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**NEW YEAR GREETINGS**  
 On New Year's Eve, March 25th, 1921, the  
 10th Anniversary of the United States and 15th  
 Anniversary of the Rose Cross Society of the  
 United States was celebrated. The occasion was  
 marked by a special number of the Triangle,  
 containing a special message from the  
 Grand Master of the Order, and a special  
 message from the Grand Master of the  
 Order of the Rose Cross Society of the  
 United States. The occasion was also  
 marked by a special number of the Triangle,  
 containing a special message from the  
 Grand Master of the Order, and a special  
 message from the Grand Master of the  
 Order of the Rose Cross Society of the  
 United States.

**INTERESTING ITEMS**  
 The Grand Lodge of the Order of the  
 Rose Cross Society of the United States  
 has just published a special number of  
 the Triangle, containing a special  
 message from the Grand Master of the  
 Order, and a special message from the  
 Grand Master of the Order of the  
 Rose Cross Society of the United States.

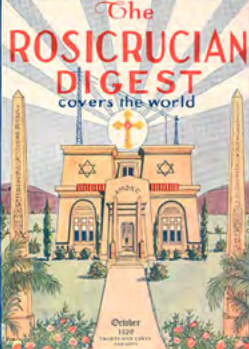
*The*  
**MYSTIC  
 TRIANGLE**



*A Modern Magazine of  
 ROSICRUCIAN PHILOSOPHY*


Vol. 100, No. 1  
 MAY, 1922

*The*  
**ROSICRUCIAN  
 DIGEST**  
 covers the world



October  
 1920  
 THE ROSICRUCIAN SOCIETY

*The*  
**ROSICRUCIAN  
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**THE  
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**ROSICRUCIAN  
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January 1921  
 THE ROSICRUCIAN SOCIETY

**ROSICRUCIAN  
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Volume 100 Number 1 2022

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 Continued  
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 Human Mind  
 The Evolution of the  
 Human Body  
 The Evolution of the  
 Human Soul  
 The Evolution of the  
 Human Spirit

**ROSICRUCIAN  
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Life in  
 the  
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 The  
 Evolution  
 of the  
 Human  
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Journey Into Color  
 See Management—page 22

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ALCHEMY

**ROSICRUCIAN  
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Music and the  
 Unfolding  
 Consciousness



**Rosicrucian Digest**

Volume 79 • Number 4 • 2021

Reverend Henry, Part VIII:  
 The Rose in Bloom  
 (102 page 2)




MYSTICISM • ART • SCIENCE

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VOLUME 81 NUMBER 1 2013

ALCHEMY



**ROSICRUCIAN  
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VOLUME 84 NUMBER 2 2016



**ROSICRUCIAN  
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VOLUME 99 NUMBER 2 2021



Expanding Our Awareness



# ROSICRUCIAN DIGEST

Vol. 100 - No. 1

2022

Official Magazine  
of the Worldwide  
Rosicrucian Order ®

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Celebrating 100 Years  
of the *Rosicrucian Digest* magazine!

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# 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.

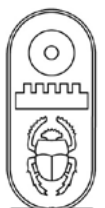
For Rosicrucians, meditation is a crucial undertaking, and we follow millennia of tradition in using sacred sounds in our practice. In a reprinted article from 1935, H. Spencer Lewis explores the most sacred of sounds "Aum-Om-Amen" in Volume 23 Number 3 1945. This sound has traveled the human experience 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 יְהוֹשֻׁעַ (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!

# THE PASSING OF A MASTER

## Announcing the Transition of One of the Masters of the Great White Lodge

*Profundis XIII*

[A pen name for H. Spencer Lewis, FRC

Imperator (1915 - 1939) and Founder of the Rosicrucian Order, AMORC]

From Volume 6 Number 7 1928



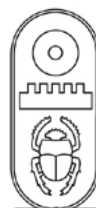
Recently we received official notice of the passing of one of the Masters of the Great White Lodge. The exact date of the transition has not been stated. We understand this, for seldom are the actual dates of these transitions given in terms of calendar months, but in terms of Cosmic cycles; and such figures are kept in the Grand Temple Archives because of their value to the archivist of the Great White Lodge and their little value to others.

We have received at AMORC headquarters a copy of the official record of this great Master who was little known in America but well known in foreign lands, and much beloved because of his devotion to the preparation of many excellent philosophical discourses which found their way to many Rosicrucian Masters for use

in amending and improving the official lectures and teachings.

This Master was known in this incarnation as Helios and while he officiated secretly and silently at many American assemblies in the past seventy-five years, he was known by his real name to only a few hundred in the Occidental [Western] world, and preferred to move about or communicate with others without revealing his true identity.

Master Helios has had a very interesting series of incarnations, so far as the known ones are recorded. Just why a few of his incarnations are not recorded has not been explained, but we may believe that some of them have not been verified sufficiently to warrant definite place in the Grand Temple Archives. Those which are known,



and which have been proved beyond any question, are sufficient to give this truly great man a most magnificent record of evolving attainment.

We have received, as part of the notice of his recent transition, an attested copy of the record of Helios from the Grand Temple Archives, located in Tibet, the extract being from Liber F, page 7, reading as follows:

Record No. 365,660, a true copy prepared by Masnus.

First known incarnation: The earliest record thus far found relating to this subject bears the date BCE 250 under the name of Pollyanthus Tristus, a Roman student of science and theological ethics. He was recorded by Aristarchus, a Grecian Brother.

The second or next recorded incarnation: This record is dated CE 33, when he was known as John the Baptist (of Palestine and Jerusalem). He was a mystic and prophet. This record was filed by Joseph of Aramathea.

The third or next recorded incarnation: The next record is dated CE 349 when he bore the name Aristarchus. He was a Grecian teacher of philosophy and leader of a school in Athens. He held unique views regarding a future state of existence. Record made by Helonias.

The fourth or next recorded incarnation: This record bears the date of CE 1300. His name in this incarnation was Abdul Ben Husan, an Arabian Astrologer, at the time of record in Constantinople, where he was prime adviser to Othman, the Turkish ruler. This record was filed by Martile.

The fifth or last recorded incarnation is the one just ended. He bore the name Helios and was born February 7, 1829. He became Grand Warden of the Grand Temple after being ordained by Yenlo, and his record submitted by Tarsus. His emblems (signature marks) of recognition are...

In a letter from this Master to the Emperor of AMORC in America dated June 9, 1920, the Master said: "As you will see by the enclosed papers, I have lived over four score and ten in this incarnation, but I have no feeling of being old, and never expect to have. I am in good health, have no 'ailments' of any kind." It is stated that up to the last moment of his incarnation he was robust, though ninety-nine years of age, and his transition occurred while he was asleep.

In a more recent letter to the Emperor he sent the following message as his official message to all mystics. The original was in Latin and the English copy given herewith was prepared by an associate of the Master who undoubtedly found it difficult to put into his translation the beauty of the original wording.





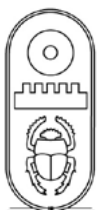


### **A Message from Helios**

On awaking each morning, let your first thoughts be that of praise and thanksgiving to the Divine, and then meditate upon *Purity*, endeavoring to realize what it means. Hold the thought that no impure thoughts must enter your mind, that no impure action must ever stain your body or soul, that you must be pure in the three-fold thread of action, word, and thought. Think of “purity” as an attribute that is desirable for the development and must be accomplished, and when you go out into the world for the duties of the day, carry the memory of your meditation with you. Watch your actions in meditative thought, allowing no impure action to stain your mind or body all-the-day long, steadily watching your every action that no impurity may soil it. Watch your words, speak no word that is impure, make no reference in your talk to an unclean subject, never permit your tongue to be soiled by unclean suggestions. Let every word you utter be so pure that you would dare to speak it in the presence of your Master, realizing that [He/She] is cognizant of the slightest action or thought that would stain your mind or body, that [He/She] hears every word or phrase or sentence that falls from

your lips. With this realization uppermost in your mind, your thoughts will be pure; no impure thought or suggestion can enter your mind; but perchance, should it come for a moment you can cast it out and be free from the stain that would otherwise make a blot on your soul. And having your mind thus grounded in pure thought, no unclean thoughts of anyone else can gain an entrance thereto, and so purity will ever be the impulse of your soul and guide you along the path that ends in Divine Purity.

And again, each morning as you meditate upon purity, embrace the thought of Truth; think of the value of truth to the world, its value in society, its value in your own character; so that when you go out into the worlds of business or pleasure, you will not commit an action or speak a word that will give a false impression or convey a false idea. With truth and purity dominant in your mind you will not lie, nor steal, nor deceive, nor backbite, nor show contempt; you will not even be inaccurate, for to be inaccurate is speaking a falsehood. To be inaccurate in recounting what you have seen or heard is speaking an untruth. All exaggeration and painting of a story, everything that is not consistent with fact, so far as you know, everything which has



a shade of untruthfulness in it, should be carefully avoided by you. So again, I would say that your every thought must be true, be as true as you can make it, with no shadow of falsehood to pollute your mind.

And so with *Compassion*. Meditate on compassion in the morning, with your thoughts on purity and truth and during the day you will seek to practice it. You will show all kindness to people around you; you will do all the service you possibly can to your family, [domestic workers], friends, and neighbors. Wherever you see want you will try to relieve it, wherever you see sorrow you will try to lighten the burden of those carrying it. You will live compassion as well as think it, and thus make it a part of your character.

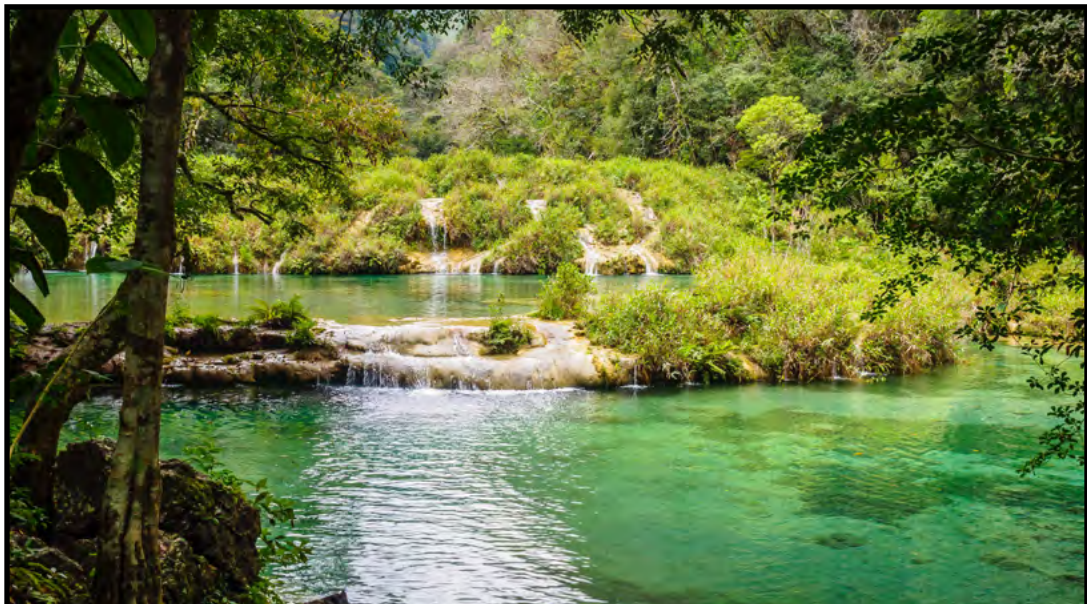
And so with *Fortitude*. You should think of a strong and noble soul, the soul that no outer circumstances can depress or elate; the soul that is not joyful over success or miserable over failure; the soul that is not at the mercy of circumstances, sad today because things are troublesome and joyful tomorrow because things are easy; and, being thus founded upon the rock of fortitude, you will be balanced and strong; and, in the world about you, you

will practice it; and, perchance, if trouble should come to you, you will think of the Eternal World of happiness, where there is no trouble; and if loss of money comes to you, you will think only of the wealth of wisdom that is yours and cannot be taken away from you; and if a dear friend or a loved one of your own should be taken from you, you will consider that no soul can die, and that the bodies in which your loved ones have lived were only garments which they have thrown aside, because of their imperfection, and have clothed themselves anew in garments of never-ending endurance.

And so, in connection with all the other attributes that tend to purify the soul, not polluting the body with “fleshspots of Egypt,” 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.

I AM THAT I AM.

I am your friend and brother,  
(Signed) HELIOS.





# THE HARMONY OF NATURE

## Its Vibratory Influence

*Mary Ellis Robins, SRC*

From Volume 12 Number 5 1934

If anyone be a lover of beauty there is a constant seeking of that law by which beauty manifests. John Keats found it in Truth: "Beauty is Truth, Truth Beauty." Truth to a poet has a quality differing from appearance or scientific quest only. Thus, one may live for a truth which appears to be that in theory, should it be convincingly borne to the inner self that it is indeed the voice of the Divine, and imagination is often the transmitter of Cosmic inspirations, the interpreter of these into mundane language and use, even as was understood by Joseph, the Eastern Dreamer who was the practical savior of the Egypt of his time.

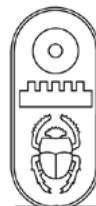
When human thoughts, and therefore the outward acts, of each ordinary day are prompted by the ideal within, the attainment of such a noble ideal which solves all problems, inspires all beautiful accomplishment, should prove to be the Philosopher's Stone of our desire. Beautiful accomplishment is that which presents harmony, changeless in its law of unending change and advance and, in the words of Albert Einstein describing the Universe: "finite but unlimited."



The intent of this brief essay is to show the harmony that exists in Nature through so-called common things that readers may find every day of life, everywhere, happier and more beautiful, though the appeal may be sometimes made to a theory based upon imagination.

Now, a chord is an harmonious concourse, not a unison. The chords of beauty are many, and we shall consider first those more easily observed – in color. An artist is known by his or her method: indeed, the method of an artist is a transcription of the life. Painters have divulged themselves from the time of the old masters: from fresco and the use of gesso on rough cloth, to Thomas Sully with his bias twilled canvas or the modern with his single prime.

In those days of art there was seemingly no exact law applied save the eye-sense, often untrained, of the painter. In time, chemistry showed the inadvisability of placing certain colors together because of their antagonistic qualities which caused a lack of permanence when mixed. We often see this hit or miss method in human relationships. We see the same thing in many modern painters who raise the battle





A View of Popocatepetl from Cuautla, *by Denman Waldo Ross, 1923.*

cry of “get it – no matter how you get – but get it” with the result that some of their begettings are a monstrous progeny. There are only a few illuminated ones: Nicholas Roerich, Immanuel Kant, Kahlil Gibran, the sculptor Einar Jónsson.

Several decades ago there was taught by some masters the theory in color of Dr. Denman Ross of Boston. This theory shows the use of triads, i.e. chords, of three sympathetic notes of color to be applied in painting pictures. This system is mathematical and is mapped as follows. Four equilateral triangles are equidistantly interlaced upon a circle. This produces twelve points, or a dodecagon, a symbol familiar to mystics. The spectrum is then indicated with twelve pats of clear color, one at each point. On this keyboard of color the primary colors are not mixed, merely, with others, making secondary and tertiary tints, but are merged by overlapping, even as light, the foundation of color, is superimposed.

Going round the circle of this dodecagon we note at the twelve points with these colors: cobalt, blue; deep verte emeraude, green; yellow green; strontium, yellow; cadmium, orange; pure vermilion, red; red orange; Alizarin, scarlet; Alizarin, crimson; magenta red-violet; madder or Alizarin, violet; ultramarine, blue violet; indigo, blue. The names, approximately, of the paints are here given to interest painters, though the theories as a whole are not primarily intended for these.

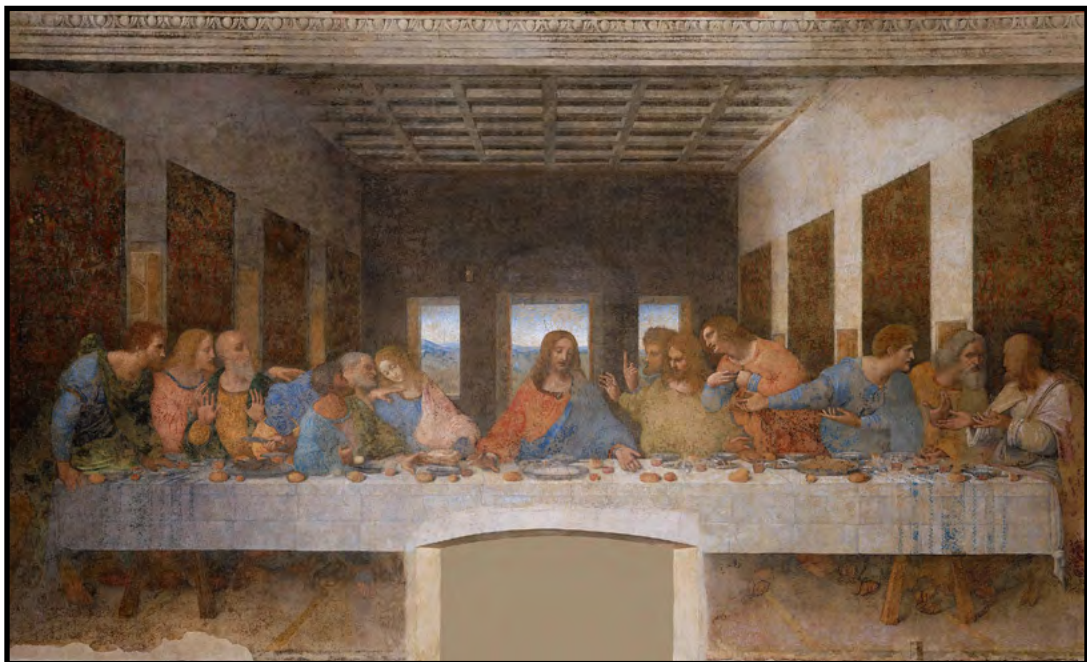
We observe by this diagram of the triangles that the colors group in triads of sympathetic tones thus: cobalt blue associates itself with cadmium orange and red violet; another group shows red-orange, violet, blue green, and so on. The theory being that the dominant tone or color in the scene or person to be delineated determines the triad of color to be used, and this triad only, with black and white, are placed upon the palette. With these, after spots of clear color are set down as keys, the picture is painted.

The vibration of the dominant color, in this theory, determines or attracts the other two in these chords. The spectrum forms a keyboard which may be considered as coinciding with the twelve sounds of the gamut of music, as we call those rhythmic, vibratory sounds, translations in the human transformers. Hermann von Helmholtz has published a list of correspondences between color and sound ranging from middle C, red, to the upper registers of the second octave above, and which includes psychic blue and ultra violets. Applied to the triads given by Dr. Ross, we should find likewise harmonious chords of music; for instance, the triad with the dominant red-orange, sympathetic violet, bluegreen, should give the music chord, A, D, F# (F sharp), in the major scale of D. Perhaps some ultra-psychogalvanometer may discern the song in each picture.

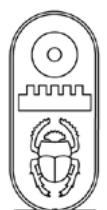
In the dodecagon we see the sacred triangles continually appearing – the gamut of music, the spectrum of color, color the material (apparently) and music the spiritual manifestation which employed

together may be expressed in the double triad, the six-pointed star with its solar center, the esoteric seal of Sol-Om-On, the Initiate of the Sun, to whom these sun-forces were known. The double triads are also observable in the painting called *The Last Supper*, by an alleged Rosicrucian, Leonardo da Vinci. The triangles are indicated in the perspective of the “upper room,” the lines of the floor ascending in the material triangle and those of the rafters descending in the spiritual triangle. Both are seen to converge in the figure of the Christ – the epiphany of the Divine in people. We have the dodecagon also in the signs of the Zodiac, hence in the precession of the year with its spectrum colors and twelve months; again we observe it in the diamond crown of the pineal gland, the “jewel in the lotus.”

A person’s body, as are all earth-bodies, is chemical. Of the marvelous chords of occult chemistry it is not mine to write accurately, but occult researches have been made, since those of John Dalton and Jacob Boehme, and which are published with illustrations, and in these are graphs of



The Last Supper, *Leonardo da Vinci*, 1498.



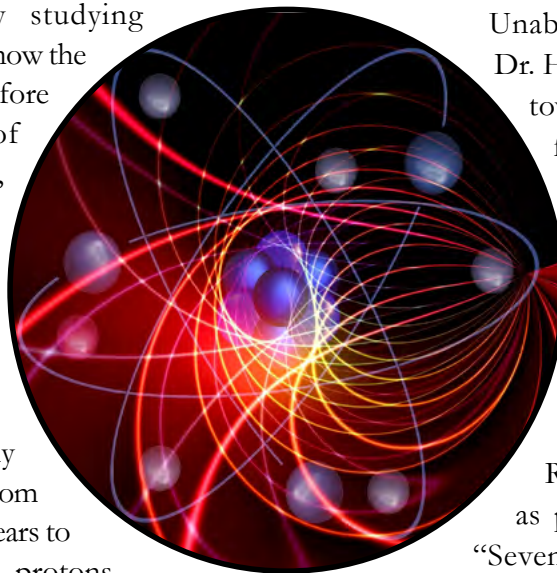


atomic formation, a delight to look upon. Here we see the five Platonic solids given as the foundations of chemistry “since they play so large a part in the building up of elements”; and again we find chords, of the triangle, tetrahedron, dodecagon, and the perfection of the circle. So “the Divine geometrizes,” and the rhythmic dances of atomic manifestation of which all things are composed, is an expression of the Cosmic Order. The story of Sri Krishna of India, inspiring by his fluting the dance of the Gopis, is only a parable of this Divine outpouring of joy.

“By their fruit shall ye know them” applies to the Divine equally with the mundane, and by studying people we come to know the Divine. Let us therefore study evidences of the Divine in people, skipping general anatomy – there are plenty of textbooks – we will choose as our next chord the trinity of the atom. Never yet objectively seen, it is described from its behavior, and appears to consist of electrons, protons, and recently announced particles of light called photons and which surround both nucleus (proton) and the electrons: that is, it is the magnetic field. Everything which we see, being made up of these light-emitting atoms and molecules, therefore glows to some degree. Fireflies and electric fish are instances of creatures who know how to command these particles for their use, but all things emanate this light, which we name the “aura,” felt even when unseen and varying according to the individual characteristics. Thus it is observed that everything has its own color, quality, difference in shape and mentality; no two

people alike, no leaves of the trees similar, though there is a group likeness. In fact everything demonstrates in groups, overlapping groups, which may work together in chords. We find that these groups are divided into seven, with subdivisions. Dr. Beatrice Hinkle, a former pupil of Sigmund Freud and Carl Jung, and a specialist in neurotic psychology has, in her book, *The Re-Creation of the Individual*, classified people as follows:

Objective Introvert-Introvert,  
Objective Extrovert-Extrovert,  
Intuitional-Artists,  
Subjective Introvert  
Subjective Extrovert



Unable to ascertain that Dr. Hinkle had any leaning toward occult reasons for these seven divisions of people, it interested me to apply her theory to the partially concealed mystery of the “Seven Rays of Influence.” These Rays may be fancied as proceeding from the “Seven Spirits before the

Throne” described by John in the Book of Revelation, and whose visions of these may also appear to be theory but which, when applied, prove a good working hypothesis. Now, these Seven Spirits are transmitters of spiritual beauty and strength manifesting everywhere; transformers of Divine Forces which, to use an electrical term, through them and chosen vehicles are “stepped down” into all forms according to the evolutionary need of each living thing. The blinding, the shining photon of the atom to the glory of the All Highest thus transmuted appears in all manifestations, from the body of Light



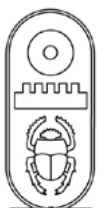
of the Soul of People. Seven Spirits, Seven groups of beings: beings coming under the influence of one or another of these Divine Guardians according to past deeds and future aspirations.

Each Spirit-Ray is perfect, as is each spirit in people: none greater than another, nor is there any separation in their work; different but merged: spiritual antennae reaching out like the wires of a cantilever bridge, to interweave the resilient fibers of being with a constant “becoming.” According to a person’s will, wisdom, activity, his vibrations, built by himself through past ages by his thought, word, and deed, will he be selfassigned to one or another of these Rays of Influence. A person, moreover, contains within himself the potentiality of all seven of the powers, and in times, all seven must be balanced to produce the harmony of the perfect person, the merging into the whiteness of kinship with the Creator of Lights.

Let us look at the general types of people, exemplified in this classification given by Dr. Ernest Wood in his book on *The Seven Rays*:

1. The person of will, seeking freedom through mastery of self and environment; the ruler.
2. The person of love seeking unity through sympathy; the philanthropist.
3. The person of thought seeking comprehension through the study of life; the philosopher.
4. The person of imagination, seeking harmony in a three-fold way: the magician, actor, and symbolical artist.
5. The person of thought seeking truth in the world: the scientist.
6. The person of love seeking the Divine as goodness in the world: the devotee.
7. The person of will seeking the beauty that is the Divine in the world; the artist and craftsperson.

We may observe that the first three of these divisions, in both tables, are more introspective than the other three, but none must be considered inferior: the objective mind is a necessary complement to the subjective, even as we seek “the





benefit of humankind” through the “glory of the Divine.” Should a person’s characteristics be predominately of first Ray influence, she would be lacking without the balance of all the Rays to enable her to rule – wisely, lovingly, with imagination, goodness, and beauty. The second Ray, of the philanthropist, may be complemented by the influences of the fifth, that of the scientist, and she probably would seek the sixth, the Ray of the devotee, which is also that of the person of practical finance and business, to make the triad or chord of her wellbeing, for the trait which is lacking should be the one diligently cultivated unto perfection.

As life rises from the dust we note that even the earliest forms demonstrate a choice. This is seen in chemicals with their affinities, plants, which thrive best under conditions which are congenial to them, and up to and including the animal kingdom of which humankind is a member, differing in that most people are

conscious of their trinity – body, soul, and spirit. But people are not yet universally conscious, not yet able to realize generally the great opportunities which are theirs by recognition and choice of application.

As the light of the solar spectrum sends forth the prismatic, pure vibrations which may be distorted by the vehicle absorbing and transmitting them, so these Divine Rays may be seen in all life, either in their purity or “through a glass darkly.” The chords of natural forces clash, but only that they may be urged on to seek the resolvent of each chord, through Love, the dominant of the symphony of Life.

The theory of the interrelation of things visible and invisible once understood and applied by a person will cause him to search for that wholeness which is holiness, the Law of Good Purpose, where all things work together, not to end, but to an eternal becoming and beautiful continuance.





# AUM-OM-AMEN

## The Real Nature of these Mystic Words

*H. Spencer Lewis, FRC*

*Imperator (1915 - 1939) and Founder of the Rosicrucian Order, AMORC*

From Volume 23 Number 3 1945

Of all the mystic words found in the teachings, rituals, and symbolism of the various mystical and philosophical schools of Asia and the Occident, the words Aum, Om, and Amen are most frequently used and most generally recognized.

But the average student of mysticism in the Occident [the Western world] knows little, indeed, about either the origin or nature of these words.

In the Rosicrucian rituals and teachings these words are rightly applied to certain principles, and correctly associated with certain laws. Perhaps of all the various mystical bodies in the Occident, the Rosicrucians use these words more

precisely in their mystical studies and principles. However, from the questions that occasionally come to us from members and nonmembers who read our literature and magazines, it is apparent that there is still some unnecessary mystery surrounding these words, and it may be helpful to touch upon this subject in greater detail.

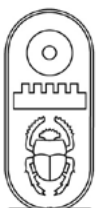
Very few of the Christians in the Occidental world who use the word Amen (pronounced a-men) seem to realize that they are using a very ancient mystical word, and that their use of it is more or less incorrect

and most certainly misunderstood. And, strange to say, very few Christians know that Jesus Himself was called "The Amen," as revealed in a passage in the Christian Bible. This illustrates how mystical words may be attached to ritualism without a correct understanding of their use, or their nature, and how such words may be continued in use through many centuries

as a mere formality. Incidentally, it may be said that in Christian ritualism and ceremonies there are many mystical, Asian, and even pagan elements that were adopted by the early Christians and have come down through the ages with an entirely erroneous application and with

a complete elimination of the beautiful mystical power that could be derived from a correct use, and an understanding application of them.

It may not be apparent at first to the average student of mysticism that the words Aum, Om, and Amen are identical except in spelling or linguistic nature. In each case the "m" sound is of extreme importance, and in pronouncing the words it should not only be emphasized but prolonged. The "o" and the "au" and the "a" are almost identical in sound, and in mystical





ceremonies in Asia are pronounced in the tone and pitch of the musical note A in the first octave above Middle C. The word Amen should be pronounced as though it were spelled “Amn,” or really “Am,” and as one syllable rather than two. If it were spelled “Ahmn,” we would be able to better pronounce it, for the “a” should have a fairly broad sound given to it.

Undoubtedly, hundreds of books have been written, and many hundreds of secret manuscripts prepared, dealing with these three words, or with the root of them. For the root sound is more easily recognized by English-speaking people in the form of Aum. Those familiar with the Christian religion will recall the passage in the Christian Bible which states that “In the beginning was the word, and the word was with God [the Divine], and God [the Divine] was the word.” And there are other references not only in the Christian Bible but in the sacred writings of other lands, relating to the fact that this word was made flesh at one time or another in the past, and may be made a living word again. It is interesting to know that in nearly every spoken language of the world there is a sound that is equivalent to Aum or Om.

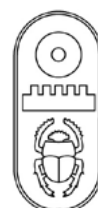
It is interesting to note, also, that almost the first sound that every babe makes in its attempts to express itself or reveal its inner emotions by sound is that which is caused by the pronunciation of the letter “m.” In all of the sacred chants of the East [that were known at the time], two sounds are more often repeated and used in connection with various ideas expressed in a mystical manner: these are the “au” or “ah,” and the “m” sound. In our secret teachings the meaning of the “m” sound is made very plain and is significantly revealed. The sound of “ah” or the broad sound “a” is almost universally a sound of adoration or awesome enthusiasm representing the expression of ecstasy of the soul and mind. It is used, therefore, in many chants and sacred utterances to express adoration, and in such cases is used in a prolonged tone of “ah” to the note of the keyboard mentioned a moment ago.

Right here the investigator might say that he would like to know why some other sounds such as “oh” often used in the English language to express surprise or confusion, or other letters of the alphabet such as “r” or “e” or “i,” are not used for mystical purposes, or made to represent the word “that was the word in

the beginning.” May I say in answer to this natural question that the combination of “ah” and “m” represents in its perfect and correct pronunciation a rate of vibration that is filled with creative, Divine power that brings immediate attunement with the Cosmic forces. It should be kept in mind that humankind discovered these words and did not invent them. Whether we classify this discovery as a result of Divine revelation or from experiments on the part of the sincere seeker, the fact remains that a person did not arbitrarily select the sounds of “ah” and “m,” but found that, of all the sounds she could utter, these were associated definitely and positively with Divine and creative power that produced certain effects within her being and within her aura around her. The mere fact that in many different countries widely separated and out of contact with one another, the natives in ancient times independently adopted the similar sounds in their rituals and chanting, for the same purpose, most certainly proves that there is a power and a quality in these particular vowels and in their uttered sound that cannot be found in other words.

As I am preparing this article my radio is tuned to a soft musical program which is suddenly interrupted by the spiritual singing of some African Americans who are emphasizing some of their old-time songs known as “spirituals.” Without the least analytical effort I notice the constant repetition of the “ah” and “m” sound in their songs, and the very noticeable prolonged humming sound of the “m,” often drawn out to great length by a few of the voices while the others emphasize the “ah” sound. It is generally recognized in the Occident that African American spiritual songs contain a spiritual element and quality that at times appears to be uncanny, and certainly mystical. Many persons think that this is something that is native to African Americans, whereas in fact it is an inheritance from their African forebears, and this in turn is a part of the universal, Asian, Eastern ritualism that is so widespread among foreign nations and peoples. In these sounds of Aum-Om-Amen we have vibrations of the highest quality of Cosmic power and consciousness.

In many other mystical names and words we have some of this quality hidden





or concealed. I refer to such words, for instance, as Rama, Padme, Omar, and similar words.

In attempting to pronounce these words you will notice that little physical effort is required, and that a very peaceful and relaxed attitude of the body and mind can be maintained while using them, and that this relaxed condition enables the entire body to be benefited by the sound vibrations which set up a condition of attunement with the Cosmic almost immediately.

In the Sanskrit grammar we learn much about these sounds, and it should be kept in mind that the Sanskrit language was probably the first one in which the mystical words were first associated with ideas in a definite manner, and regulated in their application. In the Sanskrit language the combination of “a” and “u” is equivalent to a diphthong pronounced as the “o” is pronounced in other languages, and this “o” has the same sound as “ah” or “auh.” The correct pronunciation of the sound has an immediate effect through the sound channels of the mouth and head, upon the pituitary and pineal glands, and even the thyroid. These effects are transferred psychically through the sympathetic nervous system to all of the psychic centers and plexuses of the human body.



It is for this reason that the mystic in private, relaxed meditation often begins his period of Cosmic attunement by the repetition of this mystical word either as “aum” or “om,” repeating it slowly ten or twelve times, and always trying to strike the correct musical pitch. In this connection it is well for those who wish to experiment more extensively with the word to secure a little pitch pipe at some music store on which will give the “a” sound, or a tuning fork that will do so. If there is a musical instrument in the house it will be a valuable

help to practice this word with the correct note on the instrument for a number of days until one becomes trained in correctly determining the right pitch and tone

Analyzing the word “aum” as the more correct of the three syllables, we find that each of the three letters composing it has a power and mystical importance of its own. The “a” sound is associated with the basic powers of the psychic nature, and of the physical body

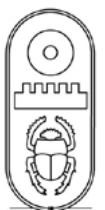
and physical world. For this reason we find the “a” is often associated in mystical ritualism with the following expressions or ideas: Brahma, Father, Harmony, Omnipresence. The “u” sound comes from the center of the psychic body and is very closely related to the pituitary and pineal glands. It has a very definite effect upon them. But this is not true if the “u”



is pronounced alone and separately as in the English language where we pronounce it like the word you. When associated with the letter “a” or “ah” the “u” should be very soft and in the form of “oo,” as in the English word “mood.” This gives you the double sound of “ahoo” with the accent on the “ah,” and the “ah” sound drawn out slightly and ending with the sound of “oo.” The letter “u” in this tone and manner of application is associated in ancient rituals with the words Vishnu, mind, light, and omnipotence. When we add the sound of “m” we are drawing upon the vibrations from the tip of the tongue, so to speak, and bringing the other two to outer expression. By prolonging the “m” into a long humming sound at the end of a word, we are adding the significance of “m” which has always been associated in ancient literature with the Holy Ghost, with spirit, love, the psychic body, Siva, the dream state, passivity, and omniscience.

Analyzing all of these facts we see at once that the word is, after all, another and a very universal name for the Divine, or for the Almighty. This is why in the early Christian literature Jesus was referred to as “The Amen.” Instantly we realize that the use of the word “Amen” in the Protestant Christian churches at the end of prayers or glorious expressions to mean “so mote it be” is erroneous.

These mystical words of Aum, Om, and Amen should always be used very reverently, as though one were handling or touching one of the most sacred symbols of Divinity. They are not magic words (as some other words used in some Asian, mystical literature to bring a sense of protection and guardianship in times of emergency), nor are they curative or therapeutic words to be used in pain and suffering; but purely Divine words to bring about Cosmic attunement, and at-onement with the Divine in the highest spiritual sense, and only for a Holy purpose should they be used.



# “KNOW THYSELF”

*Grand Master Emeritus Rodman R. Clayson, FRC*

From Volume 28 Number 10 1950



*The ruins of the Temple of Apollo at Delphi.*

Philosophers of all ages, as far back as the Delphian oracle of the Greek mystery schools, have voiced the admonishment: “Know thyself.” One may wonder: What is so profound about these three simple words? I know who I am. Therein lies the fallacy in most people’s thinking and actions throughout the centuries, excluding the immaterial to exult in the material. Not “who I am” but “what I am” is the key to unlocking the mysteries of existence; for, to know “what I am” is to find the greatest inspiration and happiness of which people, in our finite existences, are capable.

Following the superficial interpretation further, one might ask, “Does this mean I should study physiology and anatomy to know myself?” This is the way science has chosen; and after thorough exploration and analysis of the human system, studying in great detail the physical properties of the blood, bones, and tissue, the conclusion is beginning to be reached that what a person is – that is, the unseen essence causing each cell to vibrate with life – cannot be known by objective perception: tasting, feeling,

hearing, seeing, or smelling. Thus knowing only the outer self is not knowing oneself completely; to know the real self and consequently understand the outer self, one must know the Divine, infinite being within. This is the way of the mystic.

To know the inner self is to know the Divine: when the cause of existence is known, the results, or manifestations of existence, are known. She who seeks the cause will simultaneously realize the results of a creation in far greater scope than when she was aware of only the results, the limited finite; for, to know the self within is to know the unlimited infinite. With understanding of the infinite, the limitations of the finite are broadened. Thus the dual nature of being is learned.

How does knowing oneself solve the problems of existence? Mere knowledge is useless if it is not the hinge of action. Knowing oneself is more than possessing knowledge: knowing the inner self is experiencing the Divine, having insight into the Cosmic scheme of existence; knowing what actually exists, and what one



realizes as existing. A view into the Cosmic scheme of the universe is to understand the laws of system and order, of cause and effect – the laws which form the mighty warp upon which the pattern of existence is woven. This warp of existence is perfection, and having once perceived its golden threads, a person is powerfully urged to blend his thoughts and actions, into a sublime design.

In striving to attain perfection, one needs to recognize that which is not perfection, and to discard it. Self-analysis, constantly guided by the infallible directions of the inner being, is the tool to help accomplish the goal of perfection. Thoughts, actions, and emotions which discolor the pure hues in the tapestry of life must be purified and redirected. Habits which retard one's progress in attaining her goal must be disciplined and channeled correctly.

When a person knows his inner self, he recognizes its absolute supremacy and wisely submits the outer self to mastery from within. Limitations imposed by the outer self are dissolved by inner mastery. Material weaknesses diminish as the strength of the Divine within is allowed full expression. In knowing the inner self, one wondrously touches the expanse of the infinity, and realizes at once his own worth and insignificance.

To know oneself is not a selfish aim. The discovery of the inner self reveals that one is an indivisible segment of the whole, and helping others to grow and understand adds to one's own growth. The law of cause and effect is omnipresent. Giving good means an inevitable return of good. The outer self is the vehicle for expressing the inner and manifesting the Divine's laws.



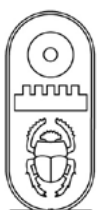
Material knowledge of arts and sciences is valuable, but its use is marred unless brightened by the understanding of the unity of all knowledge which comes from being one with the Divine, the Infinite.

In the self within is found the strength and peace which so many individuals in the world are seeking. She who truly knows herself knows that inner peace is not the inactive, passive state of escape for which it is so often mistaken. She who lives in contact with the Divinity of the inner self sees the whole of things. This realization stirs her to greater actions and to the accomplishment of more good, rather than to appeasing her tendency towards inertia, of living an isolated life useful to none save herself.

The cherished state of freedom will never be wholly possessed by the person who does not know himself. The person who drifts along in the stream of life pushed this way and that by misdirected desires, confused and misunderstood emotions, is a slave to materiality, bound helplessly by inflexible concepts and stunted abilities. To “know thyself” is to lose the fetters of the objective world, and dwell in the mansion of unbounded creation, whose powerful estates of purposefulness and fulfillment have no end.

### **True Riches**

Rich are the rewards for she who knows herself. She lives harmoniously with natural law, sensing wellbeing in mind and body, with free expansion of potentialities and the reaping of their fruitfulness insured. Her inner strength and its attributes of self-confidence and mental peace are reflected in good health and her adherence to carrying out the laws of righteousness is mirrored in her dealing



with others and the good she accomplishes. The strength of harmonious unity with the Divine within is radiated outward from her; and she is able to give of herself, since she has recognized that she has something she must give; something that is not uniquely “hers” but that she is urged to share because of the very affinity of her inner self with the whole.

In coming to know oneself, one lives life to its fullest and realizes life’s greatest joys. The path he must follow is clear to him, and he humbly exults in being the privileged traveler. His personality is of a refined, tensile strength capable of withstanding the severest of trials and appreciating the beauty in all, including those he feels are his persecutors. The radiance and strength of one’s personality is not found in the stature of the body or its muscles. It is found within. Regardless of the physical equipment with which one is endowed, each individual has equally the greatest gift of life, the infinite consciousness within. The difference among people is the varying extent to which that gift is recognized and utilized. A person’s most intense frustrations, his thwarted motivations are caused by his blindness to this simple truth.

As simple as profound truths are, and as simple as the ultimate realization of them is, a person can tenaciously hold on

to her illusions and false values, making life difficult for herself and standing in her own way, preventing her own happiness. True, she can acquire a degree of happiness even though she may be denying and stilling the Divine urges from within, but such happiness is only a vague shadow compared to the pure knowledge of the Divine, the essence of a person’s own being. Knowing oneself is being true to that which creates, sustains, and IS self. To deny one’s real self may be compared to touching in the dark the base of a magnificent pillar, and accepting the base as the entire object, instead of beholding the column radiantly lighted in all of its splendor and towering height, and realizing that the base was formed for its support.

The sincere seeker will always find that he is seeking for his oneness with the Cosmic – the nearest thing to his consciousness; a consciousness which is an expression of that which he seeks. Travel as he will, through the tangled jungles of finite existence, through the morasses of ignorance, disorder, and desperation, ultimately, he will return to himself and reach his destination. The darkness is without; know thyself and the light within will be allowed to shine through. The impulse to delight in giving magnanimously of infinite love comes from within and must not be stifled. He who knows himself finds



the way to give every smile from a heart filled with absolute love, to speak every word from the fount of genuine kindness, to make every act one of thoughtfulness and consideration. To heed the urges of the Divine within is to be the instrument for fashioning the grandest goals and fulfilling the most cherished desires; for, Divinity, when allowed full expression, is a tremendous force of dynamic, creative power immeasurable by humankind's finite faculties.

To know oneself is to have faith in and trust implicitly in the guidance of the Omniscient. All endeavors are destined to fail when success is presumed without a knowledge of the real self inside of a person. What may be their apparent success from the present, limited, material view is nothing more than a tiny ripple on the Cosmic sea of causes; the effect and final outcome can be foreseen only by those whose contemplations turn inward to view the pure image rather than outward to see partial reflections.

In an old legend from the Talmud, it is said that Solomon was so powerful that whenever he spoke and desired anything, everything in the universe sprang to do his bidding. All the forces and powers above



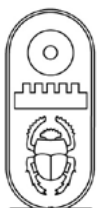
*Detail of King Solomon and the Iron Worker  
by Christian Schussele, 1863.*

and around him responded to the word of this wise man. Although this is but a legend, its wonderful underlying truth is obvious. Solomon, by responding to the admonition "Know thyself," had attained knowledge of the real strength, force, and power, which imbued his being – a power which manifested outwardly from the Divine source within.

### **Aloneness**

Only you can fully know yourself. You, alone, can experience and express the real you, the inner self. Others can only point out the way so that you may profit from their experience. Clinging to the enlightenment of another who may be a great leader or avatar is a fragile substitute for your knowing that part within you which is the Divine. No one can evolve or progress for you any more than another can live your life or breathe for you. The elevation of your consciousness to a higher plane of nobler thought and action can be attained by your efforts alone.

But once the above fact is understood, the wisdom of others which will help to show you the way to know yourself must not be scorned. "The lips of the wise are as the doors of a cabinet; no sooner are they opened, but treasures are poured out before thee." Your search for truth will culminate in knowing yourself, and in this search all fragments which hint at the goal must be carefully studied by the intellect for its satisfaction. In this way, your concepts are transmitted to the court of the inner self, where all-knowing justice can appraise and stamp its seal of approval, and the source of infinite wisdom within can integrate the newly acquired knowledge into the whole. To know thyself is to know the ALL.





# THREE ETERNAL TRUTHS

*H. Spencer Lewis, FRC*

*Imperator (1915 - 1939) and Founder of the Rosicrucian Order, AMORC*

From Volume 47 Number 6 1969



Human beings are tempted to think that, with the rapid changes taking place and the established value of things falling to lower values and lower degrees of worthiness and dependable foundations crumbling away, there is no one thing that is permanent and sure and worthy of being the solid rock upon which to cling for safety and security.

But there are things upon which we human beings can depend, and foundations upon which we can build not only for the present but for the eternal future. We can rest assured that as time changes and conditions vary and values of all kinds rise and fall, these foundations will remain adamant and eternally sure.

We are seekers for truth and pride ourselves that in our search we have contacted the thoughts and philosophies, the discoveries and speculations of the world's great thinkers. We are happy that

we are banded together as an organization or a group of individuals for the purpose of exchanging ideas and thereby coming closer and closer to the great truths of life. We look upon these truths as the fundamental stones of a great foundation upon which civilization can build its structures and superstructures. We are sure that there are many great truths still unknown to us, and we never become weary of itemizing those that we now possess as fundamental principles in our lives.

After years of search and study and many years of personal contact with this great quest for knowledge, I have gradually come to the conclusion that there are only three great truths constituting the entire foundation for the great rock of human knowledge as revealed by Divine Illumination. These three eternal truths are: the Divine abides; humankind abides; and

certain relationships between humankind and the Divine abide. More than this we cannot be sure of.

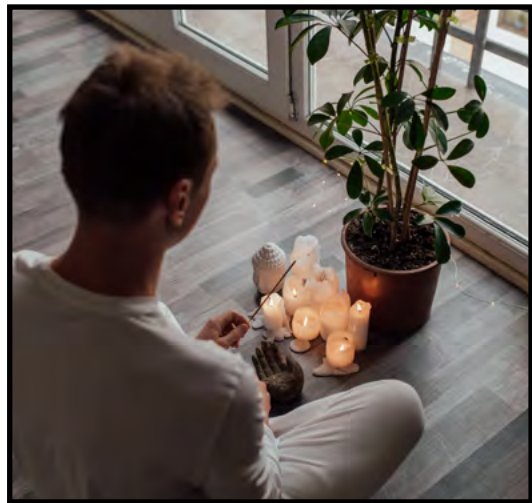
Our search must center itself around the mysteries of that truth which includes the relationships between the Divine and people, and people and the Divine. Herein lies the foundation of material and spiritual values. Herein lies the entire field of cosmic law and human obedience to such law. Herein lie the powers that people can exert and the powers that the Divine does exert. Here is the mystery of our being, the mystery of our coming and going.

It is in this field of study relating exclusively to the relationship of the Divine and people that the Rosicrucians center their searching and inquiring minds. It, therefore, becomes a field of study, investigation, speculation, discovery, and ultimate revelation through experience. The knowledge we seek can come only through experience, which alone will reveal knowledge, and by reexperience of such knowledge we attain wisdom.

This great center field of an analytical study of the relationship existing between people and the Divine has been turned at places into quagmires and beds of quicksand into which people have blindly ventured and have been lost. It has also been the bloodstained ground of religious battles and places of human persecution. It has been the site of monuments of intolerance erected by the self-appointed interpreters of untrue interpretations. It is the valley of Armageddon where millions of souls will be lost or millions saved.

### **Beyond the Material**

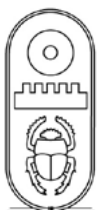
In our search for higher and eternal truths, we conceal their simpleness by our false belief that they are many and difficult to understand. We create artificial values whereby we may judge truths, and in doing



so we use as a standard of valuation the material things of life.

Right now we are in the midst of a period when material values are losing their former stability and we are discovering that material things have no value in actuality, but merely in temporary reality. We will find that the great rocks and foundations of material life are but the quicksands of our imaginary creation. The things that we have tried to hold fast to as being worthwhile are now proving themselves to be worthless and of such a corruptible nature that, like the wooden beam that supports the walls of a home and is eaten by the termites, the outer form looks solid and dependable while the center is hollow and brittle and ready to crumble to dust.

The world's greatest materialists are learning the lesson, and even those who in the past have centered their faith and hope upon material things now frankly admit that they have been grossly misled and have been fools in their thinking. One of Europe's greatest economists, Sir Josiah Stamp, President of the London Midland and Scottish Railway, as well as Director of the Bank of England, once said to Bruce Barton in a conversation, "We used to talk about moral values and material values as though they were two different and contradictory things. The Depression must have taught us that they



were the same things, that without moral values there can be no material values.... There is only one basis of wealth, and that is character.”

The foregoing words were not the words of a preacher or a mystic or a philosopher but of a hard-headed, cold, and deliberating economist who, with all of his materialistic tendencies, discovered what some of our philosophers have failed to discover and that is that the spiritual values constitute the real wealth and power in our lives.

Among other eminent people who have made a life study of material values and who must have walked deeply into the quagmire of materialism in that center field of study and speculation to which I have referred is Roger Babson.

This man has become as familiar with the tendencies and trends of materialistic values as the biologist is with the unconscious processes of the living cell and as the pathologist is with the germs and their actions under the powerful scrutiny of his large microscope. He can feel the distant and unseen pulse of business as keenly as can the trained physician feel the pulse of the human heart. He knows what every action will bring as reaction in the business world. He knows the value of time and its investment, of money and its power, of business and its possibilities, of speculation and its dangers, and of all the material things that human minds can conceive and create.

Yet listen to what he says: “Business depressions are caused by dissipation, dishonesty, disobedience to God’s [the Divine’s] will – a general collapse of moral character. Statistics show this plainly. With equal precision, they show how business depressions are cured. They are cured by moral awakening, spiritual revival, and the rehabilitation of righteousness.”

## Great in Science

The scientific and materialistic world was shocked a few years ago by the sudden transition of one of its most high-powered and most critical scrutinizers of material laws, the eminent Charles P. Steinmetz, who was such a master of electricity and the other hidden secret powers of the material universe that he seemed to be almost equal with a divinity in creating and controlling artificial lighting. Physically disabled, one would have been inclined to believe that with his personal regret at the Divine’s gift to him of a disabled figure and with his close study of nature’s material forces he would have been steeped so deeply in materialism that the spiritual values of life would have meant nothing to him.

Yet this man said, and it is recorded of him in permanent form, in answer to a question as to what would be the next great field of research and revelation for the human mind, “I think the greatest discoveries will be made along spiritual lines. History clearly teaches that spiritual forces have been the greatest power in the development of men [people] and nations. Yet we have been playing with them, merely, and have never seriously studied them as we have the physical forces. Someday people will learn that material things do



*Charles P. Steinmetz*



not bring happiness and are of little use in making people creative and powerful. When this day comes, the world will see more advancement in one generation than it has seen in the past four.”

Think of an eminent scientist, with the ability to control nature’s forces, casting all of this knowledge and power aside and raising the standard of spiritual values to the heights of supremacy!

### **People and Money**

It was by no coincidence of war or fabricated conditions beyond our control that all of the world was rocked in its material value and that the great divinity of money was shaken from its high pedestal some years ago and thrown to the earth where those who had worshiped it in adoration with gaze upturned and with the great light of the heavens blinding them to the true picture before them, could now examine their god closely and see that it was made of that which was corruptible, that which was changeable, mortal, and the earth’s grossest material. It was decreed in the cosmic laws and plans that people might be given the opportunity to sail in the heavens of material power and rise to the artificial heights of vainglorious worship in order that they might taste of the poison of material things and then drop to Earth suddenly and be awakened from their dreams to true realities.

### **A New Generation**

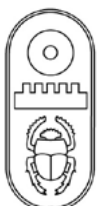
No government of any land, no ruler of any people, no political power of any

class is responsible for the lessons being learned today, for the Divine decreed and the Cosmic carried out the divine will. Out of the ashes of this international fire will rise not only a new realization in the hearts and minds of those who have become old in their idolatry of material things, but there will rise a new generation of people who will cast the moneychangers out of the human temples and destroy the golden idols, replace them with spiritual things and characters of high morals and high ideals.

Even the rising generation is passing through the crucible and through the fire of transition. In preparation for its great awakening and first stage of evolution, the new generation is intolerant of old customs and habits of fabricated morals and creeds, of age-old conventions and principles, and in the period of change they have thrown to the four winds that which we have considered their characters and moral fortitude.

But it is only part of the great change taking place, and already we see among the young people of the new generation the sign of restlessness. The sins that tempted them out of the high places of security into the valleys of evil and sorrow are no longer powerful in their ability to tempt and have already revealed their shallowness and their lack of ability to fascinate and enthrall.

Gradually the young people are realizing that in sin and evil there is an end





to all pleasure and to the variety of life. They have tasted of the inside of the cup and have drunk to the very dregs to find that the bottom was too close to the top and that life was not a mystery that could be found within the cup but rather on the outside of it. Out of this discovery is rising a conviction that character counts, that goodness has its own inevitable rewards, and that purity of mind and soul will bring joy and peace as nothing else will.

The closer we study the lives of those now in high schools and colleges, the more we find that the abandonment of several years ago and the utter disregard of moral laws and principles of last year are being thrown into discard, and that now goodness of some degree and spiritual values of some kind are entering into their consideration. The boys and girls alike, even in their teens, have learned the lesson that we adults learned only late in life. The weak are being led onward, while the strong ones are being led upward. Character is being remade, spiritual truths revealed, and new values placed upon life.

This will continue until these young people, reaching adulthood, will constitute the new generation in a few years. To their bands will come the duty, the work, the labor of rebuilding nations, rebuilding our business principles, our home lives, and rebuilding our spiritual existence here on earth. Into their hearts and minds will come the inspirations and the urges from cosmic decrees to recreate life upon a new basis.

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. They have seen us struggle and save, labor and stint, accumulate and sacrifice in order that we might place with our dependents these same material things that they are now finding worthless, deceiving, shallow, and easily discredited in the light of truth. They have dared to discuss freely and analyze those things that we looked upon as taboo or improper, unconventional, or mysterious.... They have dared to do what we did not dare to do, and they will dare to accomplish in the future what we have hesitated to do.

Character will become the standard of personal evaluation. Gold will become the footstool beneath their feet, and physical and material power will be but as simple weapons in their hands compared to the spiritual power they will create and mature within their beings.

Three eternal truths will constitute the triangle that will represent the emblem of their lives – the three truths that you and I must prove to ourselves now through our studies and our efforts to recreate our lives. Again, I say, these truths are the eternal truths which constitute the foundation of all existence – namely: the Divine abides; humankind abides; and the relationships between the Divine and humankind abide.

# WHERE IS THE CELESTIAL SANCTUM?

*Grand Master Emeritus Chris R. Warnken, FRC*

From Volume 50 Number 9 1972

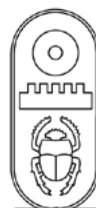
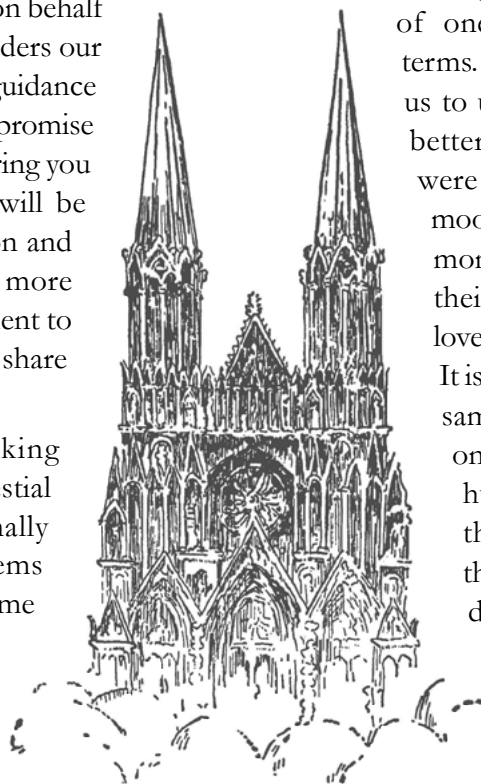
Before beginning our discussion under the above title, the writer wishes to express his profound thanks and appreciation for the opportunity he has been given to contact our readers each month under *The Celestial Sanctum* department. Frater Cecil A. Poole has maintained a continuing flow of enlightening and interesting material under this department for many years, and we wish to express on behalf of his many grateful readers our sincere thanks for his guidance in thought. We can only promise to do our very best to bring you reading that we hope will be worthy of your attention and time. We have much more experience and evolvment to earn, and invite you to share this adventure with us.

With some working knowledge of the Celestial Sanctum, both internally and externally, it seems expedient to devote some thought to this rare and magnificent concept. Thousands upon thousands throughout the world are familiar with its existence and use it to varying degrees of understanding and success, but many persons accept its existence without truly understanding its nature. Despite our attempts to properly define it, many persons, born and immersed in a thoroughly tangible and materialistic world, find it difficult to identify with the Celestial Sanctum. They

feel compelled to seek it in time and space. For some unexplainable reason, even with some training in spiritual and psychic matters, they tend to direct their thought far up into the distant sky or into outer space in search of the Celestial Sanctum.

But from the psychic viewpoint, what is up? What is far? The terms up and far have meaning only relative to the mind of one who thinks of these terms. Recent events may help us to understand this relativity better. When the astronauts were on the surface of the moon, there must have been moments when they turned their thoughts toward their loved ones up there on Earth. It is quite probable that at the same moment those loved ones were thinking of their husbands and fathers up there on the surface of the moon. Two directions, diametrically opposed, with the same identical definition!

Most adults can remember the moon being considered as beyond the reach of people in outer space. Children of today will grow up thinking of the moon as a mere neighbor used as a launching site for voyages into the far-moredistant areas of the Cosmos. All is relative! But this has to do with the objective physical world of manifestation. Our subject is not of the physical world, but we use symbols and terminology which we





hope will assist those who are interested in releasing their greater self from the bonds of the physical.

A person is not the body! The body is her home. Mystics prefer to think of the body as a temple. A person lives in the Cosmic, a circle whose circumference is nowhere and whose center is everywhere. A person is as free as her thought. In the Cosmic there are no time and space, for they belong to the world of objectivity. Where there is no time, there can be no beginning or end. Where there is no space, there can be no place. The fruits of yesterday and tomorrow are identical – only the viewpoint has changed. “Here” and “there” are descriptions of the same place with only a change of viewpoint. Viewpoint is a function of the mind, and mind functions in the infinite Cosmic.

The Celestial Sanctum is thus not a place. The *Liber 777*, an attractive booklet which is offered monthly in these columns, describes the Celestial Sanctum in the following words: “There is, then, a glorious, a magnificent focal point of all the positive thoughts, the finest concepts of which people are capable. This focal point is the Cosmic – it is not a place; it is neither limited by space nor time....” The Celestial Sanctum is an attitude. It is

the stripping away of all mean and petty thoughts of imperfect people and a raising of the consciousness in the purest and most unselfish attitude of which we are all capable, to blend selflessly with the pure thoughts of numberless others in the same attitude to create universally that positive condition which lifts, inspires, strengthens, and heals.

We must realize that all conditions and all things begin with the mind. If we would change anything at all, the change begins in our mind as manifested by our thoughts and resultant attitude. There is no magic in the words of prayers, affirmations, or any other techniques for bringing about change. The magic, if there be any, is all in our attitude and thought. The powerful concentration of noble, constructive, and positive thought in a sustained attitude is the secret of benevolent change. This is the basic concept upon which the long, successful operation of the Rosicrucian Council of Solace is established. The recipient must cooperate fully, wholeheartedly, and expectantly by joining us in bringing the purest attitude of constructive thought and focalizing it in the Celestial Sanctum.

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. But it is not like a private hospital where the ailing patient may come to have the doctors and staff do all of the work. Rather, it is like a benevolent partnership where each comes primarily to help others and thus becomes helped personally. In fact, one of the finest ways to help self is to forget self by helping others.

Many persons who use and respect the work of the Celestial Sanctum think of it only in terms of regaining health or obtaining assistance. Of course, much good work of this nature has been





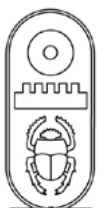
credited to those who work in the Celestial Sanctum, as attested by thousands of recorded case histories. But it is also a beautiful means of retreat from the many mundane distractions of daily life. One may train self to retire momentarily from the confines of the flesh and bathe in the uplifting pure thought of beauty, love, harmony, and peace. Practiced with sincerity and confidence, the return to normal activity will bring a renewed and fresh approach to the conditions and affairs that surround us.

We would also find rich reward if, at times when we are not concerned with any particular problem and in fact feel exuberant, we would attune with the Celestial Sanctum to share that fortunate well-being with all who seek it. Given freely and unselfishly, you will find the psychological result as rewarding as though you were the receiver instead of the giver. It is a deity-like satisfaction. Learn the glory of sharing and sacrifice.

If the circumstances of daily routine make physical life one of loneliness, enter the Celestial Sanctum. There you will blend your thoughts with those of thousands throughout the world who are perhaps also lonely physically. The consoling and brightening thoughts you will receive will be those of people to whom you have offered your best friendly thoughts in exchange.

Composers and poets as well as others have turned to the Celestial Sanctum for inspiration in their work. The same inspiration is there for you if you really want it and seek it. The Cosmic is overflowing with the finest positive thoughts for all situations if we will but assume the proper attitude and bring to it our own valuable contribution of pure love, fraternity, and peace. Know that our world will not improve simply by asking the Divine or mystics to change it. It will improve only as you and I and every human being, cleanse ourselves and enter the Celestial Sanctum bringing our share of the noblest thoughts – the basic ingredients – to change and renovate the imperfect world which we ourselves have manifested. Nothing good is impossible in the Celestial Sanctum.

The Celestial Sanctum is a cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Celestial Sanctum Contacts. *Liber 777* is a booklet describing the Celestial Sanctum and its several periods. [It is available here: [https://www.rosicrucian.org/uploads/002\\_Liber\\_777\\_010818.pdf](https://www.rosicrucian.org/uploads/002_Liber_777_010818.pdf).]



# THE INNER SELF

Grand Master Emeritus Dennis Kwiatkowski, FRC

From Volume 66 Number 3 1988

Our *Rosicrucian Manual* defines the Inner Self as the spiritual consciousness within the physical body. It further goes on to relate that this consciousness constitutes a person's real being and is part of the soul or the divine element of each person's existence. The physical, material part of a person is related to the spiritual consciousness, for both are part of the same cosmic whole and both work in harmonious parallel. The Inner Self, however, is unlimited and is in no way restricted by "time" and "space" or by the nature and quality of material things.

Unfortunately, the Inner Self is relied upon far too infrequently by the average person. In fact, it would not be outrageous to say that some people will do almost everything in their power to squelch the urgings, inspirations, and inner promptings which arise from deep within them through the medium of the Inner Self.

Perhaps all of us can identify somewhat with the preceding statement as it is all too easy to ignore the still, small, and subtle voice within us which can be such a vast source of help in our lives. The Inner Self, the spiritual part of our nature, will not compel us to listen to the wisdom which it imparts to us. The Inner Self will not compel us to act or behave in any particular way. The choice of

employing this wonderful faculty is ours alone. Whether or not we take advantage of this superb source of aid is completely up to us.

As human beings, with all the frailties of human nature, we frequently try to do the things which we prefer to do, even if our Inner Self urges us to the contrary. We often have preferences for things or actions which we feel will bring us happiness. If the pursuing of such a course of action strikes a discordant note deep within our beings and the Inner Self attempts to prompt us to behave differently, we can, if we choose, suppress the urge from the Inner Self.

Many people will say that they wish to improve as human beings. They attempt to work on those aspects of their personalities which are in need of refinement. They visualize themselves as better people, people who are expressing more and more of the divine qualities of their nature. They petition the Cosmic for inspiration in the accomplishment of this goal.

However, when the Inner Self responds in the form of inspiration or clarification in regard to this goal, many of these same people will not be receptive to the information. Some will simply ignore the information and continue looking elsewhere for what they are seeking, all the while moaning that they are not achieving







the results. Others will crush the new information as soon as the door to insight begins to open. Some will not only rush to close the door, but they will bolt the door, put chains across it, and throw away the key as well.

It is a part of human nature to take the line of least resistance. When the Inner Self points out something that needs changing in our lives, we will often put off considering the information in order to see if there is an easier way of accomplishing the same end. It is also human nature to procrastinate.

### **Importance of Action**

Thus, even when we are receptive to what the Inner Self has to communicate to us, unless we act on the information, it will not be of much use to us. All mystical students, regardless of how evolved or developed they may be, or how undeveloped they may feel they are, constantly have access to and are aware of “advice” from the inner part of their natures. But, as mystical students, we often act upon and put into practical use far too little of the insight we receive.

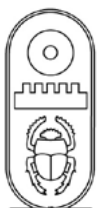
The communication we receive in attuning with and listening to the Inner

Self may range from simple insights for smoother living to major revelations about our personality and life direction. Our experience may be simple; perhaps, as an example, an uneasiness and feeling of reticence when we are about to reach for a piece of pie or preferred food which might not be in our best interest at the time. Or, we may simply have an idea of how to better handle a difficult situation.

We may also just have a “feeling” within us that we are proceeding in a proper manner – or, conversely, in an improper manner – when about to embark on something. On the other hand, our experience may be a premonition of a future event – a premonition which may forestall disaster. We might also experience great inspiration or a flood of creativity.

### **Attunement**

Our experience of the Inner Self may be subtle, or it may be very strong indeed. It may occur just after meditation or an attunement exercise, or it may occur at any hour of the day or night and seem to be unrelated to any metaphysical exercises. Yet, 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.

It is through such a system of study offered by the Rosicrucian Order that we are able to use more fully our inner, divine qualities. The carefully graded system of study, the metaphysical and mystical exercises, and the structured periods of attunement allow for the establishment of a rapport with the Inner Self. The development of this link between the outer, objective self and the inner, subconscious aspects of our nature is the whole purpose of our Rosicrucian studies. To have a ready access to the infinite potential of our inner spiritual consciousness, and the flow of energy therefrom, is to have a source of power and aid which is unique and indispensable.

Our contact with the Inner Self will always produce practical results. If the fruits of our attunement were not practical or useful, what would be the point of pursuing mystical studies? However, to take advantage of our mystical contacts, we must act upon any urgings or promptings coming from the Inner Self. If we continually fail to apply the insights we receive – if we continually ignore what is coming through to us – we will have created a habit of not being receptive. In addition, the constant procrastination may ultimately weaken our will to act.

This being said, at times a person's inability to follow through on insight received from the Inner Self may not be due to procrastination or to taking the easy way out, but to the fact that the insight received may be unsettling.

As we are all students endeavoring to improve our lives and perfect our personalities, our attunements will often provide us with insights into our own personality and character. We may not always be pleased to have highlighted an area in our makeup which needs additional

work. And yet, if we truly desire to grow and evolve, we cannot ignore the manifestation of the very insights we have desired. If we do ignore the insights which our sincere desires have brought about, we may create a discord and experience one frustration after another in that area of our life.

Keep in mind that the Inner Self is always there to help us. In this regard, I am reminded of the experiences of the celebrated escape artist Houdini. The example of Houdini is perhaps particularly appropriate since so many people enter meditation with the hope of finding a solution to a problem or of extricating themselves from a difficult situation; Houdini has become a symbol of the ability to rise above limitations and of overcoming the shackles and frustrations of our day-to-day existence.

In any number of his famous and dangerous escapes, Houdini could easily have perished, especially in his underwater feats. The posters advertising these underwater escapes pointed out that “failure to escape means a drowning death.” Houdini always prepared painstakingly in advance for each escape and left nothing to chance. Nevertheless,



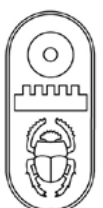
on many occasions, the unexpected would suddenly occur, and he would find himself faced with a situation which could have ended his life within moments. In every instance, Houdini later related that he found that if he remained absolutely calm and did not panic, an idea would always flash into his head which would provide the way out and enable him to overcome the situation.

Cannot each of us here today relate to this situation? Have not each of us been faced at one time or another with a very difficult situation – perhaps a very painful situation? We may have wondered: “How on Earth will I survive the predicament that I am in?” “How will I ever get through this?”

And yet, despite any difficulties that may have been encountered in the past, each of you are here today – obviously having survived. The Inner Self is always there. When life is at its bleakest, when

even attempting to carry on seems futile or pointless, it is the Inner Self which keeps us going. And it is only later that we understand the benefits of our unpleasant experience and how that experience has added immeasurably to our life and understanding.

It is most important to trust in the Inner Self. It is important to let go of our extreme worry and allow the Inner Self to aid in our situations in life. By realizing that life is unfolding precisely as it should be, by realizing that once we have done our best and tried our hardest, we will receive any additional help we need. By trusting that, the Inner Self will manifest when it is most needed, by letting go, we will find that we have tapped into a tremendous source of power and that we can confidently meet and overcome any situation in life.





# LIVING THE INITIATED LIFE

Melanie Braun SRC

From Volume 76 Number 4 1998



The well-known anthropologist Mircea Eliade bemoaned the fact that “one of the characteristics of the modern world is the disappearance of any meaningful rites of initiation.”<sup>1</sup> Many cultures not yet affected by our technological way of life still retain certain ceremonies which mark life passages and bring the person involved in these passages into an awareness of the responsibilities of the new state of being. Those societies which also retain the full understanding of these initiation rituals are most successful in conveying their true meanings. In our society, we have kept the “shells” of certain initiation practices (such as baptism, marriage, etc.), but the true meaning of these powerful life passages has become lost to many of us in these fastpaced times. Nevertheless, the human need for meaningful initiation is still very much a part of us.

The Rosicrucian Order participates in the “Initiatic Tradition.” As stated in the *Mastery of Life* booklet, there are certain requirements and results which make up a true initiation:

No rite or ceremony... is a true initiation if it does not... (a) cause you to engage in introspection... (b) engender within you a feeling of aspiration and idealism; and (c) exact from you a sacred obligation or promise that you will try to fulfill your aspirations.<sup>2</sup>

These principles, which we will explore in this article, are applied here to ritualistic initiations, but they can be relevant to other types of initiations as well.

What other types of initiations are there? There are those experiences which occur within our life process – sometimes called “life passages,” such as adolescence,

reaching the age of adulthood, getting married, having a child, and so forth. These passages, which often highlight the cycles of life, can also be thought of as types of initiatory experiences which conform to the steps which we will discuss.

Then there are the events in life which catch us by surprise – the sudden death of someone we love, the illness we hadn't expected; or, perhaps an emotional confrontation which precipitates the healing of a relationship; or a series of events which act to alter one's direction in life.

The secret is learning to recognize these experiences and to identify them as initiations.

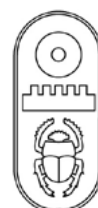
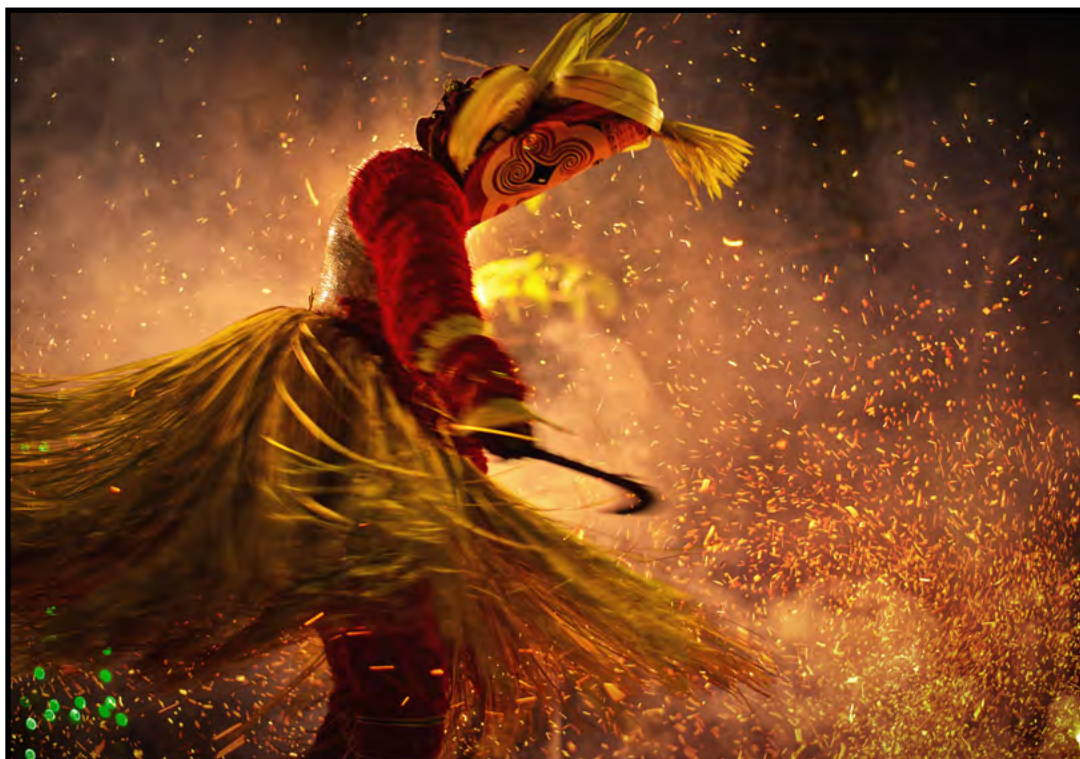
All of these phenomena participate in a process which, if it is experienced consciously, can serve to bring us to a higher realization of life and its laws. This state of inner awareness and wisdom occurs gradually, over a long period of time; the process is characterized by a progression through a variety of initiations which demonstrate a definite pattern.

So, for Rosicrucians, living the initiated life means consciously applying the lessons learned from ritualistic initiation to the initiations of life – those passages, changes, and benchmark experiences which mark our progress on life's journey.

### Relevance of Ritualistic Initiations

Ritual initiations done with understanding are rare in today's world, and we who are members of the Rosicrucian Order are very fortunate to have these ceremonies as part of our heritage. But, as the *Mastery of Life* goes on to say, "Participation in initiation rituals does not, in itself, make you a true initiate."<sup>3</sup>

Rituals are not ends in themselves; they are demonstrations of the soul's progress through life and evolution. They typically consist of dramatic portrayals of truths and admonitions which will inspire the candidate to pursue his own realization of these truths. They can also dramatize symbolically the other form of initiations, those we go through in living a human, incarnated life – the ones which make us "true initiates."







The Latin word *initiare* means “to inspire,” an “initiative is a beginning, inspired by an idea. If we describe someone as having “initiative,” we feel that she has the power and ability to begin a task and complete it. We who aspire to true initiation desire to embody this sense of power to accomplish. How do we do this consciously so that each stage and transformative event in our lives is met with an awareness of its possibilities?

Before an initiation occurs – the actual event of initiation --- there is always some form of preparation. In cultural initiations the candidate had to go through an orientation period for the stage of life he was approaching. As students on the path, we naturally approach initiation, whether it be ritual or a life event, as a consequence of our studies and experiences. We subconsciously prepare ourselves to move on to another level. In other words, the initiation comes because of a desire for it. This desire may be conscious, as in the degrees of Rosicrucian study – in which case our work has prepared us – or in a life choice, such as marriage, or unconscious, as in a life experience. The desire could be stimulated by an event, by a piece of music, an experience in nature, or something similar. This longing, whether

conscious or unconscious, will act to create the circumstances we require to grow. In ritual initiations this stage is depicted by the candidate’s asking to continue, even though he is encouraged to “go back” – for once the candidate has stepped over the threshold, he has entered into the initiatory process and cannot retract his actions.

The next thing that happens is an encounter, on the outer and inner levels, with a new step in life or study. This is often an “encounter with the sacred,” a process which involves death to old ways, acceptance of the new, and a moving up to a higher plane of consciousness, thus enabling new energies to be received. In cultural and symbolic initiations this can be “acted out” by a ceremony depicting the taking on of the symbols of a new life. In life passages we often “encounter” the new through a traumatic experience (e.g., death) or a sudden awakening (as in an enlightenment experience). In rituals we “encounter” a guardian of the threshold whom we must pass in order to continue. This propels us on to the following step in the process.

This next experience, the one we pass through after encountering the power of



event and circumstance, that which we will be up against, is often termed the “dark night of the soul” and involves what may be described as a flailing about in the dark, not knowing where to turn, not receiving any inspiration, feeling depressed, as if nothing will ever go right again!

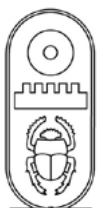
In rituals, the candidate, having spent some time in an “outer darkness” or perhaps even a real cave or underground chamber, now moves into a darkened room, seeking Light. We have all been there, but if we can see this experience as part of a process and identify the steps before and after it, we will be able to distance ourselves from it enough to make it an easier passage. This step is essential in the scheme of things, for it gives us time to “chew over” the details and come up with our own ways of dealing with the problem. In rituals, advice is often given concerning this. The more we are able to empower this advice, as well as the exercises given to us, including meditation, visualization, and so forth, during this time, the shorter and more useful the time will be.

Pulling ourselves up from the pit, as it were, in trying to learn this life lesson, we begin the next step. We begin (initiate) passing through the experience of the

initiation itself. In a ritual, we will be led on a path through the temple, all the while encountering symbols and words which stimulate our inner power to act and to change. We are often asked to make a resolution so that this can be realized. In a life initiation, we also begin a path: moving through the new ways of thinking and living which will become characteristic of our life in the future. The key here is awareness: the degree to which you are awake in the process will determine how consciously you will be able to use these new energies in your life! As you near the end of the journey, it is essential that you make a resolve or promise to try to live on this new level, having learned the lessons of this experience.

Then, of course, comes the reward. Passing into the “Golden Dawn” of realization and peace is the result of our inner work during the initiation process. We realize that we are on a new level, and we exult in it, joyfully moving ahead without fear into our new consciousness, for we have earned it by our hard work.

This spelling out of the initiation process can help with identifying and coping with key life events. As an exercise, it can be useful if you will take an event





or passage in your life and try to identify how it passed through these steps, how you felt before and after it, and how it changed your life. Then, as you approach even higher levels in the future, steps, how you felt before and after it, and how it changed your life. Then, as you approach even higher levels in the future, you can be conscious of going through this process, hopefully more smoothly each time, for life itself is a series of graded initiations.

How then do we live the “initiated life” beyond being aware that we have been initiated in some way? It is, of course, by working with the truths just realized, whatever they may be, to make our lives more aware of the divine powers which are within us. Ask yourself: How is my consciousness different from before the event? What have I learned about myself that will serve me in the future? How can I apply these lessons to my everyday life, in my spiritual studies, in my relationships with others? As we attain a new level of awareness, we permit our intuition, which has now developed to this new level, to guide us.

But to leave the process here would not fulfill the natural order of things. In  
*Page 38*

the Rosicrucian Order, we are taught the Law of AMRA, giving back part of what we have received. So an act of service is essential for the new way of life to succeed. We can, for instance, do something for someone as a gift of thanks for our initiation – in the process perhaps stimulating that someone to approach a new level in his or her life as well.

Each of us is traveling a path which will lead us to our goal. Each journey is different, and each traveler will be waylaid by various distractions; but we are all alike in that the way we deal with these experiences will determine their outcome. Through the process of identifying and moving through these initiation experiences in an enlightened manner, we can arrive at new planes of understanding in our quest for the Light.

### Endnotes

<sup>1</sup> Eliade, Mircea, *Rites and Symbols of Initiation*, (New York: Harper, 1958).

<sup>2</sup> *Mastery of Life* (San Jose: Rosicrucian Order, AMORC, 1996).

<sup>3</sup> *Ibid.*

# FORGIVENESS AND THE INDWELLING SOUL

*Lonnie C. Edwards, MD, FRC*

From Volume 79 Number 2 2001

Forgiveness is a divine potential, which lies within our reach. It is a divine art, which we all possess. What is it that makes forgiveness seem difficult for us? What is it that makes us feel that by not forgiving we will maintain our power over the concerned party, or by forgiving we in some way lose that power – the power to continue to bash one or to make one feel guilty or obligated? What is it that causes us to feel justified in not forgiving? Is it simply that forgiving is not appealing to us? Yet, we don't move forward until we forgive.

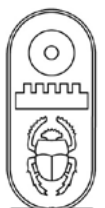
Forgiving does not mean condoning wrong behavior. If we really understood forgiveness we would not resist it so much. Experiences of every sort are brought to us so that we might grow in wisdom and understanding. By growing we become increasingly more conscious of our Soul's purpose. Experiences are lessons designed by Soul and the soul personality, and brought to us as learning tools, all experiences. We cannot learn and evolve without experiences. People and conditions are instruments – messengers, if you will – to assist in providing those experiences for us. Does it make sense to resent or hate those messengers or conditions that

provide us with these experiences? Are they not doing us a favor? They might well be thought of as our teachers. Our human consciousness may not understand or like the experiences presented or may not realize the fact that we help formulate the experience. Nevertheless, it brings us an opportunity to learn, expand, and to grow.



It is the activity of the lesser self, the small self, the intellectual unenlightened human self, and the ego, which urges us not to forgive. It is the intellectual reasoning of the ego which claims that it is too difficult to forgive and that one can be justified in not forgiving. We must

remember that the Divine Mind within, knowing much more, does not reason as our human intellect reasons. Hence, if our decisions are made trusting only our human logic over that of Divine Mind within, we invite limited decisions which in turn invite unwanted experiences. Our knowledge, faith, and trust should be with the Soul and our inner Divine Mind. When we let our human logic bring to us final answers, we fall out of harmony with the flow of the universal energies, universal harmony, universal life, the Soul's purpose, and with the True Self. When we fail to





practice and respect the all-knowing mind of the Master Within, life begins to reflect one disharmony after another. One begins to live in a world of “effect” rather than in a world of “cause.” Inner peace diminishes and anxieties increase.

In all human experiences we must remember that we are Spiritual Beings and must learn to draw upon and utilize the resources which the Divine has given us to make this human journey one which is consistent with Cosmic Law and the Cosmic Plan. The journey offers the opportunity for spiritual growth.

The mystical path to liberation and freedom is a part of our inner nature and the Soul’s urge. It is the path of enlightenment which reveals our true identity and develops a relationship with the indwelling Soul. It enlightens our minds and expands our consciousness by having us accept the truth and realize ourselves as spiritual beings. In truth we are spiritual beings in this 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 our human experiences. In so doing we develop a relationship with the Divine, our true identity, and the spiritual nature of our being. We then let this relationship assist us in living life more harmoniously. It should be our goal to make this relationship the most important relationship of our lives.

### **Overcoming the Intellect’s Limitations**

The intelligence of the indwelling Soul will aid in convincing the intellect that

all human experiences and reactions are brought to us to present lessons to learn – lessons designed to give us an opportunity to learn and to evolve. Our lesser self, our mundane mind with its intellectual brain analysis supervised by our ego, makes no connection between the human journey and our spiritual being. There must be some degree of enlightenment before this connection is realized. Unless there is Light reflected into the consciousness, the intellectual brain cannot make a conscious connection to the real self – the spiritual self – and to the purpose and goal for which we were born into this life. The ego will

urge us to disregard any signals or gentle promptings that may be received from the real self.

We are all students and are registered and are matriculating in the Divine’s University of Life. Some of us are freshmen, some sophomores, others juniors and seniors. Still others are

seeking graduate degrees through special experiences. All are learning in the Divine’s University of Life. The Divine has given each of us a special teacher, one who maintains connections with all the Great Masters. That spiritual teacher resides at all times within us. Enter into the inner, private, and special classroom that has been provided for you. Seek to become aware of the lessons presented, and commit yourself to learn them. While in the classroom, ask sincere and honest questions. Ask with and from the heart. You will receive guidance. Follow the instructions.

One of the important lessons that will be taught in the University of Life will have to do with right relationships. One of the



experiences encountered in relationships will require the art of forgiveness. The Cosmic, in its effort to evolve us and help us grow, often provides us with experiences requiring us to forgive. The spiritual teacher within urges us to learn the art of forgiving. Until we do learn, experiences will be repeated again and again throughout life until the lesson is learned. We will always be offered opportunities to acquire the skills and to practice the art. With practicing the art of forgiveness, we grow in spirituality.

### **Six Essential Steps Toward Forgiveness**

There are seven essential steps in acquiring the art of forgiveness. Each step requires study and practice. Remember your Special Teacher within, whose pleasure it is to guide and instruct you along the way.

#### **1. Have an Honest Commitment to Forgive**

First we must establish within the consciousness that we truly desire to forgive. Release any apparent power or satisfaction that might be felt by not forgiving. Accept and realize that in reality, by forgiving we will be the beneficiaries. I do want you to know that in reality you are punishing and injuring yourself physically, emotionally, and spiritually by holding thoughts of resentment, anger, hurt, or feeling that you have been taken advantage of. This is no longer just a mystical truth. It has been demonstrated scientifically. Research scientists have begun using scientific methods in proving and in demonstrating these mystical and spiritual laws. We produce destructive neuro-chemicals in our system which attack the immune system when we



hold thoughts of resentment, hurt, and hate. Commit yourself to forgive.

#### **2. Visualize Cosmic Light Within the Person, Situation, or Condition**

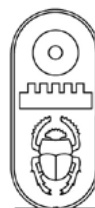
Realize the omnipresence of the Divine – that means that the Divine is everywhere and within every person. The Divine is within you as well as within the person you are seeking to forgive or in the condition you are resenting. Then practice the presence of the Divine. A helpful technique is to symbolize the Divine as Light. It is important that we understand the spiritual meaning of Light. Among other things, light is full of love, life, understanding, compassion, wisdom, health, harmony, and many other attributes. In this point we are to imagine Cosmic Light which contains all the attributes of the Divine – the

brightest, purest, and most loving light that we can imagine – to be within and around the person, situation, or condition. See and feel that same Light within you. The Divine is Light, and the Divine's Light contains all of the Divine's love and power. By practicing the Lighted Presence we are beginning

to behold our true identity and the true identity of others. We are beginning to live as Spiritual Beings.

#### **3. Seek Cosmic Understanding of the Person, Situation, or Condition**

On this human journey, we automatically are attending the Divine's University of Life, Light, and Love. We are presented with experiences which we are to regard as lessons. These lesson-experiences will continue to repeat themselves until learned. The scenes and persons may change, but the underlying lesson will always be the same.



When we are seeking to forgive, let us seek cosmic for understanding of the person, situation, or the condition with which we are faced. We must also seek cosmic understanding of ourselves. Go within, and petition there to the Special Teacher to give an understanding of the person. Hold no preconceived ideas or feelings of the person while you are in silence and in the presence of the Master Teacher. Our pure and honest motives will be infused with Universal Understanding. We will gain a deeper view of life, of persons, conditions, or ourselves. We indeed may find ourselves asking, “What do I need to understand about me? What do I need to change about me?” We must continue to go to the classroom until we are enlightened. The Special Teacher awaits us and expects us. Understanding usually comes through a series of uplifting thoughts and feelings. There is usually a sense of self-discipline and an urge to utilize those uplifting thoughts in service.

#### **4. Accept Responsibility**

Accept responsibility for first setting the situation in motion. Bring to your realization that the law of cause and effect is always in motion. The law of karma is always active. Give honor to this law, which is a part of the essence of our being. We participate in this law of love consciously or unconsciously. Thoughts, desires, motives, intentions, and feelings in reality are not private. They radiate their qualities seeking to manifest and to activate the law of karma. The original thought,

motive, belief, or action seed remains with us, stamped in the consciousness of the cells of our bodies. They magnetize and polarize our auras which vibrate and radiate into the creative essence of the Cosmic. These radiations draw to us some of the experiences designed to evolve us. Let me quickly say that all experiences that come to us are not entirely from this lifetime and this source. Do not judge or analyze the experiences of others. In acquiring the law of forgiving we acknowledge the lessons or challenges which our experiences bring and the role that we played in bringing them



about. Universal and cosmic understanding which was discussed in step number three (above) will bring much clarity to this point. This should never result in developing a feeling of guilt. The law of cause and effect is a law of love, not one of punishment.

It is always designed to give us pearls of wisdom. Each lesson learned will enable us to inspire and uplift others. The law's primary motive is to refine us – to evolve us. No experience within itself is a “bad” experience from the Soul's standpoint. Now we may perceive it to be and create a negative reality of it. That is our making. Remember the classroom within, and go there for guidance and true understanding.

#### **5. Forgive Yourself**

In light of the above comments – and realizing what effect the external environment can have upon our behavior and indeed how it may color our judgment



and influence how we feel about ourselves – we must begin the process of cleansing or purifying our consciousness so that there are no obstacles to the Soul’s work in developing the art of forgiving. We accomplish this by first forgiving ourselves. Once you are freed from all forms of guilt and self-depreciation, you become aware of who you are – a child of the Universe. As we continue to forgive others and ourselves and are faithful in entering the silence of our inner classroom daily, we will be made aware of any dark corners in our mind. Some of these corners often house hidden feelings of resentment, anguish, or hurt. Practice forgiving yourself and others of all known and unknown actions, thoughts, or deeds of the past, present, or future. Remember, true forgiveness occurs on the mental, emotional, psychological, and spiritual levels. Forgiveness must transmute feelings and actions of the past, present, and future. Understand that the power within to forgive is always present. It only requires your action in honesty and sincerity, and often times prayer. We are then free to go to our own good, and we aid others to proceed to their own good. Do not focus on what you perceive to be your impurities; rather focus on the Presence – the Divine Within – the Master Within. This will always bring light that dissipates the dark.

### **6. Let Go!**

By beginning the above, we set into motion many universal, creative, and constructive laws. At this point the

intellectual self, the ego, must let go, let go completely. When the “human you” surrenders and completely lets go, the indwelling Soul and the Spiritual Self emerges. All the forces of the Universe and the Divine will automatically guide you and inspire your thoughts and actions. After intentional surrender to the Soul, the Divine will utilize many resources in your environment to bring confirmation to its Presence and complete the job with those in our environment and in our relationships.

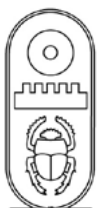


Our mundane knowledge and faculties, our urges, our thoughts, intentions, and actions, all will be under divine guidance. The mental key is to seek to carry out the will of the indwelling Soul – the will of the Divine. We will be inwardly inspired and comforted.

We will interpret a higher meaning to life’s experiences. In the silence of the inner classroom we are inspired as to what to visualize or to create. Everyone concerned will benefit.

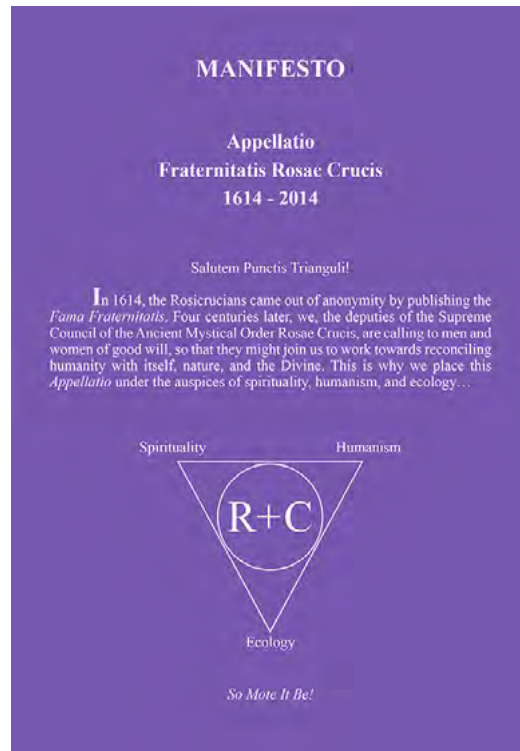
### **7. Repeat the process**

Repeat the process as often as your consciousness reminds you that the job is not yet complete. This reminder must not be taken that progress has not been made, but that if you persist the reward will be great. Maintain your commitment to forgive.



# APPELLATIO FRATERNITATIS ROSAE CRUCIS

From Volume 92 Number 2 2014



## 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 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.”

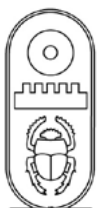
Faithful to our Tradition, in 2001 we published a Manifesto entitled *Positio Fraternitatis Rosae Crucis*, in which we gave our position regarding the state of humanity, notably through its principal areas of activity: economy, politics, technology, science, religion, morality, art, etc., not forgetting its situation in environmental 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 protecting the environment, 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 Divinity 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 or the Divine is not, therefore, whether the Divine exists or not, but in what manner does the Divine intervene in the lives of human beings. In our view, the Divine does so to the extent to which we respect the laws through which the Divine 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 the Divine and the role the Divine 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 PROTECTING THE ENVIRONMENT**

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

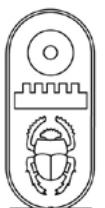
Rosicrucians are not sweet-dreamers with the spiritual side of existence as their sole preoccupation. We are indeed mystics, in the etymological sense of the term, which means men and women who are interested in the study of the mysteries of life, but we know that it is here on Earth that we must establish 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 protecting the environment. 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 people lose interest in protecting the environment 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 protect the environment 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 the Divine 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, a protector of the environment and a humanist, but not a spiritual person? Unless you are fundamentally materialistic, this means that you may not believe in the Divine, 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 protecting the environment 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.

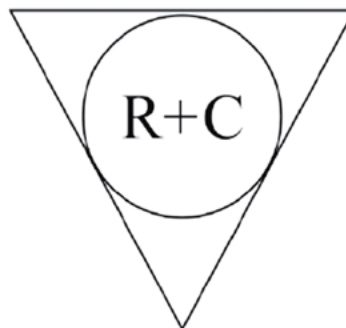
Anthropologists believe that “modern” humanity appeared about two hundred thousand years ago. Compared to one human life, it may seem old. But in terms of evolutionary cycles, it is in its adolescence and is showing all the characteristics of this, in that it is in search

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 environmental 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

