson

Werner Heisenberg

Quantum Theory and the Ancient Roots of Atomic Science



Werner Heisenberg (1901-1976) was a German theoretical physicist and Nobel Prize winner who made foundational contributions to quantum mechanics and is best known for asserting the uncertainty principle of quantum theory. During the Nazi era in Germany, he came under the uncomfortable scrutiny of the S.S. and the enmity of a pro-Nazi group of physicists called the “Deutsche Physik.” His alleged (though never fully proven) collaboration with the German Reich in their efforts to build an atomic bomb left a cloud of suspicion over him for the rest of his life. After World War II, he became Director of the renowned Max Planck Institute in Munich. In this article, Heisenberg takes a look at the ancient Greek philosophers and their theories in the light of modern Physics; you may be surprised at what he says.

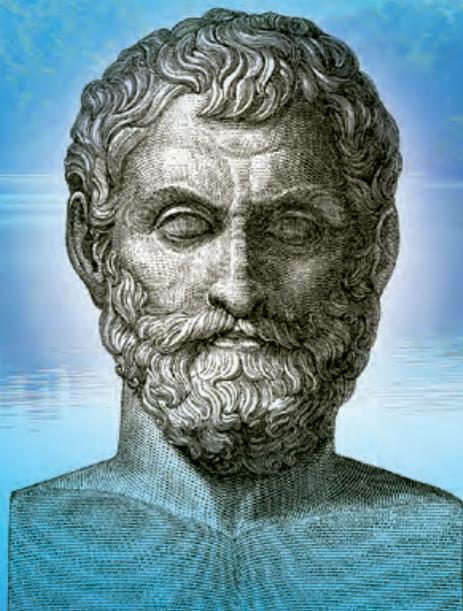
Portrait image: Wikipedia / Bundesarchiv

The concept of the atom goes back much further than the beginning of modern science in the 17th Century. It has its origins in ancient Greek philosophy and it was in the last few centuries BCE that the central concept of materialism was taught by Leucippus (5th Century BCE) and Democritus (c. 460-370 BCE). In his book *Physics and Philosophy*¹ (first published in 1958), extracts from which you will find in this article, Werner Heisenberg wrote:

On the other hand, the modern interpretation of atomic events has very little resemblance to genuine materialistic philosophy. In fact, we may say that atomic physics has turned science away from the materialistic trend it had during the 19th Century. It is therefore interesting to compare the development of Greek philosophy toward the concept of the atom with the present position [1955] of this concept in modern physics.



“Water is the material cause of all things.”



Thales, the founder of the Milesian school, to whom Aristotle ascribes the statement: “Water is the material cause of all things.”

The Milesians

Miletos was a celebrated ancient Greek coastal city in Ionia on the Aegean coast of present-day Turkey. It is not far south of the city of Ephesus. For reasons that are far from clear, there was an explosion of original thought among the inhabitants of this city, which led to the earliest foundations of modern philosophy and science.

The idea of the smallest, indivisible ultimate building blocks of matter first came up in connection with the elaboration of the concepts of Matter, Being and Becoming, which characterised the first epoch of Greek philosophy.

This period Heisenberg referred to started in the 6th Century BCE with Thales, the founder of the Milesian school, to whom Aristotle ascribes the statement: “*Water is the material cause of all things.*” This statement, strange as it may seem to us, expresses, as Nietzsche pointed out, three fundamental ideas of philosophy:

First, the question of the material cause of all things.

Second, the demand that this question be answered in conformity with reason, without resort to myths.

Third, the idea that ultimately it must be possible to reduce everything to one principle.

Thales’ statement was the first expression of the idea of *one fundamental substance*, of which all other things were transient forms. Life was connected with this substance

and Aristotle (384-322 BCE) also ascribes to Thales the statement: “*All things are full of gods.*” Still the question was asked: what is the material cause of all things? It is not difficult to imagine that Thales took his view primarily from observing Nature. Of all things we know, water can take the most varied shapes; in the winter it can take the form of ice and snow; it can change into steam; and it can form clouds. It seems to turn into earth, mixed with sand and rock where the rivers form deltas, and it can spring from the earth. Water is the requisite for life. Therefore, if there was such a thing as a fundamental substance, it was natural to think of water first.

The idea of the fundamental substance was then carried further by Anaximander (610-564 BCE), who was a pupil of Thales and lived in the same city. Anaximander denied that the fundamental substance was water or any other known substances. He taught that the primary substance was infinite, eternal and ageless and that it encompassed the world. This primary substance is transformed into the various substances with which we are familiar. Theophrastus (c. 371-287 BCE), a Greek philosopher of the Peripatetic School, quotes from Anaximander:

Into that from which things take their rise they pass away once more, as is ordained, for they make reparation and satisfaction to one another for their injustice according to the ordering of time. The primary substance, infinite and ageless, the undifferentiated Being, degenerates into the various forms which lead to endless struggles.

Interestingly, we find this concept later in Gnostic and Cathar thought. The process of “*becoming*” is considered as



a sort of debasement of the infinite Being; a disintegration into the struggle ultimately expiated by a return into that which is without shape or character, the search for Nirvana. The struggle which is meant here is the opposition between hot and cold, fire and water, wet and dry, etc. According to Anaximander, there is “*eternal motion*”, the creation and passing away of worlds from infinity to infinity.

Heisenberg noted that the problem of whether the primary substance can be one of the known substances

Anaximander taught that the primary substance was infinite, eternal and ageless and that it encompassed the world.

or must be something essentially different occurs in a somewhat dissimilar form in the most modern part of atomic physics.

Physicists today are seeking a fundamental law of motion for matter from which all elementary particles can be derived mathematically. This may refer either to waves of a known type, or to waves of an essentially different character which have nothing to do with any of the known waves or elementary particles. In the first case it would mean that all other elementary particles can be reduced in some way to a few sorts of fundamental elementary particles. In the second case all different

elementary particles could be reduced to some universal substance which we may call energy or matter, but none of the different particles could be preferred to the others as being more fundamental.

The latter view corresponds to the doctrine of Anaximander, and Heisenberg was convinced that in modern physics this view is the correct one.

The third of the Milesian philosophers, Anaximenes (585-528 BCE), an associate of Anaximander, taught that air was the primary substance: “*Just as the soul, being air, holds us together, so do breath and air encompass the whole world.*” Anaximenes introduced into Milesian philosophy the idea that the process of condensation or rarefaction causes the change of the primary substance into the other substances. The condensation of water vapour into clouds was an obvious example, but of course the difference between water vapour and air was not known at that time.

The Concept of Becoming

In the philosophy of Heraclitus of Ephesus (c. 540-480 BCE), the concept of “*Becoming*” occupies centre stage. He regarded that which moves, namely *fire*, as the basic element. The difficulty of reconciling the idea of one fundamental principle with the infinite variety of phenomena is solved for him by recognising that the strife of the opposites is really a kind of harmony.

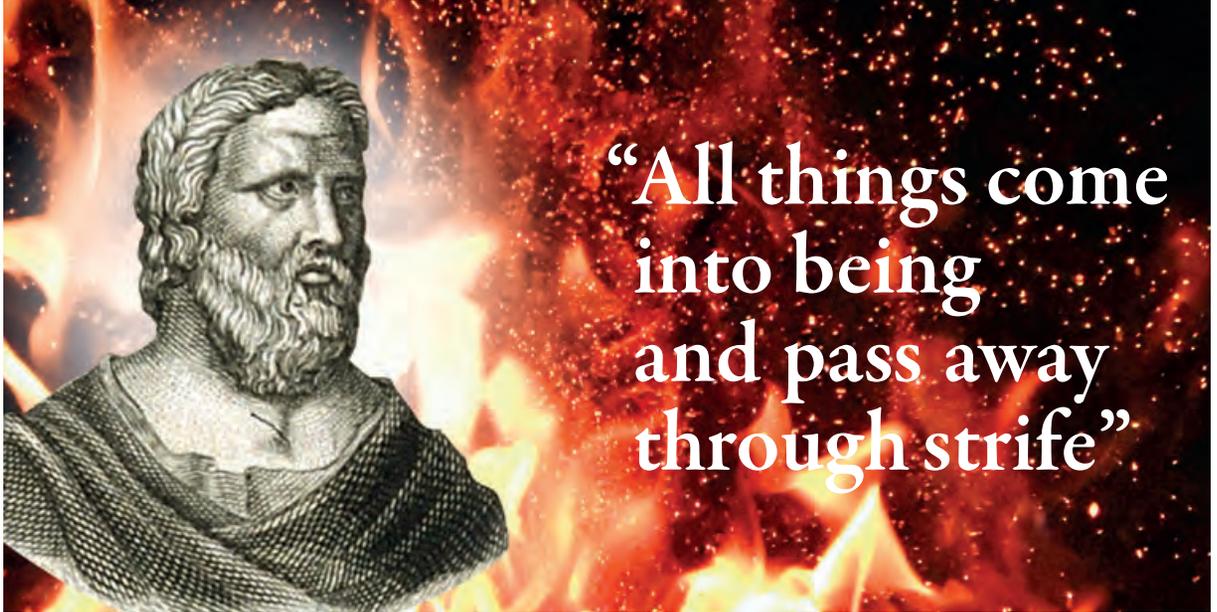
Rosicrucians will recognise here what we refer to as “*The Law of the Triangle*”, where the coming together of two different things creates a new entity which results in harmony and stability. For Heraclitus the world is at once, one and many; it is just the opposite tension of the opposites that constitutes the unity of the One. He says: “*We must*

“Just as the soul, being air, holds us together, so do breath and air encompass the whole world.”



The third of the Milesian philosophers, Anaximenes (585-528 BCE), taught that air was the primary substance.





In the philosophy of Heraclitus of Ephesus (c. 540-480 'BCE), the concept of "Becoming" occupies centre stage. He regarded that which moves, namely fire, as the basic element.

know that war is common to all and strife is justice, and that all things come into being and pass away through strife."

Heisenberg reflected on Heraclitus' philosophy:

Looking back to the development of Greek philosophy up to this point we realise that it has been borne from the beginning to this stage by the tension between the One and the Many. For our senses the world consists of an infinite variety of things and events, colours and sounds. But in order to understand it we have to introduce some kind of order, and order means to recognise what is equal and implies some sort of unity. From this springs the belief that there is one fundamental principle. That there should be a material cause for all things was a natural starting point since the world consists of matter. But when you carry the idea of fundamental unity to the extreme you realise that it cannot explain the infinite variety of things.

This leads to the antithesis of "Being" and "Becoming" and finally to the solution of Heraclitus, that *the change itself is the fundamental principle*; again, an important feature of Rosicrucian ontology and modern Physics. But the change in itself is not a material cause and therefore is represented in the philosophy of Heraclitus by Fire as the basic element, which is both matter and a moving force.

Modern physics is in some ways extremely close to the doctrines of Heraclitus. If we replace the word 'fire' by the word 'energy' we can almost repeat his statements word for word from our modern point of view. Energy is in fact the substance from which

all elementary particles, all atoms and therefore all things are made, and energy is that which moves. Energy can be changed into motion, into heat, into light and into tension. Energy may be called the fundamental cause for all change in the world.

But this comparison of Greek philosophy with the ideas of modern science will be discussed later.

The Eleatics

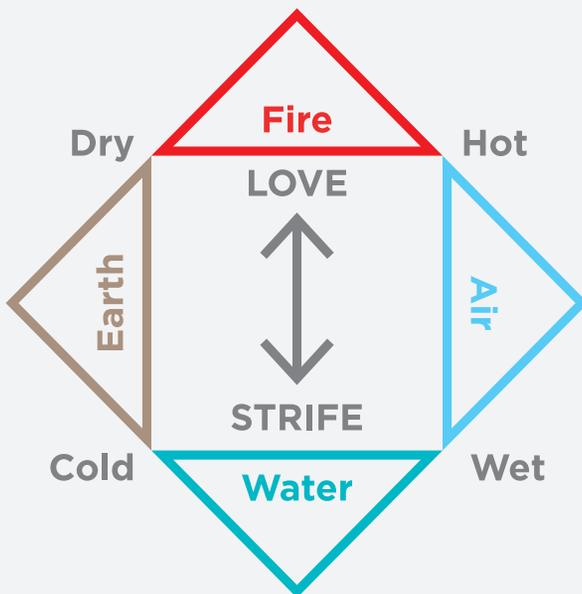
Energy may be called the fundamental cause for all change in the world.

Greek philosophy returned for some time to the concept of the One as found in the teachings of Parmenides (early 5th Century BCE), who lived in the Greek city of Elea, near Salerno, in the south of Italy. His most important contribution to Greek thinking was perhaps that he introduced a purely logical argument into metaphysics:

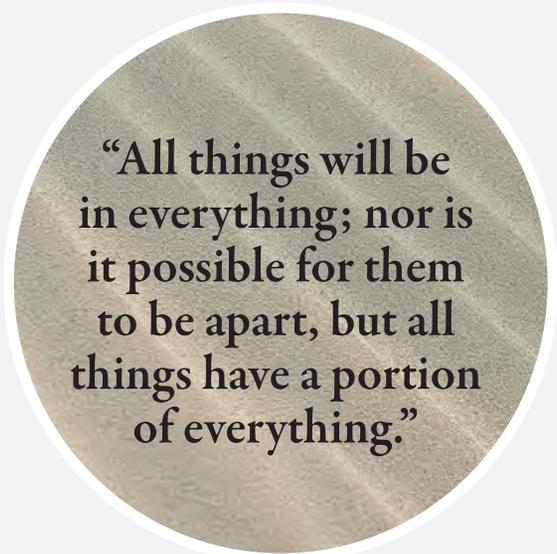
One cannot know what is not, that is impossible, nor utter it; for it is the same thing that can be thought and that can be.

Therefore, only the One exists, and there is no becoming or passing away. Parmenides denied the existence of empty space for logical reasons. Since all change requires empty space, as he assumed, he dismissed change as an illusion.





Empedocles assumed four basic elements: Earth, Water, Air and Fire. In his view the elements are mixed together and separated by the action of Love and Strife (positive and negative).



“All things will be in everything; nor is it possible for them to be apart, but all things have a portion of everything.”

Anaxagoras stressed the idea of the mixture, the assumption that all change is caused by mixture and separation. He assumes an infinite variety of infinitely small “seeds” of which all things are composed. Their mixture can be pictured as the mixture between two kinds of sand of different colours.

But philosophy couldn't rest for long on this paradox. Empedocles (c. 495-435 BCE), from Agrigento (Agrigentum) on the south coast of Sicily, one of the leading cities of Magna Graecia during the golden age of Ancient Greece, changed for the first time from monism to a kind of pluralism. To avoid the difficulty that one primary substance cannot explain the variety of things and events, he assumed four basic elements, Earth, Water, Air and Fire. The elements are mixed together and separated by the action of Love and Strife (positive and negative.) Therefore, these latter two, which are in many ways treated as corporeal like the other four elements, are responsible for the imperishable change. Empedocles describes the formation of the world in the following picture: First, there is the infinite Sphere of the One, as in the philosophy of Parmenides.

But in the primary substance, all the four roots are mixed together by Love. Then, when Love is passing out and Strife coming in, the elements are partially separated and partially combined. After that, the elements are completely separated, and Love is outside the World. Finally, Love is bringing the elements together again and Strife is passing out, so we return to the original Sphere. This doctrine of Empedocles represents a very definite turning toward a more materialistic view in Greek philosophy. The four elements are not so much fundamental *principles* as real *material substances*. Here for the first time the idea is expressed that the mixture and separation of a few substances, which are fundamentally different, explains the infinite variety of things and events.

The next step toward the concept of the atom was made by Anaxagoras (born c. 500-480 BCE), who was a contemporary of Empedocles. He lived in Athens for

about 30 years. Anaxagoras stressed the idea of the mixture, the assumption that all change is caused by *mixture* and *separation*. He assumes an infinite variety of infinitely small “seeds” of which all things are composed. These seeds do not refer to the four elements of Empedocles, for there are

To avoid the difficulty that one primary substance cannot explain the variety of things and events, he assumed four basic elements, Earth, Water, Air and Fire.

innumerable many different seeds. But the seeds are mixed together and separated again and in this way all change is brought about.

The doctrine of Anaxagoras allows for the first time a geometrical interpretation of the word *mixture*. As he speaks of the infinitely small seeds, their mixture can be pictured as the mixture between two kinds of sand of different colours. The seeds may change in number and in relative position. Anaxagoras assumes that all seeds are in everything, only the proportions differ from one substance to another. He says: *“All things will be in everything; nor is it possible for them to be apart, but all things have a portion of everything.”*

The universe of Anaxagoras is set in motion not by Love and Strife like that of Empedocles, but by “*Nous*” which we may translate as “*Mind*.”



The Atomists

From this philosophy it was only one more step to arrive at the concept of the atom, and this step occurred with Leucippus and Democritus of Abdera, a city-state in the modern-day north-eastern Greek province of Thrace.

The antithesis of Being and Not-being in the philosophy of Parmenides is here secularised into the antithesis of the 'Full' and the 'Void.' Being is not only One, it can be repeated an infinite number of times. This is the atom, the indivisible smallest unit of matter. The atom is eternal and indestructible, but it has a finite size, it is not infinitely small. Motion is made possible through the empty space between the atoms. For the first time in history therefore, there was voiced the idea of the existence of a smallest of all particles, we would say of elementary particles, as the fundamental building blocks of matter.

According to this new concept of the atom, matter did not consist only of the "Full", but also of the "Void", of the empty space in which the atoms move. The logical objection of Parmenides against the Void, that *not-being* cannot exist, was simply ignored to comply with experience.

From our modern point of view, we would say that the empty space between the atoms in the philosophy of Democritus was not nothing; it made possible the various arrangements and movements of atoms. In the theory of general relativity, the answer is given that geometry is produced by matter, or matter by geometry. This answer corresponds more closely to the view held by many philosophers that space is defined by the extension of matter.

Although the atoms of Democritus were all of the same substance, which had the property of being, they had different sizes, different shapes, and could move and could occupy different positions in space. Other than that, they had no other physical properties. The atoms in the philosophy of Leucippus do not move merely by chance. Leucippus seems to have believed in complete determinism, since he is known to have said: "*Nothing happens for nothing, but everything from a ground and of necessity.*" The atomists did not give any reason for the original motion of the atoms. Causality can only explain later events by earlier events, but it can never explain the beginning, namely what caused the first event.

Platonists and Pythagoreans

The basic ideas of atomic theory were taken over and modified in part by later Greek philosophers. For the sake of comparison with modern atomic physics [1955] it is important to mention the explanation of matter given by Plato in his dialogue *Timaeus*. Plato was not an atomist; on the contrary, Diogenes Laertius reported that Plato disliked Democritus so much that he wished all his books to be burned. But Plato combined ideas that were near to atomism with the doctrines of the Pythagorean School and the teachings of Empedocles.

The Pythagorean School was an offshoot of Orphism, which goes back to the worship of Dionysus. Here has been established the connection between religion and mathematics which ever since has exerted the strongest influence on human thought.

The Pythagoreans seem to have been the

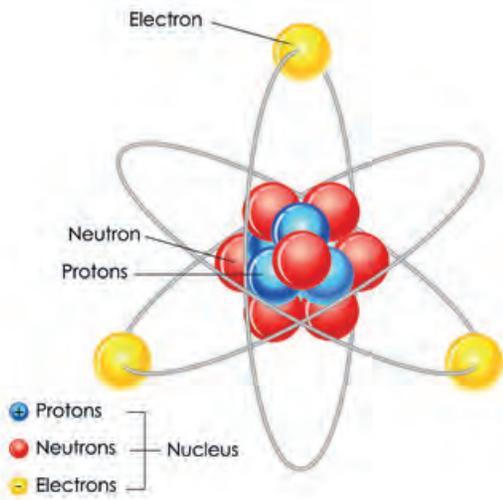
The Pythagoreans seem to have been the first to realise the creative force inherent in mathematical formulations.

first to realise the creative force inherent in mathematical formulations. Their discovery that two strings sound in harmony if their lengths are in a simple ratio demonstrated how much mathematics can mean for the understanding of natural phenomena. For the Pythagoreans it was not so much a question of understanding; for them the simple mathematical ratio between the length of the strings created the harmony in sound. There was also much mysticism in the doctrines of the Pythagorean School.

But by making mathematics a part of their religion, they touched an essential point in the development of human thought. The philosopher Bertrand Russell made the following statement about Pythagoras:

I do not know of any other man who has been





A depiction of the early 20th Century Rutherford/Bohr planetary model of the atom's structure. Nowadays, this has been largely superseded by the Quantum model of the atom in which nuclear 'particles' are depicted as energy waves rather than energy particles.

as influential as he was in the sphere of thought. Plato knew of the discovery of the regular solids made by the Pythagoreans and of the possibility of combining them with the elements of Empedocles.

Following this short survey of Greek philosophy up to the formation of the concept of the atom, we may come back to modern physics and ask how our modern views on the atom and quantum theory compares with this ancient development. Historically the word “atom” in physics and chemistry referred to the wrong object, during the formative period of science in the 17th

The strife between opposites in the philosophy of Heraclitus can be found in the strife between two different forms of energy.

Century, since the smallest particles belonging to what is called a chemical element are still rather complicated systems of units even smaller than atoms. These smaller units are nowadays called “*elementary particles*”, and it is obvious that if anything in modern physics should be compared with the atoms of Democritus it should be the elementary particles like a proton, neutron, electron or meson.

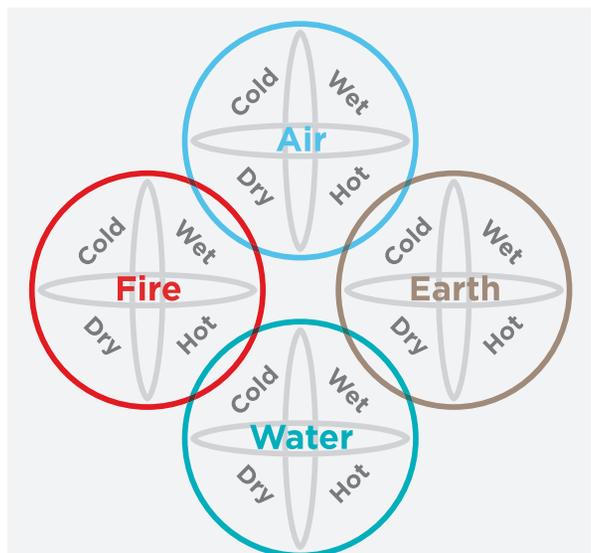
Finally

The modern view of the elementary particle

seems more consistent and more radical. In the philosophy of Democritus all atoms consist of the same substance if the word “*substance*” is to be applied here at all. The elementary particles in modern physics carry a mass in the same limited sense in which they have other properties. Since mass and energy are, according to the theory of relativity, essentially the same concepts, we may say that all elementary particles consist of energy.

This could be interpreted as defining *energy* as the primary substance of the world. It has been mentioned before that the views of modern physics are in this respect very close to those of Heraclitus if we interpret his element *fire* as meaning energy. Energy is in fact that which moves; it may be called the primary cause of all change, and energy can be transformed into matter or heat or light. The strife between opposites in the philosophy of Heraclitus can be found in the strife between two different forms of energy.

In the philosophy of Democritus, the atoms are eternal and indestructible units of matter, they can never be transformed into each other. With regard to this question, modern physics takes a definite stand against the materialism of



The essential structural concept of the Greek atom: the atoms in Democritus theory themselves remain unchanged, but move about in space to combine in various ways to form all macroscopic objects. Early atomic theory stated that the characteristics of an object are determined by the shape of its atoms. So, for example, sweet things are made of smooth atoms, bitter things are made of sharp atoms.

(Adapted from image source at: <http://whs.wsd.wednet.edu>)



Democritus and for Plato and the Pythagoreans. The elementary particles are certainly not eternal and indestructible units of matter, and they can actually be transformed into each other.

As a matter of fact, if two such particles moving through space with a very high kinetic energy collide, many new elementary particles are

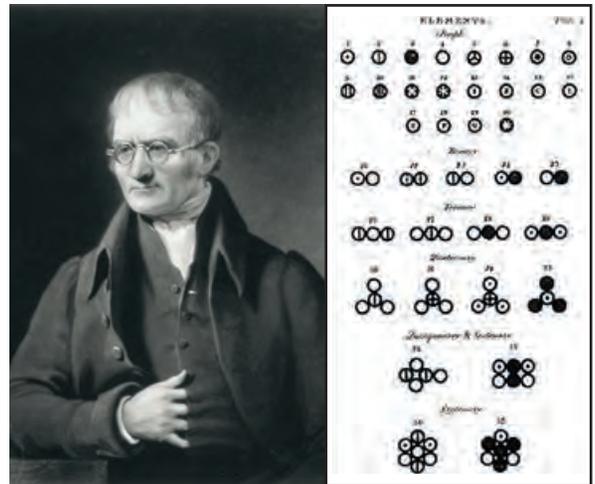
If we follow the Pythagorean line of thought, we may hope that the fundamental law of motion will turn out as a mathematically simple law.

created from the available energy and the old particles may have disappeared in the collision. Such events have been frequently observed and offer the best proof that all particles are made of the same substance: energy. But the resemblance of the modern views to those of Plato and the Pythagoreans can be carried somewhat further. The elementary particles in Plato's *Timaeus* are finally not substance but mathematical forms.

If we follow the Pythagorean line of thought, we may hope that the fundamental law of motion will turn out as a mathematically simple law. It is difficult to give any good argument for this hope for simplicity, except the fact that it has hitherto always been possible to write the fundamental equations in physics in simple mathematical forms. This fact fits in with the Pythagorean religion, and many physicists share their belief in this respect.

After this comparison of Heisenberg's views on atomic physics [1955] with Greek philosophy [c. 400 BCE], it may seem at first sight that the Greek philosophers have, by some kind of ingenious intuition, come to the same or very similar conclusions as we have in modern times, though in our case only after several centuries of hard labour with experiments and mathematics. This interpretation would however be a complete misunderstanding.

There is an enormous difference between modern



John Dalton (1776-1884) pioneered early modern ideas on the nature of the atomic particle.

science and Greek philosophy, and that is just the empirical attitude of modern science. Since the time of Galileo and Newton, modern science has been based on a detailed study of nature and upon the postulate that only such statements should be made as have been verified or at least can be verified by experiment.

The idea that you could single out some events from nature by an experiment, in order to study the details and to

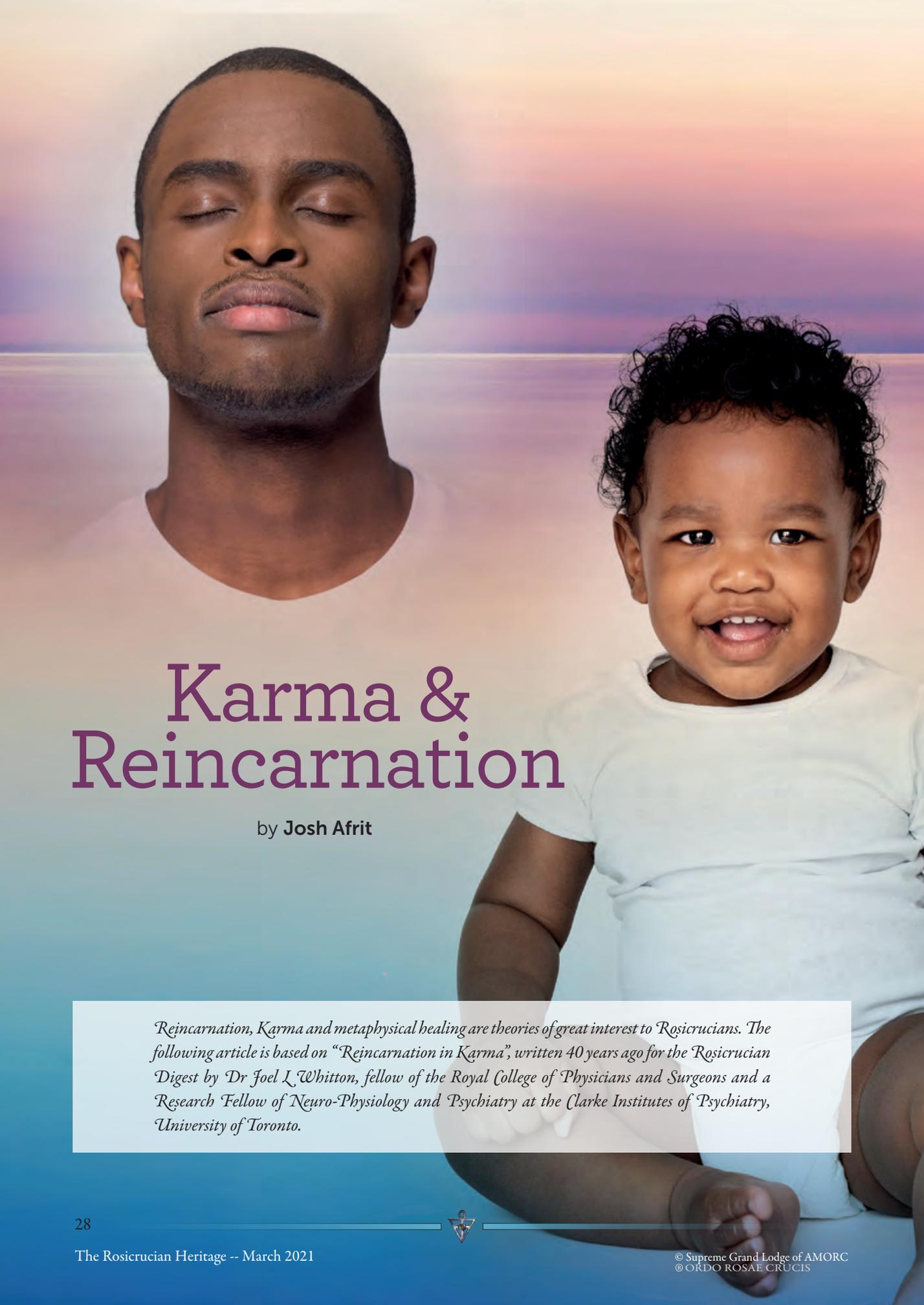
Since the time of Galileo, modern science has been based on a detailed study of nature.

find out what the constant law is in the continuous 'change' did not occur to the ancient Greek philosophers. Modern science has therefore from its beginning stood upon a much more modest, but at the same time much firmer, basis than ancient philosophy.

All the same, some statements of ancient philosophy are rather close to those of modern science. This simply shows how far you can get by combining the ordinary experience of nature that we have without doing experiments with the untiring effort to get some logical order into this experience to understand it from general principles.

1 *Physics and Philosophy: The Revolution in Modern Science* (1958). ISBN: 0141182156.





Karma & Reincarnation

by Josh Afrit

Reincarnation, Karma and metaphysical healing are theories of great interest to Rosicrucians. The following article is based on “Reincarnation in Karma”, written 40 years ago for the Rosicrucian Digest by Dr Joel L. Whitton, fellow of the Royal College of Physicians and Surgeons and a Research Fellow of Neuro-Physiology and Psychiatry at the Clarke Institutes of Psychiatry, University of Toronto.



R reincarnation has been a current of belief for thousands of years, but gained its widest acceptance when Hinduism was adopted over many centuries in large parts of Asia. In broad terms, reincarnation proposes that a non-material part of the human being, called *“the soul”*, enters the physical body of an infant at birth with its first breath (though it does not claim that life enters the child for the first time at this moment). With that first *“breath of life”*, the predominant, life-long controlling influence of the soul assumes full guardianship of that human being.

At death, the soul departs in what may be called a *“state transition”*, analogous to a physical state change such as liquid water becoming sufficiently energised to change its state to that of a gas, or of a gas changing state to a plasma. The soul then remains in its new state until it can re-enter a new human body which is karmically more suited to its compensatory needs than any other soul. This cycle repeats itself over and over, countless times until its earthly expression or *“soul personality”* attains a certain critical level of competence in the governance of the bodies it *“inhabits”* whereby it would gain little further experience by incarnating into human forms any longer.

The soul manifests itself through a personality which is a composite of the many experiences it has had while incarnate over numerous incarnations.

The soul manifests itself through a personality which is a composite of the many experiences it has had while incarnate over numerous incarnations. As a result of the actions of its human wards while incarnate in them, the soul personality acquires various ‘debts’, some pleasant, but others very unpleasant. And these debts accordingly are received or paid off in subsequent experiences or lives, and sometimes only at precise periods of life. These debts or obligations are referred to as “karma” which is postulated as being an impersonal, though entirely natural law of cause and effect, operating at the level of the intellect for a start, but also at the levels of numerous deeper selves associated with that being. Although the mechanisms of the law are as yet only dimly understood, one of its distinguishing features is that it appears to have purpose, intelligence and

independent volition, unlike its corollary in the physical universe, namely Newton’s third law of motion: *“for every action, there is an equal and opposite reaction.”*

The soul personality then, as a composite of all past experiences, also appears to retain specific memories and personality traits from past lives. Memories acquired by the soul during its earthly experiences and the various planes of consciousness that are thought to exist between incarnations, may not be understandable to our objective mind except perhaps indirectly through symbols. The objective mind, represented primarily by the outer character of the person, assigns meaning to its earthly experiences, but has no direct means of recalling the memories of the soul personality except in a symbolic and intuitive way via the subconscious mind.¹

Hypnosis and Multiple Personalities

We now proceed with Dr Whitton’s report: The induction of multiple personalities in a deeply-hypnotised subject is a well-recognised phenomenon. Seven percent of volunteer subjects are able to create secondary personalities under hypnosis, and such subjects are psychologically healthier and freer to adapt creatively to hypnotic suggestions than hypnotic subjects less able to dissociate ego functions.² That in certain subjects these sub-identities may be integrations of unconscious memories of suspected past lives is a matter of conjecture and considerable controversy and can only be tested empirically. In certain case histories, personalities have demonstrated knowledge and skill (of a foreign language for example) which were not known to the hypnotic subject in the objective state of consciousness. Such have been interpreted as evidence for reincarnation.³

The requirement that no one else now alive also possesses the knowledge which emerges from such regressive states, seems to beg the question of ancillary mechanisms such as telepathy and clairvoyance.⁴ If clairvoyance exists as





Regressive hypnosis involves the imparting of active suggestions for age regression to a hypnotisable subject.

a valid mechanism of seeing into the future and of knowing what the experimenter will find if he attempts to verify hypnotically produced facts⁵, why not a parallel mechanism to see the past psychically? In such cases, the condition that no one alive or once living knows or has known a given knowledge is clearly an unreasonable situation. I believe it is merely sufficient for the hypnotic subject not to know, and this in itself is a formidable state to prove. Due to the bias from cultural materialism and religious creeds, it is difficult for some people to be rational about reincarnation theory.⁶ Immense resistance is mobilised against any theory that threatens to revise a culture's foundation.

The technique of regressive hypnosis and its precautions as employed in these experiments have been previously described.⁷ Hypnosis is a research instrument for studying mental disorders, mental processes and memory. Hypnosis is regarded as a phenomenon of unconscious mental functioning involving among other things, the learning of a cognitive skill in which one improves one's capacity for directing one's functions of thinking and memory. Regressive hypnosis involves the imparting

of active suggestions for age regression to a hypnotisable subject. These suggestions permit the subject to experience and recount early childhood memories and what are often regarded as memories from past lives.

The hypnotist must crucially be a physician fully trained in the intricacies of unconscious mental functioning, if one is to avoid possible deleterious effects resulting from the intrusion of previously forgotten material into conscious awareness. It is the reality of this danger, well-known to medical psychology, that justifies the traditional warnings against stage hypnotism or any other frivolous use of hypnosis.

Case Report

The subject for this report was a man in his late thirties who had previously studied the subjects of karma and reincarnation. During the research study of his '*memories*' of past lives, of the personality identities studied in-depth, two of these personalities seemed able to speak or write fragments of languages that the subject had neither known nor studied within the present lifetime.

These languages are Old Norse, the language of the Vikings, and Persian Pahlavi (beginning roughly 4th Century BCE). Both languages were clearly identified and the details are published elsewhere.⁸ The occurrence and verification of these languages obtained during the hypnotic procedure was taken as support for the validity of the remembered past lives.

The subject was dying from a liver and kidney disease against which medical treatments had been ineffective. He had volunteered for the study because, as he expressed it, he wanted to know if his terminal illness was a karmic condition brought about in another life. He hoped this knowledge would help him to become well.

Memories Reported

As the investigation unfolded, the subject reported memories of several previous lives on Earth. Going back in sequence, his lives were: (1) a young boy named Bradley who lived in the Northeast of the United States and died in childhood from chickenpox around the turn of the 20th Century; (2) a young gentleman named Henry, who died in battle in the early days of the American Civil War; (3)



a minor nobleman in France called Philippe, who was executed during the French Revolution; (4) a dock worker Harry, who lived in the early days of Elizabethan England; (5) a Viking warrior called Thor, who spoke Old Norse around 1000 CE; (6) a young Persian priest called Xando who lived around 625 CE and wrote in Sassanid Pahlavi, the language of his time and place; (7) a young boy called Simeon, who lived in a Hebrew village in the eastern Mediterranean area, around 800 BCE. There were other earlier lives as well but they are not immediately relevant.

The subject's sister in his present life was Henry's sister in the southern United States prior to the Civil War. She was also an acquaintance of Harry (Elizabethan England) and Thor (10th Century Viking times), the mother of Xando (7th Century Persia), and the wife of Simeon (9th Century Middle East). 19th Century Henry was born into a land-owning family in the state of Virginia, attended a military academy, and during the American Civil War was an officer in the Confederate Army. His sister was several years older than him. When Henry was about 12 years old, his sister committed an indiscretion which Henry knew about. He promised his sister never to reveal it to anyone, but later, when his sister became engaged to marry a man whom Henry did not like, in order to destroy any chances of the marriage going ahead, Henry told the man his sister's secret, and soon the secret was community gossip. In disgrace, his sister was forced to leave home and later committed suicide. Henry was remorseful, but it was too late, and the events of war soon ended his life too.

A hundred years later, again as brother and sister during the subject's present lifetime, an interesting sequence of events occurred. When his sister was 40 years of age she developed a tumour that was found from laboratory tests to be malignant and advanced. At the time, her surgeons were not hopeful about her survival even with removal of the tumour. On the evening prior to the planned surgery, the subject was attending a symphony concert to escape the grief and mental torment of losing his sister whom he loved dearly. At a certain moment, while deep in prayer, he offered his life in exchange for hers. In an instant, he became surrounded by a brilliant light and became aware of a higher presence communicating with him. He looked around, but no one else appeared to notice anything different. He knew then that his sister would make a full recovery. In the morning, the surgery was performed, but the tumour mass had completely shrunk and nothing malignant could be found. This he attributed to a healing which he believed had occurred during his prayer the previous evening.

A year later, just prior to the regression experiment, the subject was stricken with a liver and kidney disease

and believed that it presaged the exchange of his life for his sister's as he had requested that evening at the concert. Medical treatments failed, and he was declared terminally ill. Knowing that he was close to death, he volunteered for hypnotic regression in order to more clearly understand the reasons for his imminent demise.

Following the regression study, the investigator and subject paused to reflect upon and interpret what had happened. The subject had a deep sense that his treacherous disloyalty and ultimate responsibility for his former sister's suicide had become a karmic debt and he had now compensated for his selfish actions by successfully petitioning to his God to intervene in his present sister's fatal illness. The man knew with certainty that he had accepted his own death as a trade for his sister's life, and to fulfil this belief he had unconsciously created a condition in his body which now enabled his death to occur. With this realisation however, he realised a karmic debt had been paid and with no understanding of the process involved, his illness remitted and he survived, grateful and very much wiser.

While this case does not prove reincarnation, it does illustrate the theories of karma and reincarnation. The case also serves to illustrate the profound effect that our own beliefs may have on our life and health.

Footnotes

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LIFE FORCE

The Template of Creation

by Frank Donaldson



Every cell, in every creature, possesses a consciousness entirely unique to its particular function. Knowing this can be a powerful factor in our lives, for inevitably, there are times when we require additional energy and abilities beyond the norm in order to see us through a crisis or some particularly difficult task. Being able to draw on surplus reserves of psychic power is a vital and sometimes life-saving principle.

ALL THINGS, animate or inanimate, appear to be connected through the operation of a universe-wide field in which interactions operate faster than the speed of light, maybe even instantaneously. No one knows what the field is (for now it is just a name), and it is almost certainly not an 'ordinary' type of energy field; but it transmits information, it physically affects things and appears to guide all life forms to evolve in set ways, humans included.

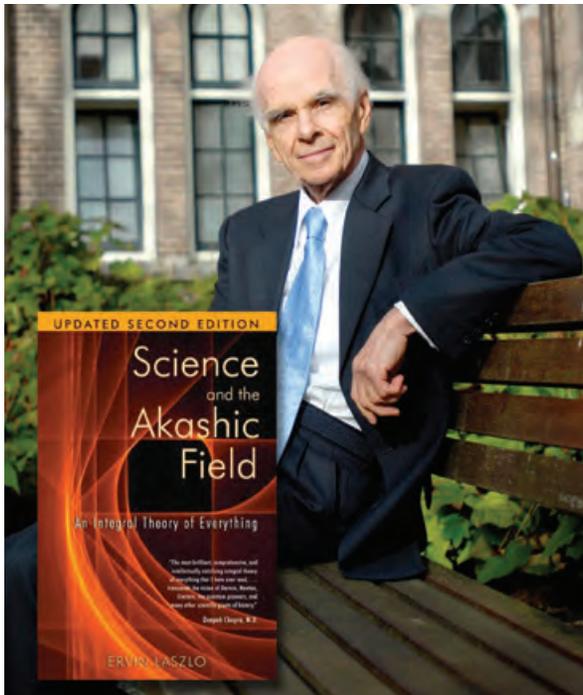
The Hungarian scientist and author Erwin László in his best-seller *Science and the Akashic Field* (2004), discusses the existence of this field as well as reasons for its existence and possible mechanisms through which all things are guided into following certain templates into which they evolve. It is as if we were born to evolve into approximations of those 'templates of perfection', though

no two templates are ever identical. For Rosicrucians, the template applied to each person is called "the soul", while the perfection the person aspires to evolve into during any incarnation is referred to as the "soul personality."

Each summer, brambles aggressively send out their tendrils in several directions, seeking any hard post or plant branch upon which it can wrap itself and move towards sunlight. Remove the stake or cut the branch and the bramble will immediately move in the direction of another. It is as if a preexisting template, we can call it a "life force" guides the bramble to complete its main purpose, to reach sustenance producing sunlight and to produce those delicious blackberries that birds and other creatures eat, and in return deposit elsewhere with a dollop of nourishing manure and thereby perpetuate the species.

The same can be seen in animal life, ranging from the





Professor Erwin László.

tiny amoeba to the blue whale. We can see it particularly well in the life of the swallow. The bird couple build their nest under the eaves of a village church or, if you're lucky, the ledge of your bedroom window. The birds mate, the female lays her eggs and the couple patiently take turns in sitting on the eggs until the young are hatched. Then, equally as patiently, they feed them until they are able to fend for themselves. There is a template, a master plan, a purpose to why they do things the way they do.

At summer's end, their inner impelling purpose, we may as well call it a *"life force"*, operating faithfully through the operation of their DNA, urges the family to begin flying to the opposite hemisphere of our planet. Travelling thousands of miles over land and open sea, they arrive at their new summer home to begin the cycle of raising a new little family again. When autumn arrives in this second home, and spring at the same time beckons on the other side of the world, the same template of life, encoded in and operating through their DNA, calls the couple back across vast stretches of land and sea to the very same place they were before, 12 months ago, to begin another cycle. This inner, impelling life force, responds rhythmically to the physical laws of their existence, acting always according to their DNA, which in turn operates within the bounds of the template by which they received life.

If circumstances interfere with their response to this urge, they double their efforts to obey it. If their nest is destroyed, they build another without delay. If the nest

is robbed of its eggs, the female will lay more. And if the young are threatened, the couple will protect their offspring with all their energy, even to the point of giving their lives to save them. A swallow may be temporarily caged in a large pen, but when it hears the mysterious call to migrate, it will beat against the bars of the cage until it escapes or dies from exhaustion. Rob the female of her mate and she will pine and possibly die, for this life form mates for life. This is true of many other creatures and clearly shows the indomitable life urge which permeates all living things. There is a template unique to every species, and within the bounds of its permissible existence, creatures of each species are born, evolve and occasionally achieve perfection in accordance with their function.

Urge for Life

Former Emperor of the Rosicrucian Order, Ralph M Lewis said: *"All living things are compelled to live."* When we consider the part we identify as *"our self"*, the urge is more compelling still. If we cut ourselves, there is an immediate biological reaction to isolate the injury and begin the process of create new tissue to bring the affected part back into the harmonious stream of the rhythm of our being. All this is at a fundamental level governed by our DNA, though I postulate again that at an even deeper level, this DNA is governed by a template of sorts which tells it, from one moment to the next, how to operate, how to change and mutate when necessary, and in the present case, what chemical instructions to give to the body to heal itself.

**Whatever happens, this
power is always there, seeking
expression and movement.
It is never static.**

Whatever happens, this template or *'life force'* is always there, expressing itself in the physical world within parameters appropriate to the person concerned. It is never static, constantly pushing, pulling, prodding and cajoling the person to willingly follow her or his destiny. If we try to circumvent the expression of the life force, it will make its power felt in unpleasant ways such as dreams, depression, fantasies, morbid curiosities and even nervous disorders. We soon learn to harness the life force and to transform





‘Disharmony at the physical, mental and soul level is repaired by deliberate contact with the Cosmic.’

its wonderful energy into something practical and useful in daily life. In fact we can become transmitters of the life force too.

Each of us has the urge to both absorb and emit information, to both learn and teach. We know innately that the life force we depend upon for our very existence works constantly in two opposing directions; giving us our life template as an inflow of life force for a while, but expecting at the same time to pass on something in return to other life forms. In this way we learn to become “agents of the Divine.” Physically we express ourselves to the highest potential we can, but spiritually there is a constant craving for the supreme refinement we encounter in our concept of ‘God.’ There is a continual flow of energy, back and forth between this source of everything and ourselves at the outer extremities of the physical expression of this God. These are symptoms of a yearning which all creatures share, and which for us humans manifests as an urge to seek union with the Cosmic, with the in-forming intelligence or mind of God.

This impelling urge is a universal basic, fundamental law, and nothing can exist without it. All life forms respect it without question, for it is the life force itself from which the templates of complexity leading to consciousness emerge, and consciousness is by far the most precious thing that all living creatures aspire to acquire to the greatest extent they can.

A friend once confided to me that there were times in his life when he was overcome with a feeling and keen awareness of the constant ebb and flow of life within and around him. He was overwhelmed with the vastness of it all and said he had eventually found the answer to his searching in the words “...*all things are becoming.*” He realised then that the great power behind all things is a life force of sorts, or

an impelling set of instructions to each living kind to live and evolve in the way best suited for it. And the ultimate purpose of it all is *self-awareness*.

Something inside us seems to be urging us to satisfy our hunger for union with the Divine. And this expresses itself in many ways, not least of which is through our sense of beauty, symmetry, and refinement. Scenes of beauty, beautiful, meaningful words, music that inspires, thoughts of wonderment at even the possibility of the existence of a God or Supreme Intelligence, these all urge us on to try to experience a nearness to the Source of all, our God. Whether the urge amounts to our DNA telling us to feel this way, or a mysterious life force or template of existence telling our DNA to pass on the message to us, or something much deeper than either scenario, is not nearly as important as experiencing the urge itself, experiencing the yearning for nearness to our God. As the great 18/19th Century English poet William Wordsworth said...

...I have felt a presence that disturbs me with the joy of elevated thoughts, a sense sublime of something far more deeply interfused...

Cosmic Impulse

That urge and yearning comes to many people, but few have the refinement of speech to be able to express their yearning as eloquently as some poets have, or as exquisitely as some composers over the centuries have. In a multitude of ways the calm, serene voice of the soul can at times be heard over the clamour and noise of our busy lives:-

- For the scientist it may be through a sudden and profound appreciation of the orderliness and symmetry of the universe, or a sudden revelation of a higher form of logic.
- For a doctor it may be through an influx of love and compassion for the people s/he has healed over the years.
- For a mother it may be triggered by the love and caring she has for her children; for her, a love that alone makes her life worth living.
- For some it does not come during the happier moments of life, but during a period of deep sorrow when a loved-one passes away, is released from its suffering, and set free to incarnate again, some where, some time.
- For others it may come in the sunset years of life in a moment of overwhelming gratitude for the honour of having been allowed to spend so many years on Earth.



- And finally it may be in one of those never-to-be-forgotten moments of silence, a profound stillness that changes the whole course of one's life.

It will come to those who work in the home, ministering to little children in the many quiet acts of service and love. In a thousand ways in all the things we do, the things we see, the people we meet, our experience of the Divine is there. Truth, love, beauty symmetry, harmony and a feeling of connectedness with all things constantly tries to break through into the clear focus of our objective consciousness. Therefore, when you feel restless, when you feel down and anchorless, do not despair. Know that how you feel at such times is always linked in a hidden way with the urge of the power of life to sweep you into the presence of your God, to bring you into greater attunement with the will of your soul and with all things truthful, noble, just and beautiful.

**Everything is alive in nature,
vibrating and organising
according to a master template.**

In our still, quiet moments, it is possible to have direct, intimate communion with God in whatever form you perceive Him/Her/It to be. God is of course not an absolute reality even if it must of necessity be an absolute actuality. Therefore the reality of God in our lives is in whatever form most deeply inspires and move us; and our experience of God is a communion so thorough that all the highest tendencies of the personality are gathered together in deep harmony with each other during such an unforgettable moment. And you can be sure, such a moment can come to you too, if you will but open yourself up to the possibility of it happening one day.

When God enters your life, there will be no doubt that you are experiencing the most sacred, gentle, beautiful presence you could ever conceive, and the power it imbues you with remains with you for the rest of your life. You know that something unique and special has been added to your being, something you cannot see, something which speaks to you but in a way that is different from your senses. And as the years are added to your life, you get to know this hidden mystery better and realise with joy how you are the link uniting Divinity with the material universe of which you are a part.

The power behind the life force, emanating as it does from the unique, never to be repeated template of your life, is unlike any worldly power. It has the power of holiness, the power that motivates true love, the love that finds form in music, painting, poetry and work. Such love is divine and beneficent beyond words.

Cosmic Ebb and Flow

What a powerful principle we find in the words *“let motion equal emotion!”* It tells us to balance the great energy which permeates our being and which pervades the universe. It calls our attention to the myriad forms that exist in the atmosphere above us, the ground and oceans below us, indeed the entire biosphere of Earth which is the stage for nature's eternal programme of becoming.

Everything is alive in nature, vibrating and organising according to myriad master templates. Things are either coming or going, they have been or they are becoming, but nothing is ever static. It is the business of nature to attract and repel, to give and take in equal measure, and in this wise we have a wonderful partnership with nature. We take in oxygen, absorb oxygen and life force in the process, and give off carbon dioxide in return. In a similar way plants take in the carbon dioxide and give off oxygen, something we take for granted, but something we could not do without for long. Everything is in motion, there is an ebb and flow, action and reaction, cause and effect, all combined to make life on earth possible.

Hidden Energy

This leads on to the very important realisation that we are transformers of all this wonderful energy. As young children the energy within us is produced very quickly and the wise parent, knowing the need to expend such energy, will direct the child's attention to activities that interest them and allow them to let off steam. The child, having expended energy in some way, quickly finds equilibrium in its young body, and harmony will result. But to be healthy, well and happy, every parent and teacher knows that real work must be done not only with the hands, but with the mind as well.

Throughout our lives we harbour energies within us that we seldom use. We often recognise them as so-called *‘second wind’*, but there are other layers of energy besides that first glimpse of this little-used power:

- *Our Physical Energy:* In all work requiring physical effort, we use controlled energy through training and judicious use of it. In all games and muscular work we



expend this physical energy with the guidance of our intelligence.

- *Our Mental Energy:* In the 21st Century we are busier than any generation before us. Yet, we also have more time in which to direct our mental energies, primarily because we have learned to use time more judiciously.
- *Our Spiritual Energy:* The boundless power of spiritual serenity is available to us all. It is our source of good will, self-confidence and inner strength. We are therefore able to accomplish difficult tasks easily and put extra effort into everything we do.

Energy can be equated to time used wisely or unwisely. We are conscious of energy being used first and most predominantly in physical activities, then in mental activities, and finally in our spiritual concerns. Knowing that our particular, unique version of the great Life Force of the universe is related in the vast dimensions of time to every aspect of life, we find that it is the most precious things we have; for everything we accomplish is done because of the life force we are imbued with, and it occurs only in that fleeting moment called *'now.'*

We use our life force in thought, word and deed, and nothing is accomplished without this wonderful, *'substance.'* And because we are also manipulators of this creative force, we are able to turn our weaknesses into strengths through intelligent direction of the force that gives us life, and with which we are animated every moment we live.

Inhibited Energy

Two of the really great inhibitors of personal energy are worry and fear. Both not only prevent us from taking positive action when needed, but prevent us from absorbing life force in sufficient amounts to replenish what we are constantly losing. The often given advice is *"don't worry it'll sort itself out."* Yet we know that it is a very simple matter to offer this advice to someone else but an entirely different thing to apply it to ourselves. Worry and fear insidiously exaggerate and boost each other if we allow them to run wild, and the result is a gradual depletion of our vitality.

Remember that thoughts give off energy, not only outside of us to other people and animals, some of whom will be affected by it, but internally as well to all parts of our body. Negative, unwanted thoughts must therefore be replaced by good, healthy, positive thoughts. Remember, you become what you think. If you are troubled by something, at the very least analyse

the source of your trouble. And yes it takes energy to do this but it is energy well spent.

Break down your troubles in minute detail if necessary but without emotion, so you fully understand them. If they involve something that is inevitable and you cannot change it, then focus on accepting the inevitable and try to stop worrying about it. If it's something you can alter, then make a plan of action and follow it instead of worrying. Worry is a form of fear, and we fear and worry about those things we know little or nothing about. Find out all you can about your work, the people around you, your environment and yourself, and you will have no reason to fear.

Motion Must Equal Emotion

In the last years of life, the energy which propelled and guided us in our early physical and mental pursuits, now less robust but equally compelling and still seeking expression, finds that expression in the sphere of psychic development and spiritual unfoldment. Our energies serve us best if we use them wisely and intelligently. To recall the Rosicrucian Elbert Hubbard's wise words *"Motion must equal emotion."* In other words, if you study, you must express what you are learning; you must teach, write or create. Your expression must equal your impression.

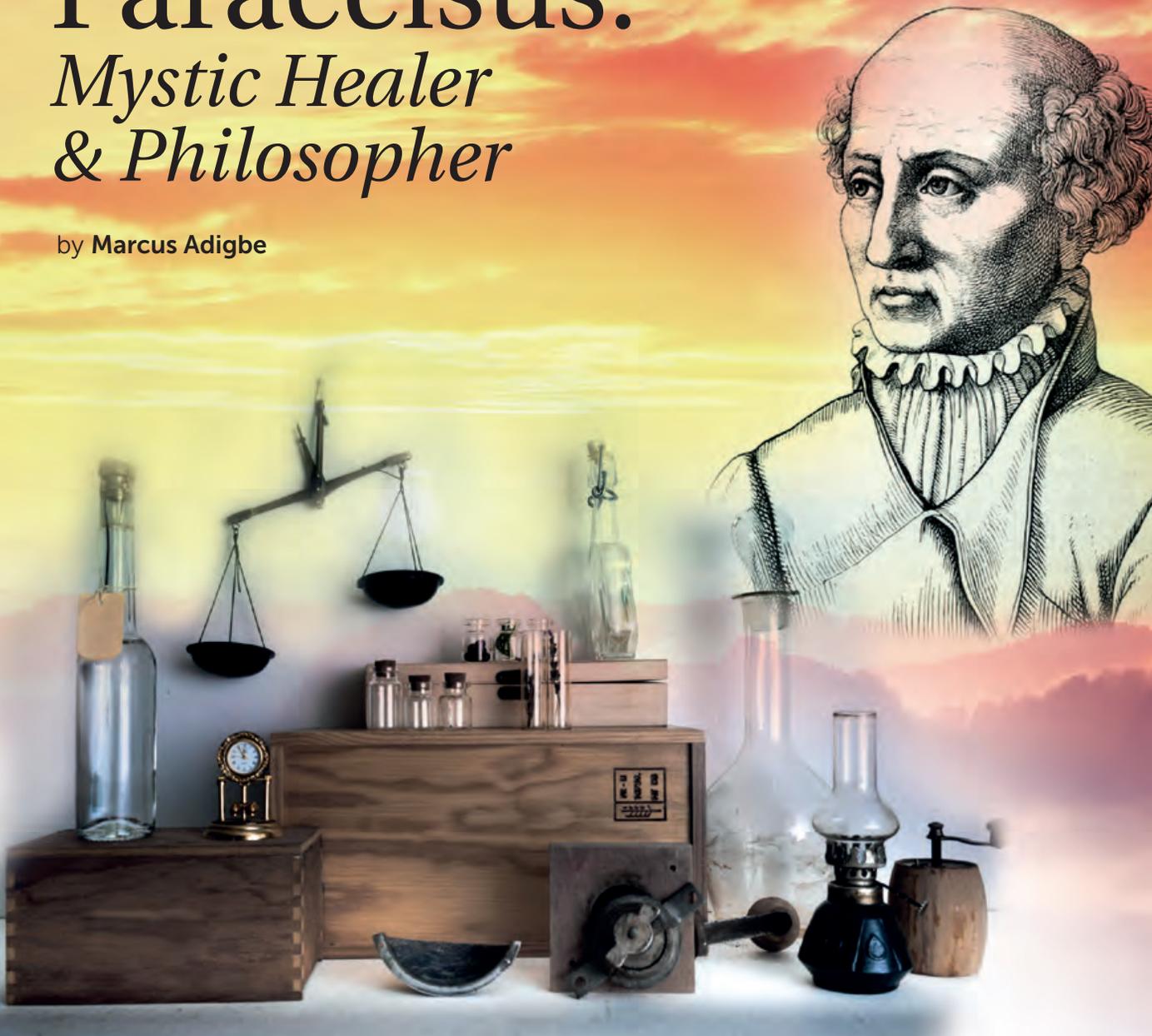
This remarkable principle is closely associated with another great cosmic principle, that of giving. Energy is never wasted or used up, merely directed. It is never static, it is always becoming. And so it is with everything we do, and one of the guides and rules by which we conduct ourselves is clearly written in the great law of giving, known to Rosicrucians as the *Law of AMRA.'* If you receive a gift or if joy and happiness come to you, it is vital that you to pass on such blessings in one form or another that will benefit others. Failure to do so obstructs the 'divine current.' No one would think of preventing the flow of traffic through a busy street. Similarly then, it is wisest not to obstruct the creative life-giving energies that permeate all life forms, but offer instead, intelligent, helpful direction to the current of life.

Illnesses are often viral or bacterial in origin, but the body has reserves of strength to fight all illnesses if it has enough life force to do so. Illness takes fast in a body especially easily when there is a lack of balance in it. If you inhale, you must exhale: it is a law of your being. Similarly, if we are to fulfil the great principle spoken of above, we must work and play, study and laugh, love and labour, exercise and rest, and let *"motion equal emotion."* In this way the wonderful creative energies of the universe become a creative force for good in our lives.



Paracelsus: *Mystic Healer & Philosopher*

by Marcus Adigbe



The name *Paracelsus* was both loved and feared throughout Europe during this great mystic's lifetime, but even more so during the century which followed. Although he was a physician first and foremost, he was also an alchemist and mystic who inspired several generations of seekers of Light. He lived from 1493 to 1541, a period of great transition, and his contemporaries included Erasmus, Thomas More, Zwingli and Martin Luther. Paracelsus' opposition to the philosophy of Aristotle and the then accepted techniques

of healing by Galen was deeply frowned upon. But his refusal to accept the broader, conventional world view of his day guaranteed trouble for him. But he was a resilient and learned man, both from his life experiences and through his observations of nature. And apart from being a doctor, he was also a geologist, philosopher, biologist and alchemist.

Born in Einsiedeln in Switzerland in 1493, Paracelsus' father was an impoverished German doctor and chemist. His mother died when he was very young, and his father took his only son to Villach in southern Austria where the



young boy received a basic education at a mining school where his father taught chemistry. From an early age, Paracelsus was exposed through his father's work, to the secret arts of metallurgy and alchemy, the transmutation of baser metals into gold. He later said that his father had taught him the "*adept philosophy*", though it is not clear whether he was referring to "*exoteric alchemy*", the transmutation of base metals into gold, or to what was to become the Paracelsian form of mystical philosophy. Although he learned some Latin, his dislike of textbooks is well known. Despite his aversion to textbook learning, he did however attend several universities and would no doubt have found his knowledge of Latin very useful indeed, since many lectures in his day were held purely in Latin.

At fourteen, he began the life of a wanderer. At that time, many young people wandered across Europe, going from one university to another, seeking famous teachers, new ideas and increased knowledge. He attended the universities of Basel, Tübingen, Vienna, Wittenberg, Leipzig, Heidelberg and Cologne. But all these great centres of learning lacked what he was seeking, and he resolved to study nature directly. After several years, began graduate work at the University of Ferrara in Italy, where he was freer to express his unconventional opinions on the conventional knowledge of the day. He liked the Florentine Academy, absorbing the ideas of notable luminaries such as Ficino and Pico della Mirandola.

Following his graduate work, he left Ferrara and settled for a while in Naples where he worked as a surgeon in the army of Charles I, King of Spain. Because of the failure of doctors to cure many diseases, he is reputed to have said one day: "*You injure ten while saving one.*" While one day seriously considering leaving medicine for good, he is said to have received comfort in the words: "*God has not permitted any disease without providing a remedy.*" It was not knowledge but tradition that was the problem.

There is still disagreement as to whether Paracelsus ever received his medical degree. Perhaps he did, but it may equally be that, like his father, he never completed his degree, for he frequently questioned the value of such a title which he believed had so little true knowledge associated with it. But Paracelsus had an innate talent for healing, curing the rich for money, but treating the poor for free. The

young physician travelled through many countries, though his whereabouts between 1517 and 1523 is not known.

It is known that he worked in both Denmark and Russia, from which he eventually had to flee before a Tatar invasion. It is said that he was taken prisoner by the Tatars

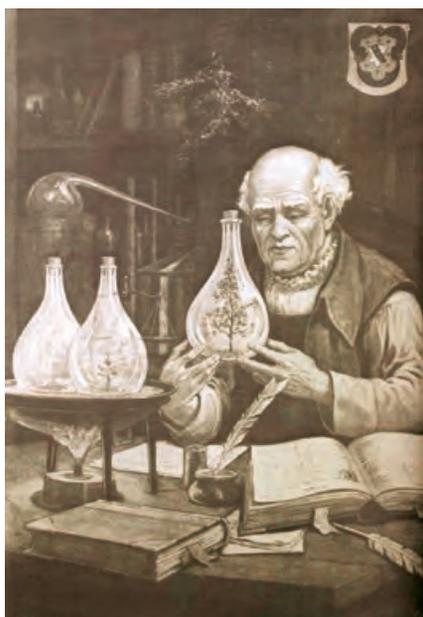
...his main concern was in discovering "the latent forces of Nature" and how they could be used in finding better cures and improving the health of mankind.

but escorted to Constantinople where a magus gave him the Philosopher's Stone. To mystics this has been interpreted as being his final induction into the mysteries of esoteric alchemy. Later he travelled through Palestine, Egypt, Greece and the Balkans, gaining wisdom and accomplishing miraculous cures wherever he went. He was in Rhodes during its siege by the Turks, but managed to continue his travels to Venice and Dalmatia. Finally in 1524 he returned to his father in Villach, an experienced and accomplished mystic and by now a well-known healer.

Throughout his travels in Europe and the Near East, Paracelsus sought increased knowledge of alchemy. Although he used this knowledge in developing more effective medical treatments, his main concern was in discovering "*the latent forces of Nature*" and how they could be used in finding better cures and improving the health of mankind.

Chemistry

Although much of Paracelsus' work is extremely arcane and hidden from modern understanding, other parts of it, especially those relating to chemistry, are thoroughly modern. He is in fact credited with having been the one to have coined the word *chemistry*. He knew for example that zinc was a metal and that metals were characterised by fusibility, namely, that they were all prone to oxidisation. But is remembered first and foremost for his alchemical work which uniquely



was applied not for making gold but for producing new cures and medicines.

Paracelsus was above all, a healer and physician. The idea of his *Archidoxa* was startling and radical in his day, but remained an inspiration to medical and alchemical seekers for generations to come. According to Paracelsus, healing power lay not in matter but in a special force he called the “*quintessence*”, a subtle and invisible “*essence*”, force or property of nature which made all things right, and cured all things physical, mental and spiritual. This elixir was the preserving power, the Arcanum, the transmuting and restoring hidden power of God. Although what he said and did seem strange to our modern ways, he truly was one of the great founding fathers of chemistry.

He believed in a correspondence between the macrocosm and the microcosm and the old adage “*as above, so below*”, was central to his methods. Man is the microcosm, but the food he eats is from the “great world”, the macrocosm. And as he lives in the macrocosm, the “great world” becomes a part of man. So too with his healing methods, substances within the macrocosm, ordinary chemical substances of the material world can and do impinge upon and to an extent heal the inner being. Nature has forces and bodies both visible and invisible, and Paracelsus used them to good effect throughout his career.

Like Cagliostro, he cured patients that other physicians had given up on. But sometimes these successes were followed by intrigue, disgrace and conflict with academic physicians. He recognised hereditary factors as the origin of many diseases, and this was in an age when sufferers of hereditary illnesses were punished for the supposed “*sins*” of having been afflicted with their illnesses rather than being treated in any compassionate way. The “*living plasma*”, analogous to what Rosicrucians call the *Vital Life Force*, was for him the very basis of the animate. This quintessence was the basis of life itself, and his arcane methods and studies eventually brought biology into the realm of medical science.

Strasbourg in 1526 was a centre of humanism. The city had a good printing press, a school of surgery, and nearby, a school of the *Brethren of the Common Lot* where he had friends. Paracelsus and the heads of the school of surgery wrote and lectured in German instead of Latin, a radical departure from the past. One of the school doctors however challenged him to a public discussion, but he apparently lost the debate. Disgraced by this public humiliation, he left Strasbourg in spite of the fact that he was known as a gifted



healer. He went to Basel where friends suggested he see Frobenius, a printer and publisher who had a leg infection. Doctors had diagnosed amputation of his leg, but Paracelsus cured it instead. Against Paracelsus’ instructions, Frobenius later moved to Frankfurt where he soon died, a death which was falsely blamed on Paracelsus.

Arriving in Basel during a time of conflict between the Protestant majority and Catholics at the university, at the request of the Reformation faction, Paracelsus was offered and accepted the posts of municipal doctor and professor.

Public discussions were the norm at the time, but the Reformation party avoided them, and Paracelsus did not take part, not wishing to serve the political ends of either faction. Denied a lecture room at the university, he lectured outside the university and began by taking off his professor’s robe. With more students attending than usual, he lectured on diagnosis, therapeutics, pharmacology and the like, and inspected pharmacies as part of his duties, as well as seeing a regular stream of patients.

When commencement celebrations were held on St. John’s Day, the students put into a bonfire all they did not want or like. Paracelsus was there, and his students, under his orders, put the principal medical text of the time, the *Canon of Avicenna*, into the fire. It was perhaps a foolish way of expressing his disapproval of accepted medical instruction and practice, but he stood his ground firmly. This action, together with his attempt to correct certain abuses of pharmacies, barbershops and others under his authority, aroused opposition and soon a satire about him was put on the door of the church.

The Wrath of Doctors

Paracelsus went to Zürich to find help, and during his absence, the doctors of Basel plotted against him, arranging for a certain official to fall ill. Paracelsus was called in and cured the man, but felt that the fee he received was inadequate. Taking the matter to court, he lost the case against the man. Although Paracelsus wrote frequently and anonymously against the magistrates and clergy of the city, it was obvious who the real author was. This merely stoked the flames of hatred against him and eventually, the city council drew up a bill of attainder. He was warned in advance by a friend and left in a hurry.

In Nuremberg, the doctors wanted a debate. Instead, he



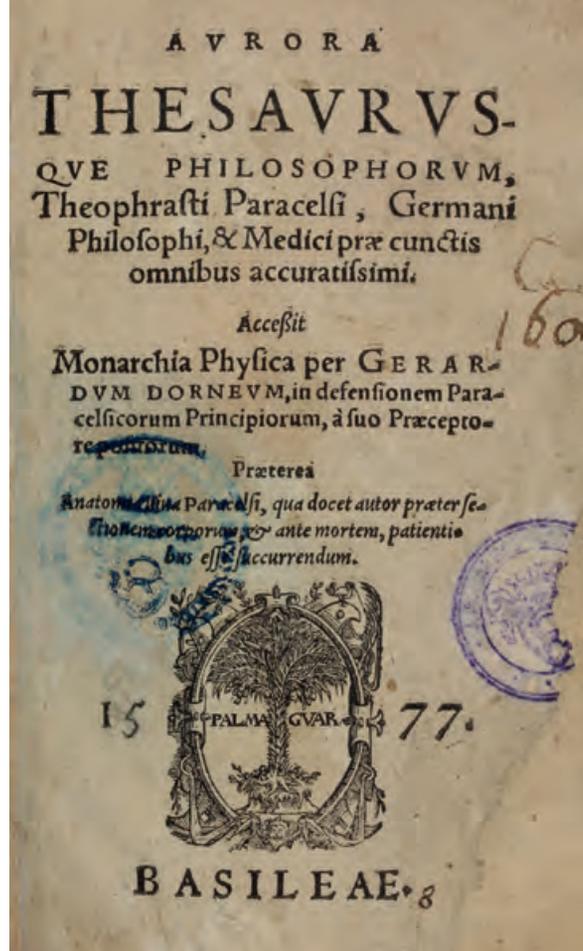
asked them to send a patient to him, suggesting a syphilitic. He was put in charge of a prison leper hospital, which included syphilitics, and there, he cured nine of fifteen patients. But the medical guild was still against him, and when he attempted to publish his first pamphlet on syphilis, followed by a book on the disease, the aldermen would not allow their publication even though they were the best works on the subject. His *Paragranum* was a denouncement of the medical guild, and outlined what he considered the four main subjects of medicine: philosophy or natural science, alchemy, astronomy and virtue or power. He supplemented the Hippocratic oath by defending his system of medicine, and would not accept a fee unless he thought he had earned it. Distrusting pharmacists, he treated everyone affordably and the poor for free, regardless of religion, and in a day and age, where medical services were often denied to Gypsies, Jews and Catholics in a now predominantly Protestant city.

Paracelsus taught and wrote through a series of “*Paramiric*” essays, and his *Paramirum*, meaning “*wonder*”, dates from this time. Knowledge of medicine should not be just about wondering, it should be about allowing nature itself to do the healing. “*Nature heals*” he said, “*the doctor nurses. Man is his own doctor. The body heals itself.*” Natural phenomena result from natural forces or powers.

Central to him now was the religion of love, and this included love of the poor and outcast. Although overtly Christian in his beliefs, he was non-sectarian, and without a doubt, an accomplished mystic.

Paracelsus and the Reformation

Some Reformation groups were persecuted and their leaders were killed. Paracelsus understood their problems and tried to help them. He knew the trance state and he also knew that a magician could not do harm unless the victim believed that he could. Faith works two ways. It can permit harm, but it can also heal. He sometimes stayed with Anabaptists and agreed with many of their doctrines, but he rejected some of their ideas such as adult baptism. As the movement declined, he however continued helping them as a doctor and healer.



Aurora thesaurusque philosophorum 1577 (title page). First edition of a collection of alchemical treatises attributed to Paracelsus.

It is evident that he later changed from his study and medical practice, to a spiritual life of meditation and solitude. Although he continued writing, he published no more works. His teaching continued, but it was no longer the most important part of his later life. Central to him now was the religion of love, and this included love of the poor and outcast. Although overtly Christian in his beliefs, he was non-sectarian, and without doubt an accomplished mystic.

The *Great Surgery Book* was published in 1536, but the rest of his works did not appear until twenty years after his death. Other works by him include *The Great Astronomy* and *The Sagacious Philosophy of the Great and Small World*, as well as many others. In 1540, Prince-Bishop of Salzburg offered him a place to live and he spent the remainder of his life there in peace. On 21st September 1541, he made out his last will and testament and three days later he died. Paracelsus was a remarkable man, not only for the medical advances he made during dangerous times of religious fervour and change, but because of the legacy of spirituality which he bequeathed upon generations of healers and doctors who followed in his footsteps. Mystic healer and philosopher of the soul, Paracelsus remained an example that many attempted to emulate for centuries to come.





Guardians of the Sacred Flame

by **Lucy Crawford-Sandison**
(Grand Administrator)

TRUE guardianship of a sacred flame has been likened to the peace that surrounds a sleeping, new-born child; there is an aura of gentleness enveloping everyone present. Likewise, when all is quiet within us..., physically, mentally, and spiritually..., we feel a deep peace emanating from the aura around a candle flame, especially when it is truly gazed upon as a sacred flame. For a mystic, the beauty of this flame does not come from its size, its brightness or even the warmth it radiates; the real beauty lies in a growing awareness of our guardianship of an inner spiritual fire, and of being agents of the Divine Light.

A Gentle Flame

Mystics have alluded to the mastery of gentleness over the centuries. Guardianship of a sacred flame symbolises the

attitude needed to develop certain qualities of soul, as if beholding an inner mystical flame and learning to walk in its light. This experience grows from within when our outer gaze turns inwards. With utmost reverence and awe, it is as if witnessing the peace of an underlying but invisible eternal light, which suddenly springs to life with great brilliance out of the profoundly restful, still quiet of a cosmic night.

Beholding such a moment is a whole living journey, indeed a journey that can be traced through worldwide mythological stories about humankind's long relationship with fire. As with all good stories, there is something seemingly enigmatic to learn and there are 'right' and 'wrong' paths to take. However, it is the altruistic goal born anew, as each new vantage point of greater awareness is reached, that symbolises a person's inner fire being transformed into a steady, harmonious flame, and to walk in its light.



Why do we associate a candle flame with tenderness and the need to be protected? Isn't a candle flame just a practical means of safely carrying a small quantity of fire between one place and another, or to be able to see in the dark? The light of a candle comes from the releasing of energies. There is a constancy of emanation because of a perfect balance between the wick, the wax, and the air in which the candle can ignite and sustain itself. It can ignite through a spark or through the sharing of fire from another source. Once ignited, the air is constantly drawn towards the manifested flame, sustaining its life. A wick without wax would cause the fire to burn out in a few seconds. Wax without a wick would cause no fire to be kindled at all. A well-made candle is the perfect balance of wick and wax-fuel needed to ignite and then maintain with ease the light and warmth which emanates from a candle flame.

The releasing of new inner energies heralds new phases of creativity

Moving away now from a physical candle and flame, what do we need to do to metaphorically 'ignite' within ourselves an 'inner flame' and to bring it into perfect balance with our inner and outer landscape whereby the flame steadily releases energies that radiate from us our true inner light and warmth towards all others? This is sometimes described as someone having an *'inner glow.'* Furthermore, the releasing of new inner energies heralds new phases of creativity. How are these creative energies, the creative fire going to be released in a balanced way without exhausting us too quickly, or never getting anything created at all?

Protecting the Flame

Even if that inner flame is finely tuned to our *'inner landscape'*, external influences can still threaten to extinguish it. A flame needs to be protected against too many or too great external forces. Rain can quench it, wind can blow it out, and enclosing it too tightly may cause it to suffocate. We therefore need to be proactive in tending our flame, though our innate sense of human nurture actually loves to protect an inner flame, whether ours or that of someone else. This natural feeling of the sacred reflected in it, compels us to protect it ever more inwardly. Metaphorically speaking, we yearn to protect it from the storm, like the lantern of a light house, or to shield it from profanity like the sanctuaries of a temple. We yearn to increasingly carry it ever deeper within, into the innermost dwelling place, wherein it is very



We yearn to protect the flame from the storm, like the lantern of a light house.

pleased to reside!

As the physical substances of a candle are transformed into ash and gases, the flame releases energies of light and warmth that express the workings of cosmic laws through nature. So too does our soul-consciousness release spiritual energies as we increasingly become agents of the Divine, each of us being a flame burning ever more brightly as bearers of Divine Light. The more the unrefined parts of our outer nature are transformed, the more brightly we radiate soul qualities as if a gentle flame were residing in a very personal inner temple of our soul, illuminating our world and that immediately around us.

The limits of light emanating from a candle flame are governed by natural laws. The light touches and enlightens all within its range to some extent. When the candle flame is carried away, the limits of this light it radiates move with it. So what then are the limits of our inner light? Furthermore, how did we kindle our inner spiritual fire? Was it always there ready to grow, or was it ignited at a certain moment on our spiritual path? These sorts of lingering questions beckon mystics to go on a journey of pondering the significance of the symbolism of fire, a flame, and the light it radiates.

The Fire of the Gods

Since ancient times, fire has been of deep significance for people to experience the relationship between humanity, nature and the universe. Sitting around a campfire under a clear, twinkling night sky, connects us with our ancient





Sitting around a campfire under a clear, twinkling night sky, connects us with our ancient ancestors who were in awe of this relationship, and whose stories were evocatively recalled around a crackling fire.

ancestors who were in awe of this relationship, and whose stories were evocatively recalled around a crackling fire. Today, traversing thousands of years from continent to continent, we find a great mythological heritage of questions about the nature of fire. In particular, the guardianship of fire. For this seemingly unpredictable and enigmatic substance could be experienced as being either beneficent or destructive in human affairs. It could be delivered from the Gods as a flash out of the skies to become the red, flaming flower of a forest fire..., or it could be captured on a stick to push back the dark uncertainties of the night. And it could appear to have an elemental life-form of its own, both beautiful and feared, that could be demanding or needing to be appeased.

Because fire must have appeared to early humans as having a life of its own, it could even represent life itself.

Because fire must have appeared to early humans as having a life of its own, it could even represent life itself. Furthermore, its qualities were felt as having many outer appearances in the workings of the natural world, such as in the warming, vitalising rays of the sun, a warmth that matured seeds in Autumn and beckoned spring shoots

to rise. Yet, it also had numerous appearances in the inner nature of humanity, such as in creativity, imagination and wilfulness. Such ideas about fire struck a chord of natural awe in ancient people who revered the unity of humanity, nature and the universe. Ritual was their space of actively maintaining this relationship, but stories were their primary repositories and vessels of wisdom.

Many such stories are played out in the sagas of deities and heroes. After all, it seemed fitting that fire might somehow originate in the lofty cosmic world. It might originate from an unknown, unseen divine fire, believed to be the fire of the gods. And eventually they would have wondered how the fire they found on earth was linked with their inner fire. Physical fire transformed the material world; it could be used to forge metals together or to purify substances. Exquisite craftsmanship of fire-forged objects represented something of this fire of the Gods just as much as it represented the poetic, artistic imagination. Crafting brought together nature's gifts to be transformed by the fire of will and creative emotions. Forged together with divine inspiration, gifted craftspeople had the possibility of creating higher, more sacred forms of material objects for use in rituals. Indeed, emotions could easily be represented by fire because fire could enflame or be steady; just as emotions could be passionate or calm. And just like fire, emotions were qualities that needed to be harnessed and brought into useful service, like an agent unlocking the portals of the Gods.

The First Fire

The receiving of the first fire out of the cosmic spiritual world by humanity is found in many ancient mythologies, such as the Greek Prometheus story in which Prometheus defies the other gods by stealing the Divine Fire and



Physical fire transformed the material world; it could be used to forge metals together or to purify substances.





In Greek mythology Prometheus brings fire to mankind as told by Hesiod, with its having been hidden as revenge for the trick at Mecone.

giving it humankind. The gods, however, did not consider humans to be worthy of being entrusted with something as valuable and powerful as the Divine Fire and this act causes Prometheus to be sentenced to much suffering. This act symbolises the risks and consequences of overreaching if a person is not prepared.

The capture of the first fire are echoed in some of the Indigenous Australian Alcheringa (dreamtime) stories.¹ The first fire could be given to a person by an ancestor, or it might just be discovered; but either way, they needed to make a decision whether to keep it for themselves, or share it with others. The allure of the golden treasure of warmth can tempt selfish desires, and the symbolism of this is that humans need to be well prepared to be Guardians of the Divine Fire, or suffering will occur. If selfishness occurs, someone, in this case a dreamtime guardian, must retrieve the fire from the deceitful individual. An important lesson is that if the divine fire has arrived in the human sphere of existence, it must be cared for only by those who are worthy of it and used only for the good of all. Anything representing fire, including divine inspiration, if held onto egotistically, was viewed as destructive.

Qualities of Guardianship

We find themes of this symbolised in the Norse and Germanic sagas of Brynhildr and Nibelungel, woven into Richard Wagner's epic Ring Cycle, and J.R Tolkien's *The*

Hobbit and *Lord of the Rings*.

Both authors had a deep interest in the symbolism of ancient mythologies. The symbolism of a ring of fire, or a ring of fired gold, perhaps portray lessons about the type of qualities needed to win power for the good when being guardian of spiritual fire. There are balancing qualities needed to avoid pitfalls as increasing psychic energies grow.

In Tolkien's stories, the *One Ring of Power* is made within the *fiery mountain* and gives its owner power over life and all beings. Anyone wearing the ring, must have certain balancing qualities to avoid the corrupting possibilities of selfish urges such as non-attachment and humility. Only the Hobbit *Frodo Baggins* can bear the corrupting powers of the ring for any length of time because he is childlike and more-or-less naïve and free of egotistical desires.

In Wagner's *Ring Cycle*, the gold used to make the ring was initially kept under the special protection of the Rhine maidens in the waters of the river, until it was stolen by the dwarf *Alberich* who favoured the measureless power that would belong to him from forging a ring out of this special gold, instead of choosing the love of the Rhine maidens. This is symbolic because the Rhine maidens lived naively in an innocent form of love that permitted them their rightful guardianship. The commonality of these stories is the revealing of the voice of conscience. It also represents a higher spiritual choice of standing in a circle of trust and of unity with one's fellow humans, rather than standing outside of it, in isolation; even if some people think they can do the very highest good all by themselves. Safely using one's inner spiritual fire is a test of conscience, but the other is the love of humanity.

Humility and Love of Humanity

In the early 20th Century, the Swedish Nobel Prize Laureate Selma Lagerlof wrote a story called *The Sacred Flame*² adapted as children's play.³ It depicts the journey a young Florentine man, *Raniero di Raniero* during the Crusades. Raniero is a character with lots of unrefined, unruly, selfish traits, and an impulsive personality. He becomes a soldier on a Crusader's conquests to the Holy Lands. Before leaving Florence, Raniero vows to the image of the Madonna in the cathedral that he will bring back to her the best and rarest item that he has



J.R. Tolkien





The Fire Temple of Baku is a temple in Surakhani near Baku, Azerbaijan. The temple was used as a Hindu and Zoroastrian place of worship.



Painting "Monhegan, Maine" by N. Roerich, 1922.

won in battle, thinking only of treasures and honours. The Crusaders capture Jerusalem, and Raniero celebrates with arrogant excesses.

Soon, however, he is taught a great spiritual lesson. He rushes to be the first to light his candle from the Holy Sepulchre in the Temple, and thereby inadvertently becomes the new guardian of the Sacred Flame. The other knights mock him for having a little candle propped with stones whilst they have useful, blazing torches. They challenge him to deliver, as promised, the most precious thing he has won. With pride at stake, he begins a long journey home. Protecting the flame from being extinguished while at the same time helping others, teaches him a big lesson in humility, gentleness and love. Throughout the journey he completely recreates his outer nature by becoming a true Guardian of the Sacred Flame. Through his humble service to humanity he begins to master his unruly side, conquer his bad habits and to finally deliver the precious flame to the Duomo singing, *"Verily this flame has recreated me, gentleness and love for humanity."*

Sacred Flame, Sacred Light

Another important tradition of guardianship of fire is the feminine quality of tending to a sanctified fire in a consecrated space. The holy fire in ancient Rome, which burned in the vesta's circular temple was tended to by the Vestal Virgins who served for thirty years. The sacred fire which burned in Kildare, Ireland in pre-Christian times was continued within the Celtic Christianity of *St Bridgit*. In 480 CE she built her monastery and it is said the fire kept burning for 900 years. Worldwide there are still many religious and cultural traditions which include the maintenance of a sanctified fire within a

sacred enclosure, such as in the Zoroastrian tradition, or symbolised in mystical tradition.

The light of the mystic's flame has been beautifully depicted in the paintings of Nicholas Roerich. Sometimes depicted as a jewel in nature, a shining light throughout all of nature's kingdoms, be they mineral, plant, animal or human kingdoms, one can imagine that all encounters with it are an unfolding event of consciousness wherein inner and outer perception co-mingles, fructifies, and births a new level of perception. Perhaps even an encounter with a sacred eternal light that is pervading everything.

For the mystic, whether individually or collectively, being in relationship with the sacred light, places more and more responsibility on every thought, word and deed as more spiritual wisdom is illumined. This challenge is no mean feat. No wonder then that mystics have their own hidden stories of trials and tribulations. For to quietly take up responsibility for being agents of Divine Light is a journey that must include the love of humanity and of all life on earth. A watershed moment on the journey is quite possibly a sudden realisation of standing with *'two feet in'*, simply trusting in a gentle, guiding divinity, and becoming in the process a steady flame radiating Light for all to receive.

Endnotes

1. *"Echoes of the Dreamtime", "Capture of the First Fire"* - Ainslie Roberts,.
2. *"The Christ legend", "The Sacred Flame"* - Selma Lagerloff.
3. *"The Sacred Flame"* - Waldorf teacher resources William Ward.



by Maria Daniels

Letting Go

Nature knows when to let go. But we, in our presumption, want to hold on forever to things as they are, avoiding change at all cost. But, you know, in the process, we can destroy both ourselves and the things we love most.

WHEN WE reach a point of self-destruction in situations or relationships, it's time to look at ourselves, at the relationship or at the situation in an honest, non-judgmental and loving way. If things have reached an impasse, we need to be courageous enough to look within and discover the cause. All too often we try to place blame on others or on outside influences in an effort to avoid facing the truth about ourselves. We allow the mind to fabricate lies to protect ourselves from the truth which, in fact, would free us if we accepted it. "*Know thyself!*" is a very old injunction, but it's the last thing our outer self wants us to do, for if we did, we would eventually realise the games it plays with us. For us to know ourselves we need to have the proper space and time to unravel those questions and doubts. Sadly, even well meaning loved ones on occasion deny us this space and time to commune with our deeper Self.

Sometimes, after a lot of introspection and self-questioning, letting go of the relationship or situation is the only sensible answer. Letting-go however, doesn't mean turning off love or holding any blame or ill will towards the other person. It does mean however, loosening our grip on people and things, and allowing that divine intelligence within to guide us in discovering our true self. In essence, we allow our Inner Master to work through us and in so doing, bring us peace that would be lacking if we kept holding on to things as we want them or expect them to be. Life has its ups and downs, and problems arise when we want life to be our way,

when we want it to meet all of our expectations.

Picture yourself on a beautiful, sandy beach. The sand is warm and soft under your hand. Grab a handful of it and squeeze it tight. Notice what happens. It begins to slip through your clenched fist. The more you try to hold onto it, the faster it seeps through, until you're holding only a small fraction of what you once held. Then scoop up another handful of sand, but instead of making a tight fist, leave your hand open, and notice how the sand grains remain there, free to fall or remain. You find yourself holding the grains of sand in your hand much longer, with less effort, less expended energy, than if you had tried to possess them and hold them prisoner in your grasp.

However, has either way of being with the sand changed your feeling about it, or changed the sand? Obviously not. You still think of it as being worth having, worth experiencing. It's still just as beautiful and fulfilling to sit there and enjoy the peacefulness and softness of a had full of sand. Best of all, it will still be there for you to enjoy, again and again, in times to come.

Life and Love

Life and love are much the same as those grains of sand. We want to possess forever the feelings that love arouses within us. We want to hold on to and recapture those moments of first excitement..., the feelings of happiness, exhilaration and completeness, by trying to cling to the loved one long after he or she has changed in ways we





refuse to accept. Onto that loved one we have transferred feelings that are really ours, and which we experienced originally because that certain person put us in touch with the most lovable and most beautiful part of ourselves.

And it's often quite possible to recapture those feelings, and we should make every attempt in an honest way to learn from the problems and build a deeper, more loving relationship than existed before. There are times however, when only one of the partners is willing to put in the effort to make this happen, to explore every possible alternative to make the relationship work..., perhaps even long after a *'goodbye'* would have been more appropriate.

Letting-go means looking at ourselves honestly, learning to love others as they are, allowing them the freedom to be themselves, even though this may be different from what we would like them to be. It's having the courage to say...

I've changed, I've grown, I'm doing the best I know, even though I may not always be right. I'm offering you my hand. Come with me in my growth, come and be my equal. But it's also okay if you don't want to come with. I'll love you, accept and respect you anyway, because that way I maintain both my integrity and support you in yours.

After all, each of us has our own path to travel, either together or separately; but we can still accept and love each other for sharing our lives and for giving us each the best we can.

In the book *A Miracle to Believe In*, there's the story of an autistic child who was brought back to 'life' through acceptance and unconditional love. It's a beautiful lesson in letting-go. The question the parents were continually being asked by the therapist was...

Why would it make you unhappy if your son never changed?

The real meaning to that question is...

Why do you feel that only by following you into your world will the other person's very existence make you happy? Why can't you be happy, loving and accepting, no matter what that other person chooses to do with their life?

And, if it means letting go in order to allow that person to live life in their own way, then that's no reason to stop loving them or to continue to hold on to things as they were, or to visions of what they might be *"if only..."* The formula to remember is, *"What if, or 'what was,' is not the same as 'what is.'"*

The Freedom to be Yourself

How, then, do we know when to let go? If a relationship reaches a point where one of the people refuses to accept





the other as they are, allowing them the freedom to be where they are, and what they are, then it's time to step back and take an honest look at what's happening. It's time for self-analysis and soul-searching. This can be an uncomfortable, painful and emotionally trying period, but one of tremendous growth and insight in personal and spiritual ways. In evaluating the relationship, we should consider the following questions:

- Why am I frustrated or unhappy in this relationship/situation?
- Is there anything I can do about it, i.e., share my concerns, ask for help, give the other person a chance to meet me halfway, expose my feelings, make space for myself while I sort out my thoughts and feelings?
- How strongly do I feel about my commitment to stay in the situation (personal convictions, societal norms or religious beliefs aside)? What can I contribute to the relationship? Can I really feel comfortable and loving and happy within this relationship?
- Which values are important to me? Prioritise these values, such as honesty, willingness to grow, generosity, trust, peace of mind, risk taking, self-esteem, validation, openness, sharing, acceptance, truthfulness, freedom and maintaining appearances. Rate them, then see how they differ from those of

your partner in the situation, if they're willing and open enough to discuss them honestly. Where do the areas of difference lie? Can they be ironed out? Are they worth ironing out, or is it better to go your separate ways? These are questions only you can answer.

- Is the relationship or situation going anywhere, or is it stagnant and stressful by the mere fact that it is in limbo? Can you resolve the issue through confrontation, by setting limits and guidelines as to what you will accept in the relationship, and truthfully keep your word as to what it is you are willing to accept?

Have the courage to face the truth about yourself. Admit unpleasant truths about yourself and be willing to change your behaviour. Accept the idea that it's okay for you not to be perfect, not to have all the answers. Realise within yourself that you are worthy of love, acceptance and happiness just as you are now..., not as someone wants you to become. You are unique and special as you are, where you are, and you don't have to be or do anything else to become worthy.

Letting go frees you to love the past, to accept the present and to plan and create the future. It frees you to accept the Cosmic plan for you; the real, whole, beautiful you, which will continue to be, long after situations and events in your life have changed and disappeared.



Find the Deeper YOU

You are much much more than you think, and discovering who you really are and what incredible power you have, is one of the great things you should accomplish in this life. It takes little to understand the privileged state of our existence on earth, and how valuable our limited time is. How many people truly make the effort to treasure this time and use their hidden talents for the good of all on our precious planet?

If you seek a closer connection with all that surrounds you..., if you seek a deeper appreciation of all things on earth..., if happiness, peace and justice for all people is what you seek..., then learn to commune with your deeper self. To find out more about the Rosicrucian Order contact us at...

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