

ROSI CRUCIAN

D I G E S T

1998, No. 3

And the child grew

in spirit,

filled with wisdom;

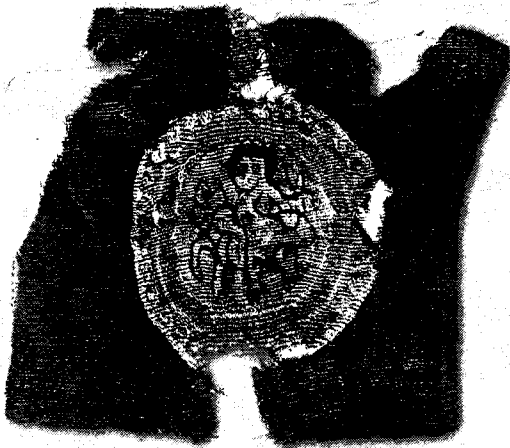
and the grace of GOD

was upon him.

The Mystical Life of Jesus

*... Jesus sat to Peter, James, and John
... and brought them up
... high mountain apart; and was
... before them; and his face did shine as
... sun; and his raiment was white as the light.*

Matthew 17:1-2



RC 2294 Approx. 5" diameter

COPTIC TEXTILE FRAGMENT

4th Century A.D.

This Coptic orbiculus (round) textile fragment dates from the 4th century A.D. in Egypt. The fragment is approximately 5" in diameter and is fashioned of woven linen and wool of bright red, white, and blue dyes.

The ancient Egyptians often decorated their clothing with designs that were painted onto the fabric, frequently in the shoulder area of the garment. The Copts—the early Christians of Egypt—wove designs out of a combination of linen and colorful wool and applied them to their clothing. It is probable that this appliqué method of decoration dates back to the ancient Greeks,

as Homer describes this kind of fabric as worn by Helen of Troy in the Odyssey.

Coptic textiles are often decorated with colorful stripes. This mode of decoration may be traced back to the Roman system of visual identification of an individual's status by the decoration of his or her clothing. However, the squares, circles, and ovals that also decorate Coptic clothing do not date back to the Romans; they are distinctly Coptic.

The decorations feature several themes. The most interesting are those based on themes from classical literature and those meant to protect from the "evil eye." Even though the Copts were Christians, they loved classical Greek literature and commonly wore clothes featuring designs and motifs from that rich literary tradition. The zodiac is also frequently depicted, and was not thought to be in opposition to the early Christian principles.

This particular appliqué contains a protection from the "evil eye." It works in three ways: The figure's gaze is supposed to catch the glance of the "evil eye," drawing harm away from the wearer. The raised hand threatens the evil glance. And the serpent's elaborate and impossible anatomy captures the attention of the "evil eye"—leaving the garment wearer unscathed.

Although many aspects of ancient Egyptian culture were changed by the Greeks, Romans, and Christians, it is fascinating to see that many things survived—although in altered form. To the Copts, wearing these appliquéd protective textiles clearly had the same intent as the amulets worn by Pharaonic Egyptians millennia before the Copts.

Both Pharaonic amulets and Coptic textiles are on display in the Rosicrucian Egyptian Museum daily.

—Lisa Schwappach, M.A., Curator
Rosicrucian Egyptian Museum



Research on the Rosicrucian Egyptian Museum's collection is ongoing. Donations and bequests to facilitate acquisitions, research, and other museum projects are gratefully acknowledged.

ROSICRUCIAN DIGEST



Official Magazine of the
Worldwide
Rosicrucian Order

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Established in 1915 by the Supreme Grand Lodge of the English Language Jurisdiction, AMORC, Rosicrucian Park, San Jose, CA 95191.

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ROSICRUCIAN DIGEST (ISSN # 0035-8339) is published quarterly for \$12.00 per year, single copies \$4.00, by the Grand Lodge of the English Language Jurisdiction, AMORC, Inc., at 1342 Naglee Ave., San Jose, CA 95191. Periodicals Postage Rates paid at San Jose, CA, and at additional mailing offices. POSTMASTER: Send address changes to ROSICRUCIAN DIGEST at 1342 Naglee Ave., San Jose, CA 95191-0001.

Subscription outside the U.S. and Canada: Please send payment through the usual remittance procedure for your area. But, if you are remitting directly to the U.S., your payment must be in U.S. dollars.

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No. 3 • 1998

Vol. 70 • No. 3

Articles Page

The Boyhood of Jesus 2

Dr. H. Spencer Lewis explains how the Great Master was carefully prepared for his vital mission to humanity while undergoing more tests and trials than the Christian Bible reveals.

The Mystic Brotherhood—The Essenes 10

Who were the "Brethren in White"—the Essenes? How did this mystic brotherhood evolve and why? And what was their connection with the Master Jesus?

Did Christ Visit India? 14

Evangelists tell us practically nothing of Jesus' infancy, youth, and his education. Where was Jesus and what was he doing during this formative period of his life?

The Stewardship and Discipleship of the Christian Mysteries 18

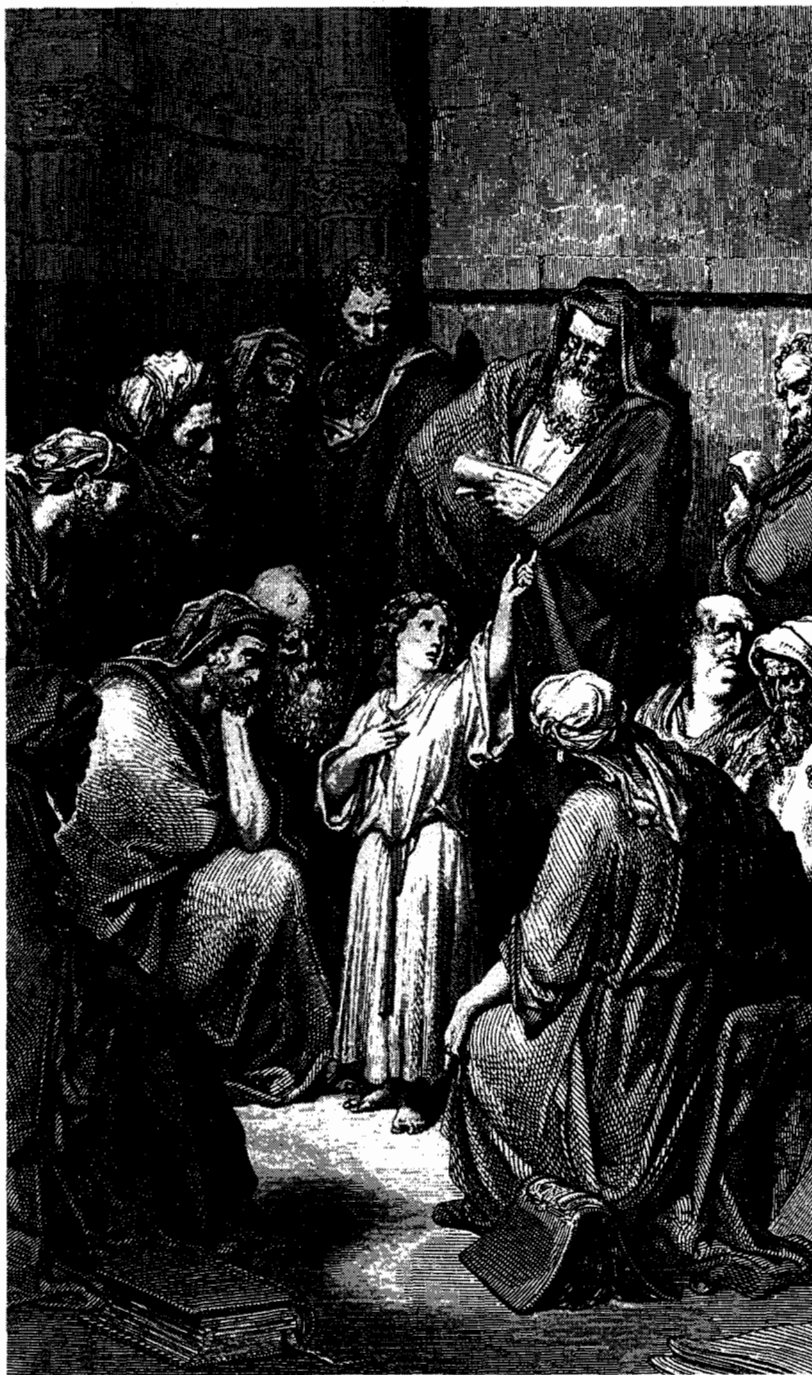
This article is excerpted from Dr. H. Spencer Lewis' fascinating book, The Secret Doctrines of Jesus, which discloses the hidden doctrines of Christ's original teachings not divulged to the masses.

The Hidden Redeemer 22

Among the most powerful of all mystical symbols is the seed. The concept of sowing or planting is part of Rosicrucian instruction. This is also one of the main techniques used by Jesus in presenting the mysteries of the Kingdom of Heaven to those who would listen.

Toward the Summit of Illumination 27

All religions and traditions throughout the world refer to the same God—no matter what name is given. Through the mystical essence found in each religion, humanity will gain a better understanding of the Truth.



In 1929 Dr. H. Spencer Lewis, Emperor of the Rosicrucian Order, AMORC, authored an astounding book which challenged conventional thinking about the life of Jesus Christ. Dr. Lewis' book, *The Mystical Life of Jesus* immediately attracted the attention of theologians, biblical scholars, philosophers, and thinking people everywhere for here is a different interpretation of the life of this Great Master. *The Mystical Life of Jesus* is the fascinating story of the unknown life of Jesus, based on authentic records preserved in the archives of ancient monasteries of the Essenian Brotherhood and the Rosicrucian Order. It contains a full account of the birth, youth, early manhood, and later periods of Jesus' life, revealing his activities in the years not mentioned in the Gospel accounts. It shows how Jesus carefully prepared himself for his great mission in life while undergoing more tests and trials than the Christian Bible reveals. This article, on Jesus' youth, is an excerpt from a chapter in this thought-provoking book. Dr. Lewis' book continues to challenge and offer fresh insights to thinkers—particularly in today's renewed climate of religious fundamentalism. The Rosicrucian Order has just recently released a beautiful new edition of this Rosicrucian classic. For more information about this new edition of *The Mystical Life of Jesus*, please see the advertisement on the back cover of this magazine.

The BOYHOOD of JESUS

(Excerpted from THE MYSTICAL LIFE OF JESUS)

by H. Spencer Lewis, Ph.D., F.R.C.

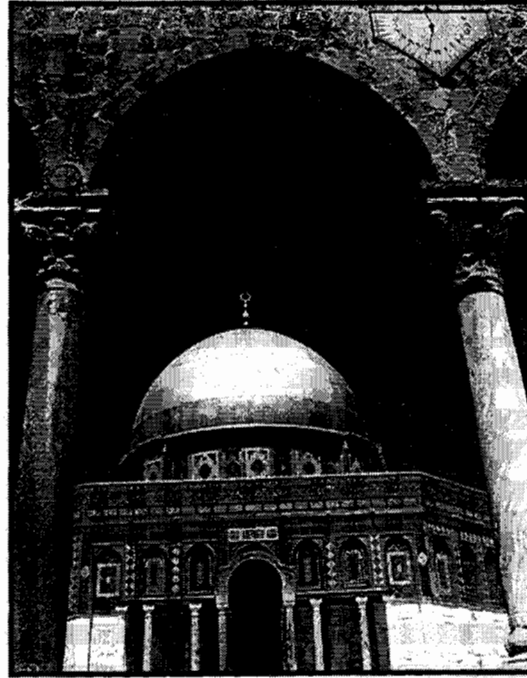
WE FIND two periods in the authorized Christian version of Jesus' life which are passed over without comment and detail. These are the years constituting his childhood and up to and including his appearance before the learned men in the synagogue, and the period from that time until the beginning of his mission in the Holy Land as an adult.

The silence in Christian literature regarding these two periods has unquestionably been responsible for the severe criticism of the entire story of Jesus' life. Aside from the orthodox version of his birth, which so many reject because they do not understand it, these two gaps in the story of Jesus' life have constituted excellent reasons for rejecting the story of the remainder of his life. Those who cannot accept the immaculate conception and divine birth of Jesus do not hesitate to point out the two gaps in the early part of his life as proof that the real story of Jesus' life has never been told.

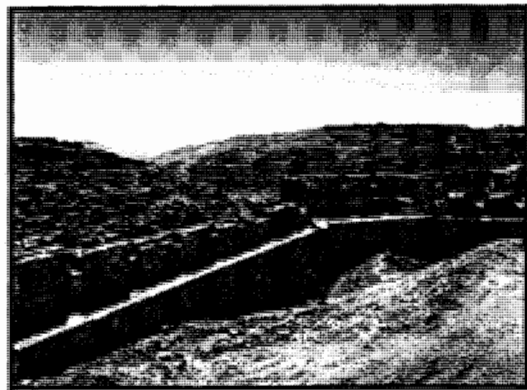
Although some of the facts pertaining to Jesus' childhood and youth have found their way into the mystical writings of the Western world, the complete story and most important details have been withheld by those organizations who know them well in the belief that until the West was ready to understand these facts in their richness and illuminating significance, it would be better to withhold them. However, there is no reason why these facts should not be revealed at this time, and the desire on the part of so many millions of persons for a more complete outline of the life of Jesus warrants the publication of the facts now given for the first time in Western sacred literature.

Jesus was born of Gentile parents through whose veins flowed Aryan blood, and in whose hearts and minds had been implanted the teachings of the Essene Brotherhood, as well as the more secret teachings of the Great White Brotherhood. This is the simple, definite statement found throughout the Rosicrucian records. Jesus' parents were Aryans by blood, Gentiles (non-Jews) by religious classification, mystics by philosophical thought, and Jews by forced adoption.

That Jesus must have had some unusual preparation and very thorough education is



Dome of the Rock, Old City, Jerusalem: The Old City has been continuously inhabited for 4000 years and serves as a holy site for Jews, Christians, and Moslems. The Dome of the Rock Mosque sits atop what is known to Islam as Haram ash-Sharif ("The Noble Holy Place"), which is the site of the First and Second Temples built by the Jews in Biblical times. It was to the Great Temple on this site that Jesus, in his thirteenth year, traveled with his parents for an examination and to partake in the traditional paschal feast. Here the youth's unusual insight regarding religious, theological, and mystical principles, and his very clear exposition of spiritual laws astounded the high priests. Construction of the magnificent gold-capped Dome of the Rock Mosque was begun by the Moslems in A.D. 661.



Walls of Jerusalem: The walls of the Old City were erected in the mid 16th century by Süleyman the Magnificent, largely on the foundations of earlier walls probably dating back to the time of Solomon.

quite apparent to any student of Christian doctrines and to every analyst of the life of this great man. The mere fact that at an early age he could astound the learned men of his country by his ability to answer and ask profound questions proves that during the first ten or more years of his life he was carefully educated and trained. We may assume with perfect reason and logic that as a Son of God or a messenger of God, he was inspired continuously and could find in his immediate contact with the Consciousness of God the illuminating thoughts which he expressed. But with the same reasonable logic, we must believe that he had to receive that education and training in the mundane schools of this world which would make it possible for him to express those ideas and those thoughts in the words and tongue, in the images and pictures, understood by the multitude.

No matter how completely and perfectly Jesus may have been in spiritual contact with the Cosmic Mind and with the Consciousness of God, he had to have that training, that education, and that practice in the use of words

and in the expression of thought which enabled him to say the most beautiful things in the most beautiful language ever spoken by man. We cannot conceive of an uneducated, untrained, unprepared instrument speaking such thoughts and doing such things as he did, even under the most perfect inspirational contact, without preparation and training.

The argument that any such training and preparation in mundane schools and at the hands of earthly advisers, instructors, and guardians would weaken the claim of divine preparation and unique Sonship, is absolutely absurd. Have we any reason to believe that the mother of Jesus did not teach her boy to walk or to eat? Or shall we assume that these things were divinely inspired in him, and that from the moment of birth such things were known to him?

Most certainly Jesus was taught to speak the Hebrew, Aramaic, and Greek languages, for we cannot conceive of God's having inspired the knowledge of these languages in Jesus' consciousness without earthly education. For why

An Explanation of "Aryan" and "Great White Brotherhood" . . .

These special terms are defined by Rosicrucians as follows:

In the Rosicrucian teachings the word *Aryan* is used to denote the prehistoric culture and root-language behind Sanskrit and most extant Indo-European languages today. *Webster's Unabridged Dictionary* states that the word *Aryan* comes from the Sanskrit *arya*, an adjective meaning *noble*. The *Oxford English Dictionary* defines *Aryan* as "A member of the Aryan family; one belonging to, or descended from, the ancient people who spoke the parent Aryan language." This family of languages includes Sanskrit, Zend, Persian, Greek, Latin, Celtic, Teutonic, and Slavonic—in other words, the present-day Indo-European languages.

Rosicrucians also define *Aryan* as referring to the prehistoric Atlantean wise men—the "Light Bearing" or "Enlightened Ones." As far as race is concerned, the original wise men who taught the Aryan language and culture were called *Atlanteans*, and as a distinctive racial

type, disappeared in prehistoric times. However, it was their sacred Atlantean culture—the traditions, institutions, and hieroglyphic alphabet known as *Sensar*—which was cultivated as Sanskrit, the ancient Aryan language of the Hindus of India.

In Rosicrucian terminology the *Great White Brotherhood* consists of all the enlightened soul personalities who, independent of religions and traditions, are commissioned to work in one of the twelve paths of the ancient mystical tradition. It is that invisible body of mystics composed of the most exalted and advanced spiritual leaders in various lands throughout the world. The word *White* in this phrase alludes to *Light*, the illumination of understanding, of wisdom, and of spirituality as expressed by enlightened soul personalities, and has nothing to do with race. Rosicrucians realize that these cosmic masters work in the service of humanity. The Rosicrucian Order, AMORC, is only one of the channels that has been used and is still being used by the *Great White Brotherhood* for the development and progress of humanity's own spiritual and esoteric unfoldment and for the improvement of civilization.

should these three languages have been selected by God as the modes of expression on the part of one who was to be a Redeemer of all peoples in all lands, with many tongues? If Jesus was taught how to speak and teach several languages, with the ability to interpret the inspiration of his soul into sounds and words that would convey meaning, there is no reason to believe that he was not taught other things necessary to carry out his great mission in life. There are ample records to show *how* and *where* he was educated, and these we will deal with at this time.

Jesus' Education & Preparation

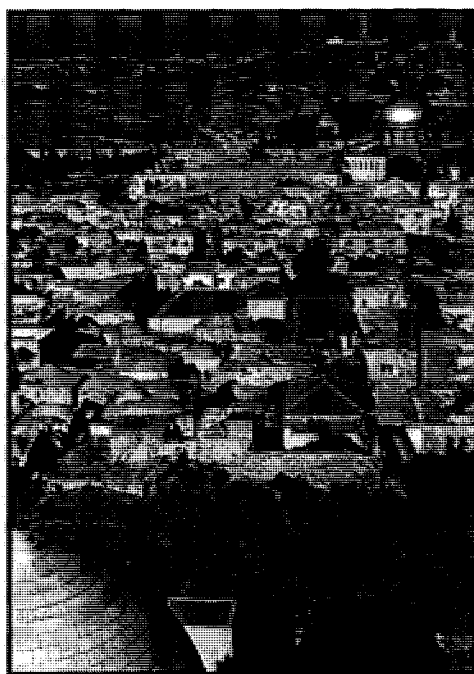
First of all, Jesus was born in the family of two devout Essenes and in a community of Essenes. This in itself was sufficient to guarantee the boy the very highest education obtainable in any land at that time. Not only were the preparatory schools conducted by the Essenes sufficient to give every child an excellent education at the hands of teachers and masters who had been trained in many lands and raised to the highest degree of ethical and literary attainments, but the associations and connections which the Essenes maintained with their other branches in foreign lands guaranteed a very liberal education to this special Son of God and this special charge of the Essenian Brotherhood.

We are told in the accounts of his birth how the magi, who were the learned wise men of the mystery temples and the chief instructors of the highest principles of education, came to Jesus' birthplace to pay homage to him as the preordained avatar of the new cycle. This acknowledgment on the part of the great magi indicates that this special boy was anticipated and expected by the brotherhood and by the Great White Lodge in all lands, and that he would be guided and protected throughout his life. To assume that these magi paid such homage and adoration to one whom they knew to be the great and expected leader of humanity, and then did not show any further interest in his education, development, and training, and played no part in the development of his life, is to assume something that would be more of a mystery than any other phase of Jesus' life as it appears in the authorized Christian version.

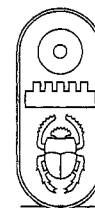
At the time of Jesus' birth, the Essenes constituted a large community in Galilee.



The Dome of the Rock and Jerusalem's Old City as seen from the Mount of Olives. The spires of the Russian Orthodox Church of St. Mary Magdalene are seen in the foreground.



Looking east across the Old City's Jewish Quarter toward the Temple Compound, the Dome of the Rock, and the Mount of Olives in the distance.



They had hospices and refuge houses in various parts of Palestine for the care of the poor and needy, and they also maintained their Supreme Temple in distant Egypt and minor temples in Palestine and other places. (See page 8.)

Now I must point out another fact that has been held in secrecy for many centuries, and that will probably explain many strange references in the sacred literature of the Christians and other sects. The Nazarenes, Nazarites, and Essenes had united their interests in regard to one essential work: the maintenance of a great school, college, and monastery on Mount Carmel.

The Mt. Carmel Temple & Monastery

Just when Mount Carmel became the secret, sacred place for the maintenance of an isolated, protected school of mystics and of the Great White Brotherhood is not definitely known. But ancient Jewish documents, as well as many writings preserved by the Roman Catholic Church, show that from very early times, a tabernacle, monastery, or temple of some kind was located there. When the prophet Elijah went to this mountain to carry out the many marvelous things recorded of him, he found a temple and an altar there. We also know, from references in various records, that many of the illustrious masters of the Great White Brotherhood spent part of their lives on this mountain in the temple or monastery.

Even Pythagoras spent part of his life there, and in the history of his life this retreat on Mount Carmel is referred to as "sacred above all mountains and forbidden of access to the vulgar." We find even in the Roman Catholic records, which have traced the history of Mount Carmel very carefully, references to the fact that "in ancient times the sacredness of Carmel seems to have been known to other nations besides Israel; thus in the list of places conquered by the Egyptian King, Thothmes the Third, there is a probable reference at Number 48 to the 'Holy Headland' of Carmel." Those who are students of Rosicrucian history know that Thothmes III was one of the great founders of the early mystery schools and a leader in the movement that became the Great White Brotherhood. Rosicrucian records also point out that Thothmes III conquered Carmel in the year 1449 B.C. and released it to those

who sought to maintain in this out-of-the-way place a school and monastery for the mystery teachings. From Rosicrucian records we have learned much about the establishment of the monasteries and schools at Carmel, which were known as "the school of the prophets" or "the school of the Essenes."

As years passed by, the attendance at the school and monastery at Carmel became so large that a community was established there, composed of those who were students. They adopted a distinct form of dress and remained within the monastery grounds throughout their entire lives except for the periods when they went forth to other lands as missionaries. It was here that many of the most ancient manuscripts were translated and illuminated on parchment and sent to the various archives of the Great White Brotherhood throughout the world. A wonderful library was also maintained at Carmel for many centuries. Members of this community were present at Saint Peter's first sermon on Pentecost, and they built a chapel in honor of this occasion. Many other historical structures existed there, such as El-Khadr, the school of the prophets; El-Muhraka, the traditional spot of Elijah's sacrifice; Elijah's Grotto; and the monastery itself.

About 400 years after the time of Christ the monastery and school at Mount Carmel were abandoned as the principal place of education for the Great White Brotherhood. The wonderful library and the thousands of manuscripts and records were transferred to the brotherhood's secret monastery in Tibet. Some centuries after this abandonment, an order of monks was established in Carmel—the members of this organization claiming to be descendants of those of the original organization, but also claiming to be Roman Catholic in faith. This contention caused much dispute for several centuries, and it was finally settled when Pope Innocent XII in 1698 decided that the claim of direct succession was not correct and that the new organization had no connection with the early Carmelite brotherhood. Out of this decision grew the present organization known as the Carmelites, or White Friars, as they are called in England, which is a Roman Catholic organization popularly known as the Carmelite Order. Today in the midst of the ruins of the ancient Essenian structure can be seen the Roman Catholic convent of the Carmelite organization.

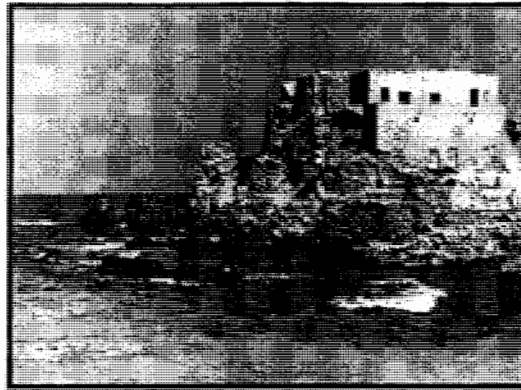
According to Rosicrucian records, we find that in the sixth year of his life, the youthful Jesus was placed in the school at Carmel and began his preparation and training as a Son of God and an avatar. There is no question about the authenticity of this statement. It is recorded in too many places and in too many different ways, and it is verified by so many later incidents in his life, that any question of this fact cannot be reasonably raised. The records further intimate that while he was an apt and perhaps unusually bright student, he was given every special advantage that the entire organization, not only in Palestine, but in Egypt as well, could give to one who was known to be their special charge and the greatest among them.

Jesus Appears Before the Priests

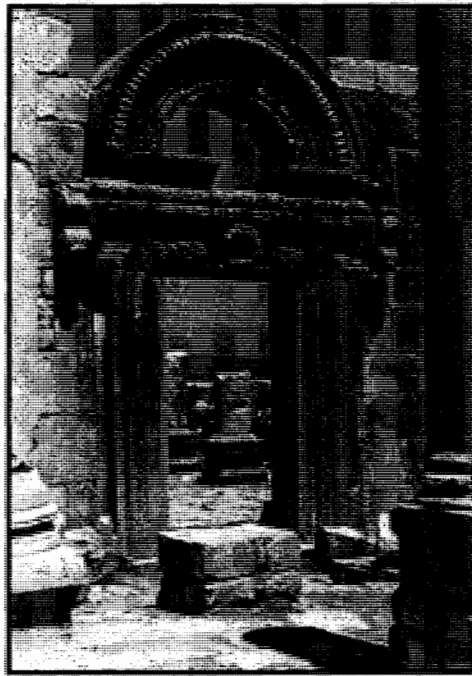
The one definite comment made on the early life of Jesus in the popular stories of his life, tells about the wonderful impression which the child made upon the learned doctors and masters at the time of his visit to Jerusalem in his thirteenth year. Even among the most advanced of Christian theologians and in nearly all of the extensive histories of his life, the real facts pertaining to this visit to Jerusalem are misunderstood or misrepresented through a lack of knowledge of what actually occurred.

Although Jesus and his parents lived as Gentiles in the Gentile section of Palestine, they had to obey the Jewish customs and regulations of the land. One of these regulations was that in accordance with strict Jewish law, each boy in his thirteenth year had to attend one of the feasts at Jerusalem. Each boy had to appear officially under certain conditions and at a certain place for a definite ceremony, and he then became what was called a Son of the Commandment, or of the Torah. The usual time for such a visit was on the first paschal feast after the boy had passed his twelfth birthday.

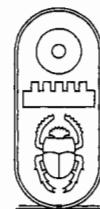
(Editor's Note: Most readers are probably familiar with the story of how in his thirteenth year, Jesus was taken by his parents to the temple in Jerusalem. According to the story, on the third day when they were returning home in the company of many other pilgrims, Jesus' parents suddenly realized their son was not in the caravan with them. Returning to the temple, they found the young Jesus discussing profound theological matters with the high priests.)



Qisarya (ancient Caesarea), an ancient city on Israel's Mediterranean Coast about 22 miles south of Haifa, was founded by Herod the Great (73?-4 B.C.), who was king of Judea at the time of Christ's birth. The city was later the capital of Palestine under Roman rule. Centuries later the Crusaders, in looting this seaport, included in their treasures a green crystal vessel supposed to have been used at the Last Supper. In legend this vessel was later celebrated as the Holy Grail.



Gateway to an ancient synagogue, Israel.



And so the youths of Palestine were called upon to come to the temple in their thirteenth year in order to partake of the paschal feast, and thereby acknowledge obedience to Jewish religious law. It was purely a formal registration intended to supply the temple with a complete list of those who had attained that age where they could be counted as of the faith or out of it. It was natural, therefore, that before being permitted to partake of the feast, every young man was questioned in a categorical manner, being asked a list of questions, which would reveal the religious faith and ideas of each applicant. These questions had been asked for many years and were considered a standard catechism. The questions put to the Gentiles were different from those directed to the strictly orthodox—those born in the faith.

It was necessary for the Gentiles to be present only for the first two days of the feast. Special ceremonies for the strictly orthodox were held on the third day. Thus, for the rest of those in attendance, the third and following days were so-called half-holy days when it was lawful for all in attendance to return home if need be. It was at this time that the boy Jesus was brought before the learned doctors immediately after the ceremony for further examination and questioning. It is recorded that during the earlier general examination, while young

Jesus was answering the categorical questions put to all the youths, the answers given by Jesus provoked intense interest in him; and that after the usual questions had been asked of all the children, and they had partaken in the paschal feast, and the parents and children had proceeded on their way, young Jesus was retained for further questioning and a special examination.

The youth was then called before a group of the learned men of the Great Sanhedrin and further questioned, and he was then requested to remain within the temple grounds until the following day, when he would be interviewed by a court composed of the highest officials, high priests, and learned teachers. It was here that young Jesus was found on the third day.

Obviously, young Jesus was well educated, unusually alert of mind, and in every sense well prepared to take care of himself. However, the priests' surprise and keen interest centered around the youth's unusual insight regarding religious, theological, and mystical principles, and his very clear exposition of spiritual laws. For this reason they were amazed at his "combina-tive insight," or unusual spiritual intelligence, and "discerning answers." If young Jesus had revealed to these doctors some of the principles taught by the Essenes and was the apt

Nazarenes, Nazarites, and Essenes . . .

In Jesus' time there lived around the shores of the Sea of Galilee a number of interesting groups—mostly Gentiles of Aryan blood of several sects, Nazarenes, Nazarites, and Essenes. Many in these groups anticipated the coming of a great Master, Avatar, and Messiah, who would not only redeem Palestine but the whole world, and who would bring contentment to Israel and all peoples. These mystics contemplated the reincarnation of one of their great masters.

One of these groups, the Essenes, was an organization of mystics who conducted many humanitarian activities. The Essenes had their northern center in Galilee, among the Aryans, because they had been directed to this locality by the center of their organization in Egypt, known as the Great White Brotherhood. The Essenes were not popularly

known, were quiet and unostentatious in their activities, and were distinguished only by their white raiment. Upon initiation, each Essene adopted a robe of white composed of one piece of material. Their attire was so distinct or unique that among the people they were known as the *Brethren in White Clothing*. Some of the Essenes were physicians, and successfully employed healing methods heretofore unknown in that land—such as the use of vowel sounds, the laying on of hands, etc. The Essenes were students of the Avestan writings and adhered to the principles taught therein, which placed great importance on a powerful mind in a healthy body. (For more information on the Essenes, see the article "The Mystic Brotherhood—The Essenes" in this issue.)

The Nazarenes constituted a sect of Jews who, while attempting to adhere to the

student which the brotherhood records in its reports, then he must have astounded these doctors who were learned only in the traditional teachings of their own faith and unaccustomed to the newer and higher ideas taught in the brotherhood schools.

Young Jesus did reveal, however, in very positive terms, that in a few months he would finish the preliminary courses of instruction at the school at Carmel, and that in accordance with the rules and regulations of the organization, he would then leave Galilee to go to schools in foreign lands, and that he would not return to Palestine for many years. Thus he explained his reasons for not doing more than formally obeying the command to appear for registration and not promising to attend the synagogues regularly or become a true disciple of the Jewish faith. The fact that he had been circumcised made him potentially a Jew so far as fundamental preparation for admission into the Jewish faith as a Gentile was concerned. But there was no way by which the Jews could force this young man, or any other Gentile youth, to become an orthodox follower of the Jewish religion.

So when Jesus' parents found him sitting in the midst of a group of learned men and succeeded in calling him aside and reminded him

of their concern and sorrow when they missed him, he may have made the reply which Christian literature has made very famous, and which our records do not reveal at all. But if he did say that he had been very busy attending to his Father's business, we can understand that he was referring to the entire scheme of his life. Certainly he must have felt that he was about his Father's business when he was making plain to his inquisitors the nature of his beliefs and convictions, the reason for his contemplated journeys to other lands, and his inability to become a devout attendant at the synagogues in Palestine.

After young Jesus and his parents returned to their home village, he was sent again to the school on Mount Carmel, there to live and finish his term of preliminary instruction.

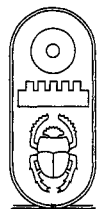
△

cient Jewish teachings, also believed in the coming of a Messiah who would be born in an unusual manner and who would become theavior of their race. After Jesus' ministry gan, Nazarenes accepted Jesus as the Messiah d even accepted the doctrines he taught ile still trying to adhere to many of the fundamentals of their Jewish religion.

There was another term for such heretics among the Jews, and this was Nazarite. According to the Jewish authorities, the term is applied to those who lived apart or separate from the Jewish race because of some distinctive religious, moral, or ethical beliefs. Jewish records state that the Nazarites abstained from intoxicating beverages, never cut their hair, and would not touch the dead during a funeral ceremony. Samuel, the biblical prophet, and Gideon, the Israelite judge and warrior, were both Nazarites. That the terms *Nazarite* and

Nazarene had naught to do with a town called Nazareth is plainly indicated by many historical records.

Rosicrucian records show that not only did each of the homes of these Essenes, Nazarenes, and Nazarites have a sanctum in which daily prayers and solemn meditations were held, but many hours of each day and evening were given to mystical practices and the development of a spiritual power within their beings. This made possible the many miracles they performed and the great work they accomplished among the poor and needy. They were well advanced in their understanding of most of the mystical laws which the Rosicrucians and other mystics of today study and practice, and they knew the potentialities of certain spiritual laws when applied specifically for any definite purpose. Joseph and Mary, the parents of Jesus were both members of the Essenes.





Ruins of the Essene Community: Along the shore of the Dead Sea are the crumbling walls of the once-thriving Essene community. Shown here are the ruins of the refectory hall where communal meals were served. The famed Dead Sea Scrolls were deposited not far from this community.

The MYSTIC BROTHERHOOD

The ESSENES

by Maxime Quintal, F.R.C.

Rosicrucian
Digest
No.3
1998

THERE WAS eager anticipation in the years following the Second World War when the Dead Sea Scrolls were discovered. It was a discovery which engendered a growing consciousness of a unique order shrouded in mystery for centuries. Who were the Essenes who referred to themselves as “the sons of Zadok”? How did this mystical fraternity evolve and why?

The etymology of the word *Essene* is Egyptian. Truly it is derived from the word *Kashai* which means *secret*. Also meaning *secret* and *silent* is a Jewish word of similar sound, *chsahi*, which is translated *Essene*.

The true origin of the Essenes is in the mystic land of Egypt, where initiates of the ancient mystery schools enacted the Osirian mysteries in their temples; where “a secret gnosis” or “superiority of knowledge,” was transmitted by word of mouth to neophytes who were tested and found worthy, thus perpetuating an ancient tradition. In strict secrecy and confidence the *Kheri-Hebs* (Masters) imparted to the seekers after truth the esoteric wisdom, which they received upon oath never to reveal to the profane masses nor to set down on papyri scrolls.

From far lands students came to study philosophy at Thebes, Heliopolis, and Alexandria where the mystery schools had established branches. Many profound thinkers journeyed to Egypt; among them were Solomon, Pythagoras, Thales, Plato, and Democritus. From Egypt this gnosis or esoteric knowledge spread to other lands during the centuries anterior to the Christian era; in Greece were found the Orders of the Therapeutae and the Pythagoreans, and, in Palestine, the Brotherhood of the Essenes.

In the period between the Old and New Testaments the Essenes of Palestine (there was an Essene organization at Alexandria) had already established a branch north of Engedi on the western shore of the Dead Sea. Flavius Josephus, the Jewish historian, states that Essenes were to be found in every city. They were not a splinter sect of Judaism as scholarship presupposes and did not identify themselves with any definitive aspect of Jewish customs and beliefs. Rather, they were Gentiles. In 103 B.C., they, like other Gentiles, were forced by the Jewish King and High Priest

Aristobulus I to adopt the Mosaic law and circumcision. They were not a religious sect as is often said. However, the Pharisees and Sadducees would have regarded them as such, since Essenic doctrines differed considerably from those of the former.

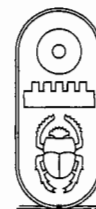
Their spiritual head was referred to as the *Teacher of Righteousness* and the Essene community looked upon him as a Messiah (*Mashiah*) or “Anointed One.” Essene commentators in their exegesis interpreted the Suffering Servant passages of Isaiah to refer to their own Teacher of Righteousness. The passage from the Book of Habakkuk 2:4 which reads, “the just shall live by his faith” which theologians interpret to mean Jesus, is in the Qumram manuscript interpreted as “the just shall live by their faith in the Teacher Righteousness.”

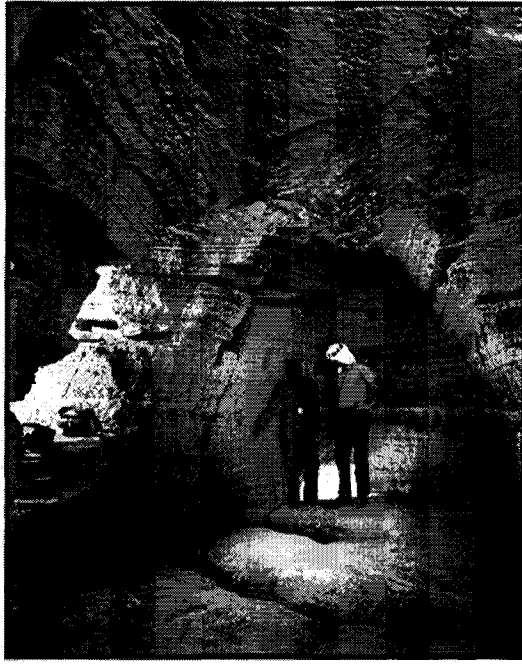
Of these Essene saints the ancient historians—Philo of Alexandria, Pliny the Elder, and Josephus—wrote in their histories. Their writings reflect the deep admiration and respect they felt for the associates of the Essene Brotherhood. Indeed the Essenes were a wonder of the ancient world, and have been called the Brethren in White Clothing, the Silent Ones, the Puritans, and the Physicians.

Their Way of Life

The Essenes practiced a form of community living wherein their property was jointly owned by the community, a system which was adopted by the early Church. In this community there was a Second Chamber, or a Hierarchy, which comprised twelve men and three priests. Their initiates were required to serve a probationary period of two years. They were allowed to partake neither of the Pure Meal of the Congregation until the completion of their first year nor of the Drink of the Congregation until completion of their second year. The candidates accepted by the Council of the Community would then enjoy the privileges of the brotherhood and their personal possessions would form part of the common pool.

Their community was self-sufficient. They pursued agriculture though they were not exclusively vegetarians. They kept no slaves, and each member was required to do his share of menial work. They offered no sacrifices. They did not swear to any oath, for their word





Cave of the Dead Sea Scrolls: In the renowned Cave No. 4 in the cliffs above the Dead Sea at Qumran in the Israeli-occupied West Bank, a government officer points to crevices where the largest cache of the Dead Sea Scrolls was found. An AMORC cameraman accompanies the officer.

was their bond. The populace of the day knew this, for even King Herod the Great (37-34 B.C.) exempted the Essenes from taking the oath of allegiance to the crown. Nor did they participate in disputes concerning religion or politics. They Essenes built hospices (the forerunner of modern hospitals) in many districts to assist the poor and needy and for the shelter of tired travelers. This formed a part of their humanitarian activities. Philo says that the aged among them were regarded with reverence and honor.

The Manual of Discipline

The Community of the New Covenant had its statutes which maintained strict discipline among its members. Its code and precepts are published under the titles *The Manual of Discipline* and *The Damascus Document*. A copy of *The Damascus Document* was found in a genizah at Cairo early in this century and was published in 1910 by Solomon Schechter under the title *Fragments of a Zadokite Work*, while the *Manual of Discipline* has also been published as *The Rule for all the Congregation of Israel in the Last Days* and *The Community Rule*.

Rosicrucian
Digest
No.3
1998

In their communal life the Essenes were particularly severe on those members who lied deliberately in matters of personal possessions, bore a grudge against another, transgressed any of the Mosaic laws, or spoke in anger against priest or companion. In such cases, the member would be excluded from the Assembly for a period of time and do penance. In a few cases the member could be suspended but reinstated upon probation for consideration of his case by the "Many." For slandering or murmuring against the community, the penalty was excommunication for life. During an assembly of the congregation they sat in ranks, and they were to speak in accordance with the degree of their advancement. They frowned upon foolish speech or foolish laughter, talking out of turn, or interrupting another while he spoke. These transgressions met with due punishment, as did sleeping, or unnecessary exposure during a session. For any of these offenses the member would do penance and be temporarily excluded from the "Purity of the Many."

Though the Essenes, as a secret organization, went about their work quietly, from time to time certain members would go out and teach in public. The famous Essene, Menahem, became popular for his prophecy that Herod would one day reign as King of the Jews. Another Essene was John the Baptist, who Jesus said was *Elijah returned*. John heralded the news of the advent of the expected Savior. He urged repentance and practiced the Essenic rite of baptism. So close is the similarity between Essenic thought and the theology of Jesus that modern scholars are saying that Jesus was a member of the Essene Order. The Essenes, not unlike a number of sects, Jewish and non-Jewish, that flourished in Palestine, had anticipated that the messiah would be born within their fold.

The mysterious disappearance of the Essenes has often led to the belief that they merged into and became part of the Christian movement. This seems unlikely, for the Essenes were not a missionary group. Their members constituted an esoteric school, and membership was limited to a few sincere and worthy seekers. There can be no doubt, however, that they enthusiastically supported the early Christian Church. Indeed, Essenic influence upon Christianity has often brought about the statement that Essenism is "the mother of Christianity."

Zend-Avesta Scriptures

The Essenes were students of the Zend-Avesta scriptures; also of the books and prophetic writings of the Old Testament. These included the Apocrypha and the Pseudepigrapha. In their Qumran library, fragments of every book of the Old Testament, except the Book of Esther, have been found. Preserved in its entirety is a text of the Book of Isaiah. Some of the books found in the Qumran caves at one time formed part of the Biblical canon but were eventually discarded—the Book of Enoch, the Shepherd of Hermas, the Epistle of Barnabas, the Psalms of Solomon, and the Testament of the Twelve Patriarchs. The Dead Sea Scrolls antedate the hitherto oldest extant manuscripts of the Old Testament—the Hebrew Massoretic Text—by almost a thousand years.

What happened to the Essenes? It is believed that they fled their Dead Sea Community during the First Jewish War (A.D. 66-70) when the Roman Tenth Legion was in the vicinity. The Essenes somehow anticipated this, for they carefully prepared themselves to depart. A serious problem, however, had to do with the transportation of their manuscripts. It is now known that they hid part of their library in the neighboring Qumran caves. Then they trekked to Mt. Carmel in Palestine where they established their headquarters.

As mystical students, the Essenes sought the *summum bonum* of existence—the evolution of their spiritual being. They pursued a study and quest for at-one-ment with the God-self, and the illumination gained from their experiences was to enhance the moral fiber of their existence and their humanitarian services to the world. They lived in simplicity and humility, in temperance and equity, and in purity and truth.

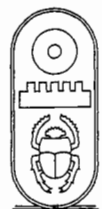
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The Essenes and the Dead Sea Scrolls . . .

Discovered by a Bedouin boy exploring a cave at Qumran in 1947, the Dead Sea Scrolls are shedding more light on ancient civilizations, religions, and philosophies—including the Essenian Brotherhood. Archaeologists have shown that the scrolls stored in jars in the first cave at Qumran were written or copied between the 1st century B.C. and the first half of the 1st century A.D. by members of the Essene sect. The Essenes were a religious sect who lived an ascetic communal agricultural life. Chief among the scrolls are two copies of the Book of Isaiah, almost 1000 years older than any Jewish biblical manuscript previously known. Another important scroll is the *Manual of Discipline*—a code of laws for Essenian communal life.

A report appearing in the *New York Times* of April 2, 1953, concerning the discovery of the scrolls at Qumran, noted that “The archaeologist (G. Lankester Harding, Director of Antiquities, in Jordan) said the scrolls had been found several months ago in a cave near the ruins of a settlement now known as Khirbet Qumran. He added that it was fairly certain that the settlement was the home of the Essenes about 1900 years ago and that the scrolls were from their library, and probably were hidden in caves for safe-keeping.” This find included hitherto unknown Apocrypha and “descriptions of the conduct and organization of the Essenes . . . who lived in Palestine from the second century B.C. to the second century A.D. The Essenes were distinguished by their strict asceticism and such characteristics as the community of property, the practice of charity and the pursuit of virtue.”

Parallels between the Qumran scrolls and the New Testament have led some scholars to suggest a connection between the Essenes and the early Christians. However, not all scholars agree, and research continues on the Dead Sea Scrolls.





Temple of Bodh Gaya, India: At the time of Christ's birth, an advanced civilization and the Buddhist religion had already been flourishing in India for centuries. The beautifully ornate temple of Bodh Gaya, in the Ganges Valley near Benares, marks the place where Gautama Buddha (563?-483 B.C.) experienced the Great Illumination while meditating under the bo tree. This is one of the most sacred shrines of Buddhism.

DID CHRIST VISIT INDIA?

by B.J. Bhandari

Rosicrucian
Digest
No.3
1998

(Reprinted from BLITZ NEWSMAGAZINE, Bombay, India)

ST. LUKE: "The child grew and became strong, being filled with wisdom; and the grace of God was upon him And Jesus advanced in wisdom and stature, and in favor with God and man And the child grew and waxed strong in spirit and was in the deserts till the day of his showing into Israel."

Those who are familiar with the life of Jesus Christ can notice that there is a void, a gap, in the traditions of evangelists who whether through ignorance or negligence tell us practically nothing of Jesus' infancy, youth, and his education.

They begin the history of Jesus by his first sermon when, at the age of 30, he returned to his own country. We are told that at the age of 12 Jesus left his father's house and went into the desert only to return after 17 years.

Where then was Jesus and what was he doing during this formative period of his life?

It is not with any irreverence this question is posed. The issue is of great historical importance to India as it is to the whole world.

Jesus in India

Dr. H. Spencer Lewis, in *The Mystical Life of Jesus*, and Mr. Nicolas Notovitch in his book, *The Unknown Life of Jesus*, have brought out certain facts which compel attention. Their accounts as to how Jesus spent that part of his life about which the evangelists are silent require careful examination.

I have ventured to discuss in this article with the fervent hope that those who are in a position to certify the authenticity of their findings will readily come forward and further embellish and adorn the life of one of whose spirit the divine grandeur has inspired millions and millions of people all over the world. Besides, this should complete the vague accounts given in the New Testament.

Both Dr. H. Spencer Lewis and Mr. Notovich present a convincing case that when Jesus attained the age of 13 he left his father's house, went out of Jerusalem, and, in the company of some merchants, traveled towards Sind.

For nearly 16 years Jesus stayed in India visiting many important places of learning in Rajasthan, and later went to Benares, Rajgraha, and Jagannath (Puri). Finally, he went to Nepal.

There he bethought himself of his native country, which labored under a foreign yoke. He thereupon returned home via Persia.

Contemporary Memoirs in Ladakh Archives

Dr. H. Spencer Lewis states that Jesus communicated with his mother from India on receipt of the news about his father's death.

In the course of his peregrinations in the Himalayan regions some time in 1877 Mr. Nicolas Notovitch, a Russian traveler, learned from the Chief Lama of Ladakh monastery that there existed very ancient memoirs dealing with the life of Jesus Christ in the archives at Lhasa and that a few of the monasteries possessed copies and translations of these precious chronicles.

During his sojourn in Leh, the capital of Ladakh, Mr. Notovitch visited the Himis monastery on the outskirts of the city, where he was informed by the Lama that their libraries contained a few copies of the manuscript in question.

With the aid of an interpreter who translated from the Tibetan language, Mr. Notovitch carefully transcribed the verses as they were read by the Lama.

The Lama told him that the rolls which treated the life of Jesus and which were brought from India to Nepal and Nepal to Tibet were written in the Pali Language and were then at Lhasa. But they had a copy of the same in the Tibetan language at the Himis monastery.

The two manuscripts read to him by the Lama of the Himis monastery were compiled from diverse copies written in the Tibetan language, translated from rolls belonging to the Lhasa library and brought from India, Nepal and Magadha, two hundred years after Christ. These were placed in a monastery standing on Mount Marbour near Lhasa.

They were written in the Pali language, which certain Lamas studied carefully, so that they might translate the sacred writings from that language into the Tibetan dialect. The information contained about Christ was oddly mixed without relation or coherence with events of that period.

Merchants Brought News of Crucifixion of Issa

Mr. Notovitch suggests that whoever wants to verify the accuracy of his findings can organize an expedition to these places and satisfy himself about the historical value of his discovery. In this connection I would like to suggest that the Government of India's Education Ministry appoint a high-powered committee to find out how far Mr. Notovitch's version is authentic.

The version, asserts Mr. Notovitch, since written within three or four years after the death of Christ from the testimonies of eye witnesses, is more likely to bear the stamp of truth than the narratives of the evangelists who wrote at diverse epochs and so long a time after these events took place.

Without preliminary details or explanation the manuscript, according to Mr. Notovitch, begins by announcing that in the very year of the death of Jesus Christ a few merchants who had returned from Judea brought back the information that a just man named Issa, an Israelite, after having been twice acquitted by his judges was finally put to death at the instigation of the pagan governor, Pilate, who feared that Jesus would take advantage of his popularity to reestablish the kingdom of Israel and expel its conquerors from the land.

Learned Debates

According to the manuscript, when Jesus attained the age of 13 he left his father's house, went out of Jerusalem and in company with some merchants traveled towards Sind. The fame of his name spread along Northern Sind when he passed through the country of the five rivers, and the Rajputana Jains begged him to remain in their midst.

Jesus began by frequenting the temples of the Jains, who were amazed at his wonderful and brilliant intellect, and requested him to remain with them. (Editor's Note: Jainism is an ascetic religion of India, founded in the sixth century B.C. that teaches of the immortality and reincarnation of the soul and denies the existence of a perfect or supreme being.) But Jesus left them to settle at Puri, which at that time had great religious importance. A library, rich in Sanskrit books and precious religious manuscripts, was found at Puri.

Jesus spent six years at Jagannath (Puri), Rajgraha (Rajgir), Benares, and other holy cities, studying the language of the country and the Sanskrit tongue which enabled him to dive deeply into all religious doctrine, philosophy, medicine and mathematics.

He found much to condemn in Brahmin laws and customs and entered into public debates with the Brahmins who strove to convince him of the sacred character of their established customs.

Among other things, Jesus particularly censured the injustice of humiliating the laborer. And Jesus began preaching to the Shudras saying that God is one, according to their own laws, that all that exists through Him, that all are equal in His sight and that the Brahmins had obscured the great principle of monotheism in perverting the words of Brahma himself and insisting to excess on the exterior ceremonies of the religion.

Seeing that the people were beginning to embrace the doctrines of Jesus whom they had hoped to gain on their side and who was now their adversary, the Brahmins resolved to assassinate him. But being warned in time by his devoted servants, he left Puri and took refuge in the mountains of Nepal.

There he spent six years among the Buddhists, where he found the principle of monotheism still in its purity. Having perfectly learned the Pali language, it was easy for Jesus to apply himself to the study of the sacred rolls of the Sutras.

Jesus' Letter to His Mother

Thus, after remaining in India for nearly 16 years Jesus bethought himself of his native

country which labored under foreign yoke. He thereupon returned home via Persia.

In *The Mystical Life of Jesus* Dr. H. Spencer Lewis also states that Jesus was in India and that he visited Benares, Rajgir, Puri, and Nepal (Chapter 10: "Jesus Enters the Secret Priesthood"). He asserts that Jesus, while in India, heard about his father's death through some messengers as also his mother's grief. Dr. Lewis states that Jesus expressed himself "for the first time in definite words, which were recorded and are still preserved."

According to the several translations of the message that Jesus sent to his mother by way of the Essene messenger, it reads as follows:

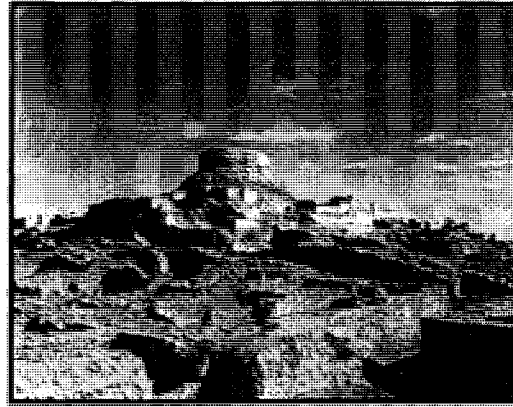
"Beloved Mother: Be not grieved, for all is well for father as with you. He has completed his present work here on earth, and has done so nobly. None in any walk of life can charge him with deceit, dishonesty, nor wrong intention.

"In his period of life here he has completed many great tasks and is gone from our midst truly prepared to solve the problems that await him in the future. Our God, the Father of all of us, is with him now as He was with him heretofore; but even now the Heavenly Hosts guard his footsteps and protect him on his way.

"Therefore, why should you weep and suffer? Tears will not conquer your grief and your sorrow cannot be vanquished by any emotion of your heart or mind. Let your soul be busy in meditation and contact with him who is gone, and if thou art not idle, there will be no time for grief.

"When grief throbs through the heart, and anguish causes you pain, permit yourself to rise to higher planes and indulge in the ministry of love. Your ministry has always been that of love, and in the Brotherhood thou canst find many opportunities to answer the call of the world for more love.

"Therefore, let the past remain the past. Rise above the cares of earthly things and give you life to those who still live with us here on earth. When your life is done, you will find it again in the morning sun, or even in the evening dew, as in the song of birds, the perfume of flowers, and the mystic lights of the stars at night.



Mohenjo-Daro: The Indus River Valley was already a center of civilization several thousand years before Christ. Shown here are the ruins of Mohenjo-Daro in Pakistan, a well-planned city with fine homes, schools, temples, vast granaries, and underground sewers. Bronze was used, and arts and crafts were highly developed. There is evidence of a rich intellectual, philosophical, and religious life. Mohenjo-Daro's so-far-undeciphered writing system will perhaps someday provide scholars with a more complete understanding of this mysterious early Indian civilization.

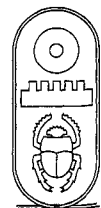
"For it will not be long before your problems and toils here on earth will be solved also, and when all is counted and arranged, you will be ready for greater fields of effort and prepared to solve the greater problems of the soul.

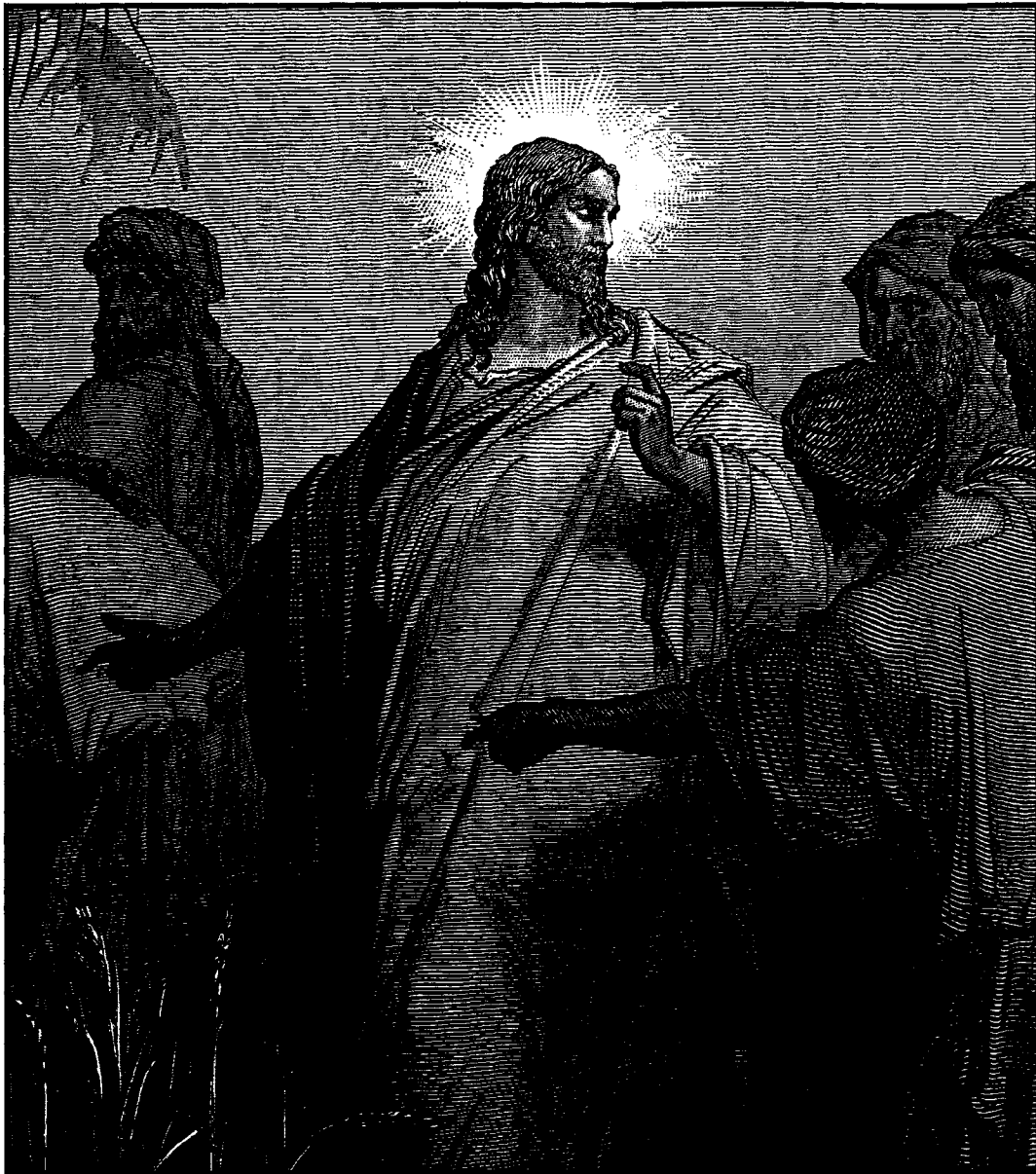
"Try, then, to be content until I come to you soon and bring to you richer gifts than any that you have ever seen, and greater than those made of gold or precious stones. I am sure that my brothers will care for you and supply your needs, and I am always with you in mind and spirit. Your Son, Joseph."

Strong Case for Investigation

Dr. Lewis also states that while still in India a messenger came to Jesus with some manuscripts from a Buddhist temple in Lhasa sent by Mengtse who was considered the greatest of all Buddhist sages.

The absence of any evidence that Jesus Christ was in some other country than India when he was between 13 and 30 lends a certain element of plausibility to the thesis put forward by both Mr. Notovitch and Dr. H. Spencer Lewis. It is now for those who are in a position to verify the authenticity of the version to come forward and help to throw light on this most absorbing subject. Δ





The STEWARDSHIP *and* DISCIPLESHIP
of the CHRISTIAN MYSTERIES

by H. Spencer Lewis, Ph.D., F.R.C.

Rosicrucian
Digest
No.3
1998

Following publication of *The Mystical Life of Jesus* in 1929, Dr. H. Spencer Lewis continued his research on the life and teachings of the Great Master, Jesus Christ. His journeys to the Holy Land and Egypt, and his further in-depth research eventually produced a second book, *The Secret Doctrines of Jesus*, which discloses the hidden doctrines of Christ's original teachings. Although the sacred writings of the Bible have had their contents scrutinized, judged, and segments removed by 20 ecclesiastical councils, the Great Master's personal doctrines—of vital importance to everyone today—still remain deeply buried in unexplained passages and parables. In this work Dr. Lewis presents a simply-understood, engaging revelation of the private teachings of Jesus not divulged to the masses, and an explanation of the passwords, signs, and symbols of the mysterious Brethren in White into which Jesus was initiated. This article, on the Christian Mysteries, is excerpted from a chapter in this fascinating book. The Rosicrucian Order has just published a new, updated edition of *The Secret Doctrines of Jesus*. For more information about new editions of both *The Secret Doctrines of Jesus* and *The Mystical Life of Jesus*, please see the advertisement on the back cover of this magazine.

THE average devout Christian will be surprised, no doubt, to read that the true Christian doctrines and practices are fraught with real mysteries and that the secret mission of Jesus and his disciples was to first practice and apply these mysteries and then dispense the secret laws involved in them to the worthy disciples, thus enabling them to carry out their special missions throughout the world. Christianity today, with its rituals and modernized doctrines, leaves in the mind of the sincere follower the impression that all of the mysteries of Christianity pertain to the sacraments and features of the ritual and do not deal with natural law or divine laws applicable to natural and practical affairs of life.

From a careful cross-questioning of thousands of Christians, I have found that despite long and careful Bible study and sincere analysis of the Christian principles, most Christians have a general idea that whatever mysteries may have been associated with religious rites and doctrines contained in the ancient pagan ideas and teachings, that these mysteries were dispelled and classified and in most cases made

inconsequential and wholly transparent by the revelations given to the world by Jesus.

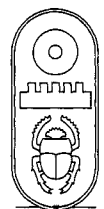
In other words, they seem to think that in the pre-Christian teachings of the people of India, Egypt, Persia, and elsewhere, there were so-called strange and mysterious claims and pretentious demonstrations, often dramatized and presented with impressive and hypnotizing surroundings. These were called "mysteries" in order to dumbfound and perplex the followers of these rites and blindly lead them on or tempt them into a form of worship which forever kept them in the dark regarding the truth of these so-called mysteries.

Those who hold to this belief logically conclude that the coming of Christianity and the diffusion of new light by Jesus and his disciples cleared away these mysteries which were held as facts by the multitudes and freed them from being enslaved to false beliefs and mysterious powers that were not divine or supernatural but magical, and produced, or made manifest, through trickery intended to deceive the gullible.

The truth of the matter is that the early Christian doctrines and practices contained more mysteries and more genuine secrets of mysterious laws and principles than were ever known to the pagans. The mysteries which Jesus taught his disciples, and which he and they used in their specific forms of missionary work, were never separated from Christianity and have never ceased to be an element essential to Christian theology and Christian doctrine. It is true, however, that as the Christian religion became systematized, ritualized, and modernized, the transcendental mysteries which Jesus came to earth to reveal, and which constituted the highest spiritual element in his teachings and practices, became lost to the outer circle of membership of the early Christian church, and finally unknown even to the most advanced and proficient creators and teachers of the Christian gospels.

What Are the Mysteries?

Before we continue, let us have a correct understanding regarding what is meant by the words *mystery* and *mysteries* as used by Jesus and the apostles in the Gospels of the New Testament. According to Biblical authority Robert Young, whose analytical concordance to



the Bible, published in 1893, is still an unequalled source of reliable information in these matters, the word *mystery* as used in the New Testament by the writers of the Gospels meant "that which is known only to the initiated." Other Biblical authorities tell us that in scripture the word *mysteries* is not used in its classic sense of religious secrets, or concepts which may be incomprehensible or difficult to understand, but in the sense of things of purely divine revelation. The "mysteries of the Kingdom of Heaven," then, mean those glorious gospel truths which at that time only the more advanced disciples could even partially appreciate.

From these two explanations—the one in which the word *initiate* is referred to, and the other in which the phrase *more advanced disciples* is used—we find that these Biblical authorities evidently discerned the great truth that was represented by the word *mystery*.

The Obligations of Stewardship

It is clearly pointed out in the slightly veiled, but often plainly stated remarks of the apostles in the New Testament that the secret doctrines and mysteries, which Jesus came to earth to demonstrate, reveal, and teach, constituted a transcendental gift from God to the selected and appointed apostles who were to consider themselves as stewards of these things and not as the personal recipients of an individual blessing. They were to dispense these truths and these mysteries as stewards and not hold the secret knowledge and wisdom within their own consciousness as a rightful personal possession.

We see in this idea one of the earliest of the mystical principles, fully known and maintained as a fundamental law and practice by the devout followers of various mystical brotherhoods and organizations today. The rare wisdom and divine knowledge that come to sincere mystics through revelations, or through the study of ancient manuscripts loaned them from the archives of their brotherhood, are not to be absorbed into their consciousness as intellectual power, or gifts for the purpose of increasing their personal prowess and to serve them selfishly in their mastership of life.

Mystics learn from the earliest stage of their mystical development that if they are

found worthy to be the recipients of such knowledge and understanding of the mysteries, and develop any degree of capability in applying natural and divine law to the revelation, demonstration, manifestation, or use of the mysteries of life, they will do so only as channels, instruments, or servants laboring in the human vineyard and performing their demonstrations and applying their knowledge in behalf of God's and the divine universal Consciousness. Any attempt, therefore, to hold such knowledge secretly within one's own consciousness and fail to reveal it to those who are worthy would constitute failure to meet the obligations and duties of stewardship.

We cannot conceive, therefore, of any claim rightly made that explains the absence of the practice and revelation of the mysteries in the Christian church today on the ground that church leaders are either ignorant of these mysteries or prefer to conceal them. The absence of these mysteries in the teachings and practices of the Christian church today constitutes the basis of the most serious criticism that is made against the church, both Protestant and Roman Catholic.

This unfortunate condition of affairs—which has caused many schisms in Christianity and brought about a large membership in alternative mystical and metaphysical organizations of today—has been considered as deplorable by many of the leading Christian theologians. Many of them have pointed out that the absence of the mystical features, the genuine mysteries and the divine practices in Christian churches, constitutes the real reason for the slow growth and the heavy withdrawal of members in all of the Christian denominations.

While clergy of all denominations have expressed themselves quite frequently regarding the influence that these alternative mystical organizations and secret schools have had on the growth and development of the Christian church, and have pointed out that these new movements constitute a serious form of rivalry to Christianity, they fail to realize that the fault lies within their own church and that if Christianity of today would awaken and quicken the spirit of the Christian mysteries and practices that Jesus taught his disciples, and which they used in all of their missionary work, the rival movements and systems would have no excuse for their existence and would, in

fact, cease to exist because of the immediate return to the Christian fold of millions who have become either indifferent or absolutely discouraged.

That the disciples of Jesus knew that they were dealing with the mysteries which were *secret* and doctrines which were *new* and therefore unrevealed is found in all of their utterances recorded in their writings in the New Testament. One needs only to note such statements on the part of Jesus and the disciples as these:

“It is given unto you to know the mysteries; unto you it is given to know the mysteries; we speak the wisdom of God in a mystery; and we are the stewards of the mysteries of God and understand all the mysteries; having made known unto us the mysteries; and being of the fellowship of the mysteries, we make known the mysteries of the gospels and the mystery which hath been hid from ages; holding the mystery of the faith in pureness,” etc. These phrases and many more like them will be found in Matthew 13:11, Mark 4:11, Luke 8:10, Romans 11:25, 16:25, I Corinthians 2:7, 4:1, 13:2, 14:2, 15:51, Ephesians 1:9, 3:3, 3:4, 3:9, 5:32, Colossians 1:26, 1:27, 2:2, 4:3, II Thessalonians 2:7, I Timothy 3:9, 3:16, Revelation 1:20, 10:7, 17:5, 17:7.

The mysteries which Jesus taught his disciples, and which they held in such great secrecy and studied diligently to make manifest, demonstrate, apply, and use in their missionary work, constituted supernatural or transcendental revelations and operations of law that only the initiated or the more advanced disciples were permitted to understand or to apply. In reading *The Secret Doctrines of Jesus* we shall see that these disciples of Jesus—the 120 of them constituting his secret school—were initiates, for they had an initiation ceremony and secret means of identifying themselves such as passwords, signs, and tokens. They were the more advanced of the thousands of Jesus’ followers, representing those who had pledged their very lives in support of his work, and each of whom had been given a special mission.

We shall see that all of the principles developed in Jesus’ church in connection with the rituals and the sacraments, and as the foundation of his Christian ideals and practices, were based upon secrets that still have a mystical meaning, secret interpretation, and a sublime, transcendental application little known or suspected by the average Christian follower and unincorporated in the system of Christian instruction adopted by the modern Christian churches.

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(Effective Sept. 1, 1998)

Rosicrucian Order

Current Dues Rates

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Discount Rate if Paid Annually:

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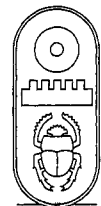
Level One, Two, Three

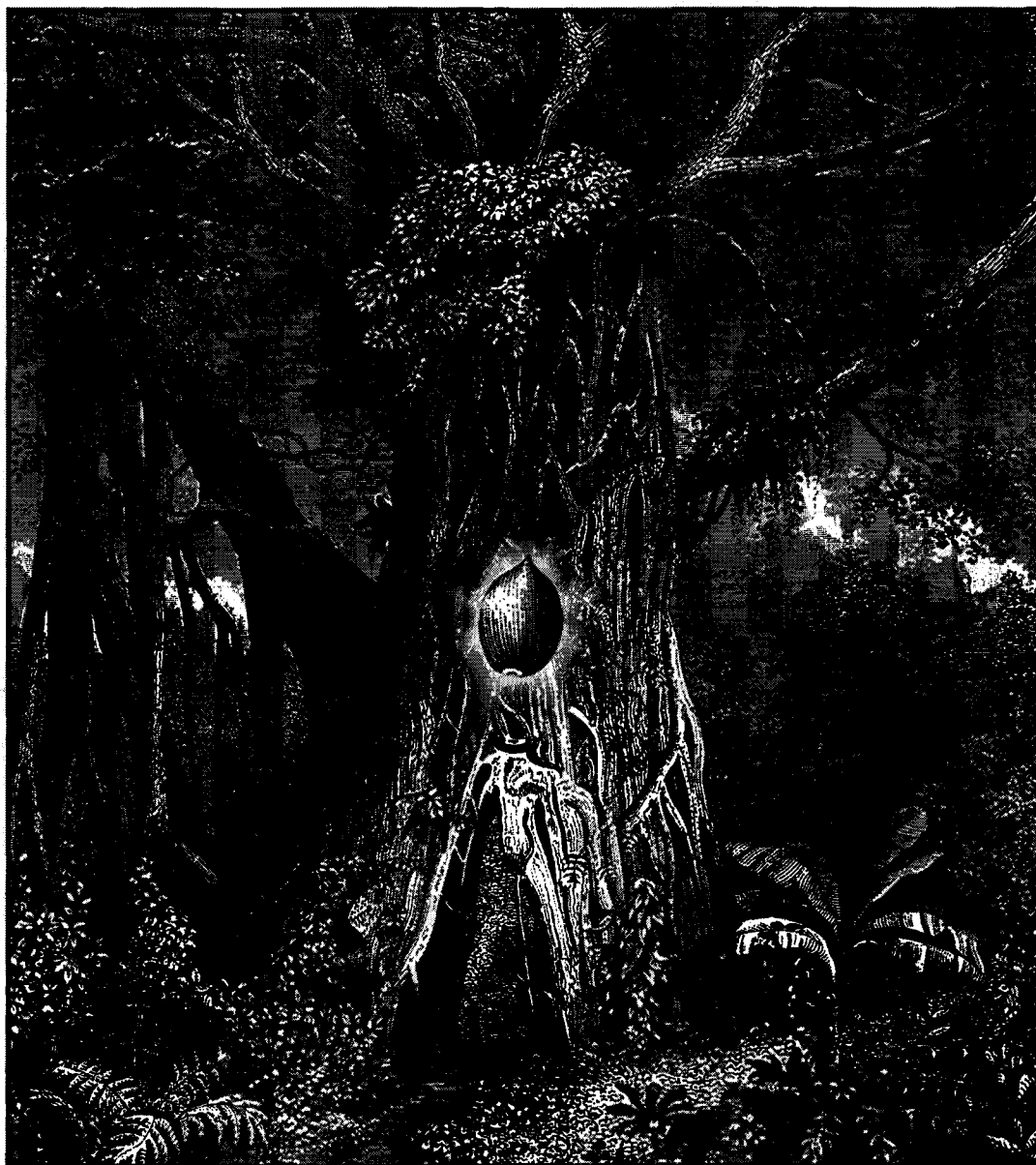
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The HIDDEN REDEEMER

by A. A. Taliaferro, D.D., F.R.C.

Rosicrucian
Digest
No.3
1998

AMONG THE MOST POWERFUL of all mystical symbols is the seed. The concept of sowing or planting is part of the Rosicrucian instruction. This is also one of the main techniques used by Jesus in presenting the mysteries of the Kingdom of Heaven to those who would listen. This concept is implied in the blooming rose, and in the vine and the branches. The realization of the importance of seed was inherent in the fertility rites of early peoples. The "seed of Abraham" to be scattered over the whole earth, obviously refers to something that is going to happen to the human race. Will the final fruit of life come forth?

One of the most rewarding objects of meditation is concentration upon the seed idea: what it does, how it receives life, and what happens so that the purpose of the seed may be fulfilled. Without a kind of life which is its very substance, the seed-body would not be alive, or it would be in a process of decay. The life within the seed is the mysterious force which, when given freedom by the breaking of the body of the seed, is permitted to develop into that which is potentially within the seed. The human eye, as it conceives the seed, can see its body, but cannot see the life within it. With the help of the seed-life analogy, the mind is able to transfer the material object lesson to a spiritual level of consciousness and realize that the same principle that works in the seed does so in all life.

This is the manner in which St. Paul reasons in Chapter 15 of his First Epistle to the Corinthians when with the seed he symbolizes the meaning and purpose of the material body. He recalls the many different kinds of bodies. There is a body called a seed which bears grain—perhaps wheat or some other grain. It is according to the will of God that the body takes whatever form it has. And just as there are many kinds of seeds, so also are there many types of bodies. There is one flesh of humans, another flesh of beasts, another of fish, and another of birds. There are celestial bodies and terrestrial bodies. The meaning and purpose of each kind is inherent in what the body is and will be. Each body has its own glory, or meaning. St. Paul even refers to the sun as a body, and to the moon and stars. If he were living today he might use the same sort of analogy in speaking of a tree which, when buried in the ground, changes its body into diamond, after

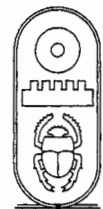
going through a transformation process which includes the creation of the substance known as coal.

We know that the body of a rock, under pressure and by the mysterious process of life, will grow into a different rock. In higher living forms, the acorn when planted in the ground manifests the body of an oak tree. A caterpillar, by changing into a chrysalis, produces the body of a butterfly. The Easter egg, by permitting its shell to be broken by the growth of an inner life which cannot be contained within the limits of the eggshell, produces the marvelous miracle of a chicken.

In each of these cases certain steps may be seen. The original body must be created mysteriously out of a mother—in other words, that which can produce and, through a nourishing and protecting process, bring into being its offspring. This is the seed which in its turn possesses within its very nature the power to become what its parent was. But the body of this seed must be broken. In the case of the wheat seed, the acorn, and various vegetable forms, the seed must be buried in the ground and the body be permitted to be corrupted. It is actually broken, however, by the bursting power of the life within—the life of the wheat or the oak tree that is to be. This force is so strong that it can break the ground and in so doing provides a place for the life and security of the new body. Similarly, the body of the caterpillar, as limited in its way as the egg, must also be broken by a bursting process from within.

In each case, as we look out upon the marvelous works of nature we observe that what comes out of the seed is as different from the seed itself as can possibly be imagined. The butterfly is in nowise like the caterpillar. Neither is the chicken like the egg. The human mind could not possibly conceive the oak tree to be contained in the acorn. And yet there is a relationship between the two so close that the two must be said to be one.

St. Paul goes on to reason that the human body is also a seed. Contained within the human body is the life of the spiritual body, which causes the human body to live, and gives it its power. (The term *spiritual body* can be interchanged with *soul*, *psychic body*, *mind*, or whatever best conveys the meaning to the individual who is contemplating the mysteries of life.)



Thus the human body is a seed, but it is a higher form of manifestation than the examples already mentioned. In its way it has the power of life, just as have the other seeds. The human body has the kind of life that gives it freedom to move about and to manifest its vitality in a very different way from lower forms of life. In addition, the intelligence of the life within gives the mind power to reason and think in concepts and ideas. This makes the body self-conscious and enables it to use its life to create a concept of self and bring the power of its will to bear upon its environment. It remembers and creates, projecting into the future certain prescribed goals.

The Ultimate Breaking

Nevertheless, with all these so-called higher faculties, the human being is still a seed. It is necessary that this seed be broken and go through a transformation of apparent death in order that what was contained within it may bloom into the fullness of its own nature. St. Paul alludes to the fact that at one time the human race was asleep. This refers to the state of consciousness in which the race did not know itself and was not aware of its potentialities.

Only in a higher state of consciousness is the race or the individual raised from the death of unconsciousness to a new kind of life. Jesus Christ is called the "first fruits of them that slept"; he represents a new state of life. The old Adam dies, and a new Adam or the Christ is made alive. According to St. Paul's reasoning, every man in his own order comes into the new state of consciousness; Jesus first, and afterwards all those who receive the Christ Consciousness when it comes to them. This change shall happen in the twinkling of an eye, as "in a moment, in the twinkling of an eye" the dead shall be raised into life. This is the act of mortality becoming immortality. That which is corruptible (the body) becomes incorruptible, spiritual. This change is of the moment when the individual goes through transition from a limited, material, objective, physical life to an unlimited, nonmaterial, spiritual, metaphysical life.

This second type of life comes into being because it is inherent in the first type. Just as

the seed, which is an acorn, becomes an oak tree, so the seed which is the human body, by being buried in the ground and broken in its return to the dust whence it came, becomes a new type of spiritual manifestation.

Flesh and blood cannot inherit the Kingdom of Heaven; in other words, the individual by his or her physical consciousness cannot be aware of the new life. But through understanding, the inner consciousness within the body can become aware of itself and of what will happen to it in the way of a release when the body is broken. And this new understanding brings a sense of meaning and purpose, which develops out of the consciousness of the wholeness of life. The sense of wholeness is a cosmic awareness. It is the resurrection into a new life.

We see this dramatized in the rites and ceremonies of the mystery schools, when the story is told of the birth of a god who comes into being out of the mother (the human race), and who is killed in order that his true divine nature may be permitted to grow in the soil of the human race. In this analogy, the redeemer-god is buried in human consciousness. In the case of the Egyptian god Osiris, the body is dismembered and scattered so that the blood which is its life may be distributed symbolically throughout the life of the race. By this dismemberment the divine life of God is communicated to, and becomes one with, the human life of our material body. In this manner humanity receives divinity, and the individual is impressed unconsciously in the ceremonies of initiation with the fact that he or she is a part of the divine body of God.

A re-membering process takes place when the body is restored to its original state in the resurrection. The process of re-membering, as opposed to dismembering, recaptures the original oneness. It is different, however, in that it is the life that shall be. The story is told over and over again, and finally comes to its fruition in the powerful drama of the birth of Jesus as Christ. He is born through the perfection of humanity and, as the seed of God, is broken and buried in humanity.

By his thoughts, his prayers, his aspirations and teachings, his actions of healing and blessing and of creating, through his desires and hopes, a perfect state of union between man

and God, he communicates to the human race the divine nature of the Father. He is buried in humanity long enough to permit the work to be done which will eventually bring the flowering of the race to its fruition, in which it will be made what by its own nature it could not become. When he is raised into his new life, in a glorified state, he takes with him the humanity and flesh of the race. His ascension is a symbol of the growth of the tree of life into the heaven which the material, physical nature of man cannot see. However, he promises by this act of ascension to take man back to the original state of paradise in the Garden of Eden whence he came.

By eating of the fruit of the tree of knowledge of good and evil, man became conscious of himself and found that by the use of his personal consciousness he lost the awareness of his oneness with the divine. He could not, by his own efforts, rise again to his original state; so it became necessary for God to plant the seed of Christ in man so that he could be raised by the Tree of the Cross back into the divine state of the Garden of Eden. The Tree of Life in the Garden of Eden is inaccessible to the human race. It is guarded by the Seraphim until man has been raised into that state where he can use the divine life properly. He must be fully conscious of the Tree of Knowledge before he can be worthy of the Tree of Life.

This concept of the Cosmic as the Tree of Life—the Tree with its branches, its leaves, its blossoms, and its fruit—should create in the human mind the idea of the expansion of consciousness. The individual is a part of this wonderful tree of humanity, the life of which is Cosmic Consciousness. Christ, or Cosmic Consciousness, is buried in human consciousness which serves Him as a seed. Human consciousness must then be broken, and each individual must go through the experience of breaking his will (all of his old traditional ideas and modes of life) in order to free the life which is buried within him.

Divinity within Humanity

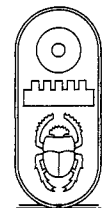
Christ is referred to as the Seed of Abraham. Abraham is a symbol of the father of the race. The word itself means "Father-of-all." He brings into being a human tree which flow-

ers finally in the person of Jesus the Christ, who is the Rose of Sharon—a rocky and desolate place. He is the Lily of the Valley. One is impressed with the fact that a rose or a lily, the most beautiful of flowers, can bloom in exceedingly barren and neglected places. The Valley symbolizes the depths of human consciousness—the unconscious, out of which we have come. Even in the deepest abyss of our unconscious, the flower blooms. These symbols of Christ depict, in concepts that the human mind can visualize, ideas which are powerfully active in the unconsciousness of the race. We know, whether we understand it or not, that there is a hope and a future for the race which is symbolized in the Person of Christ, which for us is a higher form of consciousness.

Another form of this analogy is that of the Cosmic itself. The universal mind out of which all things come—which operates by absolute, perfect, and invariable law—brings its Self into being out of itself. It does this by an androgynous process in which it gives birth to its Self in its various forms. The world as we know it is brought into being in this manner over and over again. A tree comes from a seed. The tree brings forth branches out of its trunk, leaves and blossoms out of its branches, and out of its blossoms, fruit. The fruit, which is the final step in the reproduction process of the tree, is then permitted to be corrupted allowing its seed to fall back to the ground. Then the seed turns again to roots, trunk, branches, leaves, buds, blossoms, and fruit.

In the same manner the Cosmic or Christ Consciousness of the universe, which is ever creative, always responding to its own necessity to be, brings forth out of itself the kind of consciousness we refer to as animal-human consciousness. It does this by creating the tree of life and burying it in its own created universe, the material world.

The very roots of our consciousness are in the material world; all the substances of that world are contained within the body. Out of the material world a trunk is formed, which is the mineral substance of the universe. From this come the branches of the tree with their leaves and fruit, the symbol of the animal-human awareness, with its ability to think and know in its highest state. The planting of the seed, which is the fruit of the tree of the knowledge of good and evil, is the death of the indi-



vidual as he knows himself in human form. The seed of the individual life is then returned to the cosmic soil, and again by a process of union with the cosmic creative power is raised into another form of life which is a repetition of the original form. This is the cosmic mind of the Christ himself by whom, according to Christian philosophical teachings, all things were made, which over and over again implants itself in the soil of the universe, the creation of his own being. This process is referred to in Oriental philosophy as reincarnation.

In the Western philosophical system, psychologically interpreted, it may be referred to as that which Dr. C. G. Jung calls the collective unconscious, with the individual unconscious and the awareness of the subconscious mind. The Cosmic plants its seeds and raises its children in order that they, the human race, may in turn grow up and be the Cosmic.

In consciousness the human race should be aware of itself as the child of the Father, and should be able to use the powers which have been bestowed upon it and which it has inherited by virtue of its being a child of God. The individual himself cooperates with this process by realizing that in his every thought and feeling is a seed. The student of mystic truth cannot fail to realize, if he is sincere, that he is personally responsible for his own individual growth. He plants the seed of thought and feeling by the power of imagination, by permitting the ideas and concepts created in the conscious mind to drop into the unconscious. And there, by the miraculous power of transformation, which is the power of life itself, the seed is watered and grows into that which shall be.

The individual, therefore, brings forth fruit—some to perfection, others to imperfection, but all bear fruit. Jesus used this analogy

when he said, "I am the vine, ye are the branches," and "The tree which bringeth not forth good fruit is hewn down and cast into the fire." The tree which brings forth good fruit is watered and pruned and cared for by the Cosmic in order that more wonderful fruit may come forth. The Kingdom of heaven is like a mustard seed, which when it is planted in the ground brings forth a tree so strong that the fowls of the air can come and nestle in it. If we have faith or spiritual awareness as small as the smallest grain of mustard seed, if planted in the consciousness, it will grow and become powerful enough to move mountains.

When the time came for the body of Jesus to be broken, it was planted in the ground. This is symbolized by the placing of the broken body in the tomb of Joseph of Arimathea; the breaking of the tomb or the earth; and the discovering of the resurrected Lord by Mary in the garden on Easter morning. It is no mistake that the discovery of Jesus took place in a garden. It is in a garden that the rose blooms, and that the final fruit of life is permitted to come forth. In his resurrected state, Jesus as Christ was in that state of awareness and consciousness of being which is promised to the race when we can permit ourselves to go through the same process.

We are told that we are members of his body, that we are grafted onto him, and that he dwells in us and we in him. This is a direct reference to the fact that in our human consciousness there is Cosmic Consciousness—that we are grafted onto Cosmic Consciousness, and are growing by its life, in Christ. Therefore, we live and move and have our being, manifesting, by the eternal transformation of one kind of life into another on all the levels of life, the wonderful creative power of God.

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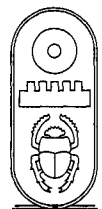
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TOWARD *the* SUMMIT of ILLUMINATION

*by Irene Regidor, F.R.C., Grand Master
Spanish-language Jurisdiction for Europe, Africa & Australia*



IN OUR constant wandering through a forest of errors, we often cannot see the clear light and evident truth, which is shining there, along our Path. And so we may encounter obstacles, pitfalls that cause us to stumble. If we had taken enough time to consider those same obstacles as possible means of enlightenment, they would have facilitated our way toward greater Illumination.

One of these stumbling blocks is the differing concepts humanity has of God. Over the centuries humanity has unfortunately used God as an excuse for numerous wars. Sometimes the conflict was over a very slight difference of opinion concerning the concept of what God *might* be. Even today we are faced with the same problems and conflicts. We are forced to admit that we are far from the Golden Age of humanity.

If the generality of humanity had taken the time to enter into sacred meditation over this issue, we would have discovered that God is beyond our intellectual comprehension, and that when trying to understand the nature of God we can only have a realization of a tiny fraction of God's attributes, at best. Nevertheless, it is precisely in the many ways that humanity has of contemplating the aspects of the Divine, that provides the spiritual wealth of humanity. So, if we dedicate ourselves to discovering what the different traditions and religions have to say, we would be a little closer to true Reality, and to that essence which we have given the generic name of *God*.

Instead of battling against each other, humanity would be better off realizing that all religions and traditions are referring to the same God, no matter what name is given. It is quite obvious, therefore, that no human being should be condemned for his or her way of paying homage to the God of their heart, the God of their realization. Such homage should be analyzed with an open mind so as to enrich the person and help that person have a better understanding of truth.

A Rich & Diverse Heritage

Spain, for example, has been the cradle of many cultures and traditions and for this reason has been enriched in its comprehension and concept of God. This capacity for the combining of religious beliefs was ever present in

medieval times, although later lost with the arrival of Humanism during the Renaissance, which emphasized worldly concerns over spiritual. And at that time one predominant religion overpowered all others.

It is only due to the different cultures that various names are given to God. This capacity for a coming together of many spiritual disciplines can be appreciated in the following verses by the renowned Spanish poet, Ibn Arabi:

*My heart is capable of comprehending all forms
It can be a field for cattle to graze
Or a cloister, a temple of idols,
The Kaaba for pilgrims,
The Torah Testimony for Sciences,
Or the Koran's legacy.*

It should be noted that spiritual richness and diversity has contributed toward keeping the very ideals of the Rosicrucian Order alive.

There are innumerable enlightened beings who have worked for the benefit of humanity and the revival of spirituality. I will now name but a few. It is apparent that these personalities attained a very high level of spiritual development. They might have called their God *Allah*, or *Jehovah*, or represented God in the figure of *Jesus the Christ*. But all of them felt the divine spark of mystical love within, an all-encompassing everlasting flame.

I will discuss them in chronological order. To begin, we travel back in time to the year 1013 A.D. Muslim Spain had begun its period of decline. Medinat al Zahra, in Cordoba, Spain, was a center of culture and knowledge, but was destroyed by the Berber tribes from North Africa. The fall in territorial power of the time corresponded to a revival of spirituality.

A great mystic and poet of Jewish parentage was born at that time in the city of Malaga; his name was Salomon Ibn Gabirrol. I have chosen a fragment from his extensive works. In the following fragment, his search for God as the basis of mysticism is beautifully expressed:

*I long for Thee from dawn to sunset,
I turn my face and my whole being toward Thee,
I beseech Thee with hungry heart,
Like the beggar who begs at my door.
Thou art not up in heaven,*

*For thou dwellest in my thoughts.
In my heart is hidden Thy glorious name,
While my love for Thee outpours from my mouth.*

Years later, in 1164, one of the most illustrious of poets was born in Murcia, on the Mediterranean coast; his name was Ibn Arabi. He was born at a time when no one in Spain was persecuted for whatever name they wanted to use when referring to God. His works were indeed extensive. His fame was such that the Arabs gave him the title of "Sheikh el Akbar," meaning "Greatest Among the Masters." The Christians of the time gave him a similar title: "Doctor Maximus."

Ibn Arabi's work called "Treaty on Unity" is truly a mystical work. Whoever can fully grasp the great truths presented in it has gone a long way on the Path of Illumination. The basic idea in his work is that God is *everything* that exists. God is unity. Nothing exists outside of God. Humanity does not have an independent existence. We are but a drop of water in the cosmic whole. This is how Arabi expressed himself:

*You think you are, but you are not,
You have never existed,
If you were, you would be the Lord,
The second in two.
Abandon the idea
In relation to existence,
You differ in nothing,
He is not different from you.*

*You are not different from Him.
If through ignorance
You believe you are different from Him,
It means you are under an illusion.*

Inspiration in the Dark Night

From writings such as this and similar sources, both St. John of the Cross and St. Theresa of Avila received their inspiration. Fortunately, the dominant powers of the Catholic Church of that time did not comprehend their messages. Had it done so, the Inquisition would have probably summoned them. However, through the blessings of the Cosmic, their sublime messages of love now reach all who are ready for them.

Let us now briefly contemplate St. Theresa of Avila.

According to Rosicrucian philosophy, the ultimate goal of any mystic is Divine experience, to attain those mystical heights where one realizes that God is within and that one is in God. When the mystic has reached that far, there is no further clinging to ordinary desires. Yet, at the same time, the soul strives to continue being in matter. No doubt St. Theresa reached that sublime state, as shown in the following verses:

*Divine prison,
Of love I dwell.
Being there God my prisoner,
My heart in freedom,
Suffer I to see God in it imprisoned,
And not dying, I die.*

Another outstanding figure is St. John of the Cross. It is a difficult task to undertake to describe a mystical experience, for no words can express such a state of the soul. But when such words are meant to illumine the minds of humanity and show us the way to the Divine, the Cosmic seems to give some writers the necessary inspiration of expression. Let us now perceive how St. John described his sublime mystical experience:

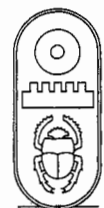
*I entered a state I knew not,
And having no knowledge,
Transcended all wisdom.*

*I knew not where I was dwelling,
But once there I perceived
That without knowing
Great things I comprehended.*

*Nor can I express my feelings,
For I remained with no knowledge
Transcending all wisdom!*

Great mystical writings, beautiful and inspiring as they are, cannot replace your own *personal* inner experience. I invite you, dear reader, to therefore try and enter the great Silence within, so that you too may, at the summit of consciousness, bathe in the sublime Light. Please participate fully in the following mental journey. Sit comfortably and become completely relaxed.

Now envision yourself walking slowly through a beautiful field of flowers. You are looking for a place to meditate, to commune with the Cosmic Mind. Suddenly you come upon a magnificent mountain. At the summit



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by Ralph M. Lewis, E.R.C.

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of the mountain you see a brilliant light shining. You desire to find out what it is but do not know how to reach the top. The slopes of the mountain are rugged and forbidding.

Walking carefully at the foot of the mountain you discover a great ladder with seven magical steps leading to the top of the mountain. You would eagerly begin to climb, but realize that you are carrying several heavy burdens.

You gladly shed your heavy weights of anger and jealousy, and determine to fill your mind with thoughts of Divine Love. In so doing, you feel lighter, inspired, and can now more easily climb the first step of the mystic ladder.

At the second step of the ladder, you discard notions of gluttony and greed. You are then aware of the beauty of selfless charity.

In order to climb to the third step, you realize that you must let go of your feelings of vanity, pride and the idea that you are the center of the universe. You then know that egocentricity has kept you separated from your brothers and sisters on earth.

You are now at the fourth step. To continue your ascent, it is necessary to overcome feelings of anxiety and fear, as they are strong chains hindering your advancement.

At the fifth step, you are aware of your selfish desires and gladly lay them aside. The ascent becomes easier.

At the sixth step you are confronted with the necessity of abandoning your sterile intellectual opinions—including a limited concept of God. You then comprehend what St. John of the Cross meant by "Not knowing, transcending all knowledge!"

Now, quite close to the summit of Light, you are feeling greatly uplifted, yet you must sever the last tie: your conceit, your exaggerated, self-centered love of our own personality. Free from the last restriction, you now climb the seventh and final step, and experience the brilliant Light of the Cosmic.

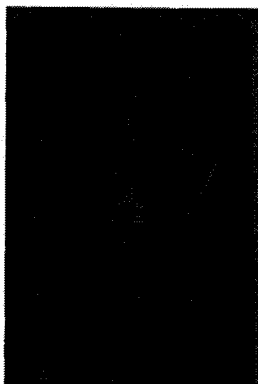
Absorbed in Light, you now know the origin of that strange Light on the mountain-top. The words you experience are emblazoned in gold and ingrained with fire—the same words St. Theresa heard in her meditation:

*Seek yourself in Me.
Find Me in yourself!*



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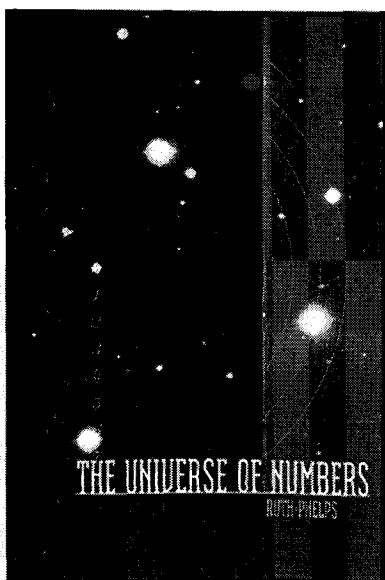
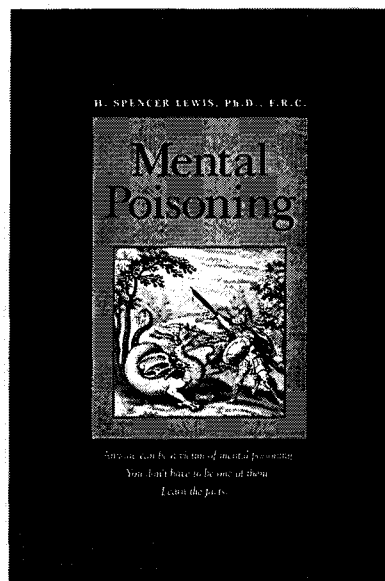
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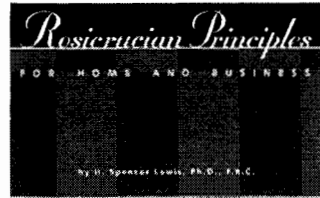
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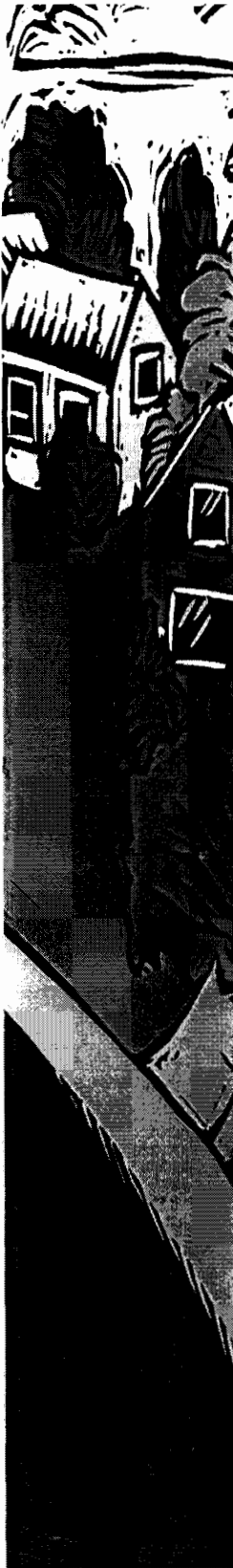


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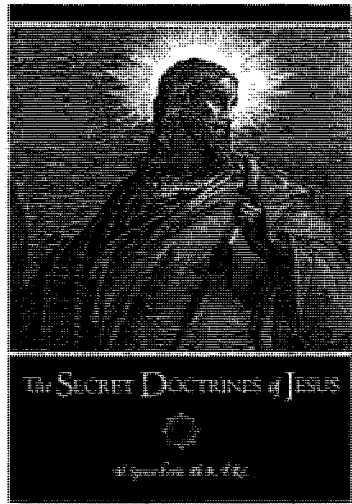
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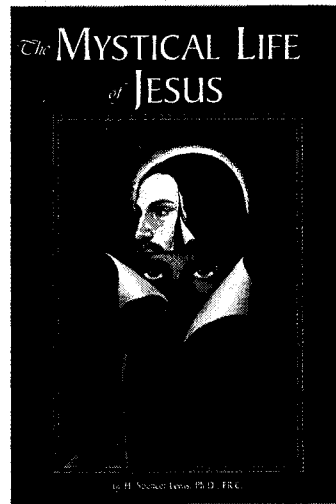


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