

— ROSICRUCIAN —
BEACON



March 2023, Vol 32, No. 2

Find your Deeper Self

In the depths of your being resides your deeper Self, an aspect of your being which breathes, in calm reflection, the very rhythm of the universe. It is connected with all things and communicates with all that matters for life on Earth. It seeks to instruct and guide its human ward how to live a good life, and does so with care for the wellbeing of all. And above all, it does so with love and compassion for all expressions of life.

Your Self knows why you are here and what you are meant to accomplish. It knows what your chances are of attaining the goals you have set for yourself, and whether they are beyond your reach or fully attainable. And it assists you to reach those goals with care and attention to the smallest details.

This deeper part of you is a veritable slumbering genius, eager to help you express your hidden talents with greater refinement and sophistication than you have ever considered possible. And the most productive thing we can ever do is to find and communicate with this Self.

For millennia, seekers of universal truths have known of the existence of a kernel of perfection lying dormant in every person, manifesting supreme confidence, calmness, maturity and wisdom. This deeper Self is called by Rosicrucians the 'Master Within', for it has in abundance, qualities of refinement, high purpose and spiritual maturity we would expect only of the most accomplished of people.

You can discover how to access this high level of achievement and embark upon the definitive, true direction of your life simply by learning how to contact and regularly commune with your deeper Self. If you are searching for a way of accomplishing the most fulfilling and rewarding things in life, in a fair and ethical way, then learn from the ineffable wisdom of that inner perfection.

To find out more about the Rosicrucian Order and how it can help you achieve your most treasured goals, visit our website or contact us for a free copy of our introductory booklet "The Mastery of Life."

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Cover spread

Spring Bluebell Wood





by **Claudio Mazzucco**
(Imperator of AMORC)

The Mystical Path

Plato said: *'the unexamined life is not worth living.'* We believe that it is an intrinsic trait of human nature to strive for knowledge and that this manifests itself to a greater or lesser degree in different soul-personalities, according to their stage of evolution. Mysticism, in this context, is an inner pathway, arising as a response to the ever-increasing calls of the soul.

As we gradually grow in awareness about our own nature and expand our understanding of who we are, we discover an increasingly harmonious response within us to those impulses urging us to become ever more curious about the mysteries of life, the beauty and harmony, which, in turn, triggers a virtuous, self-perpetuating circle. We become increasingly aware that there are truths that go against everything that may appear obvious to us, and we learn that logic and rationality are only one aspect of human nature.

However, on this journey, we are also challenged by aspects of daily life which, for a number of reasons, may not reflect what is actually happening within us. We may, at some point



in our lives, no longer appreciate certain relationships, certain environments or certain ways of *'passing the time.'* We may also feel uneasy by the pace and our daily commitments and worries that prevent us from dedicating our energies to the things we consider truly important. We are influenced by the material dimension and feel that we cannot separate ourselves from it. We would like to be, as Plato says in the *Theaetetus*, more like philosophers, who sit in meditation, than mounted archers, who ride around shooting arrows.

The mystical path proposed by Rosicrucian mysticism does not intend to fuel the idea that humanity, in its personal quest, should turn away from life, from family and friends, and become a recluse. Far from it. Rosicrucian mysticism is like a continuous breath of fresh air, its purpose being to reignite the fire that is partially extinguished. This fire can ignite certain aspects of our personality, purify them and restore those energies that are an inherent part of us. When this internal movement is triggered, the mystical path starts to slow down the internal rhythm, enabling each Rosicrucian student to *'see'* more clearly whatever might otherwise have been overlooked, preventing them from going through life without recognising it.

As they engage more and more in the practice of self-inquiry, with a high degree of sensitivity, the Rosicrucian slowly, and harmoniously, leaves behind those anxieties that are typical of life, those false hopes, those patterns that cause human relationships to decline, the passing of time that only seems to increase boredom. Thus, they restore the quality of interpersonal relationships, strengthen their bond with life and with the world, becoming agents of divinity as they begin to substitute the *mere theory of spirituality* with the actual *practise of a spiritual life*. During this process, the soul is nourished, transmuting the personality of the individual who, cherishing it, reaches a greater inner maturity while things appear to be moving more slowly.

Quoting the great Italian poet *Eugenio Montale* (1896-1981), we observe how *"...obscure things tend towards clarity."* One of the aspects that is clarified as we proceed along the Path, is that prosperity is a condition linked to awareness. Humanity's state of mind determines its reality. Even the *possibility* of allowing those energies available to us to flow, is linked to the degree of awareness that characterises our level of

personal evolution. We slowly let go of the inclination to think that happiness is a condition belonging to the future: when I have more money, when I have more time, when I am retired, when I have a bigger house, etc. The slowing of this pace within us allows us to *'see'* the things we already have, enabling us to plan a future without far-fetched, fantastical ideas or out-of-proportion illusions. We have a saying that a Rosicrucian student keeps their head among the stars and their feet planted firmly on the ground. This expression clearly explains the position we must take in the face of life. The conduct of each person who aspires to great inner revelations, must recognise that we are already, here and now, bearers of a certain level of realisation. We must nurture, within us, gratitude towards the universe and the God of our Heart, manifest compassion towards all creatures, remembering those in physical and emotional pain, and always express confidence in life and humankind.

Reading the history of Rosicrucian mysticism, we naturally draw parallels between 1614, the year of publication of the *Fama Fraternitatis*, and our present time. The 17th century was a critical period for Europe. The birth of Science, as we know it today, occurred during that time; the discovery of the New World was relatively recent; printing was spreading knowledge like never before; and religious wars were raging, bringing widespread famine and death. Undoubtedly, we have come a long way since then. Many negative aspects have been overcome, however certain experiences do keep repeating themselves, with their heavy burden of anguish and insecurity.

The response of Rosicrucians at that time was the publication of the *Fama Fraternitatis* and *Confessio Fraternitatis*, reminding people of the need to place their lives under the auspices of knowledge and fraternity among people of good will. This invitation has been repeated ever since by our Order (vid. the manifesto *'Positio Fraternitatis Rosae Crucis'*) and we, Rosicrucians of the 21st century, carrying our history in our hearts and looking to the horizon, must spread thoughts of peace, harmony and prosperity to the whole of humanity. To this end we are reminded today of the pledge we made to ourselves before joining the Order, when we embarked on the path of self-knowledge. Let us draw strength from the fraternal bonds that unite us and spread the light of knowledge of which AMORC is a worthy heir for the world!





Cagliostro

by Marc Cornwall

**A mystery wrapped
in an enigma,
Cagliostro was of
undoubted psychic
abilities, though sadly
accused throughout
life as a fraud.**

The Swiss city of Basel is centrally located in Europe and relatively easy to get to. Some years back, before the Covid-19 pandemic arrived, I travelled there with some pharmacist friends for a long weekend. The city has a large and successful pharmaceutical industry and, as befits any industry proud of its heritage, it has a museum to chronicle the evolution of pharmacy.

The Pharmacy Historical Museum is run by the University of Basel, Switzerland's oldest university and the academic home of illustrious minds of the past such as Erasmus, Paracelsus and Friedrich Nietzsche. The exceptional exhibits and old setting of this museum reveal many pages from the past. Granted, it's not on the top-10 list of must-see venues in this beautiful and historically interesting city, but it is a fascinating place for anyone interested in the history of the Western mystery tradition in particular to visit. As I had suspected, one little-known chapter of Rosicrucian history is what I had been looking for, and I found it there. As far as I know, this chapter is virtually unknown even to historians.

We completed our visit to the museum. The highlight for me was the reconstruction of the full-sized alchemist's



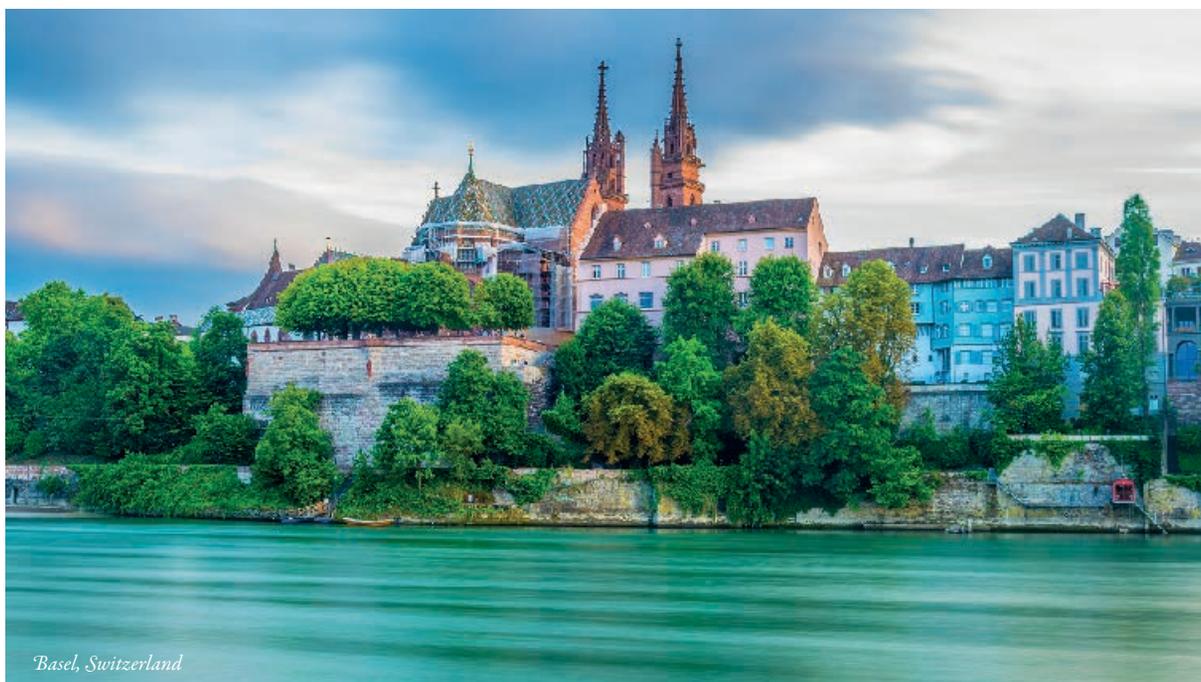
laboratory. Just a few steps beyond the museum, and as we were about to leave, I came upon a strange sign that startled me. There, on our left, was a simple placard over the protective railing of a steep stairway leading to the basement. The sign read in German: *'Cagliostro machte hier das Gold'*, *'Cagliostro made gold here!'* This was a surprisingly positive statement about the accomplishment of that mysterious mystic, Cagliostro. It wasn't a notice put up by someone with a penchant for the romantic or someone indulging their imagination to embellish facts. It was the official declaration of a scientific institute in the third largest city in Switzerland. So, here it was: official.

I peered excitedly over the railing and down the stairway into the dark shadows below. I could barely see the old, partially subterranean chamber which had been used by the famous Cagliostro during his stay in Basel. I had read about him briefly but nothing detailed and, up until my visit to the museum, I knew very little about him. I dragged the others down to see the room where it was claimed that he had, as in France, produced transmuted gold. Scientifically, short of having discovered cold-fusion, that was nonsense, but it was apparently not disputed by the museum authorities, for they had put the sign up, so it was worth looking into. Strangely, the offspring of alchemy, modern

pharmacy, had erected its museum right beside the very building in which one of its earliest predecessors had laboured away.

A lot has been written about Cagliostro's life, but, to be quite honest, most of it is worthless. Making gold in Basel was by many of these accounts one of the concluding events in the life of a man whose life reads like the most fanciful fiction. Nevertheless, let's delve a bit. It is said that Alessandro di Cagliostro was born at Palermo, the capital of Sicily, in 1743. Most of the early biographers said his real name was Giuseppe Balsamo. It is worth noting, though, that opinions on Cagliostro were formed primarily by one Italian biographer, and he was commissioned and paid by the Vatican to produce the biography. So there is every reason to believe, therefore, that this central biography, upon which so many other stories about Cagliostro are based, is a fabrication intended to libel the character of a man who was born into Catholicism but was in later life considered worthy of burning at the stake.

A further contribution is the so-called *'Memoirs of Cagliostro'*, now considered spurious by many literary authorities but which have nevertheless influenced encyclopaedias and historical references for centuries. So, in the knowledge that there exist very few works



Basel, Switzerland





Palermo, in Sicily, is the reputed place of Cagliostro's birth.

of real historical authenticity, we will use what exists and try to glean from it what is and is not plausible.

Cagliostro stayed for periods of his life in Greece, Egypt, Arabia (Yemen), Persia, the island of Rhodes and most countries of Europe. While in Egypt he was initiated into a remnant of the ancient Egyptian mystery schools and underwent initiations not only in the Great Pyramid of Khufu but in several other temples along the Nile. He was, it is claimed, taught the deepest secrets of ancient Egyptians and became even in their eyes a sage. Of course, as a Rosicrucian *'walking question mark'*, I'm a bit sceptical of such claims; they come after all from the literature mentioned above. How much of ancient Egypt still lay under the desert sands in his day? Undoubtedly virtually all of it! We know that most of these temples were in ruins at the time, but some may have been accessible through secret passageways.

That Cagliostro was a scholar of great learning and possessed the most extraordinary knowledge even his false biographers conceded, so clearly he received his wisdom from somewhere other than a provincial little town in the south of Italy.

You can sense their secret wonder at his feats and their doubt about reports about his early years.

On the island of Rhodes he is said to have studied alchemy and the occult sciences, and was inducted into the *Knights Hospitaller (Knights of St John of Jerusalem)*. Through his close friendship with the Grand Master, he was later introduced to many prominent families in Rome. He returned to Europe, visiting several of the capitals, and his fame as an alchemist, philosopher, healer, and reputedly a Rosicrucian too, became widespread. The biographers who referred to him as Giuseppe Balsamo have presented him as a contemptible rogue, charlatan and heathen. But the gulf between the two characters we find in the literature is so great that it seems obvious to me that they were either two entirely different men, or, as is also possible, a Vatican-inspired attempt to sully Cagliostro's reputation.

In early life, Cagliostro, it is narrated, was a perverse and extremely immoral man. However, in describing his later years in Paris and Strasbourg, his biographers, with a few exceptions, admired his powers and seemingly miraculous acts. You can sense their secret wonder at his feats and their doubt about reports concerning his early years. As an example, A.E. Waite, in his short sketch of the life of Cagliostro, whom he



calls Balsamo, just as those others, quotes from the Italian biographer. Then, as if suddenly conscious of the incongruity of the acts of morality and immorality attributed to Cagliostro in the stories, he says:

The veracity of this account is not, however, beyond suspicion.

Phenomenal Demonstrations

Cagliostro reportedly entered the city of Strasbourg in triumph. Different reports agree that crowds of sick people who had heard of his healing powers were waiting for him and hoped for treatment from him.

The famous empiric entered and cured them all; some simply by touch, others apparently by words or by a gratuity in money, the rest by his universal panacea [specially prepared medicine].

Going to his lodgings in Strasbourg where the ill had assembled...

Cagliostro issued from the hall amidst universal acclaim, and was accompanied by the immense crowd to the doors of the magnificent lodging which had been prepared against his arrival.

His demonstrations of occult phenomena amazed people wherever he went. It was said that he could cause objects to manifest which weren't ordinarily visible and that he was also able to make himself visible in two places simultaneously..., something I still need a lot of practice with! These displays of power weren't only for the ignorant and credulous masses. Many learned people were present on these occasions. As one biographer almost reluctantly admitted:

Contemporary testimony established that these manifestations as a whole were genuine and there is little doubt of the mesmeric abilities of Cagliostro.

In other words, the biographer was attempting to make the reader believe that Cagliostro hypnotised (mesmerised) everyone he confronted and deceived them into thinking what they had been told about his powers. However, elsewhere the same biographer calls Cagliostro's powers fraudulent.

In the heart of bustling, noisy Paris stands the solemn, attention-arresting residence of Count Alessandro di Cagliostro, the famous mystic and alchemist. The building's high stone wall and wrought iron gates shut out the world and preserve its air of mystery. On the superimposed garret balcony, the alchemist-philosopher hoisted from the cobblestone courtyard below kegs of chemicals and boxes of instruments used in his secret alchemical experiments. Cagliostro studied in the mystery schools of the Orient and later taught his knowledge to kings and potentates. Feared and hated for his wealth and power, he was libelled, persecuted and finally wrongly imprisoned for life.

We are also told that...

...he visited the sick in the hospitals, deferentially participated in the duties of the regular doctors, proposed his remarks with prudence, did not condemn the old methods but sought to unite the new science with the science which was based on experience.

How can the above quotation be reconciled with the character of Balsamo? Would someone who was a cruel fraud and actually lacking in knowledge of healing be capable of such acts of compassion and even participate in the work of the doctors in the hospitals he visited?



Cagliostro practising Alchemy.





Alessandro Cagliostro tells three ladies the numbers that will come out in the drawing of the Paris lottery between 1785 and 1788.

Furthermore, he didn't condemn the accepted scientific methods of the day but tried to integrate his own arts with those of the doctors. And he was not rejected by the doctors, for they allowed him to participate in the healing in the hospitals. These weren't the actions, then, of some sham or quack. In fact, his critics further admit:

...unheard-of cures were cited and alchemical operations which surpassed even the supposed possibilities of the transmutatory art.

In 1771 Cagliostro moved to Paris.

He assumed the role of a practical magician and astonished the city by the evocation of phantoms, which he caused to appear at the wish of the inquirer, either in a mirror or in a vase of clear water. These phantoms equally represented dead and living beings and, as occasionally, collusion appears to have been well nigh impossible, and as the theory of coincidence is preposterous, there is reason to suppose that he produced results which must sometimes have astounded himself.

It would have been more apt for this biographer to have said that he was the one astounded rather than Cagliostro. It is clear that, search as he could for any

suggestion of fraud, the biographer could find none and thus admits to the astounding and inexplicable phenomena that Cagliostro produced. Let us remember that almost all these biographers began on the premise that Cagliostro was a charlatan but, once the biography was started, they often found themselves hard put to support such a notion.

Genius or Impostor

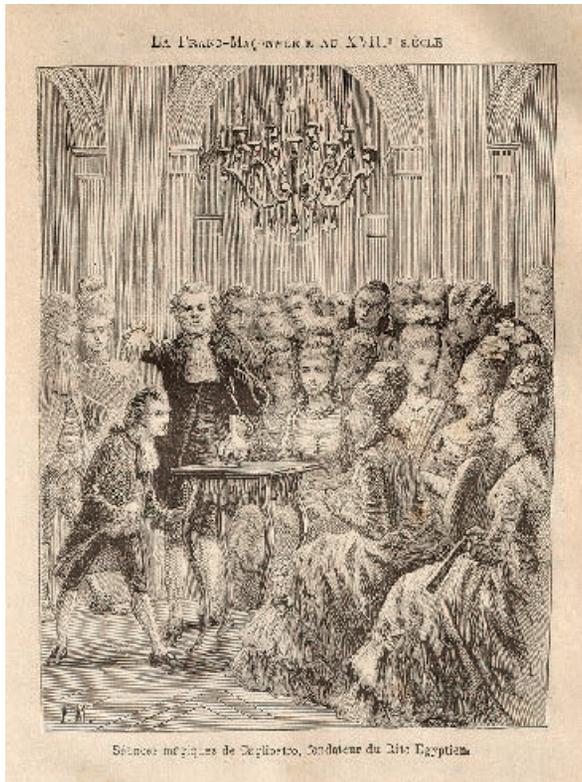
Louis XVI of France became infatuated with Cagliostro after having private audiences with him. He was so convinced that Cagliostro was a genius and a noted alchemical philosopher that he declared that anyone who injured him would be considered guilty of treason. This implied royal sponsorship of Cagliostro. Consequently, the crown's acceptance was an open sesame for him to the highest social circles of France. Nevertheless, one biographer, who related this, includes tales of reported debauchery by Cagliostro in the temple erected in the splendid mansion on the Rue St. Cloud in Paris.

Cagliostro's creation of a lodge of Egyptian Masonry in Paris, his conferring of Rosicrucian rites,



Louis XVI of France became infatuated with Cagliostro after having private audiences with him.





Cagliostro held 'magic sessions' in a lodge of Egyptian Masonry in Paris which he created.

his mystical ceremonies, his fabulous cures and his demonstrations of powers were causing the Catholic Church great concern. He was adored by the people, from the highest social circles down. His generosity to the poor, his apparent self-sacrifice and charity, as well as the moral esteem in which he was held by the people, were conditions of rivalry that the Roman Church could scarcely endure. Strangely enough, despite this hostility, Cagliostro became a close friend of Cardinal de Rohan, though it turned out to be one of his most fatal mistakes, for...

in a short time he was raised to the height of a celebrity by a miraculous cure of the Prince de Soubise, the brother of Cardinal de Rohan, who was suffering from a virulent attack of scarlet fever. From then on the portrait of the adept was to be seen everywhere in Paris.

Cagliostro was implicated in the famous *'diamond necklace affair'*, in which the Cardinal was the central figure. Cardinal de Rohan, via his mistress, had been

led to believe that Queen Marie Antoinette was in love with him. The Cardinal bought the fabulously priced necklace for her but was not able to meet the payment. As the Cardinal had formerly been expelled for improper conduct, he perhaps hoped to return to the good graces of the crown. At the trial, Cagliostro was freed from conviction. However, he was imprisoned in the Bastille *'for other reasons'*, as a biographer says, and without further explanation. He was later able to flee to London and, while there, wrote of the corruption prevailing in France and predicted the Revolution that was soon to come. Both Church and Royalists now hated him for this, and he finally found sanctuary in Basel.

Under Penalty of Death

It was while in Basel that some of the initiates who followed him conducted their alchemical researches in the very basement laboratory I was looking at. His followers who remained in France didn't all desert him either. His Egyptian Masonic lodges and Rosicrucian Temple continued, to the great annoyance of the Catholic prelates, for the people were anxious to learn the art that had given Cagliostro his power. Furthermore, Cardinal de Rohan, who had eventually been acquitted, had probably believed that Cagliostro had involved him in the diamond necklace affair and caused him to be exposed. The Cardinal's ecclesiastical power seems to have been brought to bear against the mystical alchemist primarily because of this.

Against all the odds stacked against him, Cagliostro returned to Rome. He was urged by former initiates of his Egyptian Masonic and Rosicrucian Lodges to establish more Lodges in the eternal city. Despite a papal penalty of death for the establishment of Freemasonic lodges in Rome, Cagliostro had always displayed absolute courage in these matters. In defiance of the papal edict, he organised his lodge and initiated eager supplicants who sought the Greater Light. He was arrested on 27 September 1789 by order of the Holy Office of the Inquisition.

The Italian biographer tried to mitigate the historical impression of the dictatorial policy of the Roman Church by declaring that the papal authorities had engaged for Cagliostro a lawyer *"Whose knowledge and probity were generally recognised."* Cagliostro was



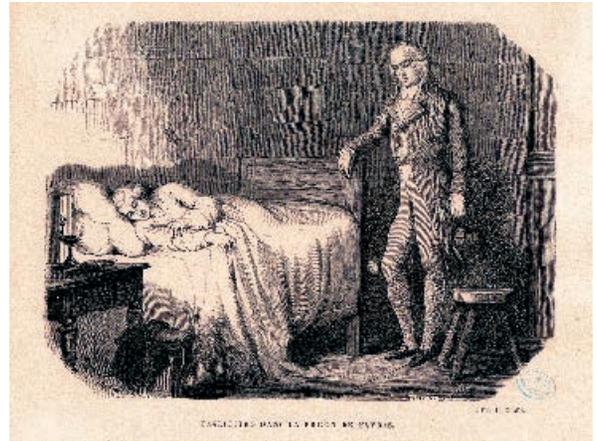
induced, through reliance upon this counsel and against his own better judgement, to confess to odious crimes, and also induced not to staunchly deny the many charges brought against him. He was assured that he would then receive leniency from the papal authorities and be permitted to leave Italy at once.

The result of the trial, however, was pronounced. There was some public indignation over the verdict and the sentence was later commuted to life imprisonment in the fortress prison of San Leo. Strangely enough, although Cagliostro was in comparatively good health when sentenced and during his imprisonment, he died two years later when only 50 years old. The accounts of his death were always quite mysterious. One statement was that he had tried to strangle a priest (whom he had called for confession) in an attempt to escape, and was killed for this. Another report was that he had strangled himself.

At the time of Cagliostro's arrest, the Roman Church seized all the manuscripts he had prepared from his alchemical researches.

At the time of Cagliostro's arrest, the Roman Church seized all the manuscripts he had prepared from his alchemical researches. They also took his books on occult and esoteric philosophy of the East that he had carefully gathered. His Masonic and Rosicrucian records were also confiscated and may still reside in the prohibited section of the Vatican archives. It was during these two years in prison and just before his death in the prime of life, that his memoirs were said to have been written. These purported memoirs, which he never lived to confirm or deny, refuted all he had ever taught, written or demonstrated. They are so inconsistent with the acts of his life that there is little doubt they were the consequence of the inquisitional methods that were exercised against him.

His wife was also tried and, *'under terror of the Inquisition'* was made to deny Cagliostro's eloquence and brilliance, which were a known fact throughout Europe. Notwithstanding the intimidation of his wife (who was later confined to a convent), she insisted that



Cagliostro in the Prison of Favras.

some of his arts were inexplicable. She stated that he must have *'been assisted by the powers of magical art.'* Later, battalions of the French Revolutionists sought to rescue Cagliostro from the castle in which he was imprisoned, showing the devoted public feeling toward him in France. But they were too late..., he was dead!

While gazing at the stairway down which this adept and mystic had trudged to his labours, I reflected that all the vituperative and vilifying accounts and biographical sketches and fictional tales written about Cagliostro were mainly based on his alleged memoirs written while he was a papal prisoner. The Italian biographer who wrote about him, and who has been so widely copied, gained his principal data from these memoirs and the information which the Roman Church reported as having been included in Cagliostro's private papers. The fruits of the man's life in most contemporary literature are thus made to appear as rotten as the roots these sources have attributed to him.

It was in this laboratory in Basel, Switzerland, that Cagliostro conducted alchemical research. The implements and devices in this laboratory date from the 15th century, when alchemy flourished in Europe. This original alchemical equipment was gathered together by the Pharmaceutical Society of Switzerland. The room is a tribute to alchemy, father of chemistry, medicine and pharmacy. On an inner door is an announcement proclaiming: *'Cagliostro made gold here...'*, recognition of the greatness of this alchemist by a modern and grateful, scientific organisation.





Lord Lytton.

Mystical Highlights of Zanoni

by Orval Graves

The essential elements of a Rosicrucian tale

Every now and again we stumble across an old literary classic that can move and inspire us. Lord Lytton's novel, *Zanoni* is one such book. Essentially it is several stories in one: romance, allegory, the Kabala, alchemy, magic, occult wisdom and Eastern fantasy. Written in 1842, the writing style may not suit all of today's readers, but we can still find spiritual and philosophical truths throughout this engaging novel, entwined in a fascinating story.

Before examining the book, it is worth briefly considering the life of the author, *Edward George Earle Bulwer-Lytton* (1803-1873). In one of his literary essays he insisted that all authors should make their works as autobiographical as possible. Therefore, we can expect to find much of Lytton's own life and experience portrayed in this novel. One of Lytton's ancestors, just like the relative of Glyndon in *Zanoni*, Dr Bulwer, delved deeply into the occult arts. Lytton was raised in the home of Dr Bulwer (his grandfather), which was literally flooded with books on metaphysical, spiritual and occult subjects and this provided a fertile ground for the esoteric urge to grow in Lytton's life.

Lytton's early knowledge of books and human nature carried him quickly and easily through normal studies at Trinity College in Cambridge, and allowed him time for his esoteric studies. When





he was about 19 years old he and another student at Cambridge, Chauncey H Townshend, began experiments and studies in clairvoyance, mesmerism and other occult phenomena. During his school holidays Lytton stayed with a small group of gypsy families where he was taught chiromancy, astrology and the finer points of their occult practices. He was also taught to meditate, and spent much time alone learning to control his entry into true meditative states.

Throughout his life he was what we might call an 'occult adventurer', ever seeking the boundaries between the possible, the probable and the impossible.

Lytton's mundane interest was history and he wrote many historical novels. Mainly however, he used his historical training in politics. He became a prominent member of the British Parliament and was made a member of the peerage. He was married, but his married life was an unhappy one. Throughout his life he was what we might call an '*occult adventurer*', ever seeking the boundaries between the possible, the probable and the impossible. He investigated every strange bit of knowledge he could find, but always returned to the spiritual, psychic and

occult. His store of such knowledge was immense as well as reliable. Helena Blavatsky, the founder of Theosophy, refers to Lytton many times in her books '*Isis Unveiled*' and '*The Secret Doctrine*.'

Lytton had a dual nature. On the one hand he was a polished man of the world, while on the other he was a mystic and psychic of the highest order. Calm and collected at all times, he also developed an iron will and a powerful, inquiring mind. He was far more at home however, in his own inner world of vision and contemplation than among his fellow men and women of the world. Like many occultists of his era, Lytton had a superb memory, and is reported to have been able to repeat by heart all the Odes of Horace.

A Passion for the Occult

Lytton's passion for occult studies lasted all of his life. He always maintained in his home an *Oratory*, or as Rosicrucians call it, a *Sanctum*. In this Sanctum he kept his most treasured manuscripts, his mystical paraphernalia, such as candles, incense burner, mirror and crystal balls. He was introduced and initiated into the Rosicrucian Order by Kenneth MacKenzie. The group to which he belonged was the '*Continental Lodge*' which had reportedly descended directly from a group of supposed medieval Rosicrucians.

It was rumoured in Lytton's day that he and Eliphas Levi were members of the last remnants of that same lineage of Rosicrucians, though this is probably based purely on the similarities of Lytton's book *The Strange Story* and Eliphas Levi's book *Transcendental Magic*. Lytton was associated with the Martinist Order and according to Madame Blavatsky (the founder of Theosophy) he also belonged to a certain mysterious fraternity in India. His son followed in his father's footsteps in this regard and after extensive travel in Asia, established a mystic order known as the Grand Lamaistic Order of Light in 1882, in which were combined Rosicrucian teachings and Hindu philosophy.

Lytton believed that he received aid from the spiritual world in his writings. He believed sincerely that he was guided by a Cosmic Being when writing the novel *Zanoni*. Indeed, the English magazine, *The Occult Review*, once published an article telling how once, in the presence of a group of friends, a being, corresponding to Adonai in



the novel, appeared and positively verified this belief of his. Lytton died in 1873 and was buried with other great members of the English nobility in Westminster Abbey, with these words:

Lord Lytton's life was a solid good to the world.
But like Hamlet, his real interest was never in 'this too, too solid flesh.'

In the introduction to the story of *Zanoni*, Lytton tells how one day he heard of the Rosicrucians in an occult book store. Truly this was the way that Lytton first made contact with the Order, and all events leading up to the story are probably biographical, as is *Zanoni* itself. The author cultivated the friendship of the old book dealer, and gradually won him over to telling him about the Rosicrucians. Finally, upon the death of the old book dealer, the author was given a long manuscript written, as he first thought, in an unintelligible cipher.

A few characters of this cipher are given on page 16 of the introduction to his first edition, and has puzzled a great many people. It has never been pointed out before that this was an old Rosicrucian cipher peculiar to the English Rosicrucians. The cipher was considered by the English Rosicrucians to be the language of the angels, the so-called *Enochian alphabet*, though sometimes erroneously called the *Theban alphabet*. According to English occultists, this alphabet has a complete system of grammar as exact and classical as Sanskrit.

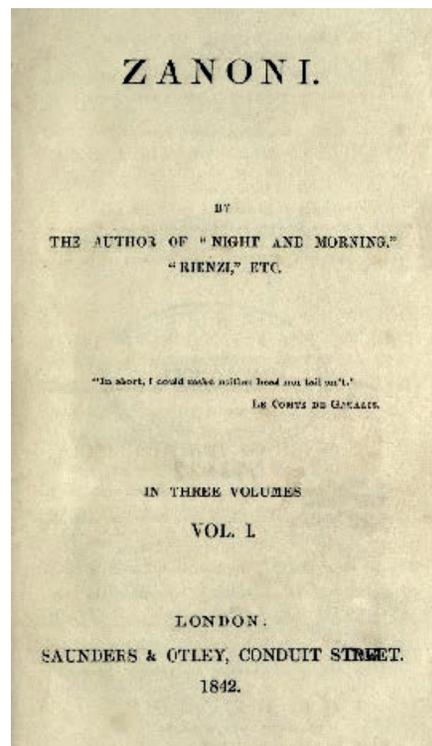
Lord Lytton's life was a solid good to the world. But like Hamlet, his real interest was never in 'this too, too solid flesh.'

The English Rosicrucian Dr John Dee, was instrumental in receiving psychically the rudiments of this language, obtaining them, we are told, through the process of scrying. At one time a book store in England had for sale an ink facsimile of the Enochian tablets of Dr. John Dee, called *'Liber Logath.'* There are other rare books today which contain many Rosicrucian ciphers, including all of those of Sir Francis Bacon, and *'Cryptomenytices et Cryptographiae'* by *Gustavi Seleni* (1624).

Zanoni: A Peculiar Person

The story of *Zanoni* opens with a description of a musician of genius named Pisani who lived in Naples. Like most geniuses, he was continually being ridiculed and remained unrecognised for what he was. Pisani's daughter, Viola, who was a professional singer, succeeded in having one of her father's operas produced. She took the leading part in this opera, which proved to be a great success. Both father and daughter became famous overnight.

It was at this opera that our two main characters of the story appeared. Their names were Zanoni and Glyndon. Zanoni was a peculiar person with perfect poise, handsome looks, wealth and a strange look in his eye that created a stir in society and a fluttering in Viola's heart. Glyndon was a young English artist who, upon hearing Viola, immediately fell in love with her. In the city there were many strange rumours circulating about Zanoni. He was said to be a man one should avoid. He was a magician, learned in the dangerous and questionable arts of the East.



Title page from the first edition of Zanoni.



Some people said he had been in Naples 80 years before yet he looked as young in the present as he did in the past. He had much money, marvellous jewels and strange people for servants. He had also a peculiar locked room into which no one was admitted. Zanonni was especially reserved when any allusion was made to his birth or past. His wealth, his familiarity with the languages of the East, his gravity, stateliness and physical characteristics of dark hair and eyes seemed to point to the fact that he belonged to an Asian race. The character Zanonni is thought to be based upon the famous Rosicrucian, the *Comte de Saint-Germain*.

Zanonni was a peculiar person with perfect poise, handsome looks, wealth and a strange look in his eye.

We are next introduced to Zanonni's occult master. Zanonni went to this master, whose name was Mejnour, for advice and knowledge. Mejnour was a sort of intellectual giant. He had eradicated all his feelings and lived from his intellect alone. Zanonni however, still possessed a very sensitive emotional nature, as well as a keen intellect. The story continues with the death of Viola's father which left the young woman alone in the world. Glyndon, the English artist, decided to pursue his romantic interests in Viola, which incurred the displeasure of Zanonni. In a meeting with Glyndon with some of his friends, Zanonni said, astrologically speaking, that his ruling planet sat darkly in Glyndon's house of life. Zanonni hinted to Glyndon that he possessed strange powers and great wealth which he could use against Glyndon if necessary.

He demonstrated this strange power one evening by coming up behind a gambler, Cetoxa, who had been losing continually at the gambling table. However, immediately Zanonni stood behind Cetoxa the gambler began to win back not only his losses, but a great deal more. A great occultist of England has explained this power of Zanonni's at the gambling table in the following way: By deep breathing and certain magnetic exercises Zanonni temporarily upset the balance of the vital life force in Cetoxa's antagonist, making the antagonist very negative. By a reverse process Zanonni made Cetoxa very positive. Being negative and upset, the senses of the antagonist began to reel, and he lost to the clear-headed, positively strengthened Cetoxa.

Despite this display of power, Glyndon felt himself unwillingly attracted to the strange Zanonni. Several apparently accidental meetings between Zanonni and Glyndon served to strengthen this attraction. However, Glyndon fell deeper and deeper in love with Viola, who was not strongly attracted to him. Rather, she was fascinated with Zanonni. Zanonni in turn seemed to take only a brotherly interest in Viola and seemed ever ready to protect and advise her. In fact, Zanonni eventually advised Viola to marry the English Glyndon soon, because of her loneliness in the world. However, Viola vowed that she loved Zanonni alone.

Zanonni then made it a point to visit Glyndon and advised him to propose marriage to Viola. Such action disconcerted Glyndon and made him uncertain of himself as regards Viola. Finally he decided that he wanted to know the secret and attain to some of the wisdom of Zanonni. Zanonni told him he had better marry and live an ordinary life, because it took great courage to follow in his footsteps. Such advice fanned Glyndon's desire to follow Zanonni definitely and to obtain the superhuman wisdom and eternal youth of the mysterious man.

Zanonni unintentionally removed the last superstitious fear in Viola's mind about himself by miraculously healing a sick woman. Previous to this time Viola had been somewhat fearful of his strange powers, but when she saw that these powers were for good and not for evil, she vowed she would rather die than live without him. Zanonni pleaded with her to leave the city, because he had heard she was in danger of being kidnapped by a certain profligate prince, but she refused to leave. Zanonni consented to marry her and protect her. It was too late, however. The thugs of the prince had already surrounded the house, and



Comte de Saint-Germain





Naples with Mount Vesuvius in the background.

they temporarily overpowered Zaroni. Viola was taken from him to the house of the reprobate prince.

The Portals of the Brotherhood

Prior to this episode Zaroni had finally consented to lead Glyndon to the portals of the brotherhood of which he was a member. He cautioned Glyndon again regarding the seriousness of the step. Like all Neophytes, Glyndon was impatient and wanted to join immediately. Then at the end

Zaroni delivers one of the most stirring and remarkable speeches about occult powers ever to appear in print.

of Chapter IV, Book III, Zaroni delivers one of the most stirring and remarkable speeches about occult powers ever to appear in print. This speech and the magnetic power of Zaroni caused Glyndon to become fearful at the last moment. He ran away to hide on the very top of the volcano Vesuvius. However, he had given his word that no matter where he might be at a certain time he must follow Zaroni at his bidding. But he thought that by being on top of Vesuvius Zaroni could not find him.

Zaroni's soul was being troubled and disturbed by his decision to marry a mortal woman. He hoped

to offset this weakness by bringing another person into his venerable brotherhood. Zaroni began to be fearful of losing some of his supernatural power. Nevertheless he proceeded to go to the home of the prince who was holding Viola prisoner. Previous to Zaroni's arrival at this prince's house, *Mejnour*, Zaroni's master, had already appeared to and warned the prince that Zaroni's presence would defeat him. However, the prince, undaunted by Zaroni's presence, invited him to stay for dinner so that he might poison his wine. Zaroni stayed and drank the wine, but strangely enough it did not harm him.

After the meal the prince became entangled in a drunken brawl with one of his guests and was killed. Zaroni released Viola and they sailed away to live for a few years on a lonely island where they had a child. The story then shifts back to Glyndon, who was found by Zaroni on top of Mt. Vesuvius and taken to the occult master, *Mejnour*. *Mejnour* took him away to an old rock castle in the mountains. Here Glyndon began his studies, which included such subjects as dreams, numbers, the Kabala and Rosicrucian history. Glyndon's teacher took him on frequent trips along the mountainside for the purpose of instructing him on the essence and beneficial nature of herbs.

The Dweller on the Threshold

One day Glyndon broke into his teacher's laboratory. His teacher had expressly forbidden him to ever enter the laboratory. The strange herbs, essences, incenses, the



oil lamps and the elixirs were all examined by Glyndon; in fact, the taste of a certain liquid induced an ecstasy which produced a startling and disastrous result. The elixir had caused at first an exquisite ecstasy, followed by the sensation of mental expansion, then shadowy beings of the other world appeared to his partially-developed clairvoyant sight. The beings were frightening, antagonistic and horrible, the most frightening of which was the *'Dweller on the Threshold'*, which confronted him because he was unprepared and not sufficiently developed to proceed further.

Because of Glyndon's disobedience, and his weakness before the Dweller on the Threshold, Mejnour no longer considered him as a pupil. Mejnour drove Glyndon to travel the world with the Dweller continually appearing before him. Finally, Glyndon arrived in England, reckless and daredevil enough to win in everything of a physical nature. However, his nerves were worn to a rough edge and he was physically exhausted. He never dared to be alone and finally told his sister of his misfortune, upon which she too saw the external vision of her own conscience.

He could not bear to have her alarmed, so he left for Naples again where he found Viola, who had left Zanon. Viola was afraid of Zanon because he had tried, by occult means, to get her interested in the study of occultism. In fact, he had carefully planned a method so she might, by the use of a certain essence, rise up and experience the joy and wisdom of the Cosmic planes. However, Viola's

Karma was such that she could not properly appreciate the psychic and spiritual values of this experience and it left her terrified. Glyndon told Viola that Zanon was in truth a sorcerer, a devil, and bitterly reviled Zanon because he blamed him for his own predicament.

Viola and Glyndon fled to France, which was in the throes of a bloody revolution, and Zanon followed them there. He protected the two of them from danger and told Glyndon how to drive away the horrible phantom of the threshold and make peace between his conscience and his objective mind. Glyndon defied the fear caused by the spectre and resolved that, come what may, he would be strong and cling to virtue at all costs. The phantom left and peace came into Glyndon's life. Zanon proved to his wife, who was then in prison, that he was not a sorcerer, but a saint. He died in her stead on the guillotine, somewhat in the same manner as the hero in Dickens' *'Tale of Two Cities.'*

Before his death Zanon received assurance that all of his supernatural powers would be restored in another incarnation, with the added experience gained in balancing his head and heart through the human love of Viola. The last part of the story contains a realistic and historical description of the most horrible of all wars, a civil war, known in France as the Reign of Terror. The events of this period, and characters such as Robespierre, Desmoulins, Nicot, etc., are vividly described.

The deeper meanings in the book will be apparent to anyone versed in mysticism or spirituality. The book itself is a three-fold narrative that covers romance, the higher initiation of a Master, and an historical tragedy. The hero is a Rosicrucian who barter supernatural power for human love. He redeems his weakness by substituting himself for his wife as a victim of the guillotine. It is really a tragedy of the Soul. The Soul, after deviating from its course, is brought to itself through suffering and thus repents. In the final sacrifice the Soul achieves victory, regains its status, and sheds a blessing on one in particular and humanity in general.

In the notes to an old and rare edition of Zanon Lytton personifies his characters as follows: Mejnour → science; Zanon → idealism; Viola → human intellect; Glyndon → unsustained aspiration. The book conceals a challenge that could lead seekers on to ever greater spiritual achievements on their spiritual path.



*The French Revolution. Painting by Eugène Delacroix.
Liberty Leading the People*





Go to the Light

by **Stella Dartington**

Many people have over the centuries apparently been able to connect successfully with the thoughts and life experiences of people who have long ago passed away. They have used these special psychic connections to glean wisdom from the ethereal planes and to pass on what they have learned to those of us still clad in material bodies and struggling to find our way.

Engaging examples of these mysterious attunements include a range of books by the team of Esther and Jerry Hicks and a friendly 'ghost' called Abraham. One such volume is the eminently readable '*Manifest Your Desires*' which makes use of a table of emotions from joy to despair. The book urges people in the miserable, lower strata to stretch for a better feeling emotion than the one they are currently





experiencing, and thereby effect an instant improvement in their condition. By doing so they place themselves in a mood to be able to generate still better feelings and emotions, and so attract greater benefits. The chief advantage is that by doing so, individuals realise their own power to take control of their emotions and so empower themselves to get closer to their true spiritual aspirations.

Another writer and medium with an apparent channel to the light was Jane Roberts (1929–1984), who supposedly took dictation from an out-of-body sage called Seth; they never seem to have ordinary names! He taught that we are responsible for our own states of being, for we all create our own circumstances, our earthly reality, by our own thoughts, words, actions and expectations. The powerful message was that we can alter our personal realities for the better by taking control of and changing our thoughts, words and expectations at any given moment into something more productive and inspiring.

The following short story was inspired by the works of these strange and wonderful communicators, in the

hope that readers may be encouraged to strengthen and begin using for good purposes their own latent psychic abilities.

The Celestial Shoreditch Office.

During his most recent life in the flesh, Michael Shoreditch prided himself on punctuality, and as a ghost he kept the routine, wafting into his former office at 08:25 prompt and taking his seat at his desk, ready for work. It was rare for anyone in the material world to witness his appearance though, for the earthly illusion of time had moved on and to those incarnate in Hackley in 2011, the office had been demolished 10 years earlier. His daily materialisation was therefore into empty space some 20 metres above ground. It also took place in daylight and most of those who did see his misty form mistook it for a trick of the light or a not-very-interesting weather phenomenon rather than anything as exciting as a haunting.

Michael's habit didn't go unnoticed in the spiritual realm however. From a celestial vantage point, the



Guardians of the Light remarked that Michael seemed to have refused to take a right turn, despite the brightest of signs being before him each day since the severance of the silver cord binding him to matter, space and time. He had therefore got himself stuck. Poor Michael, he was well and truly in a rut!

With eternity being what it is, the Guardians were normally content for ghosts to tread their chosen steps over and over until they eventually came to themselves and corrected their ways, even if it took hundreds of Earth years. Time wasn't of much concern and it was inevitable they would in the end find their way; for as philosophers are well aware, change is the only certain thing in the universe. But on the autumn equinox of 2011, Standard Earth Time of the British Isles, the Guardians received a revolutionary edict. It was announced by their forceful team leader, Gabriel:

Following our review of Lost Souls from the early 21st century we have decided to implement changes to our Teaching and Learning Strategy for humans. As we know, global warming has reached a critical point on the time frame affecting Earth School, so we need to fast-track some of our students. It will probably be a long time yet before Mars can be evolved as a suitable move-on environment for our young learners in material incarnation, so they need to pick up the pace if they're going to complete the full Soul Development curriculum before the end of their world.

There were murmurings among the Guardians about time being a major teaching tool and students needing to get that, but Gabriel continued determinedly.

We are keen to progress our most challenged learners first of course, those who refuse to go to the light. With a little focussed tuition on the cognitive behavioural front, we're confident they can be persuaded onward and upward a bit quicker. To demonstrate the point, we propose a case study, that of former earth student, Michael Shoreditch. Now who please is Michael's personal guide?

Xalielle stepped forward to claim the role, to which Gabriel said....

Well, Michael seems to be having trouble with letting go and we'd like you to get more hands-on with his training. Challenge his thinking! Open his vistas! Make sure you stretch him to his full potential. And, for goodness sake, get him to go to the Light!

Xalielle was about to express her worries that souls were, after all, free to choose their own paths and it could be disruptive in the upper regions if their development was *'incomplete'* and their vibrations *'not fully compatible'* with those of the upper echelons, but Gabriel simply raised his hand imperiously and repeated:

To the Light!

Using psychic communication for privacy, Gabriel conveyed strongly to Xalielle the importance of the project, not only for Michael but for Xalielle's own development and possible promotion. He then suggested that she should immediately begin devising a *'new teaching plan'* with utmost haste, perhaps less to do with subtle signs and more with audible direction and some advanced-grade *'spiritual prodding.'* And so it came to pass that Xalielle understood what was required and swiftly (by angel time) arranged a special one-to-one tutorial with Michael, surprising him with an appearance in the full, radiant regalia of a *'Guardian of Light'* as she materialised at the office at 08:25 on the morning of 21st March 2014, the day after the equinox.

Michael..., we need to talk.

We do? said Michael, worried by Xalielle's sudden and resplendent appearance. I'm at work now, lots of things to get through today. Could we do this another time?

Now is fine, said Xalielle. In fact now is the only time you have left on the Earth plane and you must please grasp that. The past has gone and can't be altered; the future is yet to come and is unknown.

...as philosophers are well aware, change is the only certain thing in the universe.



All you have is 'now' and all the 'nows' follow on naturally from that. So please don't waste the present, please don't wait any longer!

Michael looked blank. He'd come across that lesson before but never really grasped it; and this 'Xalielle' in her sparkling robes seemed pretty agitated about things. So Michael wisely perked up and listened attentively as Xalielle continued:

Michael you never go to the Light and yet you must surely see it straight ahead of you each and every day. Why do you delay? Why won't you continue your journey? Michael answered readily: Because I've forgotten something, I keep coming back here to the office I loved and served for so long in order to find something; but I can't remember what it is I'm looking for. Instead I do what I normally do, what I always did at work: write reports, do the figures, keep everything straight and orderly, you know the usual.

But, said Xalielle, the time for your office work has gone. It's no longer needed. It is not one of your nows because you are what we call 'discarnate' and your office doesn't really exist.

Exasperated at being preached to, he yawned powerfully as he logged on to his PC and started opening the first work file of the day.

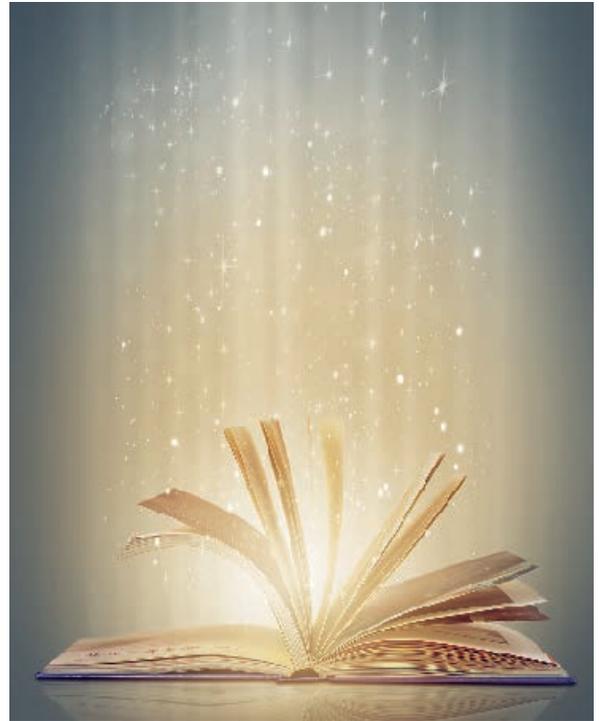
It's time to move on..., time to move onward, upward, on to your destiny.

How can my work not be needed? It is, after all, what I know! What else can I do?"

Reaching out to stop Michael's fingers from tapping the keyboard, she continued...

Your work isn't needed any longer Michael, no one needs it any more, least of all you.

Pausing briefly, she gained Michael's full attention again and said gently in a low, kind voice:



It's time to move on..., time to move onward and upward, on to your destiny. There's so much waiting for you, so many you loved dearly waiting eagerly to see you again. What is it..., what have you forgotten?

I don't know, said Michael, now visibly worried.

You really have no idea? No idea at all? coaxed Xalielle; to which Michael agitatedly shouted: That's it, that's it! My ideas! I've forgotten all my ideas!

He became animated for the first time since his severance, that moment when his little *Ka* met with a big truck and the *silver cord* yanked out of his chest, releasing him from the encumbrance of his earthly body.

I had such ideas, he confided, I was going to write wonderful stories, masterful works. I never felt I contributed much to the world you know, or even the community, not even children! I wanted to leave a legacy, a fine body of work that people would love and benefit from for generations to come and say: 'That Michael Shoreditch, what a writer! What a mind!'



Knowing his *'now'* was about to end, Xalielle continued gently:

I'm afraid you missed the moment, that special moment; and all remaining moments are now gone forever. They all passed and you didn't notice. Did you write anything down, any of your ideas, anything at all?

The thought pulled and plucked on the web of karmic threads linking him to countless other beings, sending out a desire to bring his Light into the world of the living.

Nothing, said Michael despondently. I had thoughts, so many, many thoughts, and I talked about them..., sometimes but..."

But you never acted, said Xalielle. It's a common problem and an important lesson in how to make your earthly life what you want it to be. The magic formula has three parts: *thoughts, words* and *deeds*. You did fine with the thoughts and maybe the words too, but you didn't come through with the deeds.

Somehow, I just never got around to it; there was never enough time, said Michael. I was always so busy, something else more important always came up at the last moment. And now it's too late isn't it!

Sensing imminent success, Xalielle gently said: Come with me Michael, let's get you home. Let's go to the Light.

But Michael was having none of it and blurted...

No, now that I know what I've forgotten I'm definitely not leaving. My ideas are all I have to leave behind!

But you're discarnate Michael, said the exasperated Xalielle. You haven't got a body any more. You can't write! You can't interact with the material world. Here, in this realm you're a no-body!

But Michael was resolute. There must be a way, there must be a way to get my ideas onto paper for others to read! Is there really no way?

Michael was stubborn but as he looked beyond into the distance, far beyond his humdrum office chores, his enthusiasm waxed and strengthened, and his determination to get his thoughts onto paper became like an all-consuming, unquenchable fire. And then it happened: the deep, sincere desire to help others learn what he had learnt in life became so strong, focused and all-absorbing that it activated an entirely new possibility for materialising his ideas. The thought pulled and plucked on the web of karmic threads linking him to countless other beings, sending out a desire to bring his Light into the world of the living. One being after another



felt the vibrations on the web and with varying degrees of accuracy perceived Michael's intense longing to be of some service before his final parting. With three people though, the vital energy activated vibrational groups of energy within themselves and resonated perfectly with Michael's intent. Without knowing how or why, they each knew what Michael wanted to give.

Right then an aspiring writer named *Josie* was seated in the evening hours looking intently at her image in a mirror before which two beautiful candles burned. This was her special place, her sanctum sanctorum, where she daily retreated before retiring to bed and communed with the God of her heart and understanding, offering up her services for the welfare of all who needed what she could give.

As a life-long Rosicrucian, Josie had, on many occasions, been inspired to write down her private thoughts during those Rosicrucian evening hours and this evening she was especially receptive and eager to help. Xalielle felt the vibration and its intent of high refinement and, as if hooking a faulty car to a breakdown truck, she linked Josie's mind with Michael's beautiful thoughts for a brief period of enthralling and moving communication.

Okay Michael, said Xalielle, this is your very last chance to complete what you have yearned for so long. Take your best idea ever, focus your mind and direct it clearly to this sister of the Rosy Cross. She does not know you, but senses you are of the same training and mystical lineage as she, and yearns to be of service to you this night.

With the Divine Light I now infuse you with, send your most profound and beautiful thoughts towards her; surround her with the Light that I have asked you for so long to go towards, and then tell her the story you wanted so much to write down for posterity before earth time came to an end for you. Cave Frater! Be warned! This is your last chance and she is the best person you

A master of the story teller's art poured forth sublime thoughts through her and guided her furiously writing hand to scribble page after page...

could ever find in the whole world to put your precious thoughts onto real paper and one day into a beautiful book that will be read by thousands of grateful souls. Do not stray from this single purpose, begin now!

The astonished Josie felt as if her own mind had been pushed to one side as something that she recognised as being of her own spiritual lineage inspired her profoundly to begin writing. A master of the story teller's art poured forth sublime thoughts through her and guided her furiously writing hand to write page after page of what she knew would one day be a literary work of art that would inspire many others equally seeking the Light that she and the unknown presence in her sanctum already knew.



As a brilliant, bright radiance surrounded them both, Xalielle looked on approvingly as Michael transcended his past failures, inspiring, with great love, the human Josie to write words of breathtaking beauty. For a moment Josie returned to normal awareness within the holy precincts of her sanctum and read and re-read what she had written, tears of gratitude streaming down her cheeks. Xalielle gently took Michael by the hand





and led him away, urging him to stop now before his enthusiasm turned Josie's mind into what many humans would regard as madness.

Michael resisted, saying he had not yet finished, indeed he felt he had only begun and had so much more to give. His ideas were gushing forth in great volumes and with the quality of the great spiritual master of history. Springing forth torrentially, he could hardly contain himself, but Josie, with glistening eyes, had risen, had already made the secret Rosicrucian sign before her private altar, and was extinguishing the two candles before the mirror. She was, he could see, quietly leaving the room.

With both arms now around Michael, Xalielle embraced and calmed him with her great strength and explained that Josie, with deep gratitude for what Michael had given her, would be the one who would publish his words one day and do what he had not completed.

Dear child, it is no longer necessary, nor is it advisable for you to remain in this place. You have broken through to the unfettered wellspring of cosmic wisdom which was always there throughout

your life and from which you drew inspiration on many occasions. And the blessing of such words of inspiration and beauty that you have given your sister in Light will inspire and lead many thousands of others to the Light that I wish you to approach with me now.

Where you now go, you will be able to pursue your ideas in realms beyond human comprehension, and there you will continue inspiring others of your lineage and tell them of the wonders you can see. You will open their minds to great truths, you will inspire them to see beauty in all directions and under all circumstances. Most particularly, now that you have met Josie, you will be her special guide and mentor for a while longer until she can walk with confidence in the realm of the living by herself. But now my dear, beloved friend, it is time for us to go, to go toward the Light.

With that, Michael allowed himself to be led away from the uneventful existence of his self-created *'psychic office.'* And as the Light intensified he saw countless other beings from similar spiritual lineages welcoming him home.





by Paul Doyle

Parinirvana

'Nirvana after death' is the release from samsara, karma and rebirth.

After long periods of hardship and struggle with the vicissitudes of life, some people arrive at the conclusion that all existence is ultimately completely futile; so futile in fact that there is no purpose following rules, laws, norms, morals, beliefs, etc., for it all ends at death, and after that, there are no further consequences. This nihilistic view is certainly not shared by the majority of people, but for a small minority, life certainly leads to such a conclusion.

We all have our frustrations with ideals that we cherish but cannot reach, at least not easily or affordably. The success of an enterprise is often not experienced within the timeframe we have set to accomplish what we set out to, and frustration levels rise. As we age we become more and more aware of our diminishing powers of both the intellect and physical stamina. And that puts the coveted achievement of an enterprise we started years ago just that bit further out of our reach. The end of life offers primarily decrepitude, disease and ultimately death. We cannot escape it! For most people, this last transition from the living to who knows where, brings with it an instinctive fear of the future. And as old age comes nearer and nearer,



the perceived ordeal ahead of the person takes on a terrifying aspect. What if that's it, nothing more happens, life ends and there is no more thought, perception, consciousness? To escape this existence, to hope for something that affords a compensation for the vicissitudes of mortal life, to find some semblance of universal justice in the Universe and its operation, has been and remains the greatest hope and dream of humanity.

It is in these very contemplations upon life that the doctrines of Gautama Buddha took firm root. The Indians in the 6th century BCE had come to realise that to be subject to birth was to be subject to decay and death. They had discovered that there is nothing anyone can do in a material or intellectual way that would grant him or her immunity from such a process. Those who were reborn, regardless of their social status or other earthly fortunes, would be chained to the process and to its eventual consequence.

The true salvation according to the teaching of the holy man of India, was that all humans were on a great wheel of life and death, evolving from one life form to another constantly, on and on through aeons of time from life to life, and ultimately headed towards acquiring an eternal form of universal personality. By becoming eventually eternal and perfect, and by residing in the essence of one's origin, the necessity of rebirth would end. With that final realisation, one would descend from the wheel of life and death and remain in conscious union with the infinite forever after. The actual phrase that was used was: *'reappearing in the mother's womb.'* This alluded to the primary source from which all humans came, not only in the physical sense but in the spiritual sense as well.

It is, in fact, in our realisation of the contingent character of birth and death, and especially the suffering attendant to them, that this quest for spirituality emerges. Religion consists of certain innate feelings stemming from the psychic and their relationship with the exterior world. The insecurity of the world contributes to the search for a permanent ground, for some sort of Absolute, where stability and emancipation from suffering can be attained. The Buddha is related to have said:

Having been myself subject to the contingency of birth and experiencing its unpleasantness, I have sought for nirvana which is without such contingencies, which is unsurpassed and secure

from the worldly yoke, and I have obtained it.

Toward the close of his life, he is reported as saying:

Sure is my final emancipation; this is the last birth, there is no longer the possibility of rebirth.

In Buddhism, nirvana is the final physical death.

In Buddhism, nirvana is the final physical death. It is the consummation of earthly existence prior to that final emancipation of which parinirvana consists. Not every mortal who dies of course experiences parinirvana unless he or she has attained the high state of consciousness of which nirvana consists. In Buddhism, it is taught that we must experience rebirth until our consciousness is so evolved as to no longer necessitate its return to mortal life. Then we are no longer subject to suffering and the evanescence of pleasures.

Parinirvana then, comes only to those who have prepared themselves for it by first attaining nirvana. One who experiences this nirvana, this last death, is said to *'expire like a burning lamp (after exhaustion of fuel and wick).'* Actually, the beginning of parinirvana is realised at the end of the last cycle of conscious existence, namely the previous incarnation. Thera Anruddha describes Buddha's passing (nirvana) in these words:

There was then no process of respiration to be noticed in the organism of the great saint, whose mind was unshaken, steadily concentrated, and was in its peacefulness when he expired. With an unperturbed mind he bore the pangs of death. Just as fire extinguishes in the exhaustion of all materials of burning, in the same way his consciousness became completely emancipated.

Parinirvana then, is the ultimate goal of the Buddhist.

The Goal of the Buddhist

But just what is this state that is eternal and stops the wheel of rebirth? Literally translated, the word Parinirvana means *'going out.'* This however is not very informative except in the sense of meaning release of the consciousness



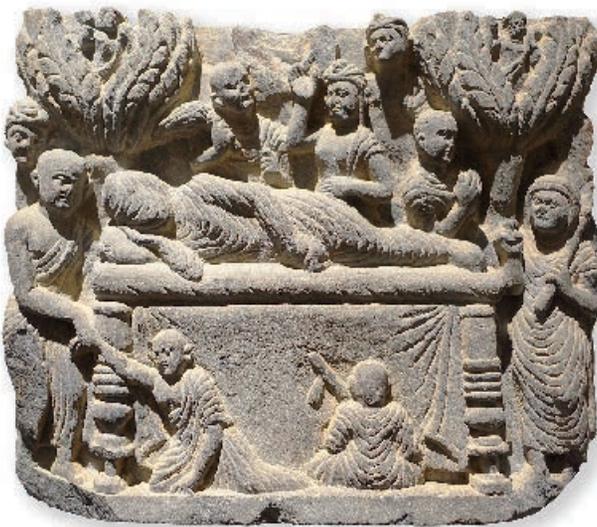
from the world. But parinirvana as we have noted, has a more profound and embracing significance. Broadly, it is an escape to the unborn, the formless. We are told that nirvana is

...the subsidence of all predispositions toward the form of creation, the relinquishment of all ideas of belongings, the extinction of all desire, the dispassion, and the cessation of the ultimate.

This constitutes a series of negations, of not being this or that of mortal existence. It is a condition of nescience or unknowing, but still there is the question of what kind of reality parinirvana is.

The Buddha, it is recounted, was often asked whether parinirvana was a state of existence or non-existence; whether it was neither existence nor non-existence; or whether it was both existence and non-existence. The Buddha never answered these questions in a direct manner. It was not that he sought to evade the question, but the content of parinirvana was so indefinable, so inexplicable that in his opinion it did not fall into the category of any form of enquiry.

To the sages of Jainism, parinirvana is unlike the extinction of a lamp flame, for it is not the annihilation of the soul. Many Western minds, especially followers of other religions, such as Christianity, are inclined to think of nirvana and parinirvana as being the extinction of soul. The Jains say instead that it is a transcendent state



Parinirvana of the Buddha, Gandhara, 3rd century CE.

of the human soul. It is a state of the soul which has risen and remains eternally emancipated from passion, hatred, birth, disease and decay. Their philosophical explanation is that the soul has reached a state where all causes cease to be. In other words, it is no longer motivated by desires from which the passions, sensuality and suffering emerge.

Looking at the subject of parinirvana from the psychological point of view, it is a state of pure consciousness, but without personality.

Looking at the subject of parinirvana from the psychological point of view, it is a state of pure consciousness, but without personality. It is a condition of sensitivity, yet one which is amorphous, without form or image. In parinirvana there are no ideas corresponding to or suggesting any kind of reality. Obviously this is difficult to comprehend. How can one be conscious and yet not be conscious of something?

Nirvana is a kind of unconsciousness. In modern psychology we speak of the unconscious, but we do so only in relation to the objectively conscious mind, as well the subjective or subconscious processes of the mind. But even so, we conceive of the unconscious state as being one in which something akin to simple awareness exists. But in parinirvana the consciousness is without personality and without an image of any kind. It is, we can only assume, just a vital potential, an energy, pure being, with no illusion of reality associated with it.

Since the consciousness to which parinirvana alludes has no organism, no processes, it can have no experiences as we think of the word, no sensations, no ideas. Consequently, no terms can be formulated in parinirvana; no quality, feelings, or desires may be had, for parinirvana is free of all such contingencies. Words attributed to Buddha, though probably added centuries later to the collection of his sayings, describes this state as:

Where water, earth, heat and air do not find footing, there no light burns, and the sun does not



shine, the moon does not shed her radiant beams
and darkness does not exist.

From the mystical conception, parinirvana is the unity of the individual expression of consciousness with the whole cosmic stream. It is not that the individual consciousness has ever lost its contact, or ever would lose its contact with the Cosmic Consciousness, but that in parinirvana it is no longer obliged to have its expression in matter. On the other hand, personality is completely annihilated, for the parinirvana state is a oneness of being, all being. However there must be some realisation, some ecstasy, something that makes that state sought after in preference to mortal existence. Those who seek to attain parinirvana are at least possessed of that desire.

Sarvepalli Radhakrishnan (1888-1975), an eminent Indian philosopher and statesman described parinirvana as follows:

Perfection is then the sense of oneness with all that is, has ever been and can be. The horizon of being is extended to the limits of reality. It is therefore not correct to say that the dewdrop slips into the shining sea; it is nearer to the truth to speak of the shining sea invading the dewdrop. There is here no sense of loss, but of infinite expansion when, foregoing all, the universe grows.

**From the mystical conception,
parinirvana is the unity of
the individual expression of
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cosmic stream.**

This latter notion of parinirvana parallels the mystical conception of Cosmic Consciousness, the only difference being that in the latter case, one need not pass through transition to experience this exalted state of consciousness. It too consists of a sense of oneness with all being. The individual is not lost, but feels that his or her being and all of reality are en rapport.

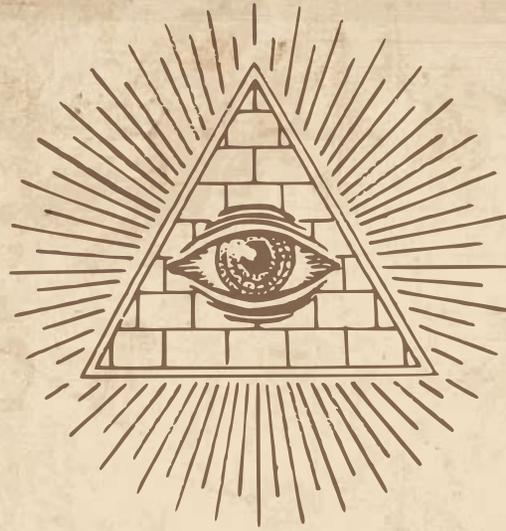
Further, Cosmic Consciousness is not without



*Sarvepalli Radhakrishnan (1888-1975),
an eminent Indian philosopher and statesman.*

its gratifications, its beatitudes, its ecstasies, which are unlike anything that our objective experience creates. However, one can return from a momentary state of Cosmic Consciousness, again to confront life, and one may live with it. Cosmic Consciousness does not make one immune to suffering or desire. But the noetic experience received, the insight or illumination which one receives from Cosmic Consciousness, causes the individual to have a more intelligent approach and adjustment to life. Such then leads to a renunciation of many habits that would ordinarily contribute to suffering and unhappiness.





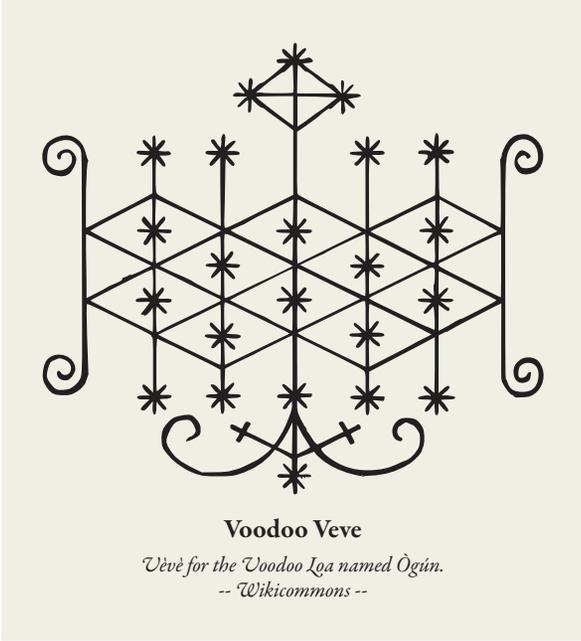
A Beginner's Guide to Esoteric Symbols

by **Konrad Morgan**

Much has been written about symbols and symbolism in the context of the esoteric. A lot of this material tries to explain the hidden meaning of a set of symbols as they apply to a specific philosophy or path of spiritual practice. Instead of trying to explain symbols in this manner I will share some of my own insights with respect to symbols and how they can be used to enhance mystical understanding for the beginner to mystical practice. Most symbols have one of three primary purposes.

1. A short-hand for some specific mystical technique or operation.
2. A replacement for language, as we must realise that the ability to read and write was extremely limited in the general population up until relatively recently.
3. A method of communication bypassing the conscious mind and communicating with the hidden powers lying within the vast storehouse of the subconscious and unconscious mind. This final use of symbols is the most powerful.





which have obscure meanings attributed to them by modern authors, may have had much more mundane applications as a way for non-literate people to assimilate complex ideas and more easily express these concepts when communicating with each other. Indeed, most ancient symbols referred to matters of a simple nature outwardly, although some (or even many) may of course have contained far deeper nuances as well.

Certainly when we look at the use of paintings and images in traditional religions or the ceremonies of ancient trade and craft guilds, we must realise that symbols and pictures were the only way ordinary people could understand the principles underlying a complex theology. Remember, very few people in past centuries were literate. The danger of using symbols in such settings is that it is easy for people to subconsciously stop seeing the symbol as merely a symbol for an attribute of worship of the divine and instead start worshipping the symbol itself. Worshipping symbols rather than the concepts or things they represent is sadly all too common, even today. We still have, even in these modern times, statues of saints for example that are items of veneration in themselves and not merely symbols of archetypes of the thoughts and concepts they are meant to represent.

Archetypical Symbols

This brings us to the third type of symbol, one that can



communicate directly with us by bypassing the conscious mind. Such symbols have the power to awaken and stimulate mental forces within our subconscious mind and when used appropriately can enhance our mystical experience and psychic unfoldment.

When first encountering a symbol of this third type, we must recognise that those that form geometrical shapes are typically associated with broad cosmic forces of construction or destruction, while symbols made up of non-geometric forms are typically associated with organic processes. Examples of geometric forms would be the five pointed star, the pentagram, while examples of rounded shapes would be the sigils found in the talismanic seals of medieval grimoire or the vèvè of Voodoo.

Geometric forms were traditionally associated with creating some principle or idea within the mental realm which, when combined with appropriate techniques, would begin the process of bringing some new condition into effect.



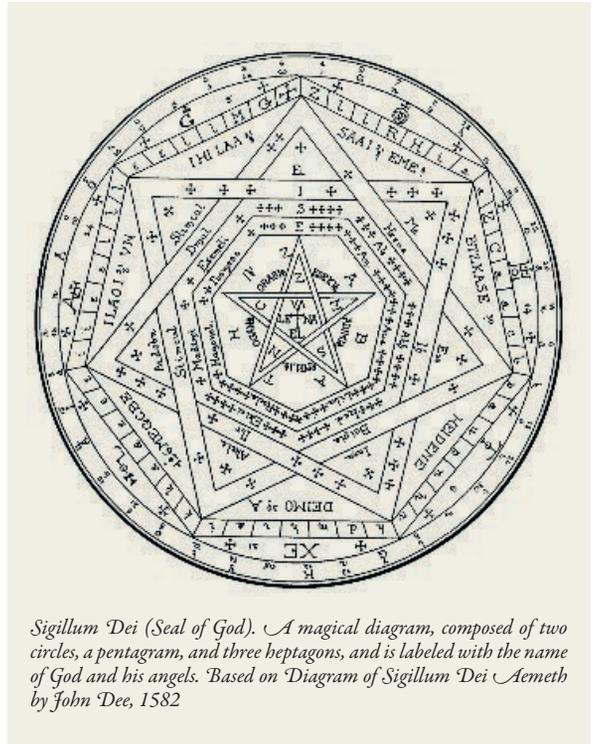
Organic shapes were traditionally associated with communication with or applying the forces of what were believed to be entities that existed within the mental realm. Such 'entities' could be pre-existing or created intentionally. A more modern understanding of the mind proposes that organic shaped symbols can assist in awakening specific attitudes, behaviours or thoughts that lie dormant within the unconscious mind.

When combined with specific techniques, both types of symbols can be extremely powerful tools for awakening and stimulating the psychic forces and potentials of the unconscious mind. As such they are best used within the safe environment of a proven system of mystical development (such as AMORC) where the student is under the guidance of a tried and tested system of guidance and where principles and techniques are introduced and explained at a pace appropriate to the seeker's own progress on their path to self-realisation.

Further Reading

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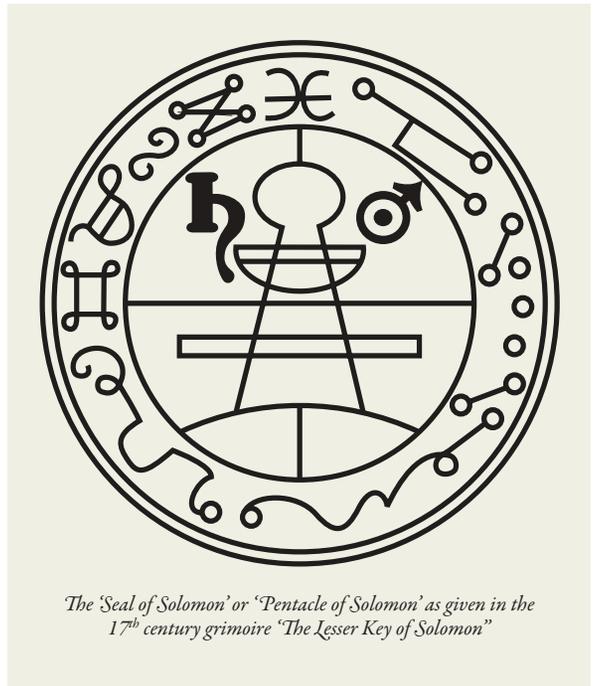
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Images: Wikicommons / Silgfrin



Masonic symbols on the exterior of a Masonic temple.





by Amelia

If you've ever visited London you'll no doubt remember the underground rail network. At each station, before the doors close and the train moves on, a polite woman's voice asks you loudly to *'Please mind the gap.'* Of course you'll remember what gap she's referring to. It's quite specific, the gap between the train and the platform, and you don't want to get your foot in it, ever! There exists another sort of gap though, one that isn't a *'something'* like the gaps under London, but the very opposite of everything we know.

Have you ever noticed those *gaps of silence* lying between the words we speak or hear? Or the blank spaces

between the words we write or read? They're ever so brief, but they're there, and there are literally millions of them that we're completely unaware of. They're like... nothing! We may be subliminally aware of their existence but they're merely surplus to needs, a bit like ignoring negative numbers because they can't be seen in the same way that positive numbers can tangibly be *'seen'* through the physical objects we count or subconsciously associate with the natural number set.

It wasn't until well into the Common Era that negative numbers gained any tangible meaning, and even now we can't easily visualise negative numbers in the same way we subconsciously associate positive numbers



with the things we count. Well it's the same with the gaps between words, they're '*non-entities*' for most people, an oddity and therefore nothing to think about.

But I must tell you a little secret: the gaps between words are in fact very important, often more important than those wordy passages of information we hand out unasked for, or receive without being asked to receive. The true essence of spoken, written and thought words has to a large extent lost its original spiritual, almost magical content; for our lives have become far too dominated by words, or more generally, by information. We can view words or information as coming in three flavours...

- (a) The *spoken* words we hear from friends, the TV, radio, podcasts, etc., and of course the words we use when addressing others.
- (b) The *written* words we have on Facebook, Twitter, emails, browsing the web, etc., and of course the books, magazines and newspapers we read; yes paper is still important!
- (c) And finally the words we *think*. Many would object to this, saying they don't think in terms of words. There's some truth in this of course, but not much, for all of us to one extent or another use mentally formed words, or more usually, symbols capable of being described by words, to form the thoughts we have.

But I must tell you a little secret: the gaps between words are in fact very important...

A Case of the Mumbles

It's quite surprising how many people go about their daily tasks either mumbling to themselves some imaginary conversation they're having with someone or thinking the conversation through, blow by blow, and becoming quite agitated by it. And so often it concerns an argument, how right one side is and how wrong the other is.

Such '*inner dialogue*' takes the form of actual words spoken silently in the mind or mumbled. And even when they aren't words, they're symbols, self-created

symbols which represent whole sentences, paragraphs, maybe even whole volumes of information. When all is said and done though, all those symbols, sentences, paragraphs and volumes could conceivably be made up of sufficiently sophisticated words, every one of them. For they constitute information, and all types of information are at their most fundamental level purely mathematical in nature, and all languages at their most fundamental level are mathematical too.

Far greater amounts of information must be processed by us than our distant ancestors had to receive and make head or tail of.

We live in a predominantly information-driven, verbal society. Far greater amounts of information must be processed by us than our distant ancestors had to receive and make head or tail of. Go back just 200 years and imagine you're alone in a room. What do you do? Sit silently and hear your ears ring or feel your heart beat? More than likely when you're done with your usual tasks, your only option is to use words, either by listening to what others are saying in the street below, perhaps leaning out and talking to them, or reading a book, maybe making a few entries in your diary, writing a letter to someone, or maybe humming quietly a popular hymn, silently remembering the words that inspired and uplifted you some time in the past. There were lots of things to do back then, but frankly nowhere near as much as is available to choose from today.

Nowadays we regrettably reach over for the remote and switch on the TV to watch some rubbish, or with a push of a button fire up the PC to do a bit of catching up with emails or browse the web, perhaps listening to a few interesting though non-essential podcasts in the process. The possibilities are much wider, and the amount of information we have to process and make sense of is consequently hugely greater. Because of the accelerating pace at which information comes at us, some of us are regularly overloaded, regularly on the verge of desperation, just yearning to '*stop the world and get off*.' Without a doubt it has become more and more difficult with each



passing year to find that *'quiet space-within'* where we can rejuvenate ourselves, sweep out our mental cobwebs, eliminate our mental addictions and find the spiritual source of what we really are. That space-within, or what I prefer to call the *'inner silence'* or the *'silence of the soul'*, is what I mean when I speak of the *'silent gaps between words.'*

Words: Bits of Information

I know, technically I should be saying instead those silent gaps *'between bits of information'*, but it doesn't quite carry the same understanding does it? I'm sure you know what I mean though..., you wouldn't be reading this magazine if you didn't. But just to hammer the point home, the gaps of silence are not *'nothing'*; they are like the negative numbers mentioned earlier, *'things'* we can't easily visualise, even though we know they're there; *'things'* that are useful, and yet completely and utterly different in nature to the *'words between the gaps'*, namely the information conveyed by the words. The gaps between bits of information are not like any information we know. There is no quality in those gaps, those periods of *'inner silence'* that even remotely resemble the information we receive through words. Yet the gaps are crucial to our well-being, indeed crucial at times even for our survival.

The gaps are in fact the very source of the words we use, or abuse, and hence the source of the information we receive or give out. In earlier times, when granddad's granddad was young, and much before that too, life was a lot more sedate. Fewer deadlines and distractions to bother with, more time to just *'sit and stare'*, allowing the mind to process things silently as time passed by; the sort of mental tidying up that we have to rely on more and more nowadays from our sleeping hours rather than our leisure time, because we have so much less leisure time

than before. Although for our ancestors there were of course terrible things happening just as there are today, things like wars, pestilence, hunger, the usual, I'm sure it was nevertheless easier most of the time to find the human centre of silence, than it is in our current 24-hour nonstop society.

No use Complaining

But there I go again, complaining, when I should be happy and grateful for the comforts and conveniences of modern life. There's no use harping back to the *'good old days'* when our best days ever may well be with us right now, here, in the present. Why should the distant past be viewed so positively and romantically and the present seem so bland and ordinary? Granddad's granddad, two hundred years ago, may have had more opportunity and time to find those moments of inner silence, but it may not have been any easier for him to find them than it is for us today. Inner silence has undoubtedly in all eras been a vexing and difficult challenge, and maybe, just maybe, it is today precisely *because* of the buzzing, constant noise and activity we have to live with, that we really appreciate the rare moments we get to enter true inner silence.

Inner silence has undoubtedly in all eras been a vexing and difficult challenge

So granddad's granddad and his friends probably didn't even know what the lack of time to enter the silence meant, whereas we know it now, and it really pains us that we can't or don't do more about it. So, let's be grateful for the present noisy, busy, bustling, challenging world and accept it as it is. Each period in history had its particular challenges, and ours is to learn to identify and productively use the gaps of silence between words. There are precious few other worthwhile gaps are there? I would say there are none.

Most people have no idea how to find silence, silence of the inner sort of course, but they certainly instinctively know it's something desirable, and recognise its worth when they experience it. In this respect we're probably hardwired from birth to recognise the only thing that truly





opens up spirituality for us. So many people are looking for a map of return to the quiet sanity of a life of harmony and true creativity, a return to the original way of balance in nature and balance within themselves. On the many happy occasions I've given lectures about the Rosicrucian Order over the years, and explained how its teachings can transform lives for the better, I've been moved almost to tears at times when I've seen deep sincerity and earnestness burning in the eyes of a few in my audience who yearn to find something more, something better than the noisy rat-race they're in. And every time I mention the inner silence, using the analogy of the gaps between words, it is as if a light is switched on, a new understanding enters the room and eager questions follow.

So Where Are The Gaps?

Yes, where are they, and more importantly, how do we start using them productively? Of course we need to begin by intellectually re-evaluating the manner in which we receive and process information, and one very good place to begin with is to use our words better. Do we say things just for the sake of conversation, trying to be sociable? If so, think about it: is it really necessary? If they're spoken, as opposed to written or thought words, then an added level of complexity and refinement needs to be addressed.

Walter de la Mare said: *"Until we learn the use of living words, we shall continue to be waxworks of words by gramophone."* Although the quote dates back to the days of wax covered gramophone cylinders, the principle is the same today as it was a hundred years ago: Words must be spoken clearly, simply, sincerely, and above all taking into account the audience and current circumstances. Only when we get that intangible psychic connection with our listeners do we get across the importance of our message. Far better a live rendition than a staged, pre-recorded message on an old wax-covered gramophone cylinder. A recording can never equal the life, vibrancy

and psychic connection of the actual real-time, spoken word. And nothing can prepare us for the *'dynamic presence'* of those gaps in the information we encounter when we manage to *'enter the silence'*, even if for only the briefest of moments.

Words are the most tangible expression that exists for our thoughts.

Words are the most tangible expression that exists for our thoughts. They're like little envelopes, each containing a certain intangible though still meaningful thought born in silence. And each carefully selected word, and especially when constructed into beautiful, meaningful sentences, in turn assists us in establishing order in our communication with others, with nature, and ultimately with our higher self. I'm sure you've heard the expression: *"...it literally took my breath away."* Well maybe you, like me, have had moments when the words of a person, whether spoken or written, were so profound and moving that it literally stopped you breathing. Such are truly precious moments, and prove to me that well-spoken (or written) words can only come from those brief moments of inner silence, the *'silent gaps between words'* when we instantly *'get the message'*, totally, in one great gulp of inspired infusion. *Abraham ibn Ezra* (1089-1167 CE) wrote: *"A word without a thought is like a foot without a muscle."* It is limp, pointless, meaningless, devoid of life, and definitely does not come from the source of all spiritual revelation.

In general terms, finding the gaps entails, like so many other things in life, a bit of training. First of all we need to sensitise ourselves to the fact that gaps of silence actually exist in our lives. And we need to know that such interludes of complete inner silence are attainable. Once





we know or accept this, we begin by attempting to enter moments of inner silence. The commonest technique is by learning to meditate, but it's not the only technique available, and spiritual teachers from all eras have found particular techniques that don't require sitting in the lotus position chanting mantras, but may for example require active, physical activity. The important thing is that you finally do enter the silence, no matter how you went about getting there. So, go and find a way, and if it really proves impossible, learn how to meditate with one of the handful of proven techniques that are around; for entry into the silence of your being is guaranteed if you try long and hard enough. It opens you up to experiencing the silent gaps between the bits of information that bombard you constantly; and what precious moments you will then have.

Word Environment

In the universe of verbal communication, so crucially important to us, we are literally bombarded almost constantly by a veritable deluge of words coming from all directions, all competing for our attention. The media, both printed and electronic, are a good example. The spoken word is currently being replaced by electronic communications on Twitter and Facebook for example where trivial one-liners *'shot from the hip'* so to speak are the rule rather than the exception; but also where one-liners of jaw-dropping beauty occasionally emerge. Words then, even in our computer-dependent age with its spectacular visual animations, are still our primary source of communication and knowledge, and are, as with everything else, used for both good and ill. Some of those words and sentences come from the gaps, most don't.

So, with words, all we need do is ensure that they come from the gaps of silence as often as possible if we are to use them properly and maintain harmony in our lives. *Text-speak* from mobile phones has become an exceedingly popular form of communication, but one devoid of true human contact to such an extent that for some it has resulted in serious psychoses and deep loneliness. As one friend put it: *"paper spaghetti, not true spaghetti!"*

Whatever form your words take, spoken, hand-written, typed or texted, choose them carefully, find them from the silent gaps between words, and use as few words as you can to get your message across clearly and precisely. Words are the outer form of your inner experience, so if you're going to reveal something that's private and sacrosanct, express your thoughts through essential words only. You want the essential essence of your ideas to come across, so give people *'real spaghetti'*, not *'paper spaghetti!'* Make your transmission of ideas clear, simple and precise, and that, believe it or not, requires surprisingly few words. As a Kabbalistic sage once said: *"Say little, do more."*

Make your transmission of ideas clear, simple and precise, and that, believe it or not, requires surprisingly few words.

We are what we think, we are what we speak, and our words reveal our inner selves. So let's not pollute our environment with unnecessary talk. Words subconsciously call upon the inner self to reveal itself to others, whether we know it or not. The quality of our thoughts translate into words and become the expression of our inner truth. Guard your thoughts therefore, they have a habit of slipping off the tongue, or keyboard, a lot faster than you think.

Hone your ability to use the silence between your outpourings of words to instantly find the true meaning of what your deeper self wishes you to say, and the precise words you should use in order to do so. The silent gaps between words are as important as the wordy parts, in fact more important at times. A heightened awareness of the potential power of silence is essential for good delivery of words. A carefully sculpted and attentive use of words assists us on many levels, not only by making us more productive, but by making us understand things more rationally, as they *actually* are..., rather than as we may formerly have *believed* them to be. Words delivered well, precisely, economically and only when necessary, conserves the mental effort involved in speech or writing. And through our periods of silence we increase our potential to live harmonious, useful lives. The power of silence permits us, when we must speak or write, to



benefit both ourselves and many others who hear us or read our words. I would like to illustrate this with an event that the author of an article I once read revealed from his childhood, illustrating the necessity of conserving the energy of words:-

My granddad's words have been of great significance throughout my life. *"Before you were born, you were given a certain number of words to use in your lifetime, like a cosmic word bank, a word account. Be very careful therefore to use your words well, in a measured tone, and expressing yourself correctly. Every word you use comes out of your cosmic account. That is why you should silently turn your tongue seven times in your mouth before uttering a single word. Otherwise you may finish your quota early in life and you will, I'm afraid to say, be mute from that moment on!"*

This statement had a great impression on me and probably affected me so much that I unconsciously chose my artistic lifework to be in the 'theatre of silence.' It moulded my character, it calmed me down, it made me think before I spoke. And the knowledge imparted to me by the carefully chosen words of my granddad is for me today an ancient knowledge, one found at the core of all worthwhile religions and philosophies.

Thoughts for Contemplation

From a number of sources, some contemporary, others old, here are a few abbreviated thoughts for you to contemplate – words with meaning and gaps of silence with great power to project that meaning to where it does the greatest good:-

- Before choosing a word, ensure it passes the three tests of truthfulness, necessity and kindness. If it does not portray facts truthfully, if it is not necessary under the circumstances, and if it is not uttered with kindness, do not use it! -- *MA Pietzker*
- Your words must be like arrows, speeding to their target with precision.
- One word can start a war. Another can end it.

- Words are like a potent drug: Used sparingly they may heal, used liberally they may poison the patient.
- The learned conserve words; fools waste them just as they waste their ill-gotten gains.
- Guard your tongue as you treasure your wealth.
- Words emerge from your whole being, not only your brain. Be guided therefore by the inner wisdom and silent murmurings of your soul. Allow your 'Inner Master' to lead you on to the true healing of others through your words. A deliberate and conscious attitude in the use of words, whether spoken or written, becomes a path towards Light, Life and Love from which all creatures within your karmic proximity will benefit.
- Be finely aware of the good your words can bring into the lives of others; and use them only to do good.
- Words before realisation are empty. Words after realisation are powerful, potent and healing.
- Truthful words are not beautiful. Beautiful words are not truthful. Good men do not argue. Those who argue are not good. Those who know are not learned. The learned do not know -- *La'o Tzu*

And so, after all these words, fitted in snugly between the 'gaps of silence', remember..., don't just *mind the gap*,

FIND

THE





It is Possible

by **Harold Halberstadt**

This title is intended to be a statement of daring. It is also a statement of vision, faith and hope..., and why not? The time has come for us to declare: *Yes, it is possible!* During the so called '*Dark Ages*' of Europe, people lived in fear and were satisfied to be told by church authorities, in great detail, what to do and to blindly accept what was possible and what was not.

In our modern scientific age however, we are free to think for ourselves. But within the last century and a half, we have become shackled to some extent to the '*scientific method*', namely the empirical approach to discovering the laws of nature. Whereas there is no real alternative to true scientific enquiry, perhaps we have come to depend a bit too much on our objective senses and the tangible, physical evidence of proof as the true measure of reality. For many, if there is no objectively neutral, scientifically conducted experiment devised to test a hypothesis, then the hypothesis may not even exist, and some would even say it is false, even though there is no evidence either way.



Many are afraid of treading upon territory that is either not blessed by religion or approved by science. They accept the authority and pronouncements of those considered better qualified than themselves to judge what is possible. And these vaunted *'authorities'* jealously guard and protect their own favoured positions. Religious disagreements about reality are at times shameful to watch; but scientific squabbles are almost as bad, and bordering at times on blind devotion to positions that could easily be considered in the same vein as religious beliefs based on blind faith.

Through ignorance and fear, certain authorities would prefer to keep everyone enslaved mentally and thereby remain subservient to the positions of those authorities. But centuries ago, the Roman emperor and Stoic philosopher, Marcus Aurelius warned:

Do not think that what is hard for you to master is impossible for man. But if a thing is possible and proper to man, deem it attainable.

'Once upon a time' the universe was created and, once created, the Creator abandoned the job, leaving no forwarding address.

The secret was in our natural ability to think whatever we wanted, and our thoughts were our own private possession which no one could know. Thoughts are things and they are powerful. The German philosopher Nietzsche said: *"Even a thought, even a possibility, can shatter us and transform us."*

Perhaps because humans are finite, in that they live and die, most of the enlightened thinkers and leaders of the past have calculated that the universe is itself ultimately finite and that humanity is slowly learning more of the totality of this finite universe. It is presently conceded that the universe is so large that it is beyond our comprehension, but that at some time in the distant future we will *'catch up'* with knowledge of the total scheme of things. This is an understandably human conclusion to be reached by finite human beings, but it remains a limited viewpoint. The conclusion implies that *'once upon a time'*

the universe was created, and, once created, the Creator abandoned the job, leaving no forwarding address. This view of the origins of everything left us with an inert, unalterable, fixed universe to which we must adjust whether we like it or not.

The Cosmic

But in recent decades there has been a new awakening among certain scientists and thinkers which dares to question the finality of our completed universe concept. Over the past fifty or more years, we have been hearing of an *'Intelligent Universe.'* A British scientist, described as a cyberneticist, Dr. David Foster, in his book *'The Intelligent Universe'* (1975), said that the universe consists of *"...a total construction of waves and vibrations whose inner content has meaning."* Can we surmise then that the *'builder'* is still on the job? Yes indeed! Religiously, philosophically, spiritually, psychically, mentally and physically, the *'Creator'* never rests.

**the Cosmic is in all thought,
and all thought is in Mind, and
Mind is in the Cosmic...**

But who or what is this *'Creator?'* For reference, let us use the Rosicrucian term, *'the Cosmic'* instead. The Cosmic is *'Mind'* in its broadest and most universal sense. We often can call it the *'Universal Mind.'* But Mind entails thought, and thoughts are ultimately reduced to things, physical things. It follows then that the Cosmic is in all thought, and all thought is in Mind, and Mind is in the Cosmic..., always, in all times, in all scales of size, in all places. There is no thought except in the Cosmic. Furthermore, those thoughts we claim as our own must be but one infinitesimal expression of the Cosmic. If all things come from the Cosmic, this means *omnipresence*, and in these terms, there cannot exist anything or any thought apart from the Cosmic.

There are various qualities of thought: *Reflection*, for example, i.e. *passive thought*, being the recall or replay of thoughts we have previously had. *Contemplation* and thinking are *active thought*; they constitute exercise of the thought processes, reassembling previous thoughts into new, useful combinations that bring new meaning to situations. *Concentration* is the *discipline of thoughts*; it



controls the inflow and acceptability of random thoughts into the objective consciousness.

But the greatest kind of thought is *Visualisation* or creative thought. This is the magnificent gift we possess to become co-creators of the new and to make possible what has too long been accepted as impossible. The vast majority of people will concede the fact of Infinite Mind and the infinite wisdom of the Cosmic. Rosicrucians speak of the Cosmic as the *Omnipotent*, the *Omniscient* and the *Omnipresent*, all of which lead to the *Infinite*. It is in the Infinite that there exists that *'inexhaustible self-inexhausting possible.'* To be infinite, there can be no limitations, and where there are no limitations, all things are possible.

Rosicrucians speak of the Cosmic as the Omnipotent, the Omniscient and the Omnipresent, all of which lead to the Infinite.

We often read in literature of an *'infinite plan.'* *Dr Richard Maurice Bucke* in his book *'Cosmic Consciousness'* (1901) said: *"We shall clearly see that all were parts of an infinite plan which was wholly wise and good."* An infinite plan must be *'wholly wise and good'* if viewed with human intelligence, for it must contain all potentials and all possibilities; otherwise it would not be infinite. Viewed with disbelief and unintelligently, it may not appear to be wholly wise and good, though the fault with that would be with the *viewer* and not with the *infinite plan*.

Hidden Teachings

The present realisation of limitations resulting from empirical scientific methods, the newer, more sophisticated understanding of the meaning of infinity, and the natural evolution of humankind, have been leading us to a renaissance of interest in all things of a mystical nature. Mysticism may be frowned upon by some as being weird and dabbling with dangerous things. However, the only reason mysticism seems so mysterious is that it deals with things of a hidden or undisclosed nature, things that one day will be as open and revealed as all other things in science.

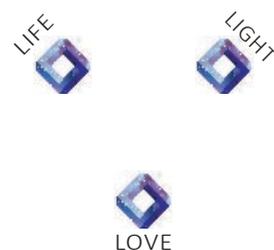
It is to mystery schools such as the Rosicrucian Order that we owe a debt of gratitude for the preservation of much of the world's store of mystical, hidden or arcane knowledge. Fortunately the world is changing for the better. Climate change is a threat, nuclear proliferation is a threat, loss of biodiversity is a threat, but people throughout the world are at least awakening to the existence of knowledge of a mystical nature, despite the lack of empirical evidence for the veracity or otherwise of some of its tenets. Many thousands are turning to organisations like the Rosicrucian Order to share in

I have argued that there is a connection between creativity and 'psychic' sensitivity.

the Light of understanding and spiritual realisation that Rosicrucians of past decades and centuries have found in its practical spiritual philosophy of life. In the Introduction to his book, *'The Occult, A History'*, British author *Colin Wilson* said:

I have argued that there is a connection between creativity and *'psychic'* sensitivity. The creative person is concerned to tap the powers of the subconscious mind and, in doing so, may become aware of forces that are normally inaccessible to consciousness.

Since changing our imperfect world into one that is more perfect is a matter of creativity, the new generation is determined to explore all systems, all laws and all creeds, without restriction or limitation. They have complete confidence in, if not full knowledge of, the infinite plan and seek to learn to create a new and better world. They are absolutely convinced that it is possible!



Traits of a True Mystic

by **Sven Johansson**



To the masses he was known as *‘Jesus the carpenter’s son’* and for many he was believed to be nothing less than the one and only son of the Hebrew God. To his closest disciples however, he was known not so much as the only begotten son of God, than as an extraordinary person with deep spiritual insight, great intellect and compassion, and possessing a power of healing of an unearthly sort.

Jesus had undoubtedly attained a high degree of spiritual maturity and wished to spread his insights and wisdom to as wide an audience as possible. Exhorting people to follow his example of living a life of spiritual devotion to an almost impossibly high level, he challenged them to do better and even greater things than he did. In the two millennia since he lived, he has been regarded by millions as the ultimate template for a mystic from whom thousands of millions the world over have derived comfort, inspiration and even a reason for living.

Although the Christian gospels continue to inspire millions to live better lives, the details we can glean from them give us only a very broad outline of what the traits of a true mystic really are. Wide reading and research elsewhere is therefore essential in order to fill in the gaps; for there have been several other highly advanced mystics living within the sometimes suffocating boundaries of almost every religious faith there is. And some of these individuals, both men and women, have left us clues as to how, without leaving their religious faiths, they escaped the shackles of their confinement and incorporated into their lives the sort of universal traits that form the mark of every accomplished mystic.

Men and women of great spiritual attainment lived before Jesus, many have lived after him and, even in our own era, it is certain that some are alive today. Truly accomplished mystics do not necessarily have to be affiliated with any particular religion, for they transcend





all attempts at labelling while they privately commune in the stillness of the heart, in direct and unimpeded ways, with their highest concepts and experiences of a Supreme Deity. There is no mediation, no third party involved, no high priest, no pope, imam or rabbi..., only the mystic and his or her whole-being perception of a supreme source of all existence. And let us be clear, mystics have never been restricted to the male gender as is commonly portrayed in old scriptures; there have existed and, still exist today, as many accomplished women mystics as there have ever been male mystics from any era.

Mysticism Misunderstood

Like *'meditation'* the word *'mysticism'* is greatly misunderstood. For some, it evokes ideas of occult practices, incantations and strange goings on and, to a great many, it is equated with the weird, the strange, the spooky, the unexplained, namely something malevolent. How sad it is that such misunderstandings exist, for mysticism is nothing less than humanity's deepest quest for self knowledge. It is a self knowledge through which men and women of good will can have glimpses of their most sublime concepts of the primeval essence of the human concept of *'Good.'* Note that I did not use the word *'God'* but *'Good'*, for there are some who do not accept that there exists a power, force or intelligence greater than anything that a sentient being can conceive.

Therefore, the intellectual notion of a higher form of *'Good'*, as in good human morals, good human virtues, decent human behaviour, fairness in our interaction with all living beings, justice towards all creatures, good political governance, etc..., this more than suffices for such people as ideals to strive for, and does not in any way reduce the personal good that such *'non-believers'* possess in abundance, simply because they have not yet experienced that *'Good'* in the form that many others have, namely, as their deepest and most reliable guide and friend through life, something they experience as their *'God.'*

But even if such ideals lack some of the *'heart'* and depth of intimate, personal experience that a belief in a personal God can have, we are never in a position to justifiably criticise others for the manner in which they find and pursue *'Good'* in their lives. We should be very slow to judge others..., for the words that we use to describe some of the really important things that move us and affect our lives, undoubtedly differ from culture to culture, even though the experiences we have of those things, and which are symbolised by so many different words, are, in their essence, all ultimately the same!

... mysticism is nothing less than the human being's deepest quest for self knowledge.

Mysticism answers age-old questions such as: What am I? Why am I here? What is my purpose in life? Where have I come from? Where am I going? But these and many other questions are probably not uppermost in the minds of most people; for the mundane business of just *'getting on with life'* is such a powerful and all-absorbing task, that one can be excused at times for asking *'who's got time for this?'* Yet, if you or I could be a fly on the wall in the private life of each and every person in the world, even for just a month, we would soon realise that by far the majority of them have moments of reflection where deeper existential questions most definitely arise. We cannot help but be nagged occasionally by the whole issue of our existence. Why are we here? What are we supposed to be doing? What is our ultimate purpose? The list goes on and on, and we know full well that we do not have all the answers..., at least, not yet!



A Mystic Defined

According to Rosicrucian philosophy, a mystic can be defined as...

...one who communes with the God of his or her realisation..., directly, deliberately, frequently and with confidence, in an all-absorbing, whole-being experience.

For many others though, a mystic is not so much a person in tune with a personal God, as a person with extraordinary powers, of a virtuous character perhaps, deep and mysterious and with great psychic abilities. Rosicrucian mystics certainly embrace these and other qualities, but they are not ends in themselves, merely consequences of the manner in which their lives are governed while keeping in sharp focus their main task,

What am I? Why am I here?
What is my purpose in life?
Where am I going?



namely, an ever closer union with their personal, highest concept of that Supreme Deity, and a constant striving for purity of purpose and sanctity in every thought, word and deed that comes from them.

Some Rosicrucians are *already accomplished* mystics; but many more have not yet reached that stage and are merely aspiring to *become* mystics. Becoming a true mystic is a lifelong Rosicrucian task but one that most often takes more than a single life to accomplish. Certainly, the wish and life-goal of every Rosicrucian is to one day become a true and accomplished mystic in every sense of the word. As far as Rosicrucians are concerned, there is nothing more worthwhile in life than to persist in the struggle to remain true to the high principles they have adopted as deliberate strategies of discovering their true selves. Personally I think there is no better objective for which to sacrifice everything; for without this quest and the *chance* of reaching that ultimate goal of complete mastery of the *'Inner Self'* over the passions and ephemeral nature of the *'Outer Self'*, there is little else of value to strive for.

In their individual quests, mystics are of course tempted, tested and buffeted about like most other people. But precisely because they are *aspiring* to become accomplished mystics, they are tested just that much more thoroughly than others. And specifically, they are tempted to use their growing self-control and special understanding for selfish rather than selfless purposes. This is an ever-present danger and the *'easy path'*, the path that takes no account of personal failings and glosses over tests and trials where conditions of true weaknesses can be revealed, such a path often leads to quick and spectacular results though, at the same time, also leads to unbearable instability, unhappiness and eventually, complete ruin. Every accomplished mystic is free to take such a path and use mental and psychic powers for personal, selfish gain. But for the many that have done so, the personal costs have been great, and were never worth it.

Greater Challenges for Mystics

Aspiring or accomplished mystics are almost certainly tested with more challenging situations than people who care little about their inner growth; for mystics actively attempt to live by *'higher'*, more exacting laws than most other people. And the demands of those higher laws naturally imply the need for greater precision in personal thoughts, words and deeds. There is no escaping one



fact: as our ability to choose increases, we are presented with ever more options to choose from. And with more choices, comes the need for greater powers of discretion, the ability to accurately choose good from bad, right from wrong. With an ever broadening, more inclusive perspective of the world, the mature mystic can foresee the pitfalls of life long before becoming trapped in them. And whatever evasive action is needed, it can be taken before disaster strikes.

Mystics are generally more creative than ordinary people. More calculated risks are taken, deeper investigations are made. Experiments, exercises and the seeking out of the mysteries of existence are carried out

Mystics have their own inner motivation to proceed in life against all the odds



with greater vigour and creativity than others. Mystics are deliberate in their actions and plan carefully in a way that attracts to them optimal learning experiences. And, like mature students who need no tutors to encourage them to study, true mystics will examine their place in life and their reactions to it with purpose and deliberation without having to be asked to, indeed without any special encouragement from anyone. Mystics have their own inner motivation to proceed in life against all the odds; for an inner certainty reassures them that they are on the right path and need only persevere long enough in order to achieve success.

They are active, curious and interested in many things, but also run into more obstacles, more frustrations and more opposition to their plans. As it has often been described, this is the *'straight and narrow path'*, but a path strewn in parts with boulders that have to be removed by the sweat of one's own brow. Yet, if we consider ourselves to be true mystics, or at least if we aspire to become true mystics, this is our only true path to perfection, and one from which we may not deviate, not even for a moment's relief.

The technique of development that true mystics practise does however carry with it certain safeguards against defeat. They are protected in a way that ordinary people are not, for they are part of an *égrégoire* or group consciousness of psychic protection precisely because of their devotion to transcendent ideals that are common to the ideals of many others of high spiritual and moral values. And under the umbrella protection of those safeguards, they ease themselves slowly and with full understanding into lives on a *'higher plane.'* Although such mystics live in the here-and-now in material reality and are governed by the same physical constraints as all others, their true focus is on something immaterial and inward. Their single, most important goal is not of this world, but of a transcendent state of being far beyond the hustle and bustle of everyday life; and this they pursue above all else.

Development on a Broad Front

The key to the successful evolution of a mystic lies in the great stability that comes from concurrently developing the entire being (inner and outer) on a broad front; never exclusively in one or two areas alone. Patience, tolerance and, above all, fortitude in the face of setbacks are key elements of the *'mystic way.'* Slowly, steadily and securely,





Their single, most important goal is a transcendent state of being far beyond the hustle and bustle of everyday life...

for as long as they follow the dictates of the higher laws of nature they have invited into their lives, their unique paths to perfection are revealed to them, and obstacles to their progress are removed.

True mystics have the experience of many incarnations to give them the strength and courage needed to go on against all odds. They know they are on the right path, for they see the results of their abiding devotion to their transcendent ideal. Their concept of a Supreme Reality or God is ever before them and weekly and sometimes daily, changes for the better are taking place within them. Humble though their circumstances may be, they find peace, happiness and fulfilment that few others can honestly say they have attained. Their focus is on the goal, their hearts are with their God, and their paths lead straight to that ultimate of all states of existence, *'Illumination'*, or as Rosicrucians often refer to it, the *'state of the Rosy Cross.'*

Essential Virtues of a True Mystic

With the spiritual maturity they have gained, they have learned the value of applying to their daily living certain commonsense *'virtues'* to shield them from some of the

more obviously wasteful and unnecessary struggles and temptations that most people are faced with.

And it is by putting these virtues into practice that they fortify and prepare themselves for the challenges that their karma dictates they must eventually face up to and overcome. The virtues they practise are not religious or moral allegories, but down-to-earth practical actions that have both long-term and immediate beneficial consequences. So what then are the essential virtues of a true mystic?

First: Love and Compassion

First and foremost of the virtues is a deep and abiding *love and compassion* for all things in Creation. People of low character will enter and exit the life of every mystic, just as mystics are sometimes graced by the presence of good people too. But through it all, they love them equally, just



A deep and abiding love and compassion for all things in Creation is a virtue... as a good parent loves their children unconditionally.



as good parents love their children, whether they are well-behaved or not, whether they are bright or dim-witted, and whether they love them in return or not.

Mystics can sense the faults and weaknesses of others, and they realise which lessons such people have yet to learn. Armed with that knowledge, their compassion for the struggles of such people comes to the fore, and they surround them deliberately and purposefully with the spiritual Light of their beings and do all they can to assist them to understand the full extent of their plight. Such people may not know the mystics who are helping them. Indeed they may not care about their welfare, or even be grateful for the assistance they are receiving. But true mystics still silently hope and pray for the day that those they are helping and, especially those who are particularly malicious among them, will find the door that leads to their personal paths to perfection.

True mystics neither gossip nor engage in thoughts, words or actions that are intended to bring harm to others. Whenever they cause harm through clumsiness or inexperience, they immediately go about setting things right, even if doing so takes the rest of their lives. Their every act is in the interests of harmony, and they conduct themselves accordingly. Their love is freely given, it is outgoing and unasked for. They serve for the love of service, without thought of recompense. But their greatest and most overpowering love is for the very source of their existence. However they perceive it, this deeply personal God is the closest, most helpful and intimate companion they have, the only one who is at their side at all times, though especially during their most difficult moments. With clarity and understanding; they concur with the exhortation of the Old Testament authors and the master Jesus when they said: *“Love God with all your heart, with all your might and with all your understanding.”*

Second: Gratitude and Humility

The second group of virtues are *gratitude* for all that life brings (both good and bad), and *humility* in accepting whatever their fate decrees. True mystics cannot help but feel humbled before the magnificence of Creation; for the more they learn of its intricate perfection and symmetry, the more they become aware of their utter insignificance in the broader scheme of things.

Because of their humility, they are therefore always

ready to listen, always ready to learn, both from the meek and the humble, as well as from the arrogant and powerful; for lessons come from all quarters and at all times, and those with humility accept it from wherever it arises. Class distinction and privilege has no place with the law of Karma, and true mystics know full well that their most important lessons could equally come from the sewers of poverty and deprived lives as they could come from the stench of wealth and waste.

Without humility, many an opportunity of learning is lost. No person is so lowly or so unworthy that something could not be learned from them. Similarly, no person is so arrogant, high and mighty that a mystic could not learn lessons from them too. A true mystic never takes offence, even under the gravest, most intimidating and unjust of circumstances. For the acts of taking offence or harbouring feelings of hurt constitute the most serious

True mystics neither gossip nor engage in thoughts, words or actions that are intended to bring harm to others.





...their most important lessons could equally come from deprived lives as they could come from the stench of wealth and waste.

and damaging error of all; and against this the mystic remains constantly alert. Yet, should they, despite their best attempts at retaining their composure, still succumb; and if the harsh treatment they receive causes them to stumble briefly and lash out in revenge, they are quick to regain their composure, rise up, stand erect and correct their error immediately. And then, with a spring in their stride and gratitude for the experience, they continue on their path, unperturbed and unencumbered by the past.

Their humility manifests as gratitude for all that passes their way. Everything that happens to them, whether pleasant or unpleasant, they accept gratefully as a part of their essential learning experience. They know how short life is and how soon their learning experiences on earth will be over. And so, with gratitude and humility, they accept all that life brings them, both good and bad, and daily thank the God of their realisation for the experiences and lessons that come their way.

Third: Justice and Karma

The third virtue is a firm conviction that *justice* always prevails in the end, and *karma* is an inescapable law of life. True mystics know that they reap only what they

themselves have sown. With confidence, they view no actions ever in personal terms but as manifestations of the great lessons they are meant to learn through the operation of the inviolable law of compensation, the law of karma.

Even if their limited time on earth may not be long enough to see the full operation of this law, they have unshakeable confidence that the law is universally just and serves the best interests of all living creatures. True mystics cooperate with the law of karma eagerly and with enthusiasm. And if they know there is a need to answer for something they have done or for something they should have done, they do all they can to compensate for their error and bring on the learning process of karmic compensation as quickly and thoroughly as possible.



... they have unshakeable confidence that the law is universally just and serves the best interests of all living creatures.



At all times and under all circumstances, true mystics are just in their thoughts, words and deeds. They therefore mete out their responses to life carefully and with thought; for they know that no matter what a person may do in trying to escape the operation of this inviolable law, the full impartiality and severity of its operation will eventually manifest.

They therefore abide by the principles of justice to the best of their understanding and ability, and make their judgements only in fair and equitable ways. The Cosmic contains all things, knows all things, experiences all things; and true mystics judiciously weigh the arguments of both sides in any controversy before taking action in the best interests of all. They know they are not always deciding between right and wrong, but rather between two partial views of a single truth, like two observers looking at the same landscape, the one sunlit under a blue sky, the other lit only by moonlight. Both describe the same landscape but through different conditions of light and understanding. Both speak sincerely from their limited understanding and conditions, and both are therefore right as far as their inner development permits.

Without the compensatory laws and impartial justice of the law of karma, there can be neither order nor peace. Cosmic Law, with its inherent universal justice for all, is openly invited to operate in the life of every true mystic, exacting as that law may at times be.

Fourth: Discretion

The fourth virtue is that of *discretion*. True mystics are always discreet and never flaunt their powers or wisdom, even though these may be considerable. Those who flaunt what they know or use their powers ostentatiously to impress others, certainly have neither true wisdom nor real power, and are on a fast-track to perdition.

There are always those who claim to have unusual powers, who claim to walk with Cosmic Masters, or to be specially chosen by them for elite tasks. Many claim to be messengers of God, but do not practise even the most basic of virtues they preach. The internet is awash with such fraudsters, some extremely wealthy and plausible sounding, but they must not be heeded. Their ends are for personal glory and financial benefit exclusively, and they are not worthy of being called

even aspiring mystics, even though they may have accomplished a great deal in the past and may have accumulated great psychic powers.

True mystics are known by their writings, their words and above all, their deeds. With silence, sensitivity and discretion, they pass through life much as a gentle breeze can be felt but not seen. For most of us, they are the gentle souls we know, respect and trust with anything. But for accomplished mystics, like themselves, they are like immovable rods of Light of intense and scintillating brilliance, acting purposefully with speed and efficiency, always entirely in secret and in the interests, not only of their own inner evolution, but especially in the interests of the inner lives of as many other beings as they can.



These then are four virtues of a true mystic; not the only ones, but important ones nevertheless. If anyone you know does not possess all four qualities then s/he is perhaps not much further along the path than you are. The most we can say about such a person, is that s/he may be an aspiring mystic, a neophyte perhaps who may be seeking all that true mystics seek, but who has not yet reached that point of ignition where something within fires up like the rocket engines of a spaceship and launches the inner life onto its definitive journey to self-mastery and human perfection on earth.



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