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D I G E S T

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COSMIC
POLITICS

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COSMIC POLITICS

Energy follows thought.

Focus your thoughts on what you want more of

From a Rosicrucian Manuscript

OUR POSITION

Christian Bernard, FRC

Imperator, Rosicrucian Order, AMORC, 1990 to present



We are at a transitional time for humanity. A realization is taking place, that is for sure; it is imperfect and incomplete, but something new is ready to unfold.

Unfortunately, this seems to be happening painfully, and the future of the world is still very uncertain. Can we foresee events, predict catastrophes, or sense in advance what humanity has yet to experience or undergo? I prefer to not answer these questions, but invite you to read or re-read the *Positio Fraternitatis Rosae Crucis*, a Manifesto published worldwide by AMORC in 2001. This work is an assessment of the state of our society; and also a warning, for human beings always have free will. We are not the playthings of a force, dark or light: our destiny is in our own hands, at both the individual and the collective level.

You may well think it is difficult to act, or even impossible, for as soon as an honest voice is raised, it gets silenced, or

even worse. This happens often, and as the worldwide head of AMORC, I am in a good position to know. In spite of this, we must not be discouraged, for we must continue to act where we can. The first and most important action is, of course, spiritual action. We must endeavor to remain positive and pray for our planet and its inhabitants. Of course, remaining positive must not prevent us from seeing a situation clearly, and we must even accept that sometimes the truth shatters our dreams and illusions. The “kind” and the “just” do not always win, at least to start with. We all dream of a better world, where love and community will reign supreme, but that world is a long way off yet. We will all have gone through many incarnations before what is called “the golden age” becomes a reality, presuming, of course, that we have not destroyed Earth along the way.

I have always considered myself to be a world citizen, and this feeling has

grown with time, due no doubt to my many travels and encounters with people. This is a very strong and very inspiring feeling, and I like to think that my soul vibrates in unison with just one world. In the Rosicrucian Manifesto to which I have earlier referred, the “globalization of consciousness” is discussed, and this feeling, which is undoubtedly shared by millions of humanists and spiritually-minded people, is sure to grow.

What is more, it is doubtless because this process is underway, that humanity is experiencing so many conflicts. It is the eternal fight of good against evil, of those who want to open up against those who want to keep things obscure, of evolution versus retrogression. There will certainly seem to be nothing new in these comments, for this is all very obvious, but to me they seem important enough to state again.

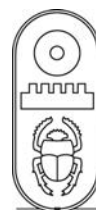
Humanity is experiencing major geo-political transformations and great changes in society. Ideas that were thought to have died out, are reappearing in a big way, while others that were thought to be established forever, are crumbling. Every nation is having its crises or revolutions, whether political or cultural. Everything is known, and is being made public. We know about, and are affected by, things that are happening even in countries several thousand miles from our own. Communication methods, which are limitless nowadays, have changed mindsets a lot. This opening up is certainly positive if anything, however we do not have to succumb to the negative aspects that come with it.

People often ask me my opinion on current affairs matters, and would sometimes like my view on some government decision or other, in different countries. AMORC is apolitical, and in no circum-

stances do its officers have the right to take a stance on subjects connected with politics. The fact that the Order of the Rose Cross is apolitical does not mean that its members cannot be politically involved and exercise their free will in this sphere. Each is free to think and act as they see fit, in accordance with their convictions, their own experiences, surroundings, occupation, and so on. What members of AMORC may not do, is to campaign for some political party among people they are in contact with during their Rosicrucian activities. Neither do they have the right to insist that their Grand Master, or any other official, commits themselves or reveals their personal political opinions.

Since the beginning of the twentieth century, much nonsense has been said against AMORC by individuals, groups, and governments repudiating any reference to God, or who were, conversely, under the hold of intolerant, all-powerful religious authorities. AMORC has at times been characterized as a capitalist movement with extremist tendencies, even an anti-communist network, or else as an anarchist party, an agent of international socialism, and so on. None of this, of course, makes any sense, and I maintain that what constitutes AMORC's strength is that, through thick and thin, it has always defended its right to political neutrality. This strength might also appear to be its weakness, for some of its enemies attack AMORC with vehemence, frowning on its apolitical stance. But if it were not on account of this, it would be on account of something else, in any case.

Humanity's source of wealth lies in our differences. The whole world cannot think exactly the same thing, nor experience the same feelings. This is why it is important to put the emphasis on



“tolerance.” Personally, I have friends of all political leanings. This is not a problem for me, for while we may have different ideas in this area, we have many in common in others, and that is the main thing.

What I have just said about politics applies to countless subjects, and what needed to be said about this, at the beginning of the twenty-first century, is said in the *Positio*. Here is an extract from it in connection with the subject just mentioned, politics.

Concerning politics, we feel that a complete renewal of political systems is imperative. Among the important twentieth-century political models Marxism-Leninism and National Socialism, founded on supposedly definitive social postulates, have led to a decline of reason and finally to barbarism. These two totalitarian ideologies have inevitably come up against the human need for self-determination, thus betraying our right to freedom while at the same time writing some of the blackest pages of history. And history has disqualified them both—forever, let us hope! Whatever we may think of them, political systems based upon a single, monolithic idea often have in common a desire to impose upon human beings a “Doctrine of Salvation,” which is supposed to free them from their imperfect state, and elevate them to a heavenly status. Moreover, most of these political systems do not ask citizens to think, rather to believe, which makes them resemble in effect “nonsectarian” religions.

Conversely, trends of thought such as Rosicrucianism are open and pluralistic rather than monolithic. In other words, they encourage dia-

logue with others and promote human relations. At the same time, they accept a plurality of opinions and the diversity of behavior patterns. Therefore, such systems of thought feed upon exchanges, interactions, and even contradictions, which totalitarian ideologies forbid and from which they abstain. Moreover, it is for this reason that Rosicrucian thought has been consistently rejected by totalitarian systems, whatever their nature may be. From its very beginning, our Order has advocated the right of each individual to create and express her or his own ideas freely. In this respect, Rosicrucians are not necessarily freethinkers, although they are all free to think.

In the state of the world today, it seems to us that true democracy remains the best form of government—although certain weaknesses cannot be overlooked. In any genuine democracy, based upon freedom of thought and expression, we generally find a multitude of tendencies, as much among the governors as among the governed. Unfortunately, this plurality often engenders dissension, with all its resulting conflicts. Sadly, it is for this reason that most democratic states manifest divisions that continually and almost systematically conflict with one another.

It seems to us that these political divisions, most often gravitating around a majority and an opposition, are no longer well suited to modern societies, and hold back the regeneration of humanity. The ideal in this regard would be for each nation to help promote the emergence of a government bringing together the personalities most capable of governing the affairs of state. In a wider sense,

we hope that one day there will be a worldwide government representing all nations, of which today's United Nations is just the beginning.

This, then, is the only political position, which I shall put forward for your consideration. My personal opinions

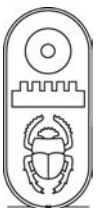
(which I certainly have) will therefore remain private! However, in the bonds of democracy and fraternal universalism which unite us as human beings, I encourage you to vote for the politics of Universal Love, and to be on the side of the only being that wholly deserves it: your Master Within.

This article was first published in the book *Rosicrucian Reflections* in 2012, available at <https://www.rosicrucian.org/rosicrucian-books>.

To read the complete *Positio Fraternitatis Rosae Crucis*, published in 2001, visit: <https://www.rosicrucian.org/positio-fraternitatis>.



The Heart Unafraid
by Rosicrucian artist Leopold de Postels (twentieth century)



CREATING YOUR FUTURE

H. Spencer Lewis, FRC

Co-founder of the Rosicrucian Order, AMORC, and Imperator, 1915 – 1939

This is undoubtedly a period in the lives of many thousands of persons when the past becomes a memory and the future looms as a serious question mark. Such persons seem to feel that they are standing on the edge of a great abyss. Back of them are fields, mountains, and valleys over which they have traveled with more or less safety and with considerable pleasure and happiness mingled with periods of sorrow and grief. These now seem inconsequential as they face the great abyss before them filled with the terror of the unknown and presenting a serious obstacle to their future progress.



continue their journey on the other side toward the distant goal. They were face-to-face with real engineering problems, and yet had neither the skill nor the materials with which to bridge such gaps.

The history of the progress of the pioneers shows that eventually these groups found a way of getting to the other side and continuing

westward, and their success will ever be a monument to the prowess of the human mind. Ingenuity, prayers to the Cosmic for inspiration, determination, willpower, and an undaunted faith in Providence helped them to solve their problems.

They could not turn backward, for they had been months on their way and had traversed desert spaces where there was neither food nor water, and their supply of these things being exhausted meant that they must either go onward or remain where they were and starve. Surely, these persons faced greater obstacles than do the thousands of persons today who think that their problem is one that cannot be solved.

The abyss which these persons face at the present time is a mental one and not a physical one. The obstacles which they have to overcome are more mental than physical in every sense. It is undoubtedly true that these persons stand on a material rock and at the present moment have material obligations and conditions to contend with, but the great

As they face this wide chasm, it seems that nothing but a miracle will help them to get across the great open space and prevent them from falling into the dark recesses below, thus bringing an end to their careers.

In the early days when the pioneers first traversed this continent in an attempt to reach the gold fields and fruitful valleys of California, there were many occasions when hordes of them in covered wagons and on foot came face-to-face with similar situations. It seemed that the journey's end was at hand and yet the goal of their desires was far from them. For days, they camped at the edge of an abyss or canyon and wondered how they would ever cross that great space with its depths of thousands of feet, and

chasm that lies between them and the future progress in their lives is not a material one that must be bridged with material things.

The incentive that encouraged the early pioneers to face their problems and solve them was the fact that the future was quite definite and appealing, and in every way alluring. They had no doubt about the joy, the happiness, and success that awaited them if they could cross the great abyss. It was this picture of future prosperity and the enjoyment of the greatest blessings in life that strengthened their determination to solve their problems.

The thousands today who feel depressed and who stand at the edge of the abyss in doubt and hesitancy do not have the alluring picture of the future that would encourage them to meet their problems. They cannot see a bright and happy future and they cannot see the goal of their desires waiting for them just beyond the horizon.

For this reason, they hesitate and wonder whether the effort to overcome the present obstacles is worthwhile, and whether anything in the future is worthy of supreme sacrifice at the present time. This is where they are in error. And this is really their greatest problem, for they must remove from their minds the doubt about the future, and they must have a glorious picture of what lies beyond in order that they may be strengthened to tackle their present problems and overcome them.

The early pioneers knew nothing of the future except through the reports that had reached them and the pictures they had built in their minds. For many months before they started from their Eastern homes and during the many months of suffering and privation while traveling, they had recreated, repainted,

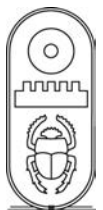
and rebuilt the mental pictures of what the future held. In their hours of loneliness, privation, cold, hunger, and intense suffering from storms and other conditions, they eased their bodies and their minds by rejecting the present and the past and living mentally in the beautiful picture of the future which their minds preserved and held before them as a rich reward for all suffering and effort.

The future became so real to them, so actual, so near, and so tangible in its every element that they were able to bridge the gap of the present and move out of the past into the future in the twinkling of an eye. Their daydreams and their night dreams were lived in the land beyond the horizon where everything would be what they had made it in their mental pictures. They created homes, new estates nestled in fertile valleys or on the side of picturesque hills. They filled caskets with gold and boxes with fruit.

Visualization

They visualized new life, new strength, temperate climate, and an abundance of the necessary peace, happiness, and contentment. They enjoyed these things daily, and hourly before they ever reached the Western border. They were making a new world in their minds and this new world constituted their future. As the picture was completed and all of its marvelous details finished, they drew themselves into that picture and became living, vibrating parts of it so that nothing of the present, no obstacle, no barrier, no charm could prevent them from stepping from the present into the future and realizing all that they had visualized.

In the same manner must the present thousands of hesitating, doubting individuals create a new future and a new life beyond the present horizon. They



must look upon all of the sufferings and the joys of the past as mere experiences enabling them to select the good from the bad as elements to put into the new picture, the new future, and the new life. Every experience has its lesson, every one of the joys and sorrows of the past and of the present are but illustrations to teach us what we should create and what we should not create for the future.

The future for each of us can be precisely what we make it. But we must not wait until we are in the future or until we stand in the new valley of the new land, and then begin to make our plans for the estate, the home, the gardens, the orchards, the mines out of which we shall draw our wealth and our necessities.

We must visualize each detail, paint each part of the picture, and keep adding to it our dreams and meditations until it becomes a living thing in our lives not of the future but of the present. We should look upon ourselves as standing at the very border of this picture about to step into it, and to begin to enjoy all that we have created.

If we do this, the obstacles that now seem insurmountable and which appear to rise before us will be overlooked and negated in our ambition, our determination to step across the borderline from the present into the future, and live in the picture we have made. Such visualization and creating gives us not only the allurements and fascinations which are tempting, but the urge and determination, the faith and the power, to go beyond the present obstacles.

Actual Realization

There is no limitation to what the mind can create in its imaginings. No castles are too high, no homes too large, no estates too great, and no parts of the country too beautiful or too bountiful

for the mind to visualize. The world is yours when it comes to painting mental pictures of what you want and what you should have. Furthermore, the history of civilization proves that there is no limitation to our material creation of the things we have visualized. The whole history of human achievement since the beginning of the world proves that what we have mentally visualized, we can bring into actual realization.

The dreams of the men and women of yesterday that seemed vague, indefinite, and impossible, are surprisingly presented to us today in concrete realities. We awaken from our state of doubt and incredulity to realize that while we questioned and hesitated, some other master mind turned a dream into reality and the impossible things of the dreamer are the material things offered to us today. And as we analyze humanity's creations and accomplishments, we are impressed with one great outstanding fact: namely, that those who never dreamed or never painted a mental picture did not create in the world of realities a single thing. Around us are those who have accomplished and built for themselves the things they are enjoying. There are the others who are in want or are without even the actual necessities, who had no vision, who never attempted to create in their own minds a single thing, but had depended upon the creations of others and the gifts that might come to them through charity.

Which do you want to be, the creator of your life and the builder of the things you want to enjoy, or the one who must take what is left over in the bounties of the lives of others and which are given in exchange for the hardest labor or denied to you altogether? Do you want to be the serf and the hireling who accepts at the hands of a master the things he

or she has made and no longer wants or the things he or she in a charitable mood is willing to share with you partially or incompletely? Or, do you want to be the creator and make the things you want and bring them into realities in your life so that you are not dependent upon anyone or anything except the great creative power that resides within you?

God has given you the same creative power as possessed by the Deity, and God has made you an equal in making this world beautiful and happy for all living creatures. This gift is your birthright and you alone determine whether you shall use the power or ignore it.

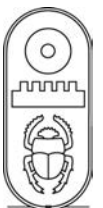
Come, step back from your close view of the obstacles that seem to surround you. Close your eyes to them for a while and create a new picture.

Leave the past and the present out of your consideration and make a new life, a new day, beginning with tomorrow. Build it up part by part in your mind and in your conversations and contacts with those around you until you have a perfect picture of the future that is just beyond today's horizon. Then step forward bravely into this picture; and with determination start your journey along the line that leads to the new estate, the new home, and the new pleasures of life. You will find yourself master of the picture and of those realities, and you will find in it the greatest happiness and rewards, and every effort, every thought devoted to it.

This article was originally published in the *Rosicrucian Digest* in February 1931.

“The mystic sees in every human being a real brother and sister, a close kin through every human and spiritual association. The interest of our human relatives and those of all humanity are our interest. All are united and constitute one grand experience for the evolution of the soul. The mystical life opens wide the portals of human understanding, sympathy, and human attunement, and through this comes a closer attunement with the spiritual consciousness that pervades all beings. This is the keynote of the power that comes into the very being of every mystic and enables us to wield an influence for good in the lives of others.”

Imperator H. Spencer Lewis



WE ARE THE ONES WE'VE BEEN WAITING FOR

Attributed to an unnamed Hopi elder

You have been telling the people that this is the Eleventh Hour, now you must go back and tell the people that this is THE Hour. And there are things to be considered.

Where are you living?
What are you doing?
What are your relationships?
Are you in right relation?
Where is your water?
Know your garden.
It is time to speak your Truth.
Create your community.
Be good to each other.
And do not look outside yourself for the leader.
We are the ones we've been waiting for.

Then he clasped his hands together, smiled, and said,
This could be a good time! There is a river flowing now very fast.
It is so great and swift that there are those who will be afraid.
They will try to hold on to the shore.
They will feel they are torn apart and will suffer greatly.

Know the river has its destination.
The elders say we must let go of the shore, push off into the middle of the river, keep our eyes open, and our heads above water.
And I say, see who is in there with you and celebrate.

At this time in history, we are to take nothing personally, least of all ourselves. For the moment that we do, our spiritual growth and journey comes to a halt.
The time for the lone wolf is over. Gather yourselves!
Banish the word struggle from your attitude and your vocabulary.
All that we do now must be done in a sacred manner and in celebration.

We are the ones we've been waiting for.

THE APPEAL

Grand Master Julie Scott, SRC

In the year 2014, the Rosicrucian Order, AMORC published the fifth Rosicrucian manifesto in our long, august history – the *Appellatio Fraternitatis Rosae Crucis*. This document is an appeal to all mystics around the world.



The first Rosicrucian manifesto, the *Fama Fraternitatis*, had been published 400 years earlier. This document was a call to the learned people of Europe to do nothing less than transform the whole, wide world. It was an appeal to end the superstition and intolerance of their time. The next year, the second Rosicrucian manifesto was published – the *Confessio Fraternitatis*, and the year after that – the *Chymical Wedding of Christian Rosenkreuz*.

It was 385 years before the next Rosicrucian manifesto was published – the *Positio Fraternitatis Rosae Crucis* – the position statement of the Rosicrucians, published in 2001.

In 2014, the Rosicrucian Order, AMORC published the fifth Rosicrucian manifesto – the *Appellatio Fraternitatis Rosae Crucis*. *Appellatio* means the call or the appeal. This document is an appeal to YOU!

Whereas the *Fama Fraternitatis* was a call to the princes and scholars of Europe, the *Appellatio* is a call to everyone – to every Rosicrucian and every mystic, to reach out to every human being in order to transform our world. The sustainable future of our planet and

our species calls for nothing less.

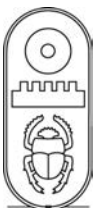
The *Appellatio* focuses on three areas – Spirituality, Humanism, and Ecology, or protecting the environment. We will explore some excerpts from each of these areas.

Answering the Appeal for Spirituality:

What is spirituality? In accordance with what we have said previously, it transcends religiosity. In other words, it is not limited to believing in a God and following a religious credo, no matter how respectable this may be. Instead, it consists of seeking the deeper meaning of existence and gradually awakening the best within ourselves.

The *Appellatio* continues:

The real question we can and should ask ourselves on the subject of God or the Divine is not, therefore, whether



God exists or not, but in what manner does God intervene in the lives of human beings. In our view, God does so to the extent to which we respect the laws through which God appears in the universe, in nature, and in humanity itself. This means studying them, which Rosicrucians have always dedicated themselves to doing. You will note that this approach to God and the role God plays in our existence has a scientific connotation rather than a religious one.

Later it states:

We hope that a time will come when spirituality, as a quest for knowledge and wisdom, will become normal practice and will condition civic life. From then on, politics will become as one with philosophy and therefore be inspired by the “love of wisdom” as it was at the height of the Greek civilization. Let us recall that this was the cradle of democracy and was at the origin of the notion of the republic, among others. Let us also recall that the majority of its philosophers were spiritual people.

Next we will answer the call for Humanism:

Article 10 of the “Rosicrucian Declaration of Human Duties” published by AMORC in September 2005, says: “It is each individual’s duty to consider the whole of humanity as his or her family and to behave in all circumstances and everywhere as a citizen of the world. This means making humanism the basis of his or her behavior and philosophy.”

It continues:

But what does “being a humanist” mean? In the first place, it involves considering all human beings to be blood brothers and sisters, and the differences

between them to be purely superficial.

Throughout history, humans have demonstrated the capacity to accomplish extraordinary things when they call upon the most noble and ingenious sides of human nature. Whether it be in the fields of architecture, technology, literature, the sciences, the arts, or in relations between the citizens of a single country, they have demonstrated intelligence, creativity, sensitivity, solidarity, and fraternity. This observation is comforting in itself, because it confirms that human beings are inclined to do good and work toward the happiness of all. It is for this reason precisely that one must be a humanist and have faith in oneself.

Now let us answer the call for Protecting the Environment:

The *Appellatio* states:

In our view, you cannot be a humanist without being an ecologist – a protector of the environment. How indeed can you want all human beings to be happy, without concerning yourself with the conservation of the planet on which they live? Yet each of us knows that it is in danger and that humanity is largely responsible for this: various types of pollution, the destruction of ecosystems, excessive deforestation, the massacre of animal species, etc.

Later it says:

Rosicrucians are not sweet-dreamers with the spiritual side of existence as their sole preoccupation. We are indeed mystics, in the etymological sense of the term, which means men and women who are interested in the study of the mysteries of life, but we know that it is here on Earth that we must establish the paradise that religions situate in the afterlife. To

do so, humans must learn to wisely manage natural resources and the products they create, which is why it is necessary to ensure that all levels and aspects of the economy benefit all peoples and all their citizens equitably, out of respect for human dignity and for nature.

It continues:

For us, Earth is not only the planet on which human beings live. It is also the backdrop to their spiritual evolution and allows each one of them to be fulfilled as living souls. It has therefore both a terrestrial and a celestial vocation, which is what the wisest of thinkers and philosophers have taught through the ages, the world over. Until humanity recognizes this truth and acts accordingly, the materialism and individualism that currently prevail will gradually worsen, with all the consequential negative outcomes for itself and for nature. More than ever, there is an urgent need to reinstate the Ternary Humanity-Nature-Divine that is the basis of all esoteric traditions and that civilization itself should adopt.

Then it states:

As we all know, Earth is also home to a multitude of animals, some wild and others domesticated. They too possess a soul...

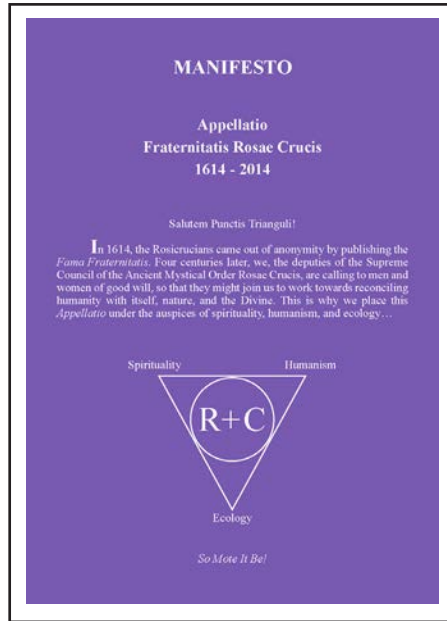
There are no gaps or boundaries between nature's kingdoms, for they are animated by the same Vital Force and are part of the same cosmic evolutionary process observed on our planet.

The *Appellatio* concludes with the following:

These then are the ideas that we wished to share with you. We do indeed believe that it has become urgent for us to move in a spiritual, humanistic, and ecological direction in terms of our individual and collective behavior...

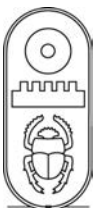
To conclude, and in light of all the above, it is more than ever our hope that humanity will take a spiritual, humanistic, and ecological direction, so that it may be born again and make way for a "new humanity," regenerated on every plane.

The Rosicrucians of the seventeenth century were already calling for such regeneration in the *Fama Fraternitatis*. Rejected by the religious, political, and economic conservatives of the time, this appeal was only acknowledged by free thinkers. In view of the current situation in the world, we felt it was useful and necessary to openly renew this appeal, in the hope that this time it would receive a favorable response.



So Mote It Be!

To read the complete *Appellatio Fraternitatis Rosae Crucis*, visit:
<https://www.rosicrucian.org/appellatio-fraternitatis>.



ROSICRUCIAN DECLARATION OF HUMAN DUTIES

Prologue

As soon as humans became aware of the need to live in organized societies, they created diverse forms of government in order to assure the administration of these societies. To date, it appears that the interests and aspirations of individuals – and, more generally, nations – are best expressed through democracy. In fact, even though democracy is not perfect and includes many weaknesses, democratic societies are currently those that best protect Human Rights such as they are defined in the Universal Declaration.

Respect for the rights of all is certainly the basis of any democracy. However, any democracy that does not encourage respect for the corresponding duties bears in itself the seeds of decadence and fosters the emergence of dictatorships. As history has shown, a society's good governance depends on the proper balance between every individual's rights and duties. When that balance is lost, whether at the level of the citizens or of those who govern them, the most extreme totalitarianism takes advantage of the situation and plunges those nations into chaos and barbarism.

At the dawn of the twenty-first century, we note that in many countries that have enjoyed democracy for a long time, the rights of the citizens are emphasized over the duties that are incumbent on them as human beings, and thus the balance between the former and the latter is, if not lost, at least quite threatened. Being concerned that this imbalance could increase and lead to a deterioration of the human condition in those countries, we submit this Declaration of Human Duties to all those who share our concerns:

Declaration

Article 1: It is each individual's duty to respect without reservation Human Rights such as they are defined in the Universal Declaration.

Article 2: It is each individual's duty to respect himself or herself and not to debase his or her body or consciousness through behaviors or practices that jeopardize his or her dignity or integrity.

Article 3: It is each individual's duty to respect others, irrespective of race, gender, religion, social status, community, or any other apparently distinctive element.

Article 4: It is each individual's duty to respect the laws of the country in which he or she lives, being understood that such laws should be based on respect for the most legitimate rights of individuals.

Article 5: It is each individual's duty to respect the religious and political beliefs of others, as long as they do not harm people or society.

Article 6: It is each individual's duty to be benevolent 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 each individual who is of legal age, and in a fit condition to work, to do so, whether it be to support his or her needs or his or 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 each individual who is responsible for raising or educating a child to instill the child with courage, tolerance, kindness, generosity, and more generally, the virtues that will make the child a respectable and responsible adult.

Article 9: It is each individual's duty to assist anyone in danger, whether by direct action, or by doing everything necessary so that qualified or authorized people can act.

Article 10: It is each individual's duty to consider the whole of humanity as his or her family and to behave in all circumstances and everywhere as a citizen of the world. This means making humanism the basis of his or her behavior and philosophy.

Article 11: It is each individual's duty to respect others' goods, whether private or public.

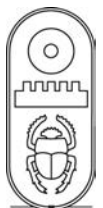
Article 12: It is each individual's duty to respect human life and to consider it the most precious good existing in this world.

Article 13: It is each individual'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 that are not only alive, but also as beings that are conscious and feeling.

Epilogue

If all people carried out these fundamental duties, there would be few rights left to demand because everyone would benefit from the respect due to him or her and could live happily in society. This is why any democracy should not confine itself to promoting a "State of Rights," otherwise the balance mentioned in the Prologue cannot be maintained. It is also imperative to advocate for a "State of Duties," so that every citizen can express what is best in people through his or her behavior. Only by building on these two pillars can civilization fully take on the status of Humanity.



REFLECTIONS ON THE CREED OF PEACE

Grand Master Julie Scott, SRC

“I am guilty of war when I believe other people must think and live as I do.”

The words written above by former Emperor Ralph Maxwell Lewis have inspired Rosicrucians and others for decades. This is one of the twelve statements from Frater Lewis’s “Creed of Peace,” written just after the end of World War II.

In 2004, when we dedicated the Rosicrucian Peace Garden at Rosicrucian Park, we announced the new “Contribution to Peace,” which is based on Frater Lewis’s “Creed of Peace.” Members around the world revised the “Creed of Peace” to be based on positive attributes and ideals, rather than on the more negative terms found in Frater Lewis’s text.

At first I thought that this was an important improvement on the older “Creed of Peace.” Rosicrucians know that energy follows thought, so, of course, we should focus on what we want more of, which in this case is peace, rather than on the ways that we are guilty of war.

Since then, however, my perspective on this has changed. I still highly value the inspiring text of the “Contribution



to Peace.” Striving towards ideals is important in many ways. However, I am not sure that we humans are ready for this more positive approach alone because we haven’t fully accepted the fact that we are still guilty of war sometimes. Our left hand aspires to be peaceful, while our right hand may still be at war. We declare that we are contributing to

peace, when actually, we may still be contributing to war.

For me, Frater Lewis’s “Creed of Peace” holds the mirror up to my face so I can see where I may still be contributing to war or discord or disparity on a personal or more broad level.

For example, we (all of us) are guilty of war when our society consumes a disproportionate percentage of the world’s natural resources. We are guilty of war when we support businesses that harm the environment or disregard human rights. We are guilty of war when we deny people basic civil or human rights through our votes or our silence. And, of course, there are more personal examples in our close relationships and

interactions with others. Until we recognize this, until we fully accept how we may be contributing to war, we are not fully ready to contribute to peace.

I have found that the key for me to be able to see what is in this mirror is non-judgment or compassionate understanding and acceptance of myself. I need to be gentle with myself when examining traits that I may judge to be embarrassing or unacceptable.

When I pause to reflect on why I am acting in a way that is inconsistent with my ideals, it becomes clear that it's because I feel threatened in some way, so I call on one of the many aspects of my "self" or personality to address the situation. I believe I am doing the right thing at the time.

For example, if we behave selfishly, it may be because we don't think there is enough to go around and our survival or well being depend on asserting ourselves, over others. Some people may feel that they are entitled. In other instances, we may be acting through fear, like we did when we were a child and were unable to protect ourselves, although we may be capable of protecting ourselves now.

Most of us can probably think of a situation where afterwards we realized that we over-reacted. For example, we might think that we didn't need to get so angry or to be so afraid in this situation, but things unfolded so quickly or intensely that we reacted habitually. Fear or anger stepped in to protect us, when actually caution or irritation might have been able to handle the situation. And, of course, there are times when fear is the most appropriate response.

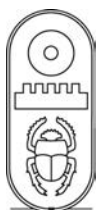
It's the same with denial. Our first reaction in a situation that feels overwhelming may be denial, which is a natural response. We can sincerely thank

"denial" for helping us to cope and then ask ourselves if it's okay for introspection to step in now, as it might be more productive or helpful instead. Then we can determine if we should become more engaged or, if this is a situation that can't be changed (for example, with death), then we can ask that our "acceptance of what is" self steps in. This is usually challenging for me, as the "what is" that caused me to feel overwhelmed often stimulates "fear" to want to step in.

However, through introspection, rather than denial, we can recognize what we can control and what we can't. As the New England minister, Reinhold Nieburh, said as Hitler's armies marched across Europe, "God grant me the serenity to accept the things I cannot change, to change the things I can, and the wisdom to know the difference."

We are often blind to what aspect of our personality has taken control in the moment and frequently we can only see and understand our behavior when we reflect on the situation afterwards. This may be why the Pythagoreans, Benjamin Franklin, and many other mystics took time each evening to reflect on their actions that day. This helps us to prepare to call on the most helpful aspect of our "self" or personality in situations in the future.

This leads us back to Frater Lewis's masterpiece on self knowledge. I encourage you to meditate a few moments on each of these statements, reflecting honestly on your actual actions in situations in the past, not on your ideals – how you wish that you would have acted. Compassionately search your experiences to see if there have been instances when you were guilty of war.



CREED OF PEACE

I am guilty of war when I proudly exercise my intelligence to the disadvantage of others.

I am guilty of war when I distort other's opinions, which differ from my own.

I am guilty of war when I show disregard for the rights and properties of others.

I am guilty of war when I covet what another has honestly acquired.

I am guilty of war when I seek to maintain my superiority of position by depriving others of their opportunity of advancement.

I am guilty of war if I imagine my kin and myself to be a privileged people.

I am guilty of war if I believe a heritage entitles me to monopolize resources of nature.

I am guilty of war when I believe other people must think and live as I do.

I am guilty of war when I make success in life solely dependent upon power, fame, and riches.

I am guilty of war when I think the minds of people should be regulated by force, rather than by reason.

I am guilty of war when I believe the God I conceive is the one that others must accept.

I am guilty of war when I think that the land of a person's birth must necessarily be the place of his or her livelihood.

The true articles of peace cannot be legislated but are drawn up in the personal aspirations and conduct of the millions of little people. When all people will frankly perceive their common dependence, an understanding will emerge that will transcend the barriers of time and space, creed, and race.

Once we fully understand this then perhaps we can focus on the "Contribution to Peace" alone. Until then it may be best to continue to awaken our self knowledge through Ralph Lewis's "Creed of Peace," while aspiring to the ideals expressed in the "Contribution to Peace."

CONTRIBUTION TO PEACE

I contribute to Peace when I strive to express the best of myself in my contacts with others.

I contribute to Peace when I use my intelligence and my abilities to serve the Good.

I contribute to Peace when I feel compassion toward all those who suffer.

I contribute to Peace when I look upon all as my brothers and sisters, regardless of race, culture, or religion.

I contribute to Peace when I rejoice over the happiness of others and pray for their well-being.

I contribute to Peace when I listen with tolerance to opinions that differ from mine or even oppose them.

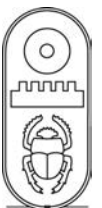
I contribute to Peace when I resort to dialogue rather than to force to settle any conflict.

I contribute to Peace when I respect Nature and preserve it for generations to come.

I contribute to Peace when I do not seek to impose my conception of God upon others.

I contribute to Peace when I make Peace the foundation of my ideals and philosophy.

So Mote It Be!



A CALL FOR HEALING AND PEACE

Lonnie C. Edwards, M.D., FRC

Vice President of the Board of Directors of the English Grand Lodge for the Americas, RCUI Instructor, and author of the book and video series, Spiritual Laws that Govern the Universe and Humanity

Before reading this article, please take several deep breaths, breathing slowly in and slowly out. Then center yourself, drawing unto yourself the attitude that you are in the very presence of God. Sit relaxed for a moment and then read the following invocation silently or aloud:

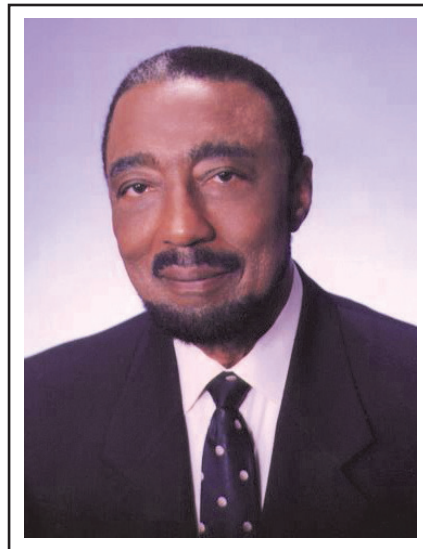
God of our Hearts, as students of Thy divine and mystical laws, quiet the sounds of fear, grief, sorrow, depression, hate, revenge, and anxiety which come to our hearts and our minds, and to our eyes and our ears.

Raise our consciousness above these clouds—higher, higher, still higher, until we are once again within Thy Light. For Thy Light is Intelligence, so full of constructive purpose and understanding. While within this Light infuse our being with Thy meaning, love, wisdom, and understanding, that we may transmit these by means of spiritual service into the hearts and minds of all humankind . . . to all of Life. Have us know that within our being are Your Peace and Your Power, Your Love, and Your Understanding.

So Mote It Be!

In trying to communicate to you the message within my consciousness, my desire is that you sense and feel the invisible divine or spiritual energy that flows through the written or spoken word, and which flows through these words that you are now reading.

In these times, marked by disturbances, confusion, agitation, and



violent disorders among many people and nations, which our consciousness is now experiencing, I want to make one thing perfectly clear: The state of humanity is sound and humankind is rapidly awakening. And although there is much that needs to be changed and much more work yet to do, all pessimism regarding the planet's future must be stopped and transmuted by means of light and understanding.

We read and listen to the news that continuously reports destructive acts of nature and humankind's violence, crimes, and abuses. Every day we see and hear of acts of terrorism and atrocities. These deeds are brought selectively and intentionally to our consciousness through the news media and other venues, including the Internet. We must

make discriminating choices in regards to what we see, what we listen to, and what we feel. We must become resolute and begin to use the higher aspects of our being and consciousness in making these choices and in perceiving their effects upon us.

Right perception of what we hear and see is of extreme importance. If our perception is faulty, our thoughts, feelings, and actions will also be faulty. Right thoughts, beliefs, and actions always follow right perception. We must seek cosmic understanding of the experiences and happenings of our times. We need to become aware of and seek guidance from our spiritual self. Our spiritual eyes and ears must hear and see for us. We must request these inner faculties to see and hear as God sees and hears. There is little doubt that these need to be developed. Before we can truly see, our human eyes must become incapable of indiscriminate tears, and before we can truly hear, our human ears must lose their arbitrary sensitivity.

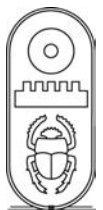
How do we obtain this capability? You may state that, indeed, you truly desire to see; however, you want to maintain your tears. You desire to hear and perceive correctly, but you do not wish to lose your sensitivity. With the addiction to such desires, you are proclaiming a longing to see and to hear only with your mortal, human, fallible, and transient faculties. If so, you continue to permit the small self to see for you and cause you to shed tears of illusion for what it sees. At every turn, the small self (the false self) will bring to your attention each and every detail, impressions, bits and pieces that destabilize your emotional body. This instability causes you to weep, wail, and fret, producing disharmony and imbalance of the body, mind, psychological and emotional being.

My plea is that you see with the faculties of your true self and nature— with the eyes of your higher spiritual self. Begin to hear with your inner ear and see with your inner eye. The all-knowing mind within sees beyond and through all appearances and illusions. Ask the indwelling soul and Master Within to stand guard and interpret for you whatever comes into your sight and hearing. Only then is the emotional system truly protected and stimulated by the soul alone.

The divine inner faculties see with an understanding that surpasses human knowledge. Its seeing and hearing are based upon realization of its oneness with God; its non-separation from God; its remembrance of centuries and lives past; and its knowing and loving the beautiful, good, and true in the eternal now and within the human future. They are designed to reveal the truth for you. The inner, infinite faculties are within you and are for you to use.

Develop a relationship with the true self. This requires your thoughts, visualizations, realizations, contemplation, commitment, and practice. As you develop a relationship with true self, learn its attributes and use them so that you can develop a relationship with God, the source of all wisdom.

Your human faculties will become useful instruments through which cosmic wisdom and love will flow. This self is as real and functional as your physical self. However, when we depend upon our fallible human brain, eyes, and ears to give us the complete and final answers, we are accepting the product of other fallible minds. In their jobs or avocations, fallible people are occupied with programming your mind, creating, selecting, and delivering a world for you



to see, hear, feel, and accept. From this subjective and limited selection of events delivered to your consciousness, you develop the idea of this limited world, and what is going on in it, as the true world. Accept this delivery and you will begin to think thoughts of the same quality as that limited world and, in so doing, you strengthen its manifestation. Be cautious of your perceptions, thoughts, beliefs, and feelings generated by the news presented for you to ingest. On a daily basis, send your creative thoughts of peace, love, harmony, and cosmic understanding into the real world, a world the masters work for and love.

How are you to become a free thinker and avoid this form of enslavement? By realizing and being aware at all times that you have choices: a choice to see and hear with the small mundane self, or to see and hear with the inner higher faculties and the Master Within. Seek to know and practice your true self.

Give birth (if I may use that analogy) to this soul expression, even though this process might seem painful and tedious to the physical self. Develop a relationship with it. Give up old patterns of thinking, believing, and speaking from the small ego self. From this inner divine birth grow cherished sons and daughters of God. This divine inner self radiates and proclaims through daily life its perfect image—the image of God.

Remember that you have complete freedom of choice. Pray affirmatively that everyone realizes this freedom of choice—realizes that God is around, through, and within you and others. With this realization, begin to practice good will and right relations in all that you do. Nothing is stronger than the spirit of humankind. The spirit of humankind shall evolve. Nothing can stop it. Pray that every heart and mind receives

strength, courage, and knowledge to continue to grow in the expression of God's attributes and will. Pray that we will not grow impatient, weary, or faint. We grow stronger and develop stamina in remembering who we truly are.

We evolve as a result of all tragic experiences. Seek to understand with the inner mind and the soul's purpose. Unite others with your outpouring of love. Be determined to learn, develop, and move forward at all costs. Abolish fear and guilt, for they have no place in your life now. Replace them with knowledge that you are watched over, guided, loved, and protected. Create this security daily and always remember that cosmic law gives your thoughts the right and power to manifest and create. Create this world for you and others. You will have new values and new standards of being, a new sense of security and safety. Your capacity to love and care will constantly increase. Do not let circumstances cause you to tire or to slide back into complacency and omission. Let them serve to strengthen your resolve. Seek to manifest this expansion and extension of consciousness in your daily life.

Reject all negative thoughts as not being a part of your true nature. Send an abundance of compassion, love, peace of mind, and strength to those who are suffering. Guide the souls in transition into the light. You do not have time to feel sorry for yourself or for others. You do not have time to fear. Send that which helps; send light and love. Remember to see yourself bathed in light and love. We must become active silent workers. A host of others are with you and will join you in such endeavors.

It is the attitude and quality of the expression of human free will that creates the world in which we live, experience, and realize. God has never

stopped loving humankind. Let us fight all battles by carrying the warrior within to the battlefield. With this inner warrior you fight with a spirit of love and service for the benefit of all relationships among humankind, for every nation, race, religion, and culture. God works in many ways, through many faiths, peoples, and religious agencies. Through all of these, God proclaims that there is unity and the Plan. May we seek and live that brotherhood, that unity. We must broaden our objective from that of a personal evolution to that of the evolution of all humanity, for all living beings.

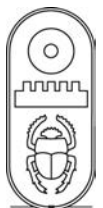
God has created laws by which the universe is governed. Humankind has continued to set these laws into creative motion through thoughts, prayers, motives, intentions, voices, and beliefs. These are the right tools. Use them always for the good. Humankind is responsible for creating the good, the beautiful, and the true, which we desire to experience. Humankind is also responsible for creating that which we do not desire to experience. We are co-creators with God. The quality of our thoughts, beliefs, and intentions will determine and manifest our world. There is work to do, and we who are on the path with knowledge of God's attributes and God's laws, and with love and goodwill in our hearts, will do that work.

It is sad to hear one say, "I am just one person; how can I make a difference?" You are not "just one person." You are inseparable from God and all fellow human beings. Your thoughts, prayers, motives, and intentions, when positive, have the potential of increasing a hundredfold, a thousandfold, for they attract constructive cosmic forces and are attracted by and drawn to the thoughts, prayers, and motives of others of like mind. These energies, by cosmic

law, will seek to manifest and become experienced realities. They will express through various forms, conditions, and experiences. This has been demonstrated by an outpouring of love through individuals, groups, places, and things during times of tragedy. Look for it and you will find it. Although this outpouring of love, seen everywhere as a response to tragedy, may fade after a while, and the enthusiasm to help may seem to lessen, it is our responsibility to see that it does not. Do this with the creative power of prayers, thoughts, visualizations, beliefs, and feelings. These are the silent tools of power available to every student of mysticism. Enlightened people throughout the world also use these powerful tools. Do not grow weary or tire. Use them. Your higher self and the cosmic masters will aid you.

Love has the power to transmute hate, just as light has the power to dissipate darkness. You do not experience hate when love is flooding your mind. Unconditional love heals without going through all the lower emotions. If you are attached emotionally, permit the soul to flood you with its harmonizing love and peace.

This is a beautiful planet with beautiful, loving, and caring people. Proclaim this truth every day. Create this reality every day. Let this be your continuous and honest belief and thought. Continue saying and feeling this until sincerity kicks in and your soul joins with you. See what happens to you, to your environment, and your world. Refuse to carry the thought or belief that the world is dangerous or that God's people are evil. Your inner faculties and wisdom will tell you differently and will urge you to claim your cosmic heritage and power. Learn how to create as God creates.





*This is a beautiful planet with
beautiful, loving, and caring people.
Proclaim this truth every day.*

All of God's creations are good. Our intention is to create that which we desire God to manifest. You are created in God's image, with God's attributes. Let your inner faculties convince you that you are one with the souls of your fellow human beings throughout the world. Your true self is not influenced by appearances of cultures, races, or religions. These are limitations, illusions, and incomplete perceptions from the material self. You are a citizen of the spiritual universe.

Take full advantage of your citizenship. Appearances do not change the indwelling soul's unconditional love and sense of oneness.

At this time, Beloved, you are ready, with all humility, to sacrifice the lower self. Let it go and let the real self— God, the Master Within—be in charge of your life and all of your affairs. We have work to do! Let go of the fallible human will and invite cosmic will to express itself

through you . . . as you. Let us redirect our intentions and our desires. Know that we are able to love God and others unconditionally. We are able to let God's wisdom, courage, strength, knowledge, love, light, and intelligence express themselves in, through, and about our being, and through all of our affairs and experiences. Let us elevate and expand our service to humanity. In so doing we will begin to express every attribute of God that we can express and should express in fulfilling the purpose of life—ever conforming to cosmic will and cosmic law. We will feel happy, safe, and secure in body, mind, and spirit. We will enjoy a sense of fulfillment. From this day forward let us desire this for ourselves, our fellow students on the path, our loved ones, and for all humanity.

Let's Apply What We've Learned . . .

Exercise To Promote Healing and Peace:

Choose a time to perform and complete this exercise when you will not be disturbed. Read through it at least three times before performing it.

The human attributes of imagination and visualization, when properly used, can serve to regenerate our physical, emotional, mental, psychological, and spiritual nature. At this time we will use these attributes and let them lead us to purify and heal ourselves, thereby preparing us for higher cosmic service and reintegration with the One.

(If you have meditation music, you may play it at this time.)

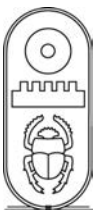
Please sit relaxed in your seat and close your eyes. Gently ask the mind to relax your body and still your mind. Now begin to breathe slowly and deeply according to your own rhythm. Listen to the sweet vibrations of the music. Listen with the ear of the mind as if it were

located in the center of your head.

With your mind, center your attention in the area of your chest and send your consciousness around the chest three times in a counterclockwise motion. Bring this motion to a stop in the front of the chest. Continue to breathe slowly and deeply, permitting your consciousness to enter into the very center of your chest. See it shining in your chest as a beautiful white light—bathing your heart and all your organs and centers within its radius. See this and feel this. Imagine and feel your lungs gently expanding and contracting as they too are bathed by the white light—a light so very full of love. The lungs bring into your body the sweet and holy air that is the divine breath of God and the breath that makes you a living soul.

Continue to breathe deeply as you permit your consciousness to flow to the area of your head, and there send it gently around the head three times in a counterclockwise motion. Slowly bring this motion to a stop, and gently let your consciousness flow to the very center of your head, and let it rest there. If you are playing music, listen to the sweet vibrations of the music. Listen with the ear of the mind as if it were located in the center of your head. Relax and let the music flow to you and bathe your being with its celestial loveliness. Continue to breathe slowly and deeply as you imagine that you are walking in nature. The sky is a beautiful shade of blue. The sun is shining so pleasantly above and gently touches your whole being.

As you walk through a beautiful meadow of green grass and colorful flowers, you approach a beautiful and gentle waterfall that descends gracefully from the top of a small mountain. As you approach the waterfall, you notice that it cascades into a small shallow circular



pool before it continues flowing into a pristine stream through the meadow. As you view this scene, begin walking ceremoniously toward the waterfall and step into the shallow pool. Sense the soothing effects of the water upon your feet.

Walk further into the pool, lift your head back and walk under the gentle waterfall, permitting the pure water to bathe your face and head. Feel the wetness of the water. Sense and feel your head bathed by the refreshing stream. Feel the energies of the waters pass through your whole body, cleansing you of all impurities. Feel the refreshing water pass through your head and entire body, washing away all tensions, fears, and anxieties. See this and feel this.

As the sun shines brilliantly above, sending its rays of pure white light through the water and through your being, you are now being bathed by the cosmic water of light that purifies, refreshes, and regenerates your whole being. See and feel the lighted waters flowing through your internal organs, removing all fear, doubt, anxieties, and impurities from your mind and body, and from your emotional and psychological being.

Continue breathing slowly and deeply. As you exhale, let your inner consciousness rise within you and permit it to flow up into the heavens, shining as a beautiful and loving white light.

Relax and let it flow higher and higher on its own accord, all the time shining ever more white and more bright. As your consciousness flows higher, you will notice that all your earthly worries, burdens, and fears disappear. The lighted waters of compassion have transmuted them. You are refreshed, harmonious, secure, and at peace. Relax and receive God's profound love and inner peace.

Now, in your heavenly position surrounded by God's Light and Love, realize your desire to serve humanity. You begin sending your light and love down to the earth plane. Send radiant vibrations of love, compassion, and understanding to all of humanity. You are receiving an inexhaustible cosmic source of light and love. Send both into the hearts and minds of all humankind and to all living beings – healing, blessing, strengthening, and awakening – all according to cosmic law, all according to God's will.

Perform this work for a few moments, then slowly and deliberately take five deep breaths, and as you do so, descend back to the earth plane. Feel yourself in your seat, your feet upon the floor. After your return to the earth plane, become aware of your physical surroundings. Take five more deep breaths. After the fifth breath, open your eyes, feeling refreshed and fully awake. Sit motionless with your eyes still open. Relax for a few moments, then rise and go about your regular activities.



HELPFUL HINTS FOR THE ROSICRUCIAN STUDENT ON THE MYSTICAL PATH

Times of Trial

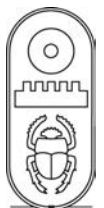


When faced with stressful and difficult situations, particularly those that seem to go on endlessly, we are in the unique and treasured position of being able to accurately assess our advancement upon our personal path to self mastery. When times are good, surely that is not the time to do such an evaluation? Under stress, our discipline and training must be allowed to take over.

By meditating and attuning with the Cosmic on a daily basis, we are assured of a continuing inner development that goes on irrespective of the failures and hardships we may encounter. By regularly going into the silence of our inner self, we gain a mounting degree of attunement and harmony with the cosmic laws that rule our lives. It is in

this way that we learn that certain laws are realities and that they are, in a sense requirements of our personal growth. Unpleasant though they may sometimes be, they cannot be brushed aside; but neither can we allow them to crush us under their weight.

Life is a school, necessary to our evolution as parts of a larger cosmic reality. If we emerge from this school unscathed by the fires of purification, or embittered by the ordeals which we encounter, we are in all likelihood failing at our chosen task of finding the greater light. If we, as Rosicrucian students, have diligently performed our meditation exercises and reached some degree of attunement, we must at all costs hold fast to those tenuous feelings of communion with our inner self.



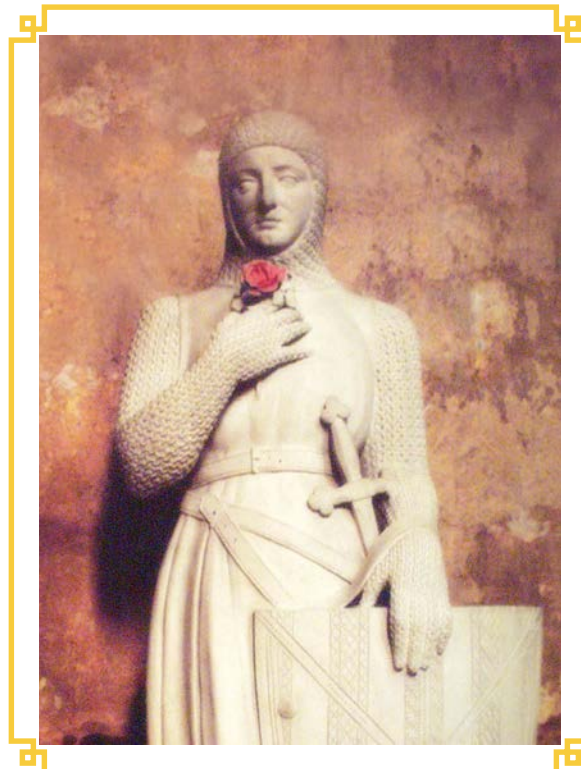
It is at certain crucial times in our lives that we will need to tune in to those feelings, to tap into the wealth of knowledge, love, and wisdom that they can offer. We will emerge from life's trials, bleeding but with our brows unbowed, scarred but with the knowledge that all is for a purpose, that Destiny is merciful to those who seek it out and attune regularly with Its will.



To be a Rosicrucian is not merely to be a member of the Order, to study in our sanctums once a week. To be a Rosicrucian is to live each day as if it were our last, to commune with the God of our Heart whenever we can take a few minutes to do so, to give of ourselves freely to the rest of humanity and especially to those who may just need a comforting word to help them through the day, to be a shining example of humanity's best and highest endeavors.

Let your life be one of service to others no matter what your present challenges. Live your life fully, with gusto and enthusiasm, with the knowledge that the God of your Heart is at your side always, ready to steady you and guide you if you will but allow It to do so. As each new tomorrow comes, filled with the promise of a rich new day, pray that you may feel that the yesterday you traded for today was worth the price you paid for this new day.

Today, we have grown a little older, a little wiser, a little more loving, more helpful, and more divine. May each of our tomorrows carry with it the same promise, so that gradually, as days unfold, the veil of understanding may be lifted from our sight and we may one day bask in the attainment of Cosmic Consciousness.



HERACLITUS AND DEMOCRITUS

THE WEeping AND LAUGHING

ANCIENT GREEK PHILOSOPHERS

From a Rosicrucian manuscript



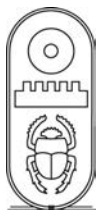
HERACLITUS

(ca. 576–480 BCE)

Heraclitus of Ephesus, son of Blyson, was born around the time of the Sixty-ninth Olympiad. He was usually called “the dark philosopher,” for he spoke very little, and when he did speak, it was always in riddles. When people asked him the reason for his silence, he would reply sorrowfully, “It is to make you speak.” It is thought that he never had a teacher, and that it is because of his profound meditations that he became so learned. He grieved at human wickedness, and was saddened by humanity’s blindness. Human wrongdoing made him so sorrowful that he was continually in tears. The poet Juvenal contrasted this philosopher with Democritus who was always laughing. It was said that anyone can learn to tolerate the folly and corruption of the times by laughing, but there were no springs containing enough

water to supply the tears which flowed continually from the eyes of Heraclitus.

The philosopher’s manner had not always been thus; when he was young, he said that he knew everything and that nothing was unknown to him. Yet this statement did not reveal all of his thinking. In reality, he disliked most people and shunned their company, preferring to play games with the village children in front of the Temple of Diana. To the Ephesians who would gather to stand and stare at him, he would say, “Poor wretches, why does it surprise you to see me play with these little children? Is it not more worthwhile for me to do this, than to be a party to your mismanagement of the affairs of the Republic?” The Ephesians once asked Heraclitus to give them some laws but he declined to do so; the morals of the people were already too corrupt and he saw no means by which he could make them change their ways. He said that



citizens should struggle with as much zeal to preserve their laws as they would to defend their city walls.

He also said that people should act more swiftly to quell resentment than to put out a house fire, for the consequences of the one were infinitely more dangerous than the consequences of the other. A fire, in fact, seldom spread to involve more than a few houses, whereas resentment could cause cruel wars leading to the ruin and sometimes total destruction of the people.

One day an insurrection broke out in the city of Ephesus. Certain individuals entreated Heraclitus to speak to the people to tell them ways in which such revolts might be avoided. Heraclitus climbed upon a raised platform and asked for a drinking glass which he proceeded to fill with water. He then added to the water a few wild greens which were growing nearby. He drank this mixture and went away without saying a word. By doing this he wanted to make the people understand that to ward off revolts, luxury and indulgence should be banished from the Republic, thereby making the citizens learn to be content with only a few things.

Heraclitus wrote a book on the subject of Nature and had it deposited in the Temple of Diana. This book was written in a very obscure style, so that no one but those initiated into the mysteries could read and understand it. His fear was that if the general populace found the book interesting it would become too commonplace and hence

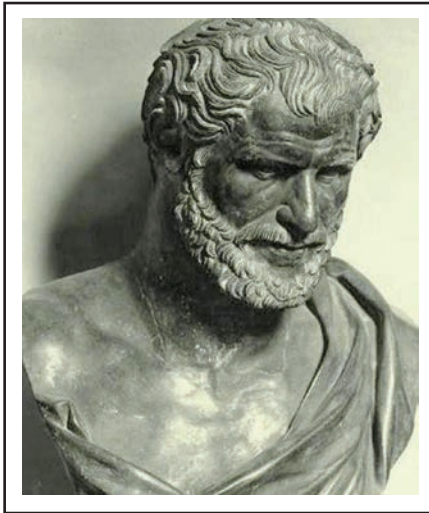
quickly forgotten by everyone. The book, in fact, gained an extraordinary reputation, for as Lucretius tells us, no one could understand its true meaning. King Darius of Persia, upon hearing of the book, wrote to Heraclitus and asked him to come to Persia so that the book

might be explained to him. Darius offered a considerable recompense and quarters in his palace if he would agree to this proposition. Heraclitus, however, refused.

Heraclitus believed that fire, drawn from out of the Ether, was the First Principle of all things. He thought that as this first element condensed, it was

changed into air; that as air condensed, it changed to water; and that water in turn, as it condensed, changed into earth. He added that in moving backward through these same steps, becoming more rarefied with each change, earth changed to water, water to air, and air to fire – the First Principle – which returned to the Ether. He said also that Earth was saturated with a divine Fire, and that at the end of time, it would perish by fire. According to him, everything which took place in the universe could be ascribed to the workings of fate, rather than to the gods and goddesses.

One of the truly great philosophers, he compared the behavior of matter to human nature. As is true of both, he said that all is forever changing and on the verge of becoming something else. Only the law underlying all things is immutable and eternal. He asserted that all death is



HERACLITUS

a birth into a new form, and that all birth is the death of the previous form. In his opinion, that which is dead is the same as that which is living, that which is asleep is the same as that which is awake, that which is old is the same as that which is young, because through change, “this” is “that,” and “that” in turn is “this.” He said, “We never touch the same thing twice, just as we never step twice in the same river, for in the moment of reaching out our hand to touch something, it has already ceased to be what it was.” And he added, “Strife is the father of all things, the ruler of all beings. No deity made this world of ours, since it has always been, is, and will always be, like an ever-living fire, kindling in measures and being extinguished in measures.”

In speaking of the nature of the soul, he said that it is eternal and that it is futile for us to try to look for it as it is impossible to find, so deeply is it hidden

within us. Unable to cease his weeping at human weaknesses, and finding no pleasure in life because of the ignorance he saw all around him, he decided one day to separate himself completely from the world. He withdrew into the hills where he saw no one, to spend the remainder of his life meditating and lamenting the state of humanity, eating what he could find of the herbs and vegetables growing there.

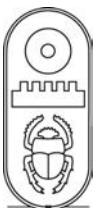
The rigors of such a life caused Heraclitus to become ill with dropsy. He returned to Ephesus to seek help from doctors there. Since it was his manner to speak only in riddles, he said to them when referring to his illness, “Could you change the rain to fair weather?” As the doctors did not understand what he meant, Heraclitus left them, found refuge in a stable with cattle, and attempted to treat his illness himself. It is related by some that he died there.

DEMOCRITUS

(ca. 460–370 BCE)

It is generally thought that the philosopher Democritus was born at Abdera. However, others believe that Miletus was his birthplace and that he was considered an Abderite only because he later withdrew to Abdera. His love for learning became apparent early in his life when he began studying the science of those Magians and Chaldeans whom King Xerxes had given as servants to his father, in whose house the king had stayed when he came to make war on the Greeks. From them Democritus learned theology and astronomy. Later he studied with the philosopher Leucippus who taught him physics. His passion for study was so great that he could remain occupied for entire days shut away in a little shed in the middle of his garden.

After spending a considerable length of time under the tutelage of Leucippus, Democritus decided that he would travel to study with sages of other countries in order to broaden his knowledge. He was to share with his brothers the inheritance of his father’s estate, and he took his part in cash. It was the smallest share, but it would be the most valuable to him in meeting the expenses he would incur in his philosophical studies and travels. He went to Egypt where he learned geometry, and from there he journeyed to Ethiopia, Persia, and Chaldea. His curiosity led him finally to India to be instructed in the science of the Gymnosophists. While he delighted to be in the company of sages and initiates, he desired anonymity for himself. It is said that he visited Athens for several days, where he saw Socrates, but never met him. Such was



the extent of his desire for privacy.

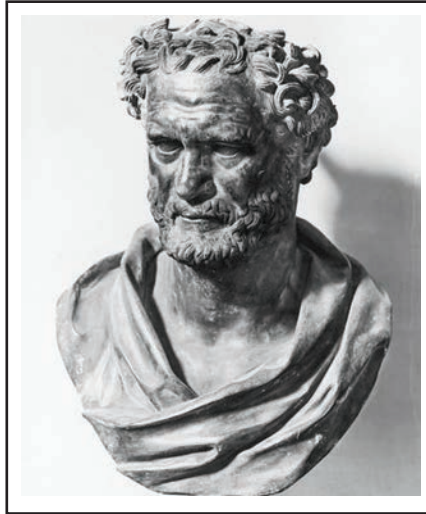
Sometimes Democritus would even dwell for periods of time in caverns or crypts so that no one would know where he was. He did, however, appear at the court of King Darius and was present at the time of the death of the most beloved of Darius's wives. In an effort to console the broken-hearted king, Democritus promised that he would bring his wife back to life if Darius could bring to him three people who had never in their life known any sadness. In all of Asia, no one could be found who met the requirements

set forth by Democritus. Thus, the philosopher tried to make Darius understand that it would be a mistake to let himself be overwhelmed by his grief, as no one in all the world is spared sadness.

Upon his return to Abdera, Democritus lived a very secluded life in great poverty, as he had by this time exhausted his funds. His brother, Damascus, felt obliged to come to his aid to keep him from perishing. There was a law in those days which stated that anyone who had become penniless could not be buried in the tomb of his father. This was indeed the circumstance in which Democritus found himself, but since he was loath to have his enemies reproach him for his poverty, he recited one of his works, called *Diacosme*, in front of a crowd in the city. His listeners were so impressed with the beauty of this work that Democritus was declared

exempt from the law and worthy of his forefathers. He was presented with 500 talents, and statues honoring him were erected in the public squares.

In contrast to Heraclitus, Democritus seemed to be always laughing. His laughter was based on his profound insight into the weaknesses of humanity and it prompted him to hold up to ridicule the ignorance and vanities of his fellow citizens. Juvenal, alluding to the city of Abdera where Democritus was born, and whose inhabitants were reputed to be very ignorant, said that the wisdom of this



DEMOCRITUS

philosopher proved that great people can come forth from places known for the coarseness and ignorance of their citizenry. This same poet said that Democritus laughed at our sorrows as well as at our joys, that he possessed a strength of spirit which nothing could shake, and that good fortune followed him wherever he went.

The Abderites, seeing him always laughing, thought him to be insane, and called upon Hippocrates to come so as to cure him of his madness. Hippocrates came to Abdera bringing remedies with him. First he gave some milk to Democritus and asked him to drink it. Democritus looked at the milk and said, "This is milk from a black goat, one who has borne young only once." This was, in fact, true.

Hippocrates was impressed with this response and asked himself how it could be that Democritus had knowledge of this. He stayed to converse with him and

became increasingly amazed at the great wisdom and extraordinary knowledge of this man. Hippocrates returned home full of admiration, having sealed a great friendship which was to last until his death.

Democritus, like his teacher Leucippus, thought that the first of all the elements were the atoms, which existed in a void and were continually uniting and separating. He also thought that it was impossible for something to arise from nothing, and that no created thing could ever be reduced to nothingness, for the atoms of which it was composed were incorruptible and unchangeable, their invincibility protecting them from any form of alteration or destruction. He said that these atoms formed themselves into an endless number of worlds, all subject to decay after a certain length of time, but from whose remains would be formed other worlds. Thus, to his mind, nothing could be destroyed, as the essence of all things was immortal.

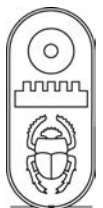
He explained that atoms are perpetually spinning and that this motion is responsible for the generation of all beings. And as this spinning motion was always regular, Democritus believed in fate, since all things and events arose from necessity. Epicurus was to base his philosophy on the same foundation as that of Democritus, without admitting however to this idea of necessity, and having to invent the movement of declination with which he became associated during his life.

Democritus declared that the human soul, which he believed to be the same as consciousness, was also composed of

atoms, as were the Sun, Earth, Moon, and all other heavenly bodies. In addition, he believed that the soul was distributed throughout the whole body and that we experience sensation in all the parts of our body because each atom of which it is composed has its corresponding atom of soul. As for the heavenly bodies, Democritus believed that they moved skillfully through the infinite reaches of space and always unerringly toward the West. For him, everything was being swept along by the speed of an all-absorbing rotary motion or vortex of fluid substance which emanated from the Ether.

Democritus distinguished two forms of knowledge – the genuine and the false. The first comes from the interior of our being, and the second corresponds to the illusions born of sight, hearing, taste, smell, and touch.

The time came when Democritus, infirm with old age, sensed that his death was near. He was aware, however, of his sister's fond wish to participate in the festival of Ceres, which was about to take place. Yet if she were in mourning, she would not take part. Hence the philosopher requested that loaves of fresh bread be brought to him and placed nearby so that their aroma might invigorate him and their natural warmth might maintain his body temperature. When the three days of celebration in honor of the goddess Ceres had passed and his sister had attended the festivities, he requested that no more bread be brought to him, and he died shortly thereafter.



INNER GROWTH THROUGH LISTENING

From a Rosicrucian manuscript



Many conversations are just alternating monologues and we could, in most situations, ask ourselves if there is any real listening going on. Many of today's challenges are caused by people talking and giving their opinions while not listening to what others have to say. Effective communication not only encompasses speaking to others, it also involves a huge element of listening.

Many of us do not listen properly to each other, nor do we even listen to ourselves. How often do we thoughtfully, attentively listen to another, refraining from presenting our ideas until the speaker has finished outlining his or her own views? When you really analyze it, you will no doubt come to the conclusion that this occurs far less often than one would have thought at first. Few of us listen beyond words to the truth of the situation, namely to what the person is really trying to say rather than just the words he or she is using.

This condition is not surprising when we consider the negligible amount of instruction provided in listening, the lack of developmental listening programs in most schools, and the inherent complexity of the listening art. It is especially not surprising when one considers the arrogant approach we see in all high-profile areas of life, especially the corporate and entertainment sectors. Scientific studies indicate that listening skills can be taught and that listening ability improves substantially when instruction is provided. In addition, listening instruction also produces improvement in reading and language usage. Not everyone is a poor listener. We have all at one time or another in life known at least one warm-hearted, receptive person to whom we could turn in time of need and be listened to.

Good listening involves silence; creative, meaningful silence. In the course of our lives, silence sadly seems to play such a small part that we rarely experience it. When any two people come together, the necessity for expression

becomes almost compulsive. If neither is actively talking, the atmosphere seems unnatural, uncomfortable. Ideas that have no time to mature are spilled forth, one overlapping another in the urge to leave no single moment empty of verbal expression. Much incomplete thinking gets into circulation as a result, and more importantly, reservoirs of potentially helpful ideas are bottled up and left undeveloped because a hastily conceived thought has been flung out to fill a gap in conversation.

What is involved in becoming a better listener, and how do we begin? A good listener must be a warm and friendly person with a basic affection for people, a great capacity for understanding and compassion, and an ability and willingness to care enough to become involved. We seldom have to tell people that we care about them. By the way we listen, they know, and if we care, they are helped. Caring is affection, and affection has an influence on both the mind and body.

We may not happen to love every person we find ourselves listening to, however a sense of kindness is needed. If we listen with genuine kindness, our interest and concern show.

Good listeners listen intelligently, trying to understand thoroughly what is being said. They listen with interest and patience. They are constantly aware of the speaker as a fellow member of the human family. If we feel real affection for our friends, their thoughts should be as important to us as they are, so we naturally want to learn what those thoughts are.

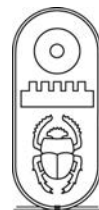
If we listen imaginatively, we soon feel ourselves in the speaker's shoes.

This helps, and so does listening without the sense of eagerly waiting to seize the conversation. We must be willing to withhold comments and concentrate on creating an atmosphere that invites our friend to express his or her own opinions without injecting our thoughts on the subject. Moreover, we should be the kind of listener who can be trusted not to pass on everything they share with us. All this is not easy or quickly accomplished. It is something we grow into as we grow ourselves.

As we become more loving persons, we automatically become better listeners. Once we begin to listen to other people, we also find ourselves listening in other areas. Who among us has not been awed into silence by a walk under the stars on a clear night or on a sunny beach when the wind is high and the surf is rolling in? Being silent at such times proves very rewarding.

There is another realm where we could be better listeners. Few of us listen clearly to what our inner voice has to say. This is the voice that urges us to write that letter or make the phone call of appreciation. Sometimes it tells us it is time to stop what we are doing and take a rest, or it tells us to start immediately with some new project. It tells us what is too much and what is too little. This is the voice that gently chides when we start to criticize a neighbor.

Listening is a means of reception, an inner hearing, in which we hear the messages that come genuinely from the soul. They may be silently heard, or ring like a clear voice speaking, but they are invariably short, clear, incisive, and generally deal with the inner life. Another way of distinguishing them is that they seem to ring true.





In the Rosicrucian teachings many techniques for communicating with the self are given. Here are some of them.

1. Allow your thoughts to roam from time to time. Give yourself permission to enjoy daydreaming or the abstract.

2. Give voice to your inner thoughts. Test them by speaking them out loud instead of dismissing them out of hand.

3. Try your hand at freestyle writing; whatever comes into your head.

4. Practice relaxation, meditation and deep breathing exercises.

5. Devote time each day or every week to keeping a journal. Write down your thoughts, as this leads to new ideas.

6. Be more self-accepting. Don't worry

constantly about how you sound to others. This kind of self-consciousness can censor your intuition before it is able to speak.

7. Spend time in complete silence. The background noise of radio, stereo, TV, and conversation can drown out the quiet voice of intuition.

8. Maintain a creative, positive attitude. Negative thoughts, such as "I'm not creative" or "I can't solve this problem" may leave no room for intuition to work.

As your ability to listen continues to develop, you'll find yourself a more effective person in the home, business, community, etc., and for the rest of your life.

"Most people do not listen with the intent to understand;
they listen with the intent to reply."

Steven Covey,
author of *Seven Habits of Highly Successful People:
Powerful Lessons in Personal Change*

NAMASTE

Rusi J. Daruwala, FRC

Many people are familiar with Albrecht Durer's drawing "Praying Hands," often reproduced on Christmas greeting cards. Both hands joined together, with the fingertips touching, is a universal gesture of prayer and adoration.



This gesture is an ancient mudra. A mudra is a gesture of the hands, feet, or eyes. There are also body postures and breathing techniques involved. Mudras are abundant in Indian and Buddhist art, dance, and spirituality. Mudras represent certain states or levels of consciousness. Adopting a certain mudra can help us attain the state of consciousness it symbolizes.

These gestures and movements involve and affect certain areas of the brain and correspondingly our internal chemistry and psychic centers. The hands joined in prayer gesture is the Atmanjali Mudra.

Namaste is an ancient Indian mystical gesture, an integral part of Indian culture. In this gesture, both palms are held together erect in front of the center of the chest. Namaste (pronounced Nuh-must tay) is a Sanskrit word which literally means "I bow to you." *Nama* means "bow," *as* means "I," and *te* means "you." It is a mystical gesture that means, "I salute the Divinity in you." It acknowledges that we are all *jivas* or souls, part of the one Divine Universal Soul.

To perform Namaste, place your hands together at the heart center, close

your eyes, and bow your head. It is also done by placing the hands together in front of the third eye in the center of the forehead, bowing the head, and then bringing the hands down to the heart. It symbolizes a deep form of respect to a teacher, a guru, or a master.

The Namaste is part of the Atmanjali Mudra. *Anjali* means "offering." *Atma* means "Divine Soul." To do this mudra, place both hands in front of your heart center. Make sure that there is a little hollow space between your palms.

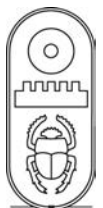
Before doing this mudra, sit or stand for a while with your arms spread and raised upward, similar to what we do with the Rosicrucian re-balancing exercise. People in many ancient traditions worshiped their deities in this way. It was considered a very powerful gesture for Cosmic Communion.

Then place your hands in front of your chest. This helps inner recollection, and creates harmony, balance, silence, and peace.



This gesture activates and harmonizes coordination of the left and right brain hemispheres. It is ideally done before and after a period of meditation or Cosmic Attunement or when you petition the Cosmic.

This gesture also expresses reverence or gratitude. It calms your thoughts, creates mental clarity, and stabilizes the mind.



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