

ROSI CRUCIAN
DIGEST

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ROSI CRUCIAN ORDER
AMORC

Each issue of the *Rosicrucian Digest* provides members and all interested readers with a compendium of materials regarding the ongoing flow of the Rosicrucian Timeline. The articles, historical excerpts, art, and literature included in this *Digest* span the ages, and are not only interesting in themselves, but also seek to provide a lasting reference shelf to stimulate continuing study of all of those factors which make up Rosicrucian history and thought. Therefore, we present classical background, historical development, and modern reflections on each of our subjects, using the many forms of primary sources, reflective commentaries, the arts, creative fiction, and poetry.



This magazine is dedicated to all the women and men throughout the ages who have contributed to and perpetuated the wisdom of the Rosicrucian, Western esoteric, Tradition.



May we ever be worthy of the light with which we have been entrusted.



In this issue we present the
Ancient and Mystical Order Rosae Crucis
- the Rosicrucian Order, AMORC -
from its inspiring beginnings to its far-reaching
contributions to the world today.

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Ancient and Mystical Order of the
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THE MYSTERY SCHOOLS AND THE ROSICRUCIAN ORDER, AMORC

Julie Scott, SRC

The Mystery Schools were centers of study and mystic initiation in the ancient Western world where the mysteries of the Universe, of Nature, and of Humanity were explored. These spiritual centers educated students in natural laws and principles so they could better live in harmony with them; encouraged introspection in order to know oneself better; and engendered within a feeling of connection with the Great Mystery of the Universe.

Today, the Rosicrucian Order, AMORC perpetuates many of the traditions of these ancient Mystery Schools and the philosophies that sprang from them. In this article, Grand Master Julie Scott leads us on a journey through these inspiring ancient sources to Rosicrucianism today. Each of the traditions described below has been the focus of one of the past sixteen issues of the Rosicrucian Digest, beginning with mysterious Atlantis to modern Martinism. This issue of the Digest concludes this seventeen-part series, culminating with the Rosicrucian Order, AMORC.



To begin, let's define the word "mystery." Mystery comes from mysteria—which is made up of the verb, muo, meaning "to close", as in to close the mouth (in secrecy) or to close the eyes, and teria meaning festival. According to Carl Kerényi, one of the leading experts on the Eleusinian Mysteries, the word mysteria means, "the festival at which the secret is communicated."¹

The *Dictionary of Philosophy and Religion* defines the Mystery religions as "The name given to a group of religious cults popular in Hellenic and Roman periods. The mystery religions were characterized by a body of esoteric knowledge and ritual that allegedly had the power to purify the initiate and guarantee union with God and personal immortality. Virtually all of the mysteries centered around dying and rising saviors."²

These include the Eleusinian and Orphic Mysteries of ancient Greece and the Roman Mithraic Mysteries. Added to this list in the Rosicrucian tradition are the Egyptian mysteries of Osiris and Isis

and the Mystery Schools associated with Akhnaton and his great, great grandfather, Thutmose III, as well as the Pythagorean School in Italy.

What do we know about these ancient Mystery Schools?

In some cases, we don't know a lot, and even if we did, I shouldn't tell you everything. Secrecy and ambiguity are consistent with these ancient traditions. The ancient Mystery Schools often required an oath of secrecy from its initiates (usually under the penalty of death) and lessons or answers were often presented in the form of riddles or paradox, as with the famous oracles at Delphi.

There is also a lot that has not yet been discovered. Egyptology, for example, is a relatively new field. Champollion, the French linguist and father of Egyptology, only first announced the deciphering of the ancient Egyptian hieroglyphs in 1822. For centuries before then, no one knew what the hieroglyphs meant. Egyptologists did not recognize Akhnaton as a pharaoh until about 100 years ago because his name had

been expunged from the ancient records. Also, although there are some inscriptions and texts available to us related to some of these traditions (such as the descriptions of the rituals associated with the Cult of Isis, recorded by the ancient writers Iamblichus and Apuleius) definitive texts or inscriptions are rare.

There is also the challenge of being able to accurately interpret them with our more modern minds and biases. Many of the interpretations of the texts that have been found were presented through the perspectives of archaeologists and researchers who were often influenced by their Victorian upbringings or the dominant cultural or academic theories of their day.

For example, for years the prevailing view in Egyptology has been that the Pyramid texts were only funerary texts, a guide for the pharaoh as he traveled to the afterlife. What if, instead, these texts were interpreted from a shamanic perspective, guiding not the dead king, but the shaman initiate to another plane, from which he returned with the ability to heal and to communicate with those on other planes of existence?

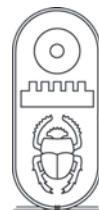
Definitive knowledge of what happened in the ancient Mystery Schools therefore is limited by; secrecy over the ages, a dearth of texts and artifacts available for research, and the limits of our understanding of the perspectives of the ancient peoples, especially their priests, priestesses,

and shamans. However, we can piece together the general themes and purposes of the ancient Mystery Schools by studying their context, the available inscriptions, temples, texts, etc., and by attuning to the spirit of the ancient Egyptian, Greek, and Roman people thereby opening ourselves up to other ways of perceiving beyond just intellectual understanding. We can reach beyond our own time and space to step into the shoes of the ancient mystics, students, and initiates, as they did in their time. Finally, and most importantly, we can study and experience the wisdom of these ancient traditions as it has been passed down through the Western esoteric tradition.

Christopher McIntosh, Ph.D. writes in his book, *The Rosicrucians*, “The Rosicrucian movement is part of a way of thinking whose roots go far back into antiquity and which can be described as the Western esoteric tradition. This tradition, drawing on many sources, has run through Euro-

pean history exercising a strong influence, sometimes underground, at other times flourishing in the open...A great revival of this tradition began in Italy during the Renaissance and opened up a new phase in the development of esoteric thought. From then on it had an assured, if still somewhat underground, place in Western thought.”³

McIntosh traces the Rosicrucian movement beginning with Gnosticism, a movement, which had Egypt as its focal point



of development, and Hermetism; through NeoPlatonism, including the Pythagorean strain that greatly appealed to Renaissance scholars; to Kabbalah; to the Esoteric Tradition in Germany that set the conditions for the release of the Rosicrucian manifestos in the early 1600s; up to modern Rosicrucian movements.

The Rosicrucian Order, AMORC traces its tradition back to a “Primordial Tradition.” “This concept first appeared in the Renaissance, especially after the rediscovery of the *Corpus Hermeticum*, a group of mysterious texts attributed to an Egyptian priest, *Hermes Trismegistus*.”⁴ Below is the timeline tracing the Rosicrucian tradition from some of its most ancient sources to today.

Rosicrucian Order, AMORC Time Line

Atlantis (Prehistory)

Plato (ca. 428 – ca. 348 BCE) described Atlantis in detail in his books, *Critias* and *Timaeus*. He stated that his knowledge on this subject was reported to him by Solon (ca. 640 – 558 BCE) who, according to his own words, obtained it from Egyptian priests. Some people believe that Atlantis actually existed and is the cradle of the Primordial Tradition, which flows through the Rosicrucian tradition. This highly sophisticated and spiritual civilization flourished for millennia, until it declined into corruption, warmongering, and superstition, and finally ended in a cataclysm in 9564 BCE. Others believe that Atlantis merely symbolizes the unknown source of the Primordial Tradition, representing a previous “Golden Age.”

Predynastic Egypt (ca. 10000 to ca. 3000 BCE)

According to the Primordial Tradition, the Atlanteans chose Egypt as the place to lay the foundation for what was to become

the cultural and spiritual home of newborn antiquity.

Dynastic Egypt (ca. 3000 to 30 BCE)

Legend tells us that the first King of Egypt was chosen from among the Atlanteans. Later, Thutmose III (1473 – 1425 BCE), in addition to serving as Pharaoh, directed the mystery school at Karnak and organized the mystery schools together as a single Order. His great, great grandson, Akhnaton, (ca. 1353 – ca.1335 BCE) was responsible for introducing monotheism to ancient Egypt and inspiring an artistic revolution. After Alexander the Great’s conquest in 332 BCE, Egyptian culture and spirituality blended with Greek Hellenism and was highly influential throughout the Mediterranean. Through many historical paths this ancient tradition finds a modern manifestation in the Rosicrucians.

Essenes (Second century BCE to 100 CE)

The Essenes were mystics who came together in spiritual communities throughout Egypt and Israel; one of these centers was most probably Qumran, where the *Dead Sea Scrolls* were found. Jesus is believed by many to have been a member of the Essene community. Many of their practices paralleled those of the Pythagoreans. Among the different groups of Essenes were the *Therapeutae* near Alexandria, specializing in healing, as described by Philo. Health of body, soul, and spirit always figures prominently in the Rosicrucian tradition and its antecedents.

Orphic Mysteries (ca. sixth century BCE to 391 CE)

The Orphic mysteries were associated with the life of the greatest of all musicians – Orpheus. Some mystical texts describe him as being an initiate who actually existed. According to these texts, he spent



The Pythagorean School.

twenty years in Egypt and was a member of the mystery school associated with Memphis. However, by the sixth century BCE, Orpheus was definitely a mythical figure. It was said that Orpheus's music could move even inanimate objects and his sacred songs told the greatest secrets of the universe. Orphism stressed a strict standard of ethical and moral conduct. Initiates purified themselves and adopted ascetic practices for the purpose of purging evil and cultivating the Dionysian (Divine) aspect of human behavior. The Orphics abstained from eating meat and were known to wear white, symbolic of purity.



Delphi.

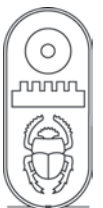
It is difficult to separate the Orphic and Pythagorean traditions.

*Delphic Mysteries
(1700 BCE to 391 CE)*

Delphi served as the spiritual center of Greece for over 2,000 years. The Pythias (priestesses) played a fundamental role in the oracles of Delphi. They were said to have the power to commune with the invisible world and to speak on behalf of the god, Apollo. The temple of Delphi exerted a tremendous influence in antiquity not only because of the oracles, but also because it housed a prestigious mystery school. Above the portal of the temple of Apollo in Delphi was inscribed the injunction, "Know Thyself." This is ever the purpose of each Rosicrucian.

*Pythagorean School
(Mid-sixth century to 492 BCE)*

Pythagoras taught about relationships, especially between seemingly disconnected elements of the universe, such as mathematics and the physical world, and music and mathematics. Pythagoreans studied the laws of the universe in order to bring



their minds into harmony with Cosmic reality, thereby becoming one with the universe. This was their sacred goal in life. Following five years of silence, if found worthy, Pythagorean postulants (men and women) were considered for instruction into the Mysteries, presented in three degrees—the first, dedicated to the science of numbers; the second, to moral and political laws; and the third, to esoteric doctrines. The Pythagorean mystical understanding of the universe has far outlived the actual school, including many Greek philosophers following Pythagoras, and has influenced much of Western thought in one form or another. Rosicrucian philosophy embodies many of these concepts.

Eleusis (1800 BCE to 500 CE)

The Eleusinian Mysteries arose in Eleusis (12 miles from Athens) before spreading to all of Greece and beyond. The mysteries were based on the myth of Demeter, the goddess of fertility, and her daughter, Persephone. Their story symbolizes the human soul's return, after the death of the body, to its universal origin or loving source. The Eleusinian initiations were presented in three stages: the *minor expression*; the *major expression* (lasting nine days); and the highest of the three – the *epopteia* (meaning “the state of having seen”). These Mysteries were so important that during antiquity the whole Greek world held a 55-day truce to permit travel to and from Eleusis. The progressive concept of initiation and its effect on the individual is continued in Rosicrucian Initiation.

Isis Mysteries (Fourth century BCE to sixth century CE)

As the Hellenized Egyptian mysteries of Isis spread throughout the Mediterranean world, from the Middle East to Britain, they soon became one the most widespread exports of Egyptian spiritual-

ity. Many suggest that the Isis-Horus pair continues in images of the Virgin and Child. The ancient writers, Apuleius, in his book, *The Golden Ass*, and Iamblichus in *The Egyptian Mysteries*, described in detail the rituals of the Isis Mysteries. These Mysteries addressed the desire for personal transcendence and salvation and presented a powerful image of the protective, nurturing, and victorious Divine Feminine.

Mithraic Mysteries (Second century BCE to fifth century CE)

The Mithraic Mysteries were an initiatic mystery school in which students were gradually introduced to astronomical truths through symbol, and how this knowledge could lead the seeker to union with the power behind all existence. The Mithraic Mysteries included a series of seven initiations in which the candidates underwent trials. This combination of scientific study, symbolic initiation, and cosmic union is a feature of Rosicrucian work.



Hermetism

(First century BCE to the present day)

Based on the writings attributed to Hermes Trismegistus (the Hellenized form of the Egyptian God, *Thoth*) the Hermetic tradition was honored by practitioners of Egyptian, Greco-Roman, Jewish, Christian, and later Islamic religions, and many believe it represents a continuity of the teachings in the Egyptian Temples and Mystery Schools. Hermetism inspired many Renaissance mystics and scholars, and modern evolutions of this tradition are often referred to as *Hermeticism*. Hermetism emphasizes the organic connection of the Divine with the earthly (“As above, so below”) and points the way of return to the source of being. Rosicrucian philosophy is heir to the Hermetic tradition.

Gnosticism

(First century CE to fourteenth century CE)

One of the early varieties of the Judeo-Christian spiritual tradition, the various groups we call “Gnostics” today emphasized the individual coming to personal and interior experiential knowledge (Gnosis) of the transcendent Divine One which is within the innermost being. This Gnosis then allows the person to enter into union with the source of all existence. Persecuted in the Mediterranean in the fourth to fifth centuries CE, Gnostics continued their spiritual practice, moving to Eastern Europe, the Middle East, Northern Italy, and finally Southern France, where they were driven underground in the fourteenth century CE. The interior center of knowledge is a familiar theme that manifests in Rosicrucian studies and practice.

Neoplatonism

(Third – sixth centuries CE, influential to the present day)

The last flowering of the Classical Greek philosophical tradition, the Neoplatonists synthesized the approaches of Plato, Aristotle, Pythagoras, and others, address-

ing the individual yearning for salvation from a philosophical viewpoint. Neoplatonism posits a single source from which all existence emanates and with which an individual soul can be mystically united. This philosophical school provided ways that the individual could ascend the ladder of being through *theoria* – contemplation of the Divine. Neoplatonic approaches have continued to be of tremendous importance in Jewish, Eastern and Western Christian, and Islamic Mysticism, as well as the esoteric schools, including Rosicrucian thought.

Kabbalah

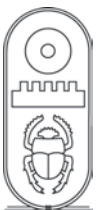
(From the beginning of Judaism to the present day)

The word Kabbalah means “tradition” or “received tradition.” At the beginning it was taught only by word of mouth and in the greatest secrecy. The primary books that make up the foundational writings of Kabbalah include a meditation manual called the *Sepher Yezirah*, or “Book of Formation,” whose first date of appearance in written form is unknown, but whose oral teachings date back before the first century; and the *Zohar*, known as the “Book of Splendor”, first printed in the late thirteenth century. There are strong Kabbalistic connections to Neoplatonism, Rosicrucianism, and Martinism.

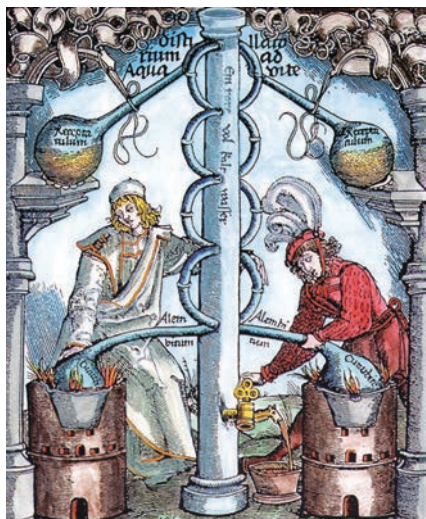
Alchemy

(Originated in or through Egypt, first written documents in third century CE to the present day)

It is said that Hermes Trismegistus, to whom the “Emerald Tablet” is attributed, instituted alchemy so as to “manifest on Earth the power and wisdom of the deities.” The goal of the alchemist is to transmute that which is base to that which is pure. Dr. Carl Jung understood alchemy to represent the process of self-realization. Alchemy includes physical alchemy (for example, turning lead into gold) and spiri-



tual alchemy (personal transformation.) Its concepts are part of the Rosicrucian curriculum.



Rosicrucianism
(1614 to present day)

The Rosicrucian tradition emerged in Europe with the publication of the three Rosicrucian manifestos, *Fama Fraternitatis*, *Confessio Fraternitatis*, and *Chymical Wedding of Christian Rosenkreuz*; published in 1614, 1615, and 1616. For years, Europe had been embroiled in religious, political, and social strife and many longed for a “new Reformation” aimed at disarming the superstition and religious intolerance of the time. The manifestos were most likely the work of “the Tübingen Circle,” a group of thirty German scholars and students who were passionate about alchemy, Hermeticism, Kabbalah, astrology, naometry, and Christian Mysticism. The manifestos enjoyed considerable success and circulated throughout Europe. Many philosophers of the time became aware of their message; among them Francis Bacon and John Amos Comenius are mentioned most often. In 1623, the Rosicrucians posted placards on the walls of Paris announcing that the Brothers of the Rose Cross were staying “visible and invisible” in their city. Today, the Rosicrucian Order, AMORC perpetuates the Rosicrucian tradition worldwide.

Martinism

(Eighteenth century to the present day)

From a historical perspective, the origins of Martinism go back to an eighteenth century organization known as the Order of the Élus-Cohen, founded by Martinès de Pasqually (1717-1774). The Traditional Martinist Order is an initiatic Order and a school of moral chivalry based essentially on Judeo-Christian mysticism. Its name is derived from that of Louis-Claude de Saint-Martin (1743-1803), the French mystic and author, who wrote under the pseudonym of “the Unknown Philosopher.” It was formed into an Order by Gérard Encausse, MD, known in esoteric circles as Papus, and Augustin Chaboseau in the late nineteenth century, and is now conducted under the auspices of the Rosicrucian Order, AMORC.

Rosicrucian Order, AMORC
(1915 to the present day)

In 1909 Harvey Spencer Lewis traveled to France where he accepted from the Masters of the Order the charter to reestablish the Rosicrucian tradition in America in 1915. Since then the Ancient and Mystical Order Rosae Crucis, also known as the Rosicrucian Order, AMORC, has served as a spiritual path to hundreds of thousands of women and men throughout the world and continues to perpetuate many of the traditions of the ancient Mystery Schools and the important philosophies that sprang from them.

ENDNOTES

1. Carl Kerényi, *Eleusis: Archetypal Image of Mother and Daughter*. Translated by Ralph Manheim (New York: Schocken Books, 1967/1977), 46.
2. William L. Reese, *Dictionary of Philosophy and Religion* (Atlantic Highlands, NJ: Humanities Press International, 1996), 501.
3. Christopher McIntosh, *The Rosicrucians* (York Beach, ME: Samuel Weiser, Inc., 1997).
4. Christian Rebisse, *Rosicrucian History and Mysteries* (San Jose, CA: Grand Lodge of the English Language Jurisdiction, AMORC, 2005), 3.

H. SPENCER LEWIS

RESTORER OF ROSICRUCIANISM

Christian Rebisse, FRC

The Rosicrucian Order, AMORC is one of the most dynamic philosophical and initiatic organizations in the world. Rosicrucians are men and women who study natural laws in order to live in harmony with them.

The roots of the Rosicrucian Order go back to early seventeenth century Europe, with a traditional history that goes back much further than that, all the way back to the Ancient Mystery Schools of Egypt and Greece.

In this article Rosicrucian historian Christian Rebisse presents the inspiring life and vision of AMORC's founder, H. Spencer Lewis – Restorer of Rosicrucianism.



Harvey Spencer Lewis was born on November 25, 1883 in Frenchtown, New Jersey. A few years later his family moved to nearby New York City where he was raised.

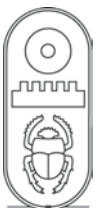
H. Spencer Lewis's family environment contributed much to the development of his mystical sensitivity. Not content with simply attending church on Sunday; the family read and also discussed the Bible at home. Until he was sixteen years old young Harvey participated enthusiastically in the

activities of the Metropolitan Temple of New York City also known as the Church of the Open Door. He loved to sing in the choir, and he listened attentively to the sermons of Dr. S. Parkes Cadman, the church pastor and a pioneering radio minister. H. Spencer Lewis often spent his free time meditating in this church, and it was here that he had his first mystical experiences. These experiences had such an impact on his soul that he was led to question himself about the profound nature of humanity and the possibility of establishing a dialogue between the soul and the higher worlds.

In March 1903 H. Spencer Lewis married Mollie Goldsmith, and the following year they had a son, Ralph Maxwell Lewis.

A Mystical Experience

In the spring of 1908, on the Thursday after Easter, while seated in a pew to meditate, he had a mystical experience that would affect the rest of his life. During this experience, he came to understand that the knowledge he sought could not be found in books, but rather deep within himself. He was also convinced that he had to go to France so as to come in contact with Rosicrucians. This mystical experience left



a profound impression upon H. Spencer Lewis and became the starting point for his "Pilgrim's Journey to the East."

In the hope of obtaining some information regarding Rosicrucianism in France, he decided to write to a Parisian bookseller whose catalogue he had obtained. We have not succeeded in identifying this individual, however this person contacted H. Spencer Lewis with the following reply:

If you came to Paris and found it convenient to call at the Studio of M. —, the professor of languages at No. —, Blvd. St. Germain, he might be able to tell you something of the circle of which you inquire. It might be advisable to hand him this note. Certainly a letter to him announcing your coming (by date and name of boat) would be courteous.

The Journey to France

Although his financial situation did not permit him to consider such a voyage, an unexpected opportunity presented itself the following week. His father, Aaron Lewis, an expert in authenticating documents as well as a renowned genealogist, needed an assistant while conducting research in France for the Rockefeller family. On July 24, 1909, the two men sailed for Europe on the *Amerika*, of the Hamburg Amerika Line. On Sunday, August 1, the ship arrived at Cherbourg, and the two travelers set off for Paris by train. The days that followed were entirely devoted to genealogical research, and it was only in the following week that H. Spencer Lewis was able to visit the bookshop and the professor of languages on Boulevard Saint-Germain. "A Pilgrim's Journey to the East" reported his meetings with the professor on Saturday, August 7, and on Monday, August 9. This man was about forty-five years old, spoke perfect English, and asked many probing questions to determine Lewis's intentions. At the end of the second meeting, he rec-

ommended that his American visitor travel to southern France, where he would receive further instructions.

Toulouse

Once again good fortune (or maybe more appropriately, Divine Providence) smiled upon our traveler, because his father had just planned to travel to southern France where he could continue his genealogical research for the Rockefeller family. On Tuesday, August 10, the two men left Paris, and following some adventures that H. Spencer Lewis interpreted as his having been put to the test, they arrived in Toulouse on Wednesday. On the following day, his father resumed his work and probably went to the *Donjon* (Keep or Old Tower) to consult the city archives. Meanwhile, H. Spencer Lewis went to the *Salle des Illustres* (Gallery of the Illustrious) of the Capitol, where he met an individual who was instrumental in bringing his quest to a successful conclusion. After a brief discussion, this person gave him a piece of paper on which was written the name of the street where he should go so as to meet some Rosicrucians.

H. Spencer Lewis does not disclose the name of this individual, but merely indicates that his profession was photography. Later, Ralph M. Lewis, his son, indicated that this person was an eminent photographer. In all likelihood, he was Clovis Lassalle, a photographer who specialized in the fine arts, archeology, commerce, and industry. This hypothesis is confirmed by the fact that H. Spencer Lewis's personal archives contain a letter that Lassalle wrote to him on August 26, 1909.

Around three o'clock in the afternoon, Lewis engaged a taxi and went to the address provided. ... After passing through the old town of Tolosa, he arrived at a stone edifice encircled by high walls and situated on a hill. It was in this castle that, according to "A Pilgrim's Journey to the



East,” he was initiated into the Rosicrucian Order. Although this text does not give any details regarding this ceremony, his autobiography provides some intriguing information. We learn that the person who greeted Lewis was Count Raynaud E. de Bellcastle-Ligne, a seventy-eight year old man, who lived here with his widowed daughter and whose means of living were modest, despite his noble origins. Speaking perfect English, he conducted Lewis to a drawing room where he questioned him about the psychic research he conducted in America, and showed great interest in his visitor’s previous mystical experiences.

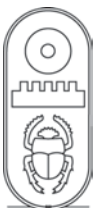
At the end of the interview, Count de Bellcastle-Ligne informed our pilgrim that the moment had now come for him to be initiated and asked whether he felt ready to confront the “terror of the threshold.” He was then led to the second floor of the chateau where he was shown what remained of an ancient Rosicrucian lodge. The count indicated that this temple had not been used for more than sixty years, although it had been visited by a few Freemasons on several occasions until 1890. His father had been the last presiding officer.

The conversation continued until the count stopped before an iron door to tell his visitor that he must now enter three chambers one after the other, “alone with God and his Master.” Carrying out the command, Lewis entered the first room, an antechamber. He then went into the

second room, a darkened place where he underwent the “test of the threshold”; he then had a mystical experience where he sensed once again the presence of the invisible being who had manifested to him the previous year. He finally came to the third room where the count awaited. The latter explained to him that this room no longer had the decorations or furnishings it once had, and consequently he was forced to adapt the initiation ceremony. The count led him to different places in the chamber and communicated the secret meaning of this ritual.

Now considering his visitor to be initiated, the old master led him into a little room. He recommended that the young man lie down, because he needed to rest in this room a few hours before meeting several other people. H. Spencer Lewis sat on a couch and dozed off. Upon awakening, he realized that he had slept for three hours. While asleep, he had dreamed the ceremony he was about to take part in. However, this time around, it was not the count who conducted him, but the “Master” whose presence he had perceived in the second chamber. After a short time, Bellcastle-Ligne introduced him to three elderly men whose forebears as well as themselves had been members of the Rosicrucian Order. At the end of this conversation, Lewis was led once more into the former lodge, where the count placed around his neck a cross adorned with a rose, thus signifying that he was now charged with the founding of the Order in America.

After this ceremony, one of the members present permitted Lewis to consult a collection in which the principles and major laws of the Order were represented. He was also allowed to copy the symbols and diagrams of the various Rosicrucian ceremonies. From a trunk placed in the middle of the room the count drew out some symbolic aprons, an altar cloth, and various archival documents so that the new initiate



could take note of the symbols belonging to the different degrees of the Order. Afterwards the necessary information for the establishment of Rosicrucianism in America was communicated to him. The man directing the meeting at this point was not the count, but an individual named, who acted as the master of ceremonies. Although the spelling of his name differs slightly, might this not be Clovis Lassalle, the photographer Lewis had met the same morning in the Gallery of the Illustrious? We would be tempted to think otherwise, seeing that the latter described the master of ceremonies as being the author of numerous historical documents, whereas we know that this photographer wrote no books. However, it is possible that his statement alludes to innumerable photographic works concerning archeology and prehistory that were produced by Clovis Lassalle. Whatever the case, the master of ceremonies informed H. Spencer Lewis that he was now in possession of all the necessary instructions, but that other inner experiences were yet to come. He concluded by requesting that no lodge be opened in America before 1915.

On August 13, 1909, the day after his acceptance into the Rosicrucian Order, Lewis wrote to his wife Mollie:

...all my hopes on this trip have been realized, but not without many tests and trials.... A pretty place, here. I have taken plenty of photos of the old fortress where I have participated in many strange ceremonies that I have never seen At last I am in the R+C, thank God—but the oaths and vows are severe. How many in America will I find to keep them with me?

A few days later, on August 26, when he was about to return to Paris, Lewis received a letter from Clovis Lassalle. On the following Monday, Aaron Lewis and his son traveled by train to Paris. After a stop in London, where they visited the British

Museum, they boarded the *White Star*, of the MS Adriatic Line, on Wednesday, September 1, and sailed for New York. For Harvey Spencer Lewis, it was the beginning of a great adventure.

The Renewal of Rosicrucianism

For several years, H. Spencer Lewis prepared for the resurgence of the Rosicrucian Order in America.

In May 1913, his wife Mollie died as a result of appendicitis. He was profoundly affected by her passing, which shattered his family life.

In December 1913, Lewis confided to members of the New York Institute for Psychical Research his intention of establishing the Rosicrucian Order in America and he invited them to a meeting. However, more time was needed to see this project come to fruition. After a difficult period, Lewis began to see the hints of a new day. In the middle of 1914, he married Martha Morfier, a young woman whom he had met a few months previously. This understanding spouse accompanied him unobtrusively in his great project of restoring Rosicrucianism. Indeed, a few months later, events began to unfold, and a meeting held on Thursday, April 1, 1915, culminated in the official founding of the Ancient and Mystical Order Rosae Crucis (AMORC) in America. H. Spencer Lewis was elected to head this order, which, under his direction, would experience a rapid development. In the following months other Lodges were established in Philadelphia, Boston, Wilmerding (Pennsylvania), Altoona, Rochester, Harlan (Iowa), and Detroit.

In January 1916, H. Spencer Lewis launched the *American Rosae Crucis*, a monthly magazine for Rosicrucians that was dedicated to science, philosophy, and religion. Until his death in 1939, he regularly wrote articles on Rosicrucian phi-

losophy and mysticism for this magazine, which changed its name several times until it became the *Rosicrucian Digest* in 1929.

Technology Serving the Ideal

In 1926 H. Spencer Lewis, whose mind was endlessly bubbling over with ideas, began to engage in new activities. One of his projects was to set up a radio station that would broadcast special programming. He did not want this to be a source of propaganda for AMORC, but rather a tool dedicated to the arts, culture, and spirituality in general. In 1903, he had constructed a radio apparatus, and in November 1913 he had obtained an operating license. He was thus in possession of all the elements allowing this experiment to be placed in service of his ideal. The radio station was soon in operation, and in April 1927, *The Mystic Triangle*, AMORC's magazine, made reference to the Order's broadcasting activities. Once again, H. Spencer Lewis gave proof of his creativity by introducing a new trend—in this instance by engaging the listeners by means of the telephone—and he would follow this with other innovations that would soon be copied by numerous radio stations.

Nicholas Roerich

In November 1927, AMORC established its headquarters in San Jose, California. This was the beginning of activities at Rosicrucian Park, whose architecture was inspired by ancient Egypt. Soon afterwards an Egyptian Museum was opened. Recognized by the International Council of Museums (ICOM) and by the Egyptian National Museum of Cairo, it has welcomed millions of guests over the years and remains the largest Egyptian museum in Western North America.

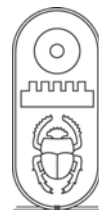
At the beginning of the 1930s AMORC's development was such that H. Spencer Lewis had become the leader of a worldwide organization. He felt that

it had become necessary to create an International Supreme Council, the *World Council*, composed of those individuals who directed the Order in the different parts of the world—France, Denmark, the Netherlands, Canada, Puerto Rico, Bolivia, Australia, Sweden, England, China, and Poland. Among these members, we may note the presence of the Russian painter Nicholas Roerich, who had apparently become a member of the Order in 1929, the period in which he was proposed as a candidate for the Nobel Peace Prize. H. Spencer Lewis related that he met Nicholas Roerich at the inauguration of the Roerich Museum in New York, in October 1929. The two men were on such friendly terms that Nicholas Roerich was named AMORC's legate and was charged with carrying out certain missions for the Order. In 1934, during an expedition across China and Mongolia to find plants capable of combating the desertification of the American prairies, Roerich stopped at Harbin in order to meet his Rosicrucian compatriots. The local press related the Rosicrucian activities that he participated in during his stay in China.

Writer, Lecturer, and Artist

In 1929 H. Spencer Lewis published several books, including *Rosicrucian Questions and Answers*, which presented the Order through a series of questions and answers, as well as its history; then *The Mystical Life of Jesus*, an essay on the mystical life of Christ, a subject he would return to in a later publication. Always preoccupied with adapting the traditional teachings to modern life, he also wrote *Self Mastery and Fate with the Cycles of Life*, an original work that proposed a method for understanding all matters, allowing people to regulate their lives by using the planetary and biological cycles that mark their existence.

Although endowed with a penetrating, ever-restless mind, Lewis did not lack a sense





of humor, and during conversations he loved to slip in humorous maxims that set off volleys of laughter. This big-hearted man knew how to maintain an exemplary simplicity despite his important responsibilities. A musician from an early age, he skillfully played the cello and piano. He was also an excellent painter who created works whose themes were intimately associated with his centers of interest. Thus, one of the oldest pieces that has come down to us, *Arabian Nights*, evokes the Orient. Egypt was for him an inexhaustible source of inspiration, and many of his pictures were dedicated to this land, such as *The Love Idol*, or the inspiring *Entrance to Karnak Temple, Luxor*, which he painted on the spot during a trip in 1929. Esotericism was never absent from his canvases, as can be seen in *The Alchemist*, completed a few months before his death.

Humanism and Fraternity

H. Spencer Lewis accorded special importance to the matter of fraternity and had a keen awareness of the equality of men and women, whatever their backgrounds may be. On numerous occasions he expressed himself on this point in his writings. In 1929, in *The Mastery of Life*, a booklet providing information concerning

AMORC, he emphasized that racial superiority did not exist. In his book *Mansions of the Soul*, published in 1930, dealing with the origins of and the nature of the soul, he stated:

...it may be mentioned that this ancient understanding of the association of all egos with each other, and the uniting of all souls into one soul, establishes the fact that all human beings are brothers and sisters under one creator and of the same essence, same vitality, and same consciousness, regardless of race, creed, color, or other distinctive elements of the ego.

An International Federation

Although busy directing the activities of AMORC, H. Spencer Lewis continued to maintain relations with other individuals in the world of esotericism and in August 1934 he traveled to Brussels so as to participate in the creation of the FUDOSI, a federation meant to bring together authentic initiatic orders. He became one of the three directors of this worldwide organization. He also used this occasion to renew ties with the Martinist Tradition. During this first congress of the FUDOSI, Victor Blanchard, director of the Ordre Martiniste et Synarchique, conferred on him the initiations and authority necessary for the establishment of Martinism in the United States.

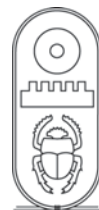
During his travels to Europe, H. Spencer Lewis had the opportunity to visit the planetarium at the Deutsches Museum in Munich. On his return to San Jose, he devoted all his energy to drawing up plans and creating the first planetarium projector put together by an American. In July 1936, the Moorish-style building constructed for housing this projector was inaugurated. This audacious creation was a testimony to the genius of the first Emperor of AMORC.

H. Spencer Lewis was a humanist and was a member of numerous philanthropic societies and associations. Despite his constant activities and numerous travels that he carried out in serving AMORC, he still found the time to devote himself to writing. In 1936, he published *The Symbolic Prophecy of the Great Pyramid*, a book that brought forth the mysterious knowledge of the Egyptians. In the following year, he published two more books. In the first, *The Secret Doctrines of Jesus*, he returned to ideas that he had discussed in a previous work. In the second, *Mental Poisoning*, he denounced the detrimental effects of negative suggestions and superstitious beliefs. He showed how the laws associated with the activities of the subconscious condition our life, and he proposed keys allowing us to not only liberate ourselves from all forms of mental poisoning, but also to use suggestion in a constructive way.

The Departure toward the Light

Shortly after his return from his European travels, where he had participated in the FUDOSI congress that brought together Rosicrucian leaders from all around the world, H. Spencer Lewis's health went into a decline. Perhaps he had overtaxed himself while serving others for too many years and thus began to pay the price. As is true of all extraordinary individuals, he was naturally criticized and slandered, but he always worked with ardor and conviction in serving his ideal. He passed through transition on August 2, 1939, being only fifty-six years old. Thus disappeared the individual who, following a long quest, had attempted to give a fresh momentum to Rosicrucianism by way of the Ancient and Mystical Order Rosae Crucis. That is why, without falling into the cult of personality, which is contrary to Rosicrucian ethics, the members and present leaders of AMORC recognize him for the work he accomplished.

Although Harvey Spencer Lewis gave AMORC a special touch, it must be emphasized nonetheless that the Order has evolved considerably since that time. In fact, this worldwide initiatic and philosophical movement has never ceased to perfect itself due to the research and work of its directors and members. In keeping with the wishes of its restorer, the teachings themselves have been constantly enriched and updated so as to be always adapted to the evolution of consciousness, knowledge, and society. Almost a century after its resurgence, the Rosicrucian Order remains faithful to the spirit of Harvey Spencer Lewis by bringing together men and women without regard to race, social class, or religion, in a spirit of humanism, fraternity, and spirituality. It thus constitutes in our era one of the most dynamic and most innovative esoteric movements in the world.



IMAGINATION AND CREATIVITY

H. Spencer Lewis, FRC

In this article, H. Spencer Lewis provides powerful guidance on how we can serve as instruments of the Divine in manifesting that which best contributes to the evolution of humanity.



Imagination is the one great creative power within the human body. It is that which has built cities, put bridges over rivers, covered the oceans with ships, and filled the air with airplanes. It has changed people's customs and habits, their clothing and food, their languages and ways of thinking. In fact, imagination is the keynote of human evolution...

The individual who lacks imagination or the use of it, or who has not permitted this unusual, divine faculty to develop, is bound by ancient traditions and customs, and is blind to the future in all of its creative stages. Such an individual can live only in the past, can have no foresight, and must therefore be lacking in ambition and creative desires.

We have three ways by which new knowledge, new ideas, and new things may come into our lives and into the process of human evolution. The first of these is cosmic revelation, whereby attunement with the Universal Mind and with the divine consciousness gradually reveals to our consciousness the great wisdom that is timeless and deals with the past, the present, and the future. This wisdom inspires, instructs, guides, and leads us on. It teaches us the lessons that come through the errors of human existence, and fortifies us against similar errors in the future. It lays the foundation for contemplation and meditation. It supplies ideas in an embryonic state that may be evolved and matured into living things.

The second great gift to us is that of imagination by which we may take the



inspired and embryonic idea and develop, unfold, and reconstruct it mentally, in a mental world that knows no limitations. With this faculty we can build things out of invisible material, intangible substances, and construct an immaterial and intangible edifice or an invisible and intangible nation. We can unfold in our minds the possible and impossible things alike. We can conceive of that which is beyond achievement today but possible of achievement tomorrow. The imagination is like the blueprints of the greatest architects who can plan and outline that which should be done without regard to cost, to time, or to surrounding conditions. With it we can surround our consciousness with the pictures of possible future achievements and hold these before us as the ideals toward which all our effort may be directed. Imagination is the light that leads us on, and it is the golden light that has led the

movement of human evolution through all of the darkest ages.

The third great blessing is the power to create mentally. This is different from that of imagination, for with the person who develops the faculty of mentally creating, the plans and the designs conceived in his or her imagination are taken one by one and reconstructed not of intangible and invisible substances but of a very tangible essence, radiating from the human mind into space and materializing into concrete, definite, material forms out of which all of the world has been built and all of the universe made manifest.

Mentally creating is the process that the Divine used when conceiving the idea of a world for human beings and breathed forth from Divine Consciousness the power of the laws which set into motion that which was conceived in the Divine's imagination. Out of chaos and darkness came form and light, and the form of things was changed into great diversity of nature. All living things were conceived and created in the same manner and ultimately human beings were created by the same great power.

And then to humankind was given this Divine power to continue the creation that the Divine had started. While people may imagine great things and hold them in their consciousness as an idea toward which to strive or dream about, to hope and pray for, the person who uses the mental creative faculty takes each imaginary picture of human conception and, by concentrating and focalizing the creative power of his or her being upon it, brings it into concrete, material manifestation.

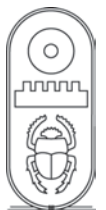
The mystic knows only too well the value and danger, the goodness and the evil, that lies in the power of mentally creating. We know that if we hold in our minds a picture and give it the vibrations of living possibility, and if we prophetically proclaim that it is to be or will be, we bring it about; we create it in the world of actu-

ality, by transferring it from the world of reality to material manifestation. We know that as each hour of the day passes, the things which we have held in our imagination and which we now allow to pass into the chamber of mental alchemy are likely to be crystallized immediately in earthly form.

We must, therefore, be pure minded. We must be pure and holy in our imaginary concepts. We must keep the chamber of mental alchemy so clear and so wholesome and of such a high standard that no evil thought, no evil admission, no unholy concept of our earthly imagination may take form there and grow and be born in the world of actuality.

Human evolution is the result of cosmic inspiration, human imagination, and divine mental creation, but when the center faculty of these three is lacking and imagination has not been permitted to develop, or is not used, the human being stagnates and becomes a slave to the past and a victim of the present. There are no hills of the future over which he or she may rise to see the grand perspective of valleys and plains beyond. There are no ships lying in port waiting to take the person from the land of the old and the land of the past to the land of the new and the future.

Let your imagination, therefore, have full sway. Build it up until it is filled daily and hourly with the pictures that the lessons of the past and the trials of today suggest to your consciousness. Then analyze these imaginary things, select the best, and take them into the laboratory of your creative powers. Let the divine consciousness flowing through you reconstruct them, radiate them, and bring them to pass in your life and in the lives of those around you, thus adding to the world the assets of the future and the beautiful things of human evolution.



ROSIKRUCIAN INITIATIC JOURNEYS TO EGYPT

Rosicrucian initiatic journeys to Egypt began in 1929 with Emperor H. Spencer Lewis leading the first group. These extraordinary pilgrimages continue until today. Seventy-five Rosicrucians from throughout the United States, Canada, Mexico, and Europe accompanied H. Spencer Lewis on that first initiatic journey. The principal destination was Egypt, however on the way to and from that mystic land, the travelers visited mystical sites in the Madeira Islands, the Mediterranean, North Africa, the Holy Land, and Europe. As this was in the days before regular transatlantic air service, the journey lasted seventy days. It concluded on the Spring Equinox.

This trip was especially tailored for Rosicrucians. As is the case today, the travelers were treated to unique experiences and unusual sites normally passed over by the casual tourist of the day. At every site, in every city, members learned about cultural and mystical aspects related to the site generally unknown to the ordinary traveler. Of course the most special features of this trip were the unique initiations conducted by Emperor Lewis. This tradition continues today with Emperor Christian Bernard conferring the initiatic rituals in Egypt.

The entire 1929 tour was chronicled in eleven consecutive issues of The Mystic Triangle magazine (the predecessor to today's Rosicrucian Digest), from February through December 1929. We present below an excerpt from the original series.



The Luxor Initiation

After leaving Cairo, the Rosicrucian touring party proceeded into Upper Egypt by train up the Nile Valley, arriving at Luxor for the apex initiation of their journey to this mystic land.

We began our preparations on the morning of February 14, for the greatest event of our entire journey—the concluding initiation ceremony in Luxor. The Rosicrucians in Egypt had planned with us to have the ceremony begin at sunset and continue into the early evening, so that we might sit and meditate in the darkness of the ancient temple.

Early in the afternoon our entire party assembled on the lawn of the hotel and received final instructions from the Emperor so that everything would move with order and system during the ceremony. Then just at sunset our members strolled casually, in twos and threes out of the grounds of the several hotels and wended their ways



Rosicrucians in Egypt, 1929.

slowly and without attracting attention toward the ancient ruins on the banks of the Nile. And on every important height of the walls and ruins around the temple



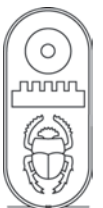
Rosicrucians in Egypt, 2014.

there were stationed members of the ancient Amenhotep Lodge of Rosicrucians of Luxor and Cairo as outer guards and tilers.

Finally, all of the members of the party were within the great court of Amenhotep's old temple, on the walls and columns of which were his cartouche and the cartouche of our Order. The temple contained thirty-two enormous columns arranged in four rows of eight, and each column was topped with the symbolic lotus in enormous size. The arrangement of the columns formed various aisles, the larger of which ran east and west, north and south. In the center where they crossed stood the symbolical Shekinah of black satin, with the Rosicrucian emblem embroidered in its center, and standing upon it a large bouquet of roses. In various parts of the aisles incense was burning, and the low setting sun just showing above the hills of Thebes, and shining across the Nile, illuminated the upper parts of columns of the temple with a golden hue, which reflected downward upon the members standing there in silence and reverence, bathing

them in the illumination which all Rosicrucians adore.

In the antechambers adjoining the temple were the officers of the Rosicrucian Lodge of Egypt, and standing in the eastern end of the west aisle stood the Emperor with his purple robe, white stole, golden rose cross, and embroidered emblems. At the south of the Shekinah stood the ancient stone lectern from which many Masters have read the ceremonial ritual for many holy assemblies. Each member of the party was brought before the East, facing the Shekinah, and the holy sanctum at the east end of the temple, so that all could sense the vibrations of the marvelous place containing as it did the holy thoughts of thousands of persons through many ages. As all the members stood in silence with their auras rapidly increasing in size, and as they were becoming attuned with the vibrations of the place, the Emperor invoked the presence of the great Masters seen and unseen, and in the darkening recesses of the shadowy parts of the sanctum we could plainly see the great lights gathering which indicated the pres-



ence of the several great Masters from Tibet and Egypt, who we knew would be present on this occasion.

I wish that I could go into detail regarding the entire ceremony, and tell you precisely what occurred during the hour or more that all of us stood there with our hearts welling up, our emotions overcoming us, and our vibrations so thrilling us with their electric power that we were almost unable to speak and to answer the questions that were put to us, or repeat the vowel sounds which made the place seem to tremble. One by one we pledged our allegiance, our loyalty, and our devotion to the Order, to its great principles, and to the jurisdiction of Egypt through whose power and under whose authority we were receiving this wonderful lesson.

During the ceremony each initiate was taken to the Shekinah and brought face to face with a solemn understanding of the ancient principles as performed so many times in the same manner. We were not surprised to see the appearance, personality, and even physical aspect of the Emperor gradually change and assume the likeness and mannerism of one of the ancient Masters; and then it was that we of the higher grades knew instantly why the Emperor was so familiar with ancient Egyptian history, the rituals, the customs, and the work of this great organization. His voice resounded throughout the temple, and echoed and reechoed from column to column with a power over us and an effect upon us that we could not possibly describe, which will remain with us the rest of our lives.

At the conclusion of the ritualistic part of the initiation, we were directed to seat ourselves upon the old stones surrounding the columns and in the soft light of pale evening, with incense filling the temple, with chanting carried on by the Rosicrucian members in the archives adjoining, and with oriental music playing softly in the courtyard. We sat in medi-

tation, eyes closed, awaiting the personal, intimate touch and whisper of the great Masters who walked about through the temple and came to each one of us as we were ready or prepared and gave unto us as we were qualified to receive. What messages were whispered in those few minutes! What consolation, advice, hope, cheer, and inspiration most of us received from just a handclasp, or a word, or a smile! Some there felt but little and heard even less, but most received in accordance with their development, and we who knew and understood in completeness will never forget what was given to us and what we were assigned to do for the future.

Can you wonder that I would like to tell you all that happened, and can you wonder that we shall never forget, and certainly never reveal what most of us actually saw and learned? Certainly if there had ever been doubt in the minds of any of us as to the high position that the Emperor occupied in the Order, or the high regard that he had in the other lands and in the minds and hearts of the great Masters, or if we had any doubt as to the relationship of our Order to this ancient temple of Amenhotep's in Egypt, or doubt of any kind pertaining to any phase of the work, these things were so quickly thrown aside and so completely dispelled and cast out of our consciousness forever that we cannot think of them as ever having existed.

When all of the ceremony was ended, and moving pictures had been taken of us standing there in that ancient place, we slowly wended our way again, humbled, thrilled, reverent, and inspired, toward the banks of the Nile. As we passed out of the walls of the enclosure, there were none of us who could venture to make a comment. The afternoon and early evening of February 14, 1929, will be a memorable occasion, not only in this incarnation of most of us who were there, but in many incarnations to come.

THE FUNCTION OF A ROSICRUCIAN

Ralph M. Lewis, FRC

Ralph Maxwell Lewis served as the Emperor of the Rosicrucian Order for forty-eight years, from 1939 to 1987. In this article, he explores the purpose and function of being a Rosicrucian.



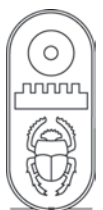
Aristotle, in his renowned *Ethics*, sought to define the nature of *good*. He said that each thing has its function. The function is the ideal, that for which the thing exists. The perfection of a function is its *excellence*, the fulfillment or the end which a thing attains. The excellence of a function, then, is its *summum bonum*, or, in other words, the highest *good* of that thing. For example, a good harpist is one who is an excellent harpist; a good carpenter is one who fulfills his function, namely, the skill of his trade. What, then, may be said to be the function of a Rosicrucian? What is the excellence of that function? What, may we say, constitutes the good Rosicrucian? The function or ideal of a Rosicrucian should be that reason for which he became a member. Furthermore, it should be what is always expected of a Rosicrucian.

Broadly defined, the true function of a Rosicrucian is the acquisition and the application of knowledge. Likewise, whether one is a good Rosicrucian depends on the excellence of this function of acquiring and applying knowledge. This excellence, in turn, depends upon the knowledge which the Rosicrucian seeks. The end to which she applies the knowledge is another factor of the excellence of a Rosicrucian.

The knowledge with which Rosicrucians must be concerned should be *universal* in character. One who continually channels his experience along certain lines, or in certain fields, or who always focuses his consciousness upon certain impressions only, cannot be considered a good



Rosicrucian. The brilliant empiricist, or the learned scientist who acquires through his research or studies a useful knowledge, may not necessarily be a worthy Rosicrucian. There is something more required of him. Pythagoras, the great philosopher, the leader of the mystery school at Crotona; Paracelsus, the physician and alchemist; Michael Faraday, the physicist; Sir Francis Bacon, philosopher and statesperson—each of these personages gained eminence in the academic and scientific worlds. But their creditable achievements by which the world recognizes them were not the principal reasons for their becoming distinctive in *Rosicrucian annals*. There were other factors, other functions, that caused them to be honored by the brothers and sisters of the Rosy Cross.



The knowledge which the Rosicrucian seeks must always be related to the trinity of mysteries. These mysteries are: birth, life, and death. Another way of referring to these mysteries is: being, manifestation, and transition. The so-called mysteries are really only aspects of *one* single nature. They are divisions of the totality of human experience. In other words, the human mind divides its experiences into the categories of these three so-called mysteries. The fact that we perceive the one as *three* stresses the necessity for us not to limit our search for knowledge to any one of them.

The Known and the Knower

The first requisite of a Rosicrucian is to have the proper attitude of mind. The Rosicrucian must accept two basic premises: First, that there is *that* which is to be known. Second, there is the *knower*. That which is to be known is all-inclusive; it is the Absolute, the ultimate, the omniscient – the perfection. Therefore, that which is to be known is the plethora or the fullness of all being. Early in her metaphysical studies, the Rosicrucian realizes that no thing has real existence until it is known. Nothing is, except what it is realized to be. We are often told in philosophical abstractions, and it is a scientific fact as well, that without the ear, there is no sound. Likewise, without the consciousness, the Absolute is without form. We can say that until a thing is known, it is *not*; it has no existence.

The human being is the *knower*. It is men and women who give being or the Absolute its reality by their conceptions. Through humans who are part of the Absolute, the Cosmic acquires its self-consciousness, its own realization. With the gradual breadth of human consciousness, the Absolute becomes more expansive. It is not that the human mind actually adds anything to the Cosmic substance. That would not be possible.

But through human mind the Cosmic substance assumes identity. Its potential manifold images increase in proportion to the structure of human knowledge.

For analogy, the nature of a mirror is not the sum of all of the images, all of the reflections which may be seen in it. We cannot say that a mirror is a collection of the things which we perceive on its surface. But it is such images that cause mirrors to be known to us as such. These images reveal that phenomenon by which we identify it as a mirror. In like manner the human mind helps us to appreciate, through its concepts, that there is such an existence as the Cosmic. The majesty, the beauty, the harmony of the Cosmic are really born within the mind of humans. Humans are *the knower*. That which is self-contained, self-sufficient, as is the Cosmic, has no opposed states or counter conditions; it has no determinative factors. In the Cosmic, there are no such conditions as large or small, old or new, chaos or order. There is but a *one-ness* of a being. It is human beings who in contrasting our consciousness and the various states of our mind to the Cosmic, conceive from this contrast such qualities as beauty, harmony, and others.

Mental Explorations

The Rosicrucian comes to realize that there is nothing which humans cannot know if one sincerely inquires. There are no definite mandates established prohibiting human scrutiny of the universe. Theology once thought that there were certain limitations beyond which humans should not go in our search. But there are no limitations which are irreverent. There are no Cosmic powers which attempt to constrain the human mind. As Holbach, the great French encyclopedist said, Nature tells the human to seek light and to search for truth.

In our explorations, people cannot make a serious mistake in our appraisal

of the Cosmic. Now, it is true as we look back through the centuries at the various concepts that humans have had about the universe, about being, and our own nature, that some seem to be erroneous, but these concepts were in accord with the level of human consciousness at that time. After all, the essence of the Cosmic assumes various forms in the molds of the human understanding. As people think, *that is existence to us* at the moment of our thought.

Like sand, the Cosmic contains within itself no permanent impressions but may be molded into any kind or form. The Cosmic is ever-ready to assume various forms, different kinds of reality, when the human consciousness is prepared to perceive and conceive them. Since the Cosmic is potential with all things, it naturally is plastic, and the mind can mold, or adapt this plastic substance to its conceptions. The more extensive the understanding of the human mind, the more magnificent appears the Cosmic design, just as the more extensive the ability and aesthetic conception of an artist, the more magnificent become her creations.

The only serious mistake which humans can make is to deny the fullness of our own nature. This denial is the mystical concept of the old theological doctrine of the original sin. In other words, the original sin, to the Rosicrucian, is a person's denial of his spiritual faculties, his divine powers. He who refuses to understand himself is damming his own powers. It has been truly said that there are none so blind as those who will not see.

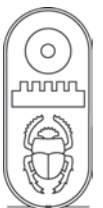
No One is Free

The problem of freedom enters early into the functions of a Rosicrucian. The Rosicrucian learns that no one is actually a *free agent*. No person is wholly an arbiter of her own wishes. The Rosicrucian knows that no person can set up ideas or concepts which are absolutely indepen-

dent of the inclinations of her nature. She who wills as she desires makes a choice which she considers free, but she is, in fact, dependent. After all, when we decide to do something, we are only conforming to what we really are. Our apparent victory over ourselves when we say we are asserting our wills is, after all, but the dominance of one impulse of our nature over another. As a consequence, the Rosicrucian says, if will is the product of the impulses of our nature, and we are truly free in the exercise of it, then it is advisable for *will* to represent not just one aspect of our being. We would make it represent our spiritual as well as physical side.

The Rosicrucian understands life to be more than just an attainment to a point of observation. To the Rosicrucian, life is not merely the climbing to a pinnacle to look down upon a collection of ready-made realities lying at his feet. But rather, to the Rosicrucian, life is a span of *materialization*. Life affords him the opportunity of converting Cosmic intangibilities into realities; or, in other words, life is a theater for Cosmic expression. Our bodies and our minds are the actors on the stage of this theater. It is here on this physical plane that beauty and the elements of the arts and sciences are born. It is here also that the *heaven* of ecstasy is experienced, and that the *hell* of torment is fashioned.

During this conscious interval, the light of the mind, our consciousness, is like light shining into a darkened room. At first, all is dark and formless. Then, with the entrance of the light, things come into existence. They have a nature, a reality. It is the same with the light of the mind which gives order and form to an otherwise unrealized universe. The human mind does even more; it confers purpose on the Cosmic. Purpose exists nowhere else except within the inner vision, the idealism of humans. After all, the Cosmic has no end in view; the Cosmic is not



trying to perfect itself nor is it aspiring to be something – it already *is*. The Cosmic, therefore, is perpetually in a state of self-sufficiency. Humans in our limited consciousness conceive purpose; we believe that there is an idealism toward which the Cosmic is moving, and inspired by that conception, we endeavor to emulate it. We thus move forward in our own life. To use an illustration, it is like walking toward a star which we never reach but, in doing so, we travel far and we learn much.

The Rosicrucian attitude toward our mortal, physical, and earthly relationship is an expedient one. The Rosicrucian does not deny her material obligations. She is obligated to her family, her friends, to her business connections, to society in general. The Rosicrucian does not try to escape the world by venturing into a series of vagaries and speculations. The Rosicrucian does not seek a refuge where her ideals remain sound only because they have not been exposed to down-to-earth realities.

The Rosicrucian attitude toward this life may be summarized in these few words. *We work to live that we may live to know*. By living as long as we can and as intelligently as we can and with an open, liberal mind, we glorify the *unknown*. We are then fulfilling the function of giving the unknown existence in our own consciousness.

Human Responses Materialize

If our daily labors lie within the scope of the trades, the arts, and the sciences, we are indeed fortunate. We are then given the opportunity of manifesting the so-called Cosmic mysteries. We can then materialize our human response to the Absolute. In other words, we are given the opportunity to express in some material form that harmony of the Cosmic which we sense within our own nature. We experience, as inspirations and as ideals and plans, our unity with the Cosmic. Such individuals are really building a micro-

cosm, a small universe, which, to them, reflects the macrocosm. In their creations, in the things they do and build, they believe they see the order and harmony of the Cosmic. It is like the artist who tries to catch a sunset on his canvas. No matter how perfect his work, it is not actually what the sunset is, but it becomes a symbol of what his eyes see and what his emotions experience. It gives him pleasure in feeling that he has caught part of the spirit of the great universe.

The *real* builder, the real creator, is not one who merely provides the world with strange new devices. The world is already too laden with gadgets, with innumerable things which keep us from ourselves by compelling us to be continually devoted to them. The gadgets we have today, the baubles we are turning out, figuratively have upon them a label which reads: "To escape the responsibilities of life, indulge me!"

The person who is really a builder is the one who finds gratification in her personal *humanitarian* impulses. The real builder finds satisfaction not in the thing which she is building, but in its impact, the effect it will have, upon society – what it will do for humankind generally. She believes, or wants to believe, that her products, or her services, are in some way advancing humanity toward a fuller living. This fullness of life she interprets in the spiritual, intellectual, and cultural sense, not only in the economic sense. Such mechanics, artists, scientists, teachers, are all contributing to the excellence of humanity, and this excellence or goodness, as we have seen, is the knowledge and appreciation of the great unknown.

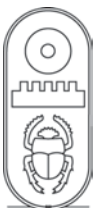
Those whose daily labors may not be directly related to the crafts, arts, and sciences, should, nevertheless, be gratified that their labors provide sustenance and certain leisure hours as well. During such leisure, the functions of one's being may attain their excellence through such channels of study as AMORC.

CREED OF PEACE

Ralph M. Lewis, FRC

Ralph Maxwell Lewis was a great humanitarian and citizen of the world – as expressed in his Creed of Peace.

- ✠ I am guilty of war when I proudly exercise my intelligence to the disadvantage of my fellow man.
- ✠ I am guilty of war when I distort others' opinions which differ from my own.
- ✠ I am guilty of war when I show disregard for the rights and properties of others.
- ✠ I am guilty of war when I covet what another has honestly acquired.
- ✠ I am guilty of war when I seek to maintain my superiority of position by depriving others of their opportunity of advancement.
- ✠ I am guilty of war if I imagine my kin and myself to be a privileged people.
- ✠ I am guilty of war if I believe a heritage entitles me to monopolize resources of nature.
- ✠ I am guilty of war when I believe other people must think and live as I do.
- ✠ I am guilty of war when I make success in life solely dependent upon power, fame, and riches.
- ✠ I am guilty of war when I think the minds of people should be regulated by force, rather than by reason.
- ✠ I am guilty of war when I believe the God I conceive is the one others must accept.
- ✠ I am guilty of war when I think that a land of a person's birth must necessarily be the place of his or her livelihood.



CONTRIBUTION TO PEACE

Inspired by Emperor Ralph Lewis's Creed of Peace, over several years Rosicrucian members from around the world created the Rosicrucian Contribution to Peace, which serves as the basis for the Rosicrucian Peace Day Ceremony, which is celebrated worldwide on the fourth Sunday of June each year.

- ✠ I contribute to Peace when I strive to express the best of myself in my contacts with others.
- ✠ I contribute to Peace when I use my intelligence and my abilities to serve the Good.
- ✠ I contribute to Peace when I feel compassion toward all those who suffer.
- ✠ I contribute to Peace when I look upon all men and women as my brothers and sisters, regardless of race, culture, or religion.
- ✠ I contribute to Peace when I rejoice over the happiness of others and pray for their well-being.
- ✠ I contribute to Peace when I listen with tolerance to opinions that differ from mine or even oppose them.
- ✠ I contribute to Peace when I resort to dialogue rather than to force to settle any conflict.
- ✠ I contribute to Peace when I respect Nature and preserve it for generations to come.
- ✠ I contribute to Peace when I do not seek to impose my conception of the Divine upon others.
- ✠ I contribute to Peace when I make Peace the foundation of my ideals and philosophy.

So Mote It Be!

THE SCIENCE OF INTUITION

George F. Buletza, PhD, FRC

The Rosicrucian Order's scientific research into mystical and transpersonal experiences began with H. Spencer Lewis in the early 1900s. It continued with the establishment of the International Research Council (IRC) in 1934 with a very active team of experts in various related fields who researched and taught at Rose Croix University International (RCUI) at Rosicrucian Park.

In the 1970s and 1980s, a series of reports from the IRC was published in the Rosicrucian Digest under the title "Mindquest." The following article, from that series, was written by George Buletza, PhD, FRC, Director of the IRC at that time.

AMORC's IRC is still very active in scientific investigations around the world today. Some of the researchers' findings are published as books, others as papers in the [Rose+Croix Journal](http://www.rosecroixjournal.org) (www.rosecroixjournal.org), and others as presentations – in person and online.



Introduction

Through the study of intuition the Rosicrucian reaches the frontier of intellectual and spiritual power. Rosicrucians learn that all great progress in people's lives depends on the release and use of intuitive powers. No significant discovery, insight, or creative production has come about solely as a result of objective mental activity. Laboratory experiments as well as scores of interviews with scientists, writers, composers, and artists attest to the fact that solutions to problems are achieved only after they have been released to the subconscious or intuitive faculty of the mind.

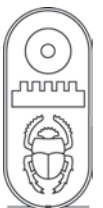
Claude M. Bristol and Harold Sherman, in their book *T.N.T. or the Creative Power Within*, tell about Thomas Alva Edison's practice of taking multiple cat-naps as he worked on an invention. When he felt blocked, after exerting himself to the utmost, Edison would lie down on his couch and fall asleep. He claims to have always received some additional light on his problem.

German psychiatrist, Herbert Silberer experimented with this process by putting himself into a borderline state and trying

to think through complicated problems he had been unable to solve in the normal waking state. He found that the complicated problem he was considering would disappear from awareness and would be replaced by a meaningful form of symbolic imagery. One problem Silberer contemplated was: "If intuition is universal, why do some people intuit to do one thing, while others intuit to do something else?"

Silberer wrote:

In a state of drowsiness I contemplate an abstract topic such as the nature of judgments valid for all people. A struggle between active thinking and drowsiness sets in. The drowsiness becomes strong enough to disrupt normal thinking and to allow, in the twilight state so produced, the appearance of an auto-symbolic phenomenon. The content of my thought presents itself immediately in the form of a perceptual picture (for an instant apparently real); I see a big circle (or transparent sphere) in the air with people around it whose heads reach into the circle. This symbol expresses practically everything I was thinking of. The [universal] judgment



is valid for all people without exception; the circle includes all the heads. The validity must have its grounds in commonality: the heads all belong in the same homogeneous sphere. Not all judgments are [universal]: the body and the limbs of the people are outside (below) the sphere as they stand on the ground as independent individuals. What had happened? In my drowsiness my abstract ideas were, without conscious interference, replaced by a perceptual picture, by a symbol. (See Figure 1.)

Silberer goes on to say that he found this picture-thinking an easier form of thought than rational logic. Conducting extensive experiments in this borderline state, he considered complex abstract thought and waited attentively for symbolic images to appear. He found that his thoughts in this state always gave rise to images, thus demonstrating to him that the mind automatically transforms verbal information into unifying picture-symbols.

Another example Silberer gave is as follows: "My thought is: I am to improve a halting passage in an essay. Symbol: I see myself planning a piece of wood." He therefore proceeded to "shave" words from the essay.

In terms of our Rosicrucian principles, what Silberer did was to put himself in a receptive, borderline state; he introduced a problem he had already analyzed, and looked for an answer to appear as a visualization. The results of his experiments demonstrated that problem-solving visualizations are often symbolic.

Imaginative images or symbols that spontaneously come to our awareness arrive from beyond our objective consciousness. They come to us from an inner center, from an intuitive faculty of mind. They do so in an attempt to join inner and outer worlds, spiritual with material,



Figure 1. Silberer's symbolic conception of human judgments is valid for everyone. Silberer studied in great detail the psychology of intuition.

invisible with visible, macrocosm with microcosm, imagination with objectivity, actuality with reality. They bring about a marriage of the mind.

Symbolism is the art of thinking in images rather than words. An image is expressed as a symbol to communicate a meaning beyond the obvious, beyond the grasp of reason. Because there are innumerable things beyond the range of objective human understanding, we constantly use symbolic terms to represent concepts (such as infinity ∞) that we cannot define or fully comprehend.

The symbol then, is a mechanism for understanding. It forms a bridge between a metaphysical world in which the Divine Mind encompasses All and the physical world of the brain and the senses in which All can never be perfectly known. In the physical world, no matter how powerful a telescope or microscope humans build, there always remains matter that cannot be seen even with the aided eye. Our physical senses, as complex and marvelous as they are, are limited in what they can perceive. Therefore, knowledge gained through our physical senses can never be perfect.

Intuition and Reason

Contrary to popular belief, the scientific method combines intuition with em-

irical observation to acquire new knowledge. New ideas come from intuition, without which the information we gather through random observation would be a meaningless train of facts. Intuition and reason bring the random observations together into a meaningful relationship and an ordered system. Experimentation and empirical observation are methods of then verifying and validating the new ideas already hypothesized by the intuition, thus adding these ideas into the realm of new knowledge.

In scientific research the key is to possess the insight that will enable one to ask the right question. The accurate answer is implicit in the right question. This can only be arrived at by transcending the physical senses. And it is the symbol, the instrument of understanding, that allows us to transcend the limits of the physical senses. Goethe said: "In the symbol, the particular represents the general... as a living and momentary revelation of the inscrutable."

Intuitive symbols can reveal the essence of great truths that cannot be comprehended by the intellect alone. Symbols, by their nature, can resolve paradoxes and create order from disorder. In flashes of insight, they provide knowledge that joins dispersed, disparate fragments into a unitary vision. We see, if only for a moment, the great scheme of things, the unity of the universe, and our place in it. We see unity in terms of concrete images from the objective world around us, the only things that are "seeable," but we see these concrete images in a novel, non-ordinary light.

Intuitive cognition is apt to be unreliable unless preceded by an energetic effort to gain information, and unless followed by application and scientific evaluation of the idea. The symbolized model or hypothesis must be evaluated by experience in the objective world. Thus, while symbolic models and intuitive hypotheses can be derived by producing stepwise through

the Rosicrucian process of concentration-contemplation-meditation, we must return to the objective state of concentration in order to verify the validity of the intuitive symbol.

The Rosicrucian thought-process is an ascending spiral: in returning to concentration, more details are again observed; a return to contemplation reveals more about the operation of the idea being considered; while a return to the border-line or meditative state may demonstrate that our original intuitive symbol can explain more and give meaning and significance to more aspects of the objective world than we originally realized.

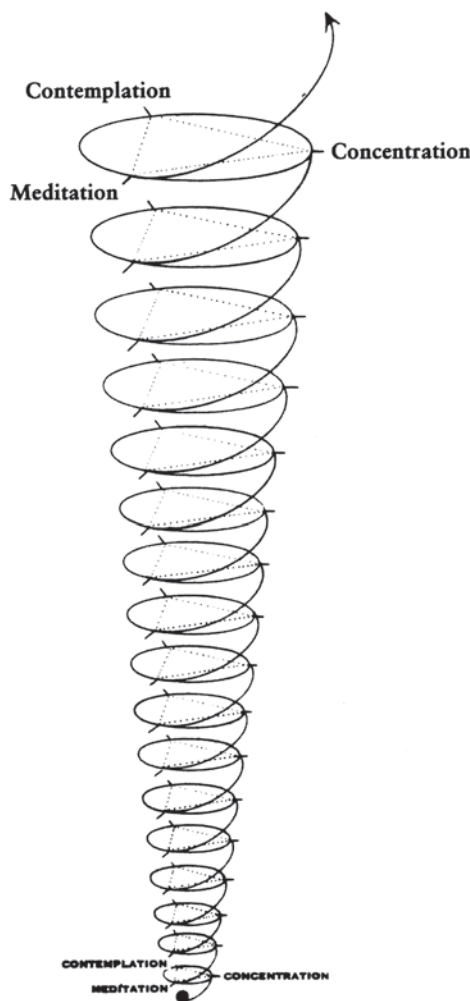
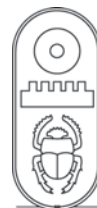


Figure 2. (Contemplation, concentration, meditation). A model of spiraling planes of consciousness in which realities are continually transformed by the repeated process of concentrative-contemplative-meditative experience.



A return to the meditative state may also bring about a transformation of the original realization into a more powerful symbol or model. The transformed symbol is more powerful in the sense that it has the capacity to explain and predict more about nature. (See Figures 2 and 3).

When the human mind approaches a basic problem such as the nature of matter, its observations provide only raw data with which to begin. The observations themselves do not contain the concepts with which the data can be given form and meaning. For example, a stone or a solid block of wood does not suggest the moving particles of matter in terms of which the atom is conceived. The conception of the atomic theory does not lie in the wood but in the mind of the person who interprets it. It is an image brought forth from the intuition, proving its value by its usefulness in the fruitful interpretation of raw data.

Ultimately, the test of the image lies in facts of observation, as the image of the universe contained in Einstein's general theory of relativity required an eclipse to validate its insight.

Even when a symbolic image, as a theory, is verified in a specific case by external evidence, it still remains a working symbol whose "truth" is not absolute but relative and metaphorical.

A symbol is a reality and not an actuality. It is defined by the symbolic terms of the governing image, as the conception of the atom. This is the sense in which Einstein says: "Physics is an attempt conceptually to grasp reality as it is thought independent of its being observed." The consequence of this approach followed by physics is a self-consistent version of reality marked off by the framework of the symbols it is using. At certain points this version of reality is tested by external observation but its essence lies in the inner logic of

its symbolic system. "In this sense," Einstein wrote, "we speak of physical reality."

Physical reality, as Einstein defines the term, is not the common-sense reality of the physical world. It is not the stone we stub our toe on. Physical reality is rather the self-consistent body of knowledge implied by the symbol structure of modern physics. It is a reality defined by its framework of imagery. No claim is made that the image's portrait of "truth" is more than relative and partial; but it nonetheless greatly extends human knowledge and wisdom. By means of symbols a Rosicrucian learns to direct the forces of nature.

Just as atomic physics opened access to a dimension of reality that had not been experienced before and made tremendous amounts of new energy available to people, the growth and evolution of our personal realities and symbolic conceptions make contact with the new sources of personal strength and release great new powers of personality.

To the Rosicrucian, each and every shape, color, object, and action in the world is a visible form of a vibrational level of a primal thought existing beyond the sensate mind. These visible forms of vibrational levels, like symbols, are capable of infinite combination and rearrangement, giving rise to the innumerable nuances of knowledge. If we view the world of our senses in this way, we become sensible to all similar or corresponding moments within our experience. We transcend the limitations of the physical world and enter the world of the Absolute.

The true basis of intuitive symbolism then, is the correspondence linking together all orders of reality, binding them one to the other and consequently extending from the natural order as a whole to a Cosmic Order. By virtue of this correspondence, the whole of nature is but a symbol. The true significance of nature

becomes apparent only when it is seen as a pointer that can make us aware of Cosmic Truth.

The parallel between physics and Rosicrucian philosophy of mind is that both use symbolic concepts to set energy free; but there our parallel ends. The quality of their application is different. Each leads

to a body of knowledge regarding its special segment of reality but the Rosicrucian conception of a mind and psychic reality leads to more intellectual knowledge. It leads to our Rosicrucian disciplines for developing larger personal capacities for experience and fuller participation in dimensions of reality that reach beyond the individual.

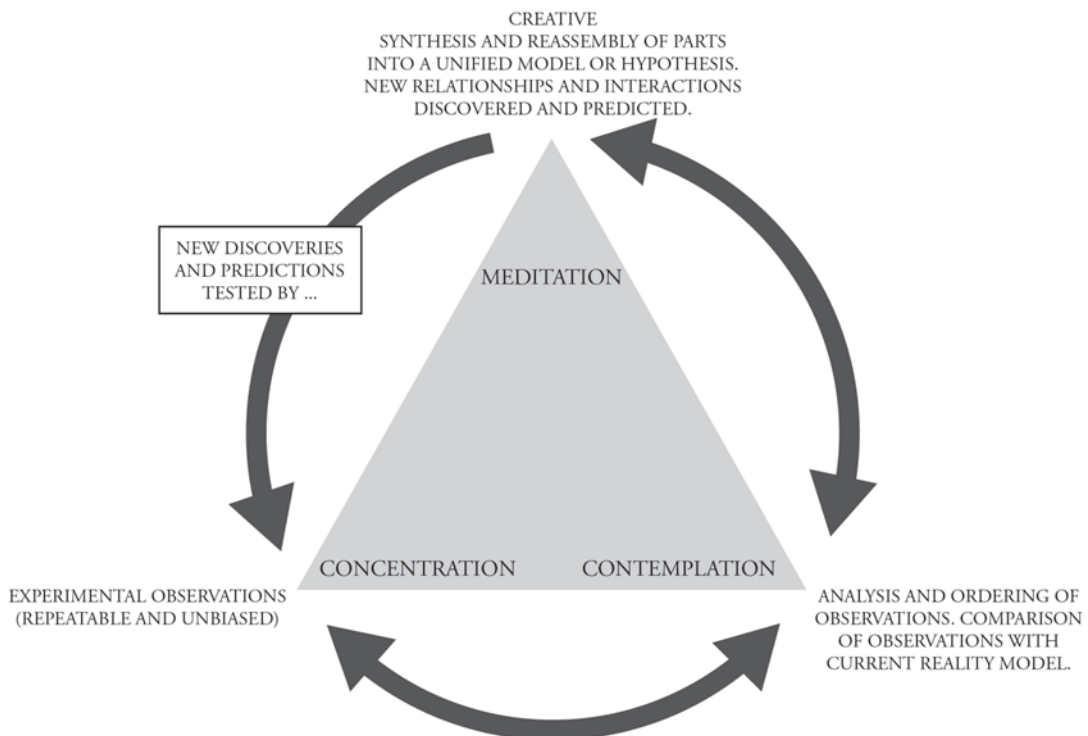
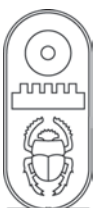


Figure 3. Correspondence of the methodologies of science and Rosicrucian mysticism. One of the basic tenets of both methodologies is the rejection of authority and dogma, the refusal to accept a statement just because someone says it is true. Rather, by keeping an open mind toward new realities and by using the process of concentration-contemplation-meditation, individuals come to self knowledge and knowledge of self.

For further reading:

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- ✧ H. Silberer, (1951) Report of a method of eliciting and observing certain symbolic hallucination phenomena, in: *The Organization and Pathology of Thought*, ed. by D. Rapaport, Columbia University Press, New York, USA.
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ROSICRUCIAN PARK



Eighty-seven years ago H. Spencer Lewis had a dream. He visualized the establishment of beautiful Rosicrucian Park in San Jose, California, as the headquarters of the Rosicrucian Order, AMORC. He envisioned the Park with its authentic Egyptian-style buildings and splendid gardens as the spiritual home and center for Rosicrucians throughout the world.

From the very beginning he referred to this special place as “Rosicrucian Park”—even when the first headquarters consisted of only one building on a city lot at the edge of town. And when a skeptical member asked “Why do you call this small lot Rosicrucian Park?...H. Spencer Lewis, in his customarily positive manner, answered, “Because that is the way that I see it will be in the future.”

The many decades since that time have proven his vision to be true, and Rosicrucian Park has grown to encompass most of a large city block. Today Rosicrucian Park annually attracts hundreds of thousands of guests from all over the world and is the destination of thousands of Rosicrucian travelers worldwide who experience the Grand Temple, Egyptian Museum, Planetarium, Research Library, Peace Garden, the tranquil grounds, and the classes and seminars offered through Rose-Croix University International.

Thanks to H. Spencer Lewis’s vision and Rosicrucian members worldwide who have supported its creation and growth, Rosicrucian Park is a dream come true!

To practice divine principles is far better than simply to profess them.

H. Spencer Lewis



Rosicrucian Egyptian Museum.



Roscrucean Peace Garden.



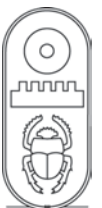
Historic Roscrucean Planetarium.



Roscrucean Research Library.



Rose+Croix University International Building (site of the future Roscrucean Alchemy Museum).



AMORC

THE CONTEMPORARY ERA

Christian Rebisse, FRC

In this excerpt from his book Rosicrucian History and Mysteries, Christian Rebisse describes some of the more recent history of the Rosicrucian Order, AMORC.



After World War II, Emperor Ralph M. Lewis (1904-1987) reorganized the activities of the Ancient and Mystical Order Rosae Crucis. Under his direction, Grand Lodges and Lodges were established in most countries of the world. In keeping with the wishes of H. Spencer Lewis, he proceeded with a revision of the teachings intended for the members. At the same time, he wrote a large number of articles concerning esotericism and philosophy, as well as many noteworthy books, such as *The Sanctuary of Self* (1948) and *Essays of a Modern Mystic* (1962). During Ralph Lewis's administration, he traveled all

over the world to meet members of the Order and its directors, notably during Rosicrucian conventions. On January 12, 1987, he left this world, after having worked for forty-eight years in the service of the Rose-Croix. He left us with memories of a cultivated man, an inspired philosopher, and a great humanist.

In 1990, Christian Bernard, who at that time was the Grand Master of the French-language jurisdiction, was unanimously elected to the office of Emperor. Having worked for more than twenty years in serving this jurisdiction, he now devoted his experience to the Order as a whole. Under his direction, AMORC has



Emperor Ralph Lewis and future Emperor Christian Bernard, then Grand Master of the French Grand Lodge, 1983.

become increasingly internationalized, and its teachings have been revised once more, in keeping with the necessary rule that they always be kept up to date so as to respond to the evolution of consciousness and thinking.

The Teachings of AMORC

Concerning the teachings of AMORC, and without entering into details that have no place in a book that is primarily concerned with Rosicrucian history, we will limit ourselves to stating that they take the form of monographs that cover twelve degrees of material. They generally deal with the great themes of the Tradition, including those of the origins of the universe; the nature of time and space; the laws of matter, life, and consciousness; the nature of the human soul and its spiritual evolution; the mysteries of death, the afterlife, and reincarnation; traditional symbolism; and the science of numbers. To these topics are added practical experiments devoted to learning such fundamental mystical techniques as mental creation, meditation, prayer, and spiritual alchemy.

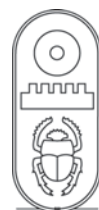
As AMORC favors freedom of consciousness, its teachings are not dogmatic or sectarian in character. They are proposed to members as the basis for reflection and meditation, with the aim of passing on to them a traditional knowledge that contributes to their spiritual unfoldment. Thus, the ultimate goal of initiatic development is to reach the *Rose-Croix* state. It is important to emphasize here that the words *Rosicrucian* and *Rose-Croix* do not have the same meaning in AMORC. The first designates an individual who studies the Order's teachings and philosophy, whereas the second indicates an individual who, at the end of this study, has attained perfection, in the sense of being wise in his or her judgments and behavior. It is to this state of wisdom that every Rosicrucian aspires.

Along with the written instructional material, AMORC perpetuates an oral instruction that may be obtained by attending the organization's Lodges. Although attending the Lodges is not mandatory, they are a useful complement to the Rosicrucian study, in the sense that they favor the ritualistic aspect of Rosicrucianism and serve the framework of collective study. It should also be noted that AMORC initiations, in their most traditional form, are conferred in these Lodges. It can be said that these initiations bring the Rosicrucian quest to its perfection.

It should be mentioned that since the beginning of the twentieth century AMORC has sponsored a university that is now known throughout the world as *Rose-Croix University International* (RCUI). Formed primarily of Rosicrucians specializing in some particular field of knowledge, this university serves as a framework of research carried out in disciplines as diverse as astronomy, ecology, Egyptology, computer science, medicine, music, psychology, physical science, and esoteric traditions. As a general rule, the result of such research is communicated only to members of the Order, but RCUI also holds conferences and seminars that are open to the public. It also publishes books.

AMORC in the World

In the modern era, AMORC has expanded throughout the world and is composed of approximately twenty jurisdictions traditionally called "Grand Lodges," most of which cover all the countries where one language is spoken. All are part of a collective entity bearing the traditional name of the "Supreme Grand Lodge." The Order as a whole is directed by a Supreme Council that is composed of the Emperor and all the Grand Masters of the world, each of whom is



elected to his or her office by a mandate renewable every five years. This Council convenes on a regular basis to oversee the activities of the Order, both on the jurisdictional level and on a worldwide level. Each Grand Master enjoys the same prerogatives as the others, and each Grand Lodge has the same ranking as the others.

The Fourth Rosicrucian Manifesto

In keeping with its motto: “The greatest tolerance in the strictest independence,” AMORC is independent of all religions and all political systems. However, it is interested in the evolution of the world. That is why it has expressed its position on the state of humanity in drafting a manifesto entitled *Positio Fraternitatis Rosae Crucis*. Dated March 20, 2001, this text was made public by Christian Bernard on August 4, 2001, at the world convention held in Göteborg, Sweden. This manifesto constitutes an important event in the history of Rosicrucianism, so much so that it was published simultaneously in twenty languages. Whereas the three Rosicrucian manifestoes of the seventeenth century were primarily addressed to an intellectual, political, and religious elite, the *Positio*, which may be considered as the fourth Rosicrucian manifesto, is meant for the public at large. It launched an appeal to all those who, all around the world, are concerned about the meaning of human destiny and the fate of humanity.

In the foreword, AMORC makes explicit the reasons motivating the publication of the *Positio*:

History repeats itself and regularly re-enacts the same events, but generally on a broader scale. Thus, almost four centuries after the publication of the first three manifestos, we notice that the entire world, and Europe in particular, is facing an unprecedented existential crisis in all spheres: political,

economic, scientific, technological, religious, moral, artistic, etc. Moreover, our planet—the environment in which we live and evolve—is gravely threatened, elevating in importance the relatively recent science of ecology. Certainly, present-day humanity is not faring well. This is why, faithful to our Tradition and our Ideal, we, the Rosicrucians of today, have deemed it advisable to address this crisis through this *Positio*.

Although it highlights the crucial problems facing humanity at the dawn of the third millennium, the fourth manifesto does not in any way invoke ideas of an approaching doomsday or apocalypse. Rather, it reports on the world situation and brings to the fore those problems and trends which, according to the Rosicrucians, menace Earth in the near future. According to the Rosicrucians, the crisis confronting humanity has arisen because modern societies are dominated by individualism and materialism. Thus, the *Positio* appeals primarily to humanism and spirituality. At the same time, the manifestos emphasizes the need for an individual and collective regeneration of all humanity:

In this transitional period of history, the regeneration of humanity seems to us more possible than ever before because of the convergence of consciousness, the generalization of international exchanges, the growth of cross-cultural fertilization, the world wide coverage of news, as well as the growing interdisciplinary movement among the different branches of learning. But we think that this regeneration, which must take place both individually and collectively, can only come about by favoring eclecticism and its corollary, tolerance.

Among the key ideas expressed in the fourth Rosicrucian manifesto may

be noted the unqualified condemnation of totalitarian ideologies—of which Rosicrucians themselves have been the victims—and the blacklisting perpetrated by political systems based on a single way of thinking. For Rosicrucians, if democracy remains the best form of government, “the ideal in this regard would be for each nation to help promote the emergence of a government bringing together the personalities most capable of governing the affairs of state.” We also note throughout the *Positio* a desire to reaffirm the humanism distinctive to Rosicrucians. Thus we read:

...each human being is an elementary cell of a single body—that of all humanity. By virtue of this principle, our conception of humanism is that all humans should have the same rights, be given the same respect, and enjoy the same freedoms, regardless of the country of their origin or the nation in which they live.

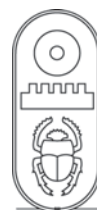
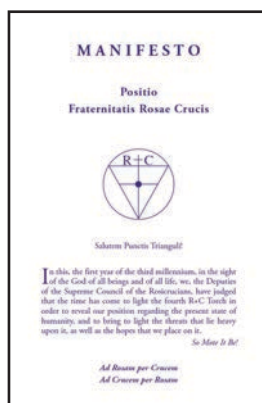
In another realm, that of spirituality, AMORC ponders in the *Positio* the fate of the great religions, and even lets it be understood that they are fated to disappear in favor of a universal religion. For what is properly called Rosicrucian spirituality, the fourth manifesto defines it in this way:

It is founded, on the one hand, on the conviction that God or the Divine exists as an absolute Intelligence having created the universe and all that

it contains, and on the other hand on the certainty that a human being possesses a soul that emanates from the Divine. Better yet, we think that the Divine is manifested in all of Creation through laws that humans must study, understand, and respect for our greatest good.

While this spiritualistic humanism may seem utopian, it is precisely what AMORC calls for, recalling that Plato, in the *Republic*, sees the form of ideal society in Utopia. Under these conditions, it is not surprising that the *Positio* ends with a text deliberately given the title of “Rosicrucian Utopia,” placed under the auspices of the “God of all beings, God of all life.”

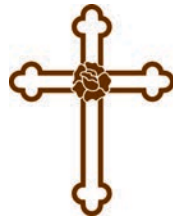
The *Positio Fraternitatis Rosae Crucis* continues the lineage of the Rosicrucian manifestos published in the seventeenth century. We may even say that it constitutes their continuation beyond time and space. As such, it now forms an integral part of the Rosicrucian Tradition and builds a bridge between the Rosicrucians of yesteryear and those of today. Furthermore, since its publication this fourth manifesto has been the object of comments along these lines, on the part of historians of esotericism. Let us mention one in particular: Antoine Faivre, who has written. “It will certainly remain as an outstanding document in the history of Rosicrucianism.”



ROSIKRUCIAN LESSON

Premortem and Postmortem Assistance for Loved Ones

We present below a sample lesson from the teachings of the Rosicrucian Order, AMORC. This lesson provides valuable tools to help a loved one more peacefully experience the process of transition – the term Rosicrucians use for what is commonly called death.



Dear Fratres and Sorores,

For mystics, death corresponds to a rebirth on the spiritual plane and constitutes the most beautiful initiation an incarnated being can receive. As we explained in previous monographs, the soul personality is allowed to free itself from the material world and reintegrate with its true home until the next incarnation. However, few people are aware of this truth and thus many consider death to be the most terrible of trials. Therefore, they are often helpless when the moment of transition arrives. In such circumstances, it is possible to assist and guide them on the path leading to the other world.

Over the last few years, a certain number of associations have been formed to help people who are terminally ill. Some work directly with the patients, in conjunction with the medical profession, while others work at a distance and use prayer. Yet despite what we may think, the attention given to people on the threshold of transition is not new. In certain ancient civilizations, especially those of Egypt and Greece, the dying received special care and were not left to face this final stage of life by themselves. Their friends and family members kept watch over them and comforted them until their last breath. Moreover, religious rites were performed by priests so as to purify the soul and prepare it for entry into the kingdom of the dead. Nowadays, especially in the Western world, many elderly or gravely ill people finish their days in a hospital and do not benefit from the emotional and spiritual support which they should receive. This is regrettable, as it reflects a certain dehumanization of death and an undeniable ignorance of its true meaning.

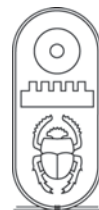
Rosicrucians know particular ways of helping their loved ones go through transition in the best possible circumstances. We specify “loved ones” because these methods cannot be generalized or applied to any person about to die. In

this regard, the same rules of ethics as those mentioned in the Sixth Temple Degree concerning Rosicrucian healing techniques should apply. In other words, we should exercise judgment and make use of these methods primarily with our own family or close friends. Nevertheless, it is always possible, for legitimate or justifiable reasons, to draw inspiration from these methods to help any person on the verge of dying. Always act discreetly and with the sole purpose of helping others in a disinterested manner. The more pure and altruistic your intentions, the more support will you receive from the Cosmic in becoming a channel for the positive forces always at your disposal.

Before introducing the methods that you will want to use when the situation arises, let us first mention that these methods are not limited to assisting the dying during the weeks, days, or hours preceding transition. They also concern the period following death. There exists, therefore, premortem assistance and postmortem assistance, which may remind us of the prenatal and postnatal care of children previously discussed in our lessons. Indeed, it is this form of dual assistance which makes the Rosicrucian work especially effective in this realm, since most of the previously mentioned associations limit themselves to “accompanying” people who are about to die—that is, supporting the patients until they breathe their last breath. This accompaniment is certainly quite valuable and merits all our attention. However, it lacks the mystical dimension which should not be neglected. Indeed, it is also important to help the disincarnated soul personality become aware of its transition and gradually awaken to the spiritual world.

PREMORTEM ASSISTANCE: From a mystical viewpoint, premortem assistance takes place on two levels. First of all, the dying person must be assisted on the physical level. In other words, everything must be done to alleviate the suffering that those going through transition often endure. This point essentially falls within the jurisdiction of surgeons, physicians, or nurses since they are the only ones authorized to intervene as required to provide such relief, whether it be at home or in a hospital. They will usually administer medical drugs or analgesics, such as morphine. In this respect, science has made considerable progress over the centuries and now enables us to alleviate most pain due to accidents or fatal diseases. In the past, this was impossible, thus making death even more painful and terrifying.

The vowel sound KHEI (pronounced Kay ee) can also be used when any medical or paramedical means of alleviating pain is administered. As you learned in the last degree, this sound is quite effective in relieving physical suffering and in inducing a subjective state, even sleep. That is why the Essenes and the Therapeutae used it so often in their healing work. To obtain the best results, it is best to intone it in a low voice many times and at regular intervals close to the dying person. Naturally, if the place or circumstances do not allow you to act without being disturbed, work mentally and as discreetly as possible. On the other hand, if for some reason you cannot be with the person you wish to assist, retire to a quiet place and intone this vowel sound while visualizing that person. In so doing, you will provide support for the patient which will be physically beneficial for him or her.



The second aspect of premortem assistance involves the psychological comfort which can be given to the dying. Many people are afraid to leave this world, because they do not know what to expect in the other world and they thus fear the ultimate moment when they will cease to live. This fear of the unknown often prompts materialists or atheists to ponder the existence of the Divine and to return to a religion they once followed and later abandoned for various reasons. Whatever the situation, you must take this opportunity to explain to the dying person what death truly is, while making sure you choose simple words which the person can understand. Talk calmly and with conviction, even if the individual does not seem to hear you, as the soul personality will understand everything you say. If you know the person well, do not hesitate to hold his or her hand while speaking. In so doing, you will establish a physical and psychic contact which will help to reassure this person and will create a closer link between the two of you.

Let us now bring up an important matter. When transition is imminent—for example, in the terminal phase of a cancer—it is inadvisable to comfort patients by saying that they will get better, unless you truly feel this is necessary. Telling such a falsehood, despite good intentions, is often useless. Supposing they believe you, which is rarely the case when the illness has advanced to a certain stage, you would be encouraging them to cling desperately to life and to fight death in vain. It is preferable not to keep such illusions alive but, on the contrary, to help patients accept the obvious and prepare inwardly to cross the threshold to the other world. By acting in this manner, you will spare them further suffering and will help them go through transition, according to the meaning Rosicrucians give to this word. Nonetheless, if you feel that the very idea of dying is traumatic for a certain patient or that the patient's mental state is such that the patient needs to believe that he or she will be healed, be sensitive to such needs and do not destroy any hopes.

If the dying person is religiously or mystically inclined, and no problem arises due to the place or the immediate family, we suggest that you light a candle and burn incense throughout the premortem period, especially during the hours preceding transition. Whether the patient is conscious of it or not, the fragrance of the incense will awaken noble thoughts in the patient and will help him or her ascend to higher planes. You may also wish to play soft and inspiring music so as to create an atmosphere conducive to contemplation, prayer, and meditation. Generally speaking, you must try to establish material and spiritual conditions that will facilitate the departure toward the other world as much as possible. As these conditions are necessarily linked to the person's religious or philosophical convictions, act according to the personality of the dying person and help to make the last moments of life peaceful.

POSTMORTEM ASSISTANCE: Let us now consider postmortem assistance. As this expression indicates, such assistance is given after death and concerns the help we can give the soul personality of the deceased as it ascends to the cosmic plane where it will remain until its next incarnation. To provide such aid, we use mystical techniques and act on the metaphysical plane, since material techniques can achieve nothing in this realm. Furthermore, when faced with the death of a

close family member, a friend, or some other person you wish to support in these circumstances, we recommend that you conduct the following work—if possible twice a day during a week. As this work is solely of a spiritual nature, it is unnecessary to be in the presence of the physical body. In fact, it is best that you accomplish it in your Sanctum or in any other place where you will have the necessary privacy.

Sit as when meditating, close your eyes, and relax a few moments by taking deep neutral breaths.

Then visualize the deceased person dressed in white and imagine that he or she is walking on a path leading to a radiant and peaceful white light.

While the person walks peacefully on the path, send the person thoughts of love and see the person happy as he or she gets closer to the light.

Finally, imagine that the person merges completely with this light and progressively disappears in it.

Intone the vowel sound OM eight times while mentally contemplating this light.

Once this is done, open your eyes and offer, mentally or in a soft voice, the following invocation:

God of my Heart, God of my realization, please welcome this being into Your Light, so that her (his) soul may be reborn in the spiritual world and remain there in Peace Profound until the next incarnation. So Mote It Be!

When you have finished, resume your regular activities and do not think about this matter anymore.

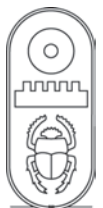
Apart from the assistance that can be given to a dying person by applying the methods just introduced to you, we advise you to entrust the individual to the Council of Solace. In accordance with what was explained in the Cosmic Guidance booklet, it is preferable to inform the dying person of the assistance provided by the Council of Solace. If the individual's condition allows, he or she can attune with the council. If, however, you are unable to inform the dying person, or if you feel it is better not to do so, the person will nevertheless benefit from such assistance.

Whatever the situation, you will note that the transition will take place more rapidly and with less suffering. In other words, the person will die more peacefully. Furthermore, the loved ones will be assisted in their time of sorrow and will overcome their grief more easily since they will also receive assistance from the Cosmic.

The next monograph will deal with a question you have surely asked yourself at one time or another: "Are the time and circumstances of transition predetermined?" We suggest that you start thinking about this question today and record your answers in your notebook.

With best wishes for Peace Profound,

Sincerely and fraternally,
YOUR CLASS MASTER



AMORC AROUND THE WORLD



The purpose of the Rosicrucian Order, AMORC is to perpetuate the Rosicrucian teachings and to contribute to the evolution of human consciousness. Grand Lodges and Administrative Centers have been established around the world to serve this purpose and to support Rosicrucian members in their studies in every country where people are free to practice the spiritual tradition of their choice.

Thanks to the vision of Imperators Ralph M. Lewis and Christian Bernard, today there are thirteen Grand Lodges and five Administration Centers around the world. Here are photographs of some of them. For more information about AMORC's worldwide activities, visit www.amorc.org.



Grand Temple. Rosicrucian Park – United States of America.



Greenwood Gate – United Kingdom.



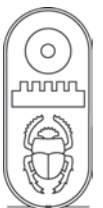
Chateau d'Omonville –France.



Rosicrucian Park –Nigeria.



Rosicrucian Park –Brazil.



ROSE+CROIX JOURNAL

In the spirit of the free philosophic inquiry that characterized the Renaissance and the Enlightenment, the Rose+Croix Journal is an international, interdisciplinary, trans-disciplinary, peer-reviewed online journal published by the Rosicrucian Order, AMORC that focuses on topics that relate to the sciences, history, the arts, mysticism, and spirituality, especially interdisciplinary topics and trans-disciplinary inquiries that traverse and lie beyond the limits of different fields of study. These topics may relate to any of the arts and sciences and/or to other emerging fields of human endeavor.

Below are abstracts from just a few of the many fascinating papers published in the Rose+Croix Journal. www.rosecroixjournal.org



Searching for the Cosmic Quintessence: How Alchemists Meditated in the Middle Ages and Renaissance

Dennis William Hauck, Ph.D.

The meditative techniques practiced by alchemists in the Middle Ages were different from what we think of as meditation today. Alchemical meditation was an active instead of a passive activity, and it focused on harnessing spiritual forces for positive transformation and specific manifestations. The alchemists sought to actually work with the transcendental powers during meditation to achieve union with the divine mind or somehow bring the transformative powers from Above directly into their practical work in the lab or their personal work in the inner laboratory of their souls. This paper reviews two actual meditations practiced by medieval and Renaissance alchemists. The first is a form of mystical contemplation popular with spiritual seekers of all kinds during this period. The other is a meditation created specifically for alchemists and kept secret

from the public for over 200 years. The two meditations are intended to be practiced by those interested, and free audio recordings of the guided meditations are available.



Entanglement , Causality, and the Cohesion of SpaceTime

Michael A. Amaral, MD, FACS

Entanglement is an extraordinary quantum mechanical property where two particles remain connected to one another, no matter how far apart they may be in the universe. Far from simply being a curiosity, entanglement may exist across time and provide not only cohesion to space-time, but also a primordial scaffold for causal links. This suggests the existence of symmetrical relations between events separated in time and raises the possibility that the future may influence the past.



A Review on Antigravity, Levitation, Resonance, and Devices Inspired by the Ouroboros Serpent

Christopher G. Provatidis, Ph.D.

This paper is an attempt to review the state-of-the-art on several physical principles related to the movement and levitation of objects. Not only normal, but also paranormal phenomena are discussed. It is believed that this work contributes to a better understanding of present technologies and techniques used. Starting from ancient times, the antigravity properties of the caduceus carried by Hermes in Greek mythology are discussed. Next, strange paranormal phenomena related to the levitation of inanimate and living objects are systematically presented. The meaning of ether and its role in antigravity phenomena is discussed to an extent. Some magic tricks are discussed. In addition, the philosophical importance of the number eight (8), which if rotated by 90 degrees forms the infinity symbol (∞), is introduced. Based on the latter figure-eight shape, a recently announced theory in physics that shows promise for antigravity effects is discussed. Apart from a better philosophical understanding of nature, the final technological objective of similar research could be the ability to perform interstellar cruises in the future.

△ △ △

Science's Mysteries – “This Far and No Further”

Dave Stein, M.A.

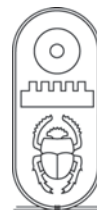
Science and its underpinnings, mathematics and logic, are shaking their own foundations, with profound implications not only for the scientific method but also for the relationship between science and mysticism. For example, recent advances in quantum physics, and continual reinterpretations of earlier findings, are calling into question the notion of the detached

observer – a notion fundamental to the contemporary scientific method – as well as the reductionistic approach of attempting to understand an entirety in terms of its components.

Other findings indicate that uncertainty, randomness, and inconsistency may be basic to nature, with pervasive implications for the predictive and descriptive capability of science. Indeed, it is at the level of the chaotic, quantum substrate that mystical laws may operate. As for science's foundational mathematics and logic, they rest on axioms that, in a striking parallel with some Western religions, are unprovable, consensus-based, and ultimately accepted “on faith.” Beyond these gatekeepers to knowledge lies yet another. Stated differently, “This far and no further.” Like religion, science has mysteries that are beyond its reach.

Increasing studies of consciousness, intuitive processes, and some of the healing modalities can be expected to magnify the limits of reductionism-based science. This is because these studies generally do not yield the repeatable results that the scientific method demands. It is envisioned that the scientific method will need to evolve to encompass subjective experiences that have been traditionally regarded as outside its realm – and that are inherent to mystical teachings and consciousness research – perhaps starting with a framework that recognizes the interconnectedness of the observer and the observed.

This paper concludes with commentary on cultural, social, and academic trends that – in parallel with developments in science – highlight the limits of reductionism.



ROSIKRUCIAN CULTURAL CENTER OF NEW YORK CITY



On the Spring Equinox, March 20, 2013, in the presence of many Rosicrucian members, Emperor Christian Bernard dedicated the new Rosicrucian Cultural Center of New York City.

Located in Harlem, in Upper Manhattan, the mission of the Cultural Center is to provide a harmonious and nurturing environment that is imbued with spiritual values and welcoming of all ideas and individuals.

Thousands of members and guests have enjoyed the unique and meaningful programs, such as Spiritual Laws That Govern Humanity and the Universe, The Ancient Mystery Schools, and Rosicrucian Healing Techniques, for Rosicrucian members and spiritual seekers interested in learning more about Rosicrucian thought.



Mural of Robert Fludd's Rose and Cross at the Rosicrucian Cultural Center of New York City.

APPELLATIO FRATERNITATIS ROSÆ CRUCIS



INTRODUCTION

In 1614, four hundred years ago, a mysterious Fraternity made itself known almost simultaneously in Germany, in France, and in England, by publishing a Manifesto entitled *Fama Fraternitatis Rosae Crucis*. At the time, the text elicited many reactions, especially from thinkers, philosophers, and leaders of the religions of the time, and in particular the Catholic Church. In general terms, this Manifesto called for a Universal Reform, in religious as well as political, philosophical, scientific, and economic spheres. According to historians, the situation was at the time highly chaotic in many European countries, to such an extent that one openly spoke of a “European crisis.”

The *Fama Fraternitatis* was followed by two other Manifestos: the *Confessio Fraternitatis* and the *Chymical Wedding of Christian Rosenkreuz*, published in 1615 and 1616 respectively. The authors of these three Manifestos claimed to adhere to the Rosicrucian Fraternity and belonged to a circle of mystics known as the “Tübingen Circle.” They were all passionate about hermetism, alchemy, and kabbalah. Several years later, in 1623, this Fraternity made itself known once more by putting up a mysterious poster in the streets of Paris: “We, the Deputies of the Higher College of the Rose-Croix, do make our stay, visibly and invisibly, in this city, by the grace of the Most High...”

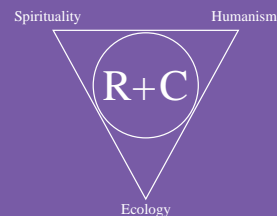
The purpose of this *Appellatio* is not to set out the history of the Rosicrucians nor their teachings. Through it, we wish to celebrate the four hundredth anniversary of

MANIFESTO

Appellatio
Fraternitatis Rosae Crucis
1614 - 2014

Salutem Punctis Trianguli!

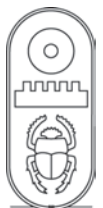
In 1614, the Rosicrucians came out of anonymity by publishing the *Fama Fraternitatis*. Four centuries later, we, the deputies of the Supreme Council of the Ancient Mystical Order Rosae Crucis, are calling to men and women of good will, so that they might join us to work towards reconciling humanity with itself, nature, and the Divine. This is why we place this *Appellatio* under the auspices of spirituality, humanism, and ecology...



So Mote It Be!

the publication of the *Fama Fraternitatis*, the founding Manifesto of the Rosicrucian Order in historical terms. If we say “historical” it is because, traditionally, this Order traces its origins back to the Ancient Egyptian Eighteenth Dynasty Mystery Schools. Indeed, the famous seventeenth century Rosicrucian Michael Maier stated in one of his books: “Our origins are Egyptian, Brahmanic, derived from the Mysteries of Eleusis and Samothrace, the Magi of Persia, the Pythagoreans, and the Arabs.”

Faithful to our Tradition, in 2001 we published a Manifesto entitled *Positio Fraternitatis Rosae Crucis*, in which we gave our position regarding the state of humanity, notably through its principal areas of



activity: economy, politics, technology, science, religion, morality, art, etc., not forgetting its situation in ecological terms. That Manifesto, which some historians place in the same lineage as the three previous ones, has been read the world over by millions of people and has already for many of them formed a basis for reflection and meditation. In some countries, students have been advised to read it; in others, it has been made available to the public in municipal and national libraries; not to mention all those who have put it on the Internet.

Four centuries after the *Fama* and thirteen years after the *Positio*, we felt it was necessary to echo once more our own particular concerns with regard to humanity. Indeed, time goes by but the future that is emerging decade by decade, year by year, is still a cause for great concern. The “crisis,” as it is commonly called, appears to have become firmly entrenched in many countries. Nonetheless we are not pessimistic, nor even apocalyptic, about the future. In “Rosicrucian Prophecies” published in December 2011, we wrote on this subject: “We are optimistic about the future... Below the surface, the troubled times that we are crossing constitute a ‘necessary transition,’ which should enable humanity to transcend itself and be reborn.”

Like the *Positio*, the *Appellatio* is not intended for the elite, but for all those people who learn of its publication and take the time to read it. Some will find it rather alarmist while others will consider it to be somewhat utopian. It is certainly neither dogmatic nor ideological. Through it, we simply want to express ideas that are neither new nor original in themselves, particularly for Rosicrucians, but that, in our view, call more than ever for careful thought. In fact, we wish to send out an appeal for spirituality, humanism, and ecology, which, for us, are the conditions



for humanity to regenerate on all planes and find the happiness it desires.

The Supreme Council of AMORC



Below are excerpts from the three areas of appeal in the *Appellatio*.

APPEAL FOR SPIRITUALITY

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

...

The real question we can and should ask ourselves on the subject of God of the Divine is not, therefore, whether God exists or not, but in what manner does God intervene in the lives of human beings.



In our view, God does so to the extent to which we respect the laws through which God appears in the universe, in nature, and in humanity itself. This means studying them, which Rosicrucians have always dedicated themselves to doing. You will note that this approach to God and the role God plays in our existence has a scientific connotation rather than a religious one.

...

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

APPEAL FOR HUMANISM

...Article 10 of the “Rosicrucian Declaration of Human Duties” published by AMORC in September 2005, says: “It is each individual’s duty to consider the whole of humanity as his or her family

and to behave in all circumstances and everywhere as a citizen of the world. This means making humanism the basis of his or her behavior and philosophy.”

...

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

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

APPEAL FOR ECOLOGY

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

...

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



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

...

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

...

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

...

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

CONCLUSION

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

individual and collective behavior. But if a higher priority was to be given, it would be in favor of ecology. Indeed if humanity succeeds in finding a long-term solution to the social and economic problems encountered by it but if, in parallel, Earth has become uninhabitable or difficult to live on for the vast majority of its inhabitants, what is the point and what pleasure can be gained from living there? On this subject, those who govern the countries and nations have a huge responsibility in that they have the power to make decisions and ensure they are carried out. If the people lose interest in ecology and do nothing at their level to preserve nature, it is clear that the situation will continue to get worse and future generations will inherit a planet that is only a shadow of its former self.

Second, and at the risk of surprising you, priority should be given to humanism and not spirituality. Placing human beings at the heart of social life, while respecting nature, can only bring about well-being and happiness for all of us without distinction. This implies seeing in every person an extension of ourselves, despite the differences, and even divergence, between us. This will be no easy task, for each of us has an ego, which tends to make us individualistic and leads us to place our own interests or those of our family and the people with whom we have different affinities before those of others. When taken to the extreme, this egotistical, even selfish, attitude is the underlying cause of discrimination, segregation, division, opposition, exclusion, and other forms of rejection among individuals. At the other end of the scale, humanism is synonymous with tolerance, sharing, generosity, empathy – in a word: fraternity. It is based on the idea that all human beings are citizens of the world.

The need to be ecologically friendly is relatively obvious considering the state the planet is in. In the same way, any sufficiently sensitive, intelligent individual

can understand why being humanistic is a good thing, without even being humanistic oneself. On the other hand, in principle there is no objective reason for being spiritual, especially as it is impossible to prove the existence of the soul and of God or the Divine, even in the sense given to God by Rosicrucians. So although spirituality seems to us to be essential in obtaining happiness and giving full value to life, we understand that one can be an atheist. That said, it is obvious to us that the universe, Earth, and humanity are not here by accident, but are part of a transcendent, if not divine, Plan. It is precisely for this reason that we have the ability to study Creation and wonder about the deeper meaning of existence. As such, we are both actors and spectators of Cosmic Evolution, as it manifests itself in the cosmos and on our planet.

Are you, perhaps, an ecologist and a humanist, but not a spiritual person? Unless you are fundamentally materialistic, this means that you may not believe in God, but you at least believe in nature and humanity, and this is both respectable and commendable. As such, we make a distinction between a materialist and an atheist. As a rule, the former takes material belongings to be the ideal that one lives for, often to the detriment of nature and without regard for others. The latter is generally a believer without being aware of it, or who has lost faith, in the religious sense. In any event, we think that spirituality (and not religiosity) is in itself a vector of humanism and ecology for, as we explained earlier, it is founded on the knowledge of divine laws, in the sense of natural, universal, and spiritual laws. Anyone who seeks this knowledge, even if one has not yet acquired it, is by nature an idealist.

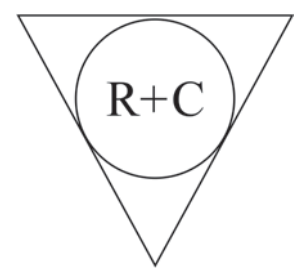
Anthropologists believe that “modern” humanity appeared about two hundred thousand years ago. Compared to one human life, it may seem old. But in terms of

evolutionary cycles, it is in its adolescence and is showing all the characteristics of this, in that it is in search of its identity, is looking for its destiny, is carefree and even reckless, considers itself to be immortal, indulges to excess, defies reason, and disregards common sense. This evolutionary stage, with its share of difficulties, trials, and failures but equally its satisfactions, successes, and hopes, is a necessary transition that should allow it to grow up, mature, flourish, and finally reach fulfillment. But in order for this to take place it must become an adult.

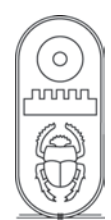
To conclude, and in light of all the above, it is more than ever our hope that humanity will take a spiritual, humanistic, and ecological direction, so that it may be born again and make way for a “new humanity,” regenerated on every plane. The Rosicrucians of the seventeenth century were already calling for such regeneration in the *Fama Fraternitatis*. Rejected by the religious, political, and economic conservatives of the time, this appeal was only acknowledged by free thinkers. In view of the current situation in the world, we felt it was useful and necessary to openly renew this appeal, in the hope that this time it would receive a favorable response.

So Mote It Be!

Sealed January 6, 2014



Rosicrucian Year 3366



COSMIC ATTUNEMENT

Christian Bernard, FRC

Christian Bernard has served as the Emperor of the Rosicrucian Order, AMORC since 1990. In this article, which is an excerpt from his book entitled So Mote It Be!, Emperor Bernard leads us through a meditation attuning with the Creation around us and the energy within us.



The expression *Cosmic Attunement*, well known to members of the Ancient and Mystical Order Rosae Crucis, represents the state of consciousness that all Rosicrucians must achieve permanently and definitely if they want to know forever the peace profound of the Rose-Croix. In the chapter entitled “Peace Profound,” I explained that it is impossible to experience this state if we have not achieved Peace of Body, Heart, and Soul. On the other hand, we cannot calm our body, heart, and soul if we do not live in consonance with Cosmic Harmony. To have a better understanding of what Cosmic Harmony is we need first to consider the two words.

The word *harmony*, in its broadest sense, reveals the connection uniting separate elements into a coherent, balanced, and organic whole. Thus, we may refer to *geometrical harmony* which connects four distinct points on a single straight line; to *poetic harmony* which puts words together into a fine speech; to the *color harmony* which emanates from colored lines and surfaces that we take pleasure in contemplating; to *sculptural harmony* seen in well-proportioned forms; and to the *musical harmony* which we perceive in a melodious series of sounds. What can be found in all instances is a definite harmonic relationship that connects points, words, colors, forms, or musical notes. From the foregoing, it is easy to understand that Cosmic Harmony is based upon the relationship which human beings must establish between themselves and the Cosmic in a coherent, balanced, and organized manner.



There does exist however a great difference between Cosmic Harmony and those that I have just mentioned. When we contemplate paintings at an art exhibition or listen to a beautiful musical rendition, we can attune ourselves passively with the beauty of what we see or hear. In other words, being neither the artist nor the musician, we can be content with being the observer of the harmony of colors or sounds that are presented to us. In the case of Cosmic Harmony, it is a different matter, for every hour of the day and all through our life, we cannot be satisfied with just being the spectator to the relationship that unites us with God. Suppose that the great masters of art or music had been content with being the passive observers of all the inspiration flashing into their consciousness. Suppose too that they

had limited themselves to holding in their minds all the works they could create. It is easy to understand what would have been the result of such passivity. Humanity would never have had the opportunity to contemplate or listen to their works objectively, nor feel the positive emotions which they engender within the hearts of everyone.

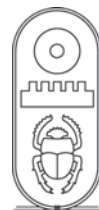
The same applies to Cosmic Harmony. We cannot be satisfied with waiting passively for the positive effects it may have upon us. This does not mean that we should never devote quiet periods to examining ourselves, to listening to ourselves, and, generally speaking, to being the observer of ourselves. Indeed, we must set time aside regularly to energize the bond that unites us with God. It is only if this condition is met that we shall become a living expression, not of a mathematical, literary, artistic, sculptural, or musical harmonic relationship, but of a relationship with Cosmic Harmony. And since humans must make the rapport uniting them with God a living and dynamic one, they must have a clear idea of what the Cosmic is and they must know how to attune with It.

Attempting to define the Cosmic amounts to trying to define the undefinable. However, we must never lose sight of a point that I would like to emphasize. It concerns that which both unites and differentiates God from the Cosmic. The Cosmic is not God. Understanding this distinction is essential to experiencing Cosmic Harmony. From a Rosicrucian

standpoint, God is the energy that is at the origin of all that is, whereas the Cosmic is this energy in action. In other words, God is the Creative Universal Force and the Cosmic is the Creation, both visible and invisible. This distinction shows that, even though it is impossible to unite directly with God as an incarnated being, the same does not apply when it comes to the Cosmic. We cannot attune with the Divine Power whence all Creation proceeds, for even the most evolved human being on this earthly plane cannot look upon the face of God. This is the reason why the Kabbalah has always placed God beyond what it calls “the three veils of negative existence”—that is, outside the boundaries of human understanding. On the other hand, humanity has at its disposal all physical, psychic, and spiritual faculties which enable it to attune with God’s Creation, whether visible or invisible.

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If we wish to experience Cosmic Harmony consciously, we must establish a conscious rapport between ourselves and Cosmic Creation, both visible and invisible. The means to establish this conscious relationship is, of course, Cosmic Attunement. There are two distinct but complementary methods for achieving this attunement. The first consists in attuning ourselves with the Creation that is external to us; in other words, with the Macrocosm. We may call the state of consciousness resulting from this attunement *Macrocosmic Attunement*. The second method is based upon an attunement with the Creation



within us; in other words, the Microcosm. We may call this state of harmony *Microcosmic Attunement*. We shall now explain in more detail each of these two methods of Cosmic Attunement.

As I just mentioned, Macrocosmic Attunement consists in attuning with the world around us. This form of attunement must elevate us, in the true sense of the word, towards higher planes of consciousness. By this I mean that it must correspond to what many mystical and esoteric traditions refer to as *Celestial Ascent*. To understand this method clearly, the best way is to practice it by means of a visualization that will illustrate this principle and stimulate the faculties which the soul uses in such an extension of consciousness. I therefore suggest that you perform the following experiment:

Imagine that you are on a vast beach alongside the ocean. This beach is deserted and, as you strongly wish to commune with everything around you, you sit upon it, facing the ocean. You enjoy this mystical solitude with all your heart and soul and you allow your being to attune with everything you can see and hear. You are sitting rather far from the shore and for a while you fix your gaze upon the great stretch of sand separating you from the nearest waves. As you contemplate this vast stretch of sand and the thousands of grains composing it, you think about the history of this beach and all the geological upheaval it has silently witnessed. How

long did it take for natural laws to fashion this spot into the immense beach that it is today? What amount of energy did the Cosmic Intelligence need to expend so as to offer such a spectacle to us? What will this stretch of sand be like many centuries from now? What kind of humanity will this beach know then? These are a few of the unanswered questions you are asking yourself and which, in a state of deep communion, you ask this shore of sand.

As you contemplate this beach and attune with the consciousness of each of the grains of sand composing it, you hear the crashing of the waves on the shore. Then you look at the immensity of the ocean. The water has a soothing color—a color that you like and which no artist could reproduce on canvas with as much purity and life. Just as millions of grains of sand compose the beach upon which you are sitting, millions of drops of water compose the ocean upon which you are gazing. Where do

they come from? What shores have they known? From what world do they draw the strength that makes this ocean mighty? How can we pierce the secrets they carry within their watery “consciousness”? Confounded by so many mysteries, you then attune with this vast expanse of water, the sight of which you cannot stop admiring.

As you are thus communing with earth and water, you feel the wind caressing your face. This light breeze is infinitely gentle and invites you to lift your eyes above the

As you can see, this attunement with the Macrocosm and the manifestations of earth, water, air, and fire in the world of the infinitely great leads us to commune with the infinitely great of Cosmic Creation.

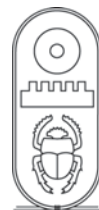
ocean, towards the horizon, for it is in the open sea that it was born. Then your gaze loses itself between the water and the sky, and you fancy that you hear in the wind the answer to all the questions you were asking yourself as you gazed upon the sand of the earth and the water of the ocean. With your vision lost in the air of the open sea, you listen to the answer of the wind and attune with it.

With your gaze lost between the water and the sky, you feel the inner need to look towards the Sun. It is not blinding, for it has already begun its descent towards the sea a few hours ago. You marvel at the sight of it. It alone knows the history of the world. It alone sees all the peoples arise. It alone sees them fall asleep. It alone hears them laugh or cry. It alone will be able to recognize you when, after departing this earth, you reincarnate somewhere else, perhaps in another country, but a country where it will shine in all its magnificent splendor to greet again your earthly rebirth. The fire of its power contains in itself alone the Light, Life, and Love that you make of our planet Earth a luminous, living, and loving creation. As you think of all this, you gaze upon the Sun for a few more moments. It finally sinks below the horizon and, with your vision lost in the sunset, you slowly let yourself be absorbed into the infinity of the heavens where the evening star has just appeared.

As you can see, this attunement with the Macrocosm and the manifestations of earth, water, air, and fire in the world of the infinitely great leads us to commune with the infinitely great of Cosmic Creation. In this kind of attunement, we gradually elevate our consciousness towards the Macrocosm, that is, towards elements external to us and transcending the limitations of our physical body. We truly raise the eyes of our consciousness towards higher planes of existence which finally merge us with the immensity, infinity, and immortality of

the planetary Logos that we are dependent upon. This raising of consciousness that carries us from Earth to heaven attunes us inwardly with the music of the spheres which Pythagoras specifically attributed to the planets of the celestial world that govern us. I shall not elaborate upon just what the music of the spheres truly is, for here again this subject is thoroughly covered in the teachings of the Ancient and Mystical Order Rosae Crucis. I shall simply say that the Celestial Ascent puts us in harmony with certain universal notes which, through an exact harmonic rapport, are united with notes that are an integral part of our physical, psychic, and spiritual rhythm.

The foregoing remarks lead me now to define the harmony that we can establish with the Microcosm. For obvious reasons, the purpose of this harmony is to penetrate to the depths of our being and have us attune with the rhythm of the Creation vibrating within us. This inner rhythm animates all the organs and cells of our physical body and, on a more subtle frequency, all the centers of our psychic body. This means that by concentrating our consciousness upon the organs of our physical body we automatically stimulate the consciousness of the psychic organs that correspond to them. Just as I suggested that you experiment with the principle of the Celestial Ascent—in other words, with the extension of consciousness towards the world outside of us—I will now invite you to experience psychic introspection—that is, the concentration of consciousness towards our inner world. The purpose of the Celestial Ascent is to raise us to the pitch of the planetary and universal rhythm. Psychic introspection must attune us with the organic and cellular rhythm of our physical body and, as a result, with that of our psychic being. Therefore, it corresponds to a curative principle which greatly assists in



the process of healing. This experiment is as follows:

Concentrate upon the internal warmth of your body. Feel how the temperature suffusing all the organs of your body is constructive, regenerative, and harmonizing. Just as the fire of the Sun radiates Light, Life, and Love to our Earth, observe how the fire generated within your body warms, vitalizes, and unites the cells at work within each of your organs. Concentrate upon this warmth and let it completely dominate your consciousness. In short, become this warmth yourself and attune with its energy.

Now, while your whole being is nothing but warmth, concentrate your consciousness upon the rhythm of your breathing. Be aware of this rhythm and note how it causes each inhalation to be followed by an exhalation, and each exhalation by an inhalation. The physical and psychic vitality contained in the air you breathe concentrates itself inside your lungs, and from each lung this vitality is rhythmically discharged into all the organs and cells of your body. You, yourself, become this breath of life and let yourself be carried into every part of your being by the regular and harmonious rhythm of your breathing.

Fire and air bring warmth and vitality to your body, and likewise water pours its generative power into your body. Every single cell of your body draws part of its substance from water. All living

creatures were born from water, and it is in and through water that life is generated and perpetuated. Feel how present within you this water is, and imagine that your body contains nothing but water—a regenerative and purifying water into which you let yourself be absorbed. You are this water and this water fills your whole being and purifies it completely.

Without the elements of earth that we assimilate through food, our body would have no consistency at all. Each cell receives regularly a certain amount of these elements, which it transmutes into a type of energy that is essential to the proper functioning of our organism. The key word of our cellular life is undoubtedly *energy*. Feel within you the tingling of this energy and listen to it vibrate inside every cell of your body. This cellular energy combines the heat of fire, the vitality of air, the generation of water, and the substance of earth. Be this energy and bring your warmth, vitality, generation, and consistency into every organ and cell of your body.

Such an attunement with the consciousness of the Microcosm and the manifestations of earth, water, air, and fire in the world of the infinitesimal can help you to know yourself better, for it enables you to attune with the rhythmic activity of your body and, through it, with the cosmic rhythm vibrating within you. However, this does not mean that there is a duality of action and reaction in the nature of the Cosmic. There



is not one cosmic energy acting within us and another one acting outside us. There is only one cosmic essence, and this unique and indivisible cosmic essence functions both within and without us with the same power and the same intelligence. The two forms of attunement which I have suggested that you experiment with are therefore only two complementary methods of achieving Cosmic Attunement.

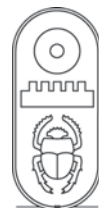
The great majority of Rosicrucians feel and understand the importance of the periods of Cosmic Attunement, for they are the key to Rosicrucianism and mysticism in general. In the first place, such periods purify and regenerate our physical, psychic, and spiritual beings. Because of this, as I mentioned at the beginning of this chapter, they bring us closer to the state of Peace Profound. This means, therefore, that they contribute to the preservation and improvement of health once we have reached the point when we no longer violate with impunity the natural laws working within our being. This also means that they purify our emotional nature and consequently strengthen the vibratory qualities of our psychic being. Finally, this also supposes that they increase the magnetic radiance of our spiritual being and make us increasingly aware of God's presence within and around us.

In the second place, periods of Cosmic Attunement open the door to the solution to all our human problems. Perhaps you are too inclined to forget that there is not one single problem that does not already have its solution in the Cosmic. Because of this, how can we blame God for not helping us to solve our own problems if, through negligence or laziness, we have not done everything within our power to find the solutions which, I repeat, are waiting for us in Cosmic Consciousness? Therefore, it is through learning

how to contact the higher planes of this Consciousness that we can truly attain the Mastery of Life.

In the third place, the goal of the Rosicrucian is to live mysticism, and mysticism, by definition, is the study and the putting into practice of the bond which unites us with the God of our Heart. This link being of necessity harmonic and harmonious, it is only through Cosmic Attunement that we can understand its origin, its nature, and the infinite powers which it confers upon the person who masters it. I therefore encourage you to expend every possible effort to live daily the harmonic rapport which unites you with God and His Creation, so that, through conscious revelation and illumination, you become forever witnesses and instruments of Cosmic Harmony and Universal Peace for your human brothers and sisters and yourselves.

So Mote It Be!





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