

INTRODUCTION

Grand Master Julie Scott, SRC

For over 100 years, the pages of this magazine have sought to inspire AMORC members and nonmembers alike with art, science, mysticism, history, poetry, and more. Through it all there has been a simple yet fundamental goal: learning. The desire to know more resides at the heart of Rosicrucianism.

For the first issue of the 100th volume of the Rosicrucian Digest, we decided to look back on a century of learning and asked you to pick favorites from our archive, and they're displayed on the following pages.

The first article, "The Passing of a Master" from Volume 6 Number 7 1928, is a tribute by AMORC founder H. Spencer Lewis to a Master of the mystic arts, Helios. It concludes with words from Helios that seem to be written for mystics everywhere: "You can 'travel the path' that leads to Divine Purity, Divine Truth, Divine Compassion, Divine Fortitude, Divine Wisdom, Divine Love – At-one-ment with the Creator – Nirvana."

The choice for the second decade of this Rosicrucian publication, the 1930s, is "The Harmony of Nature, Its Vibratory Influence" by Soror Mary Ellis Robins published in Volume 12 Number 5 1934. In this article, Soror Robins looks at the harmony that exists in Nature through so-called common things and explores the vibrational connections of interrelated things – both visible and invisible.

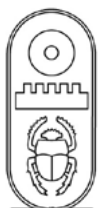
For Rosicrucians, meditation is a crucial undertaking, and we follow millennia of tradition in using sacred sounds in our practice. In a reprinted article from 1935, H. Spencer Lewis explores the most sacred of sounds "Aum-Om-Amen" in Volume 23 Number 3 1945. This sound has traveled the human experience since before records were kept and can be found to be of central importance to numerous cultures and religions.

From Volume 28 Number 10 1950, we have an examination of the Delphic maxim "Know Thyself," by Grand Master Emeritus Rodman R. Clayson. The God of your Heart can only be found inside you, as Frater Clayson writes: "Knowing the inner self is experiencing the Divine, having insight into the Cosmic scheme of existence."

The words of H. Spencer Lewis again inspired our readers among the 1960s editions, probably due to a message of anti-materialism and generational change that resonates across the decades. In Volume 47 Number 6 1969, in "Three Eternal Truths," the first Emperor notes: "We, who are the losers today as adults, will have to retire and remold our thoughts while looking upon the stage of life and seeing our offspring, the rising generation, daring to do that which we dare not do. They have dared to find whether the material things of life really held the power that we had claimed for them."

The Celestial Sanctum is someplace that all Rosicrucians are encouraged to attune with, but it is not a physical place, as we learn in Volume 50 Number 9 1972. "The concept of the Celestial Sanctum was created by unselfish mystics who sought to help others by guiding them toward the source of all help and healing," writes former Grand Master Chris R. Warnkin.

Much of Rosicrucianism directs members to look inward, and the selection from Volume 66 Number 3 1988, "The Inner Self," helps provide a roadmap for doing so. Grand Master Emeritus Dennis Kwiatkowski writes: "It is a mystical student's



metaphysical exercises and attunement periods which are responsible for the frequent and easily accessed rapport which he or she has with the Inner Self.”

Still another thread following Rosicrucianism through the centuries is the idea of initiation. In Volume 76 Number 4 1998, “Living the Initiated Life,” Soror Melanie Braun looks at what it means exactly to personally be part of the Initiatic Tradition, writing that initiations are “demonstrations of the soul’s progress through life and evolution.”

People are drawn to the Rosicrucian Order for a variety of reasons, and one frequent reason is to learn better how to forgive, which can be one of our greatest challenges. Longtime Rosicrucian and English Grand Lodge Vice President Lonnie C. Edwards, MD provides some answers in Volume 79 Number 2 2001 in “Forgiveness and the Indwelling Soul.” Among several steps, Frater Edwards suggests we remember that “In truth we are spiritual beings in the world on a human journey. Realizing and accepting this truth and putting it into practice in all human relationships, we begin to draw upon the intelligence and guidance of the Soul as we go about interpreting human experiences.”

For the final Digest archive presentation, in Volume 92 Number 2 2014, we have an excerpt from the publication of the *Appellatio Fraternitatis Rosae Crucis*, the fifth Rosicrucian manifesto, published four hundred years after the first Rosicrucian manifesto – the *Fama Fraternitatis* (1614). The Supreme Council of AMORC wrote in the introduction: “We wish to send out an appeal for spirituality, humanism, and protecting the environment, which, for us, are the conditions for humanity to regenerate on all planes and find the happiness it desires.”

Like living beings, language evolves, and so has the Rosicrucian Digest’s language across the years. You can notice by comparing the articles in the following pages with the original versions in our archives that we have updated some of the language, which is a reflection of that evolution. Among other changes, we now adopt the Chicago Manual of Style as our grammar guide, which we largely reflect in our edits.

There are also many terms and styles that were once both common and ordinary in English at the beginning of the twentieth century that are not now, and some of those are considered offensive. We tried to pay particular attention to using inclusive terminology in our preparation of this issue. Many of the identity movements of minority groups and women that changed the way we think about how we talk about each other did not begin in earnest until the middle of the last century. The Rosicrucian Digest in its written history largely follows the broader societal trend towards linguistic inclusiveness and is sometimes ahead of it.

Some other notable relatively recent linguistic changes include no longer using the name “Jesus,” which is from the Greek “Ἰησους” (Iesous), from the Aramaic ܝܫܘܥ (Yeshua), a later form of the Hebrew יְהוֹשׁוּעַ (Yehoshua). Yeshua was probably his name in his lifetime. In order to be the most accurate, this is the standard we have chosen for our publications.

We also use “the Divine” or “Divinity” to replace the gender biased term “God” and refer to the Universal Intelligence as “It” instead of “He.” One exception is that we continue to use the Traditional phrase: “God of my Heart.”

Thank you for joining us on this journey. We look forward to another 100 years of Rosicrucians learning together.

If it is the will of the Cosmic, So Mote It Be!