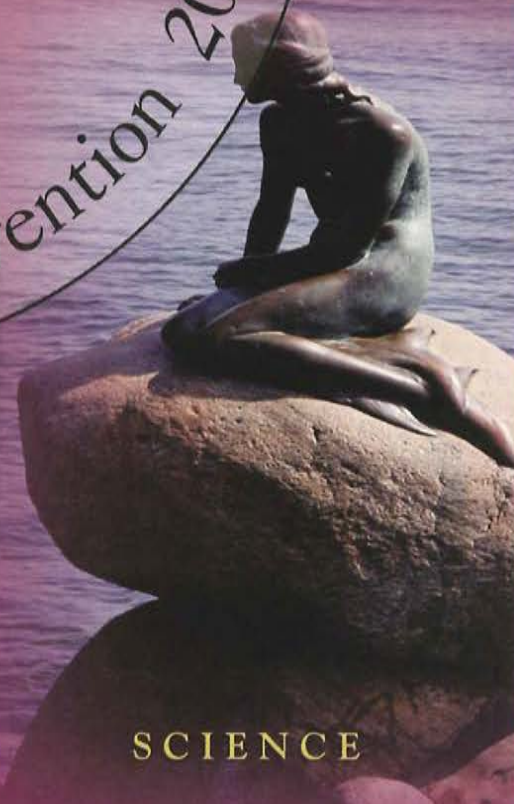
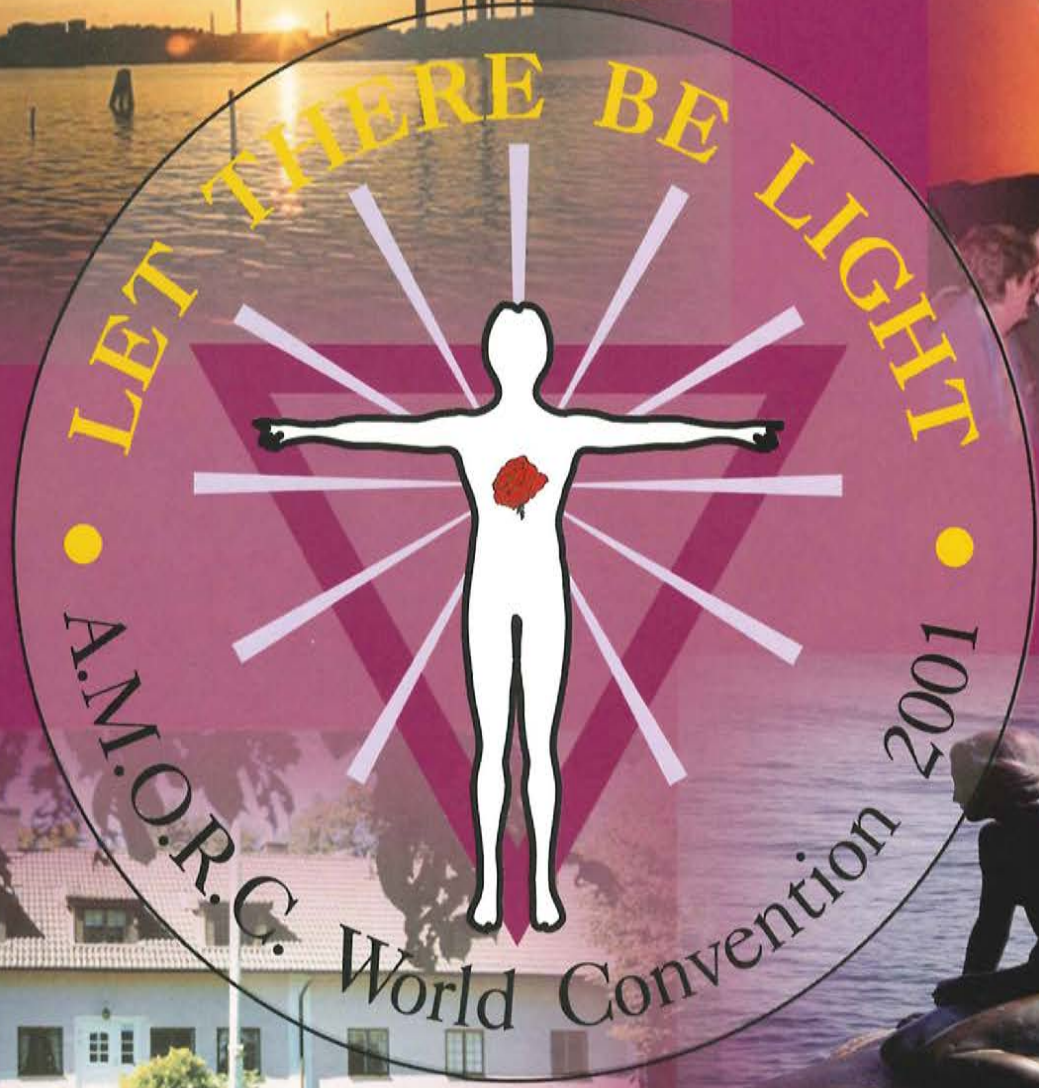


Rosicrucian Digest

Volume 79 • Number 1 • 2001



MYSTICISM

• ART

• SCIENCE



Treasures from our Museum

Ancient Coin Collection

RC 3177



IN 1985, the Rosicrucian Egyptian Museum was delighted to receive a generous donation of over 1600 coins from San Francisco residents Mr. and Mrs. Henry Clay Lindgren, Ph.D. The collection is exceptional for representing the entire history of Ptolemaic, Roman, and Byzantine rule in Egypt, amounting to almost a thousand years of human history. Such a collection is capable of providing insight into the self-understanding of ancient people and the political administrations that governed them.

When Alexander conquered Egypt in 332 BC, the Egyptians did not use coinage in everyday transactions. The last native pharaohs of Egypt experimented with minting gold coins, but their use was generally restricted to the payment of Greek mercenaries. The reluctance of the native population to adopt this system has been interpreted with respect to their understanding of gold as the flesh of their gods, and therefore "too precious to be polluted by such a mundane application."

The Greek kings and queens of Egypt who followed Alexander, and descended from his general Ptolemy I, brought their system of currency with them. They continued the revolutionary practice, initiated by Alexander, of representing a glorified human image on the obverse of their coins. Previously, throughout the Greek-speaking world,

only a deity and his or her attributes were deemed appropriate to appear on a coin.

Ptolemaic coins typically bear an idealized portrait of the ruler on the obverse, and a majestic eagle on the reverse gripping a thunderbolt and encircled by the words ΠΤΟΛΕΜΑΙΟΥ ΒΑΣΙΛΕΩΣ, "of Ptolemy, the King." In Egypt, where coins were new and the pharaoh had always been closely associated with the divine, the transition from divine images on coins to those of kings and queens was not striking. The assimilation of Greek and Egyptian cultures is apparent in the fusion of their gods, for example Zeus-Ammon (RC 3177 depicted above).

In the coming months, the Museum will be taking a closer look at its valued coin collection in order to assess its conservation needs and to prepare to meet them. We will keep readers updated as to the progress of the project, and we look forward to displaying these coins in a forthcoming exhibit.

—Elisabeth O'Connell, 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.

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Articles Page

- Rosicrucian History, Part V:
The Confessio Fraternitatis** 2
In the Confessio the Rosicrucians emphasize that they possess the cure for the disease that gnaws at science and philosophy because they hold the key to all knowledge.
- Last Call for AMORC's
World Convention 2001** 10
Convention theme "Let There Be Light" sets the tone for the new millennium. Rosicrucians convene in Göteborg, Sweden, August 2-5, 2001.
- Grand Master Julie Scott Installed** 12
- Volunteer Spotlight** 13
Rosicrucian volunteer, Frater Harry Paul-Emile, uses his bilingual skills to translate important Martinist documents from the French language into English.
- Living Memories in Matter** 14
Have you ever wondered if physical matter retains memories of what has happened in its presence? RCUI Instructor Melanie Braum explores this fascinating subject.
- RCUI Returns to Rosicrucian Park!** 18
RCUI Summer 2001 schedule, RCUI news, and class registration form.
- Ethics of Mysticism** 20
Perhaps you have never realized that there are ethical laws at work in the mystical world. Dr. H. Spencer Lewis explains how they work to our ultimate benefit.
- An Exploration of Magical Consciousness** 23
Swiss philosopher Jean Gebser's ideas speak to Rosicrucians about this popular concept.
- Rosicrucian Egyptian Museum News** 28
- Rosicrucian Activities** 29
- Rosicrucian Conventions/Classes/Gatherings** 30



John Dee, *Monas hieroglyphica*, 1564. On the frieze, which supports a stary vaulted pediment, there is written in Latin: "He who does not understand can say nothing or learn." On the stylobate below the columns: "God dispenses the dew of the heaven and the fatness of the earth (Gen. 27)." The Monad is shown in the center, encircled by phylacteries which state: "Mercury shall become the parent of the king of all the planets when he is made perfect by a fixed point."



ROSIKRUCIAN HISTORY

from Its Origins to the Present

Part V The Confessio Fraternitatis

by Christian Rebisse, F.R.C.

Rosicrucian
Digest
No. 1
2001

IN 1615, the year following the publication of the *Fama Fraternitatis*, Wilhelm Wessel printed a second manifesto in Kassel, Germany. As with the previous manifesto, which was supplemented by the *Advertisements of Parnassus*, this second manifesto was published with another text entitled *Secretioris Philosophiae consideratio brevis a Philippo a Gabella*. The full title of the latter translated into English reads: "A Brief Consideration of the More Secret Philosophy, written by Philip a Gabella, a student of philosophy, published for the first time with

the updated Confession of the R.C. Fraternity." The author of this text remains anonymous. In the introduction, he points out that this work involves a philosophical treatise, after noting "that it is embellished by the actions, studies, and knowledge of the R.C. Fraternity." A short preface follows, signed "Fratr R.C.", wherein the author indicates that this "Brief Consideration" was derived entirely from Hermes, Plato, Seneca, and other philosophers. This text concludes with a prayer signed "Philemon R.C."

The Monad

Nonetheless, this "Brief Consideration" had nothing to do whatsoever with Hermes or any other philosophers. Rather, it was an adaptation of *Monas Hieroglyphica* (1564), a work by John Dee (1527-1608). In this book, the leading alchemist, astrologer, and mathematician at the court of Queen Elizabeth I of England proposed to explain a hieroglyph—namely, the monad—in twenty-four theorems. Following the methods of Cornelius Heinrich Agrippa, whom he read assiduously, John Dee composed this magical character by basing it on geometrical principles. According to Pierre Bréhar, the monad, apart from its magical aspect, is an alchemical symbol which designates the Stone of the alchemists, the Mercury of the Sages.² Moreover, the passages represented on the phylacteries shown in the drawing embellishing the frontispiece of John Dee's work make reference to mercury and dew,³ in which Basil Valentine saw the embryo of the Stone, the emerald of the philosophers.

Fulcanelli emphasized the relationship between the Rose-Croix and dew. Regarding this matter, he noted that, according to the *Dictionary of Arts and Sciences* (1731) compiled by Thomas Corneille: "The grand masters of the Rose-Croix were called the Brothers of the Boiled Dew (*Frères de la Rosée Cuite*), a meaning they themselves assigned to the initials of their Order E.R.C."⁴ The symbol composed by John Dee was repeated by many other authors, such as Heinrich Khunrath (in *Amphitheatrum Sapientiae Aeternae*), Johann Valentin Andreae (in *Chymical Wedding of Christian Rosenkreuz*), and Robert Fludd (in *Utriusque Cosmi Historia*).



The Monad in the *Chymical Wedding*.

The Confessio Fraternitatis

The first manifesto announced the forthcoming publication of a "Confession" in which thirty-seven reasons would be set forth for which the Order revealed its existence. The second manifesto did not provide these reasons, but provided information which attempted to make the *Fama* more clear by reformulating "anything too deep, hidden, and set down over dark in the *Fama*." The *Confessio Fraternitatis*, or the *Confession of the Laudable Fraternity of the most honorable Order of the Rosy Cross, written to the Learned of*

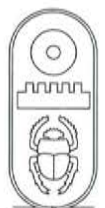


John Dee

Europe, was divided into fourteen sections, although later editions did not always observe this division. In this text, the Rosicrucians emphasize that they possess the medicine for the disease which gnaws at science and philosophy, because they hold the key to all knowledge, whether it be the arts, philosophy, theology, or medicine. They also give new particulars as to the sources of their knowledge, indicating that it does not simply issue from investigations carried out by Christian Rosenkreuz, but also from those revelations he obtained by divine illumination brought about through the offices of angels.

Millennialism

Whereas the text of the first manifesto, apart from Haselmayer's letter, did not allude to the prophecy of the Lion of the Septentrion, the *Confessio Fraternitatis* speaks of it by announcing that "our treasures shall remain untouched and unstirred until the lion doth come . . ." (ch. 6)⁵ and the roaring of this lion would coincide with the next fall of the pope (ch. 5). As a whole, we may say that this new manifesto is millennialist in character. In comparison to the optimism displayed by the *Fama Fraternitatis*, which foresees the advent of a new era enriched by the contribution of fresh knowledge, the *Confessio Fraternitatis* appears more pessimistic. It proclaims that "the Lord Jehovah (who facing the Lord's Sabbath is almost at hand, and hastened again, his period or course being finished, to his first beginning) doth turn about the course of Nature" (ch. 1). This end of time is that of the Millennium, the period of 1000 years which will follow the 6000 years already elapsed (in reference to the prophet Elijah), because the Rosicrucians have received the mission of lighting the "sixth candelabrum" (ch. 4). This period corresponds to Joachim of Floris' third age—that of the Holy



Spirit or the opening of the sixth seal. The Rosicrucians explain their revelation as being a final grace offered by God "to the world before her end, which presently thereupon shall ensue" (ch. 7). It will permit humanity to enjoy for a while a "truth, light, life and glory, as the first man Adam had, which he lost in Paradise" (ch. 7). The *Confessio Fraternitatis* recaptured here an element presented in the first manifesto, the "primordial revelation" that Adam had received after the Fall.

It may be asked whether the authors of this manifesto really thought that the end of time was near. This age may be thought of in terms of "metahistory"—to use a term coined by Henry Corbin—rather than linear history.⁶ It does not involve an event dependent upon human time, but on the time of the spirit, lived in the interior of a soul regenerated by illumination. Moreover, the *Confessio Fraternitatis* speaks of the Rosicrucians as being individuals having the faculty of projecting themselves in time, past or future, to distant lands (ch. 4).

The Liber Mundi

The *Confessio Fraternitatis* returns to a theme touched upon in the first manifesto, that of the *Liber Mundi* or the "Book of the World," by speaking of "those great letters and characters which the Lord God hath written and imprinted in Heaven and Earth's edifice" (ch. 6). Here we discover an essential aspect of the thoughts of Paracelsus. For him, the only fundamental book, aside from the Bible, was the Book of Nature. "These characters and letters, as God hath here and there incorporated them in the holy scripture the Bible, so hath he imprinted them most apparently into the wonderful creation of Heaven and Earth, yea in all beasts" (ch. 9). The concept, derived from Paracelsus, states that Nature is the key to everything in existence, that it is not a mechanical system of laws, but a living reality with which humanity may enter into a dialogue for the purpose of "co-birth."

The Bible

Although the second manifesto assigns importance to the Book of Nature, it also insists upon the importance of the revealed Word and exhorts one to "read diligently and continually the holy Bible." It claims "that from the beginning of the world there hath not been given unto men a more worthy, a more excellent, and more admirable and wholesome book than the holy Bible" (ch. 10). As with the *Fama*, the *Confessio*



Title page from *Confessio Fraternitatis*, Kassel, 1615.

vilifies the pope by accusing him of tyranny. When announcing the crushing of the pontiff, it states: "Therefore one day it will come to pass that the mouth of those vipers will be stopped" (ch. 11), and then adds that "he also shall be scratched in pieces" (ch. 5). These statements reflect themes frequently found in Paracelsus' *Pronosticationes* and *Practica*. This stance, which is quite understandable in a Protestant environment that considered the pope to be the Antichrist, was the origin of the strong hostility of Catholicism to Rosicrucianism. Undoubtedly, in a move to qualify the earlier praise of the Arab civilization, the second manifesto also found fault with Mohammed. However, this last comment may be a reiteration of the *Naometria* which condemns "the pope and his son of perdition, Mohammed."

Pseudo-Alchemy

The *Confessio Fraternitatis* returns to the criticism lodged against the pseudo-chemists in the first manifesto. For Rosicrucians, true alchemy should lead to a "knowledge of Nature," but this is secondary, as the primary aim is "that we be earnest to attain to the understanding and knowledge of philosophy" (ch. 11). The Order also urges one to act cautiously in regard to the proliferation of alchemical texts which flourished at this time. Indeed, the 17th century was the era which experienced the most extensive publication of books concerning the Great Work.⁷

The Fortress of Truth

The *Confessio Fraternitatis* declared that the sages of the city of Damcar would set an example for Rosicrucians, “according unto which example also the government shall be instituted in Europe.” These individuals were said to have a plan established for this purpose by Christian Rosenkreuz. As in the first manifesto, the Rosicrucians invited the people of their era to join their fraternity and proposed that these seekers unite with them for the purpose of constructing a “new fortress of truth.” They promised health, omniscience, and inner calm to everyone who wanted to be initiated into the heritage of all of Nature’s bounties. However, they warned those who were “blinded with the glistening of gold,” and who wanted to join their fraternity with the aim of obtaining material profits, that they would never be chosen for entering here.

In summary, we may say that the *Confessio Fraternitatis* insists upon religion more than the *Fama Fraternitatis*. The Bible is said to reinforce the Book of Nature. The *Confessio* tried to regain the heritage of the Renaissance so as to serve Christian millennialism (with the difference that it did not speak of Christ’s return) and presented the imminence of the final revelation under the auspices of the Rose Cross.



The Fortress of Truth in Speculum sophericum Rhodo-Stauroticum by T. Schweighard.

Sources of the Fama and Confessio

Many scholars have posed the question as to who wrote the first two Rosicrucian manifestos. Indeed, this question is directly associated with that of the sources from which the ideas expressed in these texts were drawn. We may note here the influence of the medieval era, as the infallible axiomatics to which the manifestos refer recall the *Ars Magna* of Raymond Lully, whose works were published in 1598 by Lazarus Zetzner, the great publisher of Strasbourg.⁸ The Rhenish mystic had also considerably influenced the authors of the early Rosicrucian writings, particularly by way of Johann Arndt (1555-1621), of whom we shall speak later. However, the *Fama* and the *Confessio* draw essentially from three currents of the Tradition: Paracelsianism, Neo-Joachimism, and the Hermeticism of the Renaissance.⁹

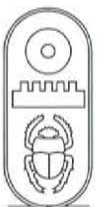


Emblem of Lazarus Zetzner.

It is not by accident that Paracelsus is the only author praised by the manifestos. He constituted an essential source for the ideas they present. The need for sharing the knowledge acquired from various places of the world, the fact that man is a microcosm, the reference to the *Liber Mundi*, and to the dwellers of elementary worlds—or more particularly, the metaphor of the seed—are themes that the manifestos borrowed from Paracelsus. Let us add that in Christian Rosenkreuz’s tomb there appeared a book called the *Vocabular of Theoph: Par. Ho.*, identified as being one of the dictionaries of Paracelsian terms published in the 17th century. Such borrowings are perfectly understandable in that such Paracelsian texts were widely read during the time of the manifestos. Between 1589 and 1591 Johann Huser had published the *Complete Works* of Paracelsus, following the enormous task of researching his manuscripts. A second edition was then issued in ten volumes between 1603 and 1605 by Lazarus Zetzner, the future editor of Johann Valentin Andreae’s works.

Neo-Joachimism

Neo-Joachimism is ever-present in the manifestos. As we explained in the last article, the theories of Joachim of Floris had experienced a revival of interest in the 16th century, as had



the Prophecy of Elijah or that of the Lion of the Septentrion—along with the many predictions announcing the emergence of a new age. Renaissance Hermeticism is also present in Rosicrucian texts, particularly in connection with alchemy and the science of numbers. However, it should be noted that the Qabalah, both Jewish and Christian, occupies a minor role. Other influences are equally apparent, such as those regarding time, which is presented as being cyclic. These texts could very well refer to Ismaelism, with Damcar being one of the sources.

The Tübingen Circle

The study of the ideas expressed in the manifestos allows us to hypothesize about their authors. Most present-day experts agree that they were not the work of one person, but rather of a small group of students and scholars living in Tübingen, a university town in Württemberg. This group was called the “Tübingen Circle.” It was formed around 1608 and consisted of about thirty individuals who were enthusiastic about alchemy, the Qabalah, astrology, and Christian mysticism. The most important among them were Johann Arndt, Johann Valentin Andreae, Tobias Hess, Abraham Hölzel, the pastor Vischer, Christoph Besold, and Wilhelm von Wense. They conceived the project for a new reformation, complementing those of Luther and Calvin, which were judged to be insufficient. Two of these scholars, Tobias Hess and Abraham Hölzel, were previously involved in a movement for circulating esoteric and mystical works among the faculty of the university.



Christoph Besold.

Johann Arndt

Johann Arndt (1555-1621), considered by Johann Valentin Andreae to be his spiritual father, was the group's mentor. A pastor, theologian, physician, alchemist, and keen follower of Johannes Tauler and Valentin Weigel,¹⁰ he was a popularizer of Thomas à Kempis' *Imitation of Christ*. According to a letter dated January 29, 1621, written to the duke of Brunswick, his desire was to lead away students and researchers from polemical theology and to bring them back to a living faith, to a practice of piety. His mystical tendencies are noticeable in his sermons on the Gospels or on Luther's *Small Catechism*, and in his collection of prayers entitled *Paradies Gärtlein Aller christlichen Tugenden* (1612). He wrote a devotional text entitled *Vier Bücher vom wahren Christentum* ("Four Books on True Christianity," 1605-1610) that was one of the most widely read until the 19th century. Both a mystic and an alchemist, he attempted to integrate the Paracelsian heritage with medieval theology, and in this latter work, he developed the idea of an inner alchemy, of a spiritual renaissance. He was also the author of a commentary on the plates in Khunrath's *Amphitheatrum Sapientiae Aeternae*.

Roland Edighoffer has shown that an entire passage of the *Confessio Fraternitatis* talking about the Book of Nature is taken almost word for word from the final volume of Arndt's *Four Books on True Christianity*.¹¹ In his *De Antiqua Philosophia* (1595), Arndt emphasizes that wisdom is found not in speculation, but in the practical—a concept also found in the manifestos. He is considered to be one of the instigators of pietism. In 1691, Johannes Kelpius and his followers took Arndt's works with them when they left for the New World. According to a letter of Johann Arndt found among the papers of the theosophist Christophe Hirsch, Johann Valentin Andreae acknowledged having written the *Fama Fraternitatis* with thirty other people. Another letter of Johann Valentin Andreae to his friend John Amos Comenius made the same claim. However, some questions have been raised regarding the authenticity of these letters.¹²

Tobias Hess

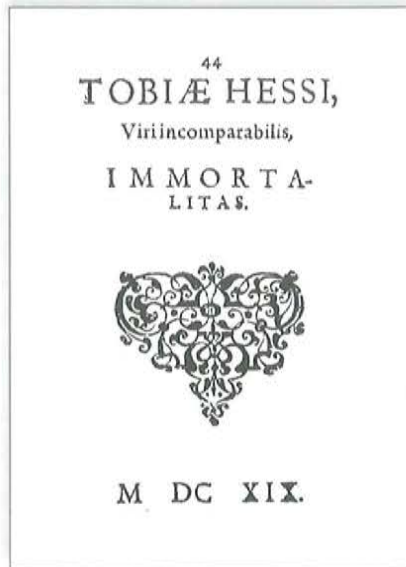
Among the members of the Tübingen Circle, Tobias Hess (1558-1614) was the individual who seemed to best synthesize the various elements presented in the manifestos. A member of Tübingen University, a Paracelsian physician, Qabalist, philosopher, and an admirer

of Simon Studion, Julius Sperber, and Joachim of Floris, he probably played a fundamental role in drafting the *Fama* and *Confessio*. In 1605, he was accused of practicing “naometry” and continued to promote millennialism in certain publications where he expressed himself to be in favor of worldwide reform. The *Fama* reproduced his idea according to which one may say “He is wrong to claim that what is true in philosophy is false in theology.” He was also accused of being an instigator of a secret society. Even though his accusers did not provide the name of this society, it is probable that they were referring to the Rosicrucian Order, whose first manifesto was circulating at this time in manuscript form.

Tobias Hess was associated with Oswald Croll, a disciple of Paracelsus. Due to his medical talents, Tobias Hess healed Valentin Andreae of a terrible fever, and the latter admired him considerably. Hess died in 1614, just before the publication of the manifestos, and his funeral oration was delivered by Johann Valentin Andreae (see illustration above). This text was printed afterwards, and curiously enough, as Roland Edighoffer notes, it included two words in italic type, “Tobias Hess” and “Fama”—the only ones in the book—as though to emphasize a link between the two. He made mention of a stunning fact: In 1616, Johann Valentin Andreae published anonymously *Theca gladii spiritus* (“The Sheath of the Glory of the Spirit”), indicating in the preface that it is a book written by Tobias Hess. Interestingly enough, forty-eight passages of this book are taken from the *Confessio*! Andreae would later acknowledge in his autobiography that all of the text found in the *Theca* was his. May we not conclude from this that Hess was the author of a part or of the entirety of the *Confessio Fraternitatis*?

Johann Valentin Andreae

As early as 1699, in his *Unparteyische Kirchen und Ketzer Historie* (“History of the Church and of Heretics”), Gottfried Arnold claimed that Johann Valentin Andreae was the author of the Rosicrucian manifestos. For a long time this



Title page of the funeral oration honoring Tobias Hess.

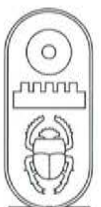
theory was considered to be authoritative. It should be stated that we are dealing here with a particularly noteworthy individual. We will have further occasion to talk about this personality when we touch upon the third manifesto, *The Chymical Wedding of Christian Rosenkreuz*. Nevertheless, Johann Valentin Andreae defended himself against being associated with the Rosicrucians, and in one of his books, *Menippus* (1617), he speaks harshly about the Rosicrucian Fraternity when he deals with *ludibrium*—in other words, farce or mockery. However, as Frances Yates

indicates, these terms are not forceful pejoratives when spoken by Andreae, because the latter attached considerable importance to the moral influences of stories and the theater.¹³ His literary productions displayed such interest.¹⁴

It should be added that throughout his life, Andreae did his best to organize societies or associations corresponding in many ways to the project presented in the manifestos. It appears that Andreae essentially took an official position in opposition to the manifestos so as to protect his religious career. It may be said that unforeseen circumstances led to the publication of the *Fama Fraternitatis* at the exact moment when, after



Johann Valentin Adnreae.

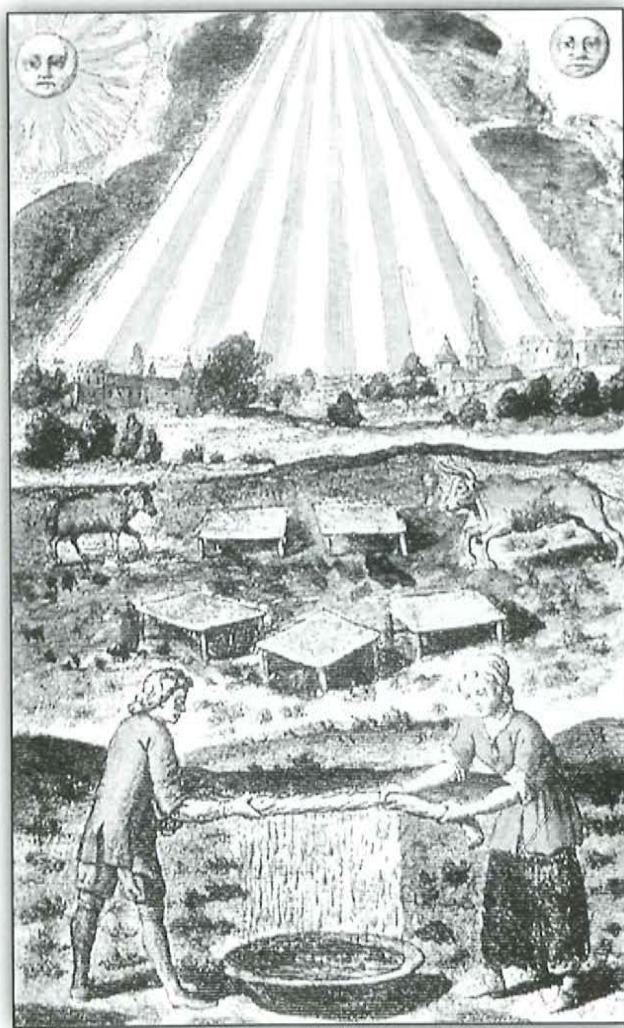


a series of difficulties, Andreae finally obtained the post of deacon at Vaihingen and married Elisabeth Grüninger, the daughter of a pastor and niece of a Lutheran prelate.

Much speculation has circled around the subject of the possible authors of the manifestos; however, none of them is entirely satisfactory. Although the "author" of the early manifestos has guarded his secret well, Tobias Hess and Johann Valentin Andreae probably played a fundamental role in perfecting these texts.

Initiatic Narrative

Let us return to Christian Rosenkreuz, the individual presented by the manifestos as the founder of Rosicrucianism. Are we dealing here with a real or a mythical individual? As many have stated, these texts do not recount the biography of one person, because they involve initiatic narratives that present many facets. We



can say in general that through the travels of Christian Rosenkreuz, his sojourns in the Arab lands and then in Spain, we may rediscover the advances which various esoteric sciences made when passing from the East to West. These sciences, after having experienced further development in Europe, were to come into full bloom under Paracelsus. After his death, such personalities as Valentin Weigel and others were to succeed in rectifying any flaws and enriched them with Rheno-Flemish mysticism. What Rosicrucianism proposes is to recapture this heritage and to include it in the body of knowledge from an era which is considered to be the advent of a new age.

Many elements work toward proving that the manifestos are symbolic narratives. For example, all of the important dates in Christian Rosenkreuz's life correspond to important historical events. The year of his birth, 1378, corresponds to the year of the great schism of the West in which Avignon and Rome were at loggerheads. And that of his death, 1484, corresponds to the year that Martin Luther—the individual who attempted to reform Christianity—was born. Although it is now thought that Luther was born in 1483, his own mother hesitated between 1483 and 1484, and Luther himself opted for 1484. There exists an astrological tradition based on the studies of Paulus von Middleburg and Johannes Lichtenberger, who saw his birth sign in the conjunction of Jupiter and Saturn that took place in Scorpio in 1484. It should also be noted that the writings relating to Paracelsus' texts were placed in Christian Rosenkreuz's tomb in 1484. But keep in mind that Paracelsus could not have written anything yet, seeing that he was born in 1493! The theme of the discovery of a tomb is a recurring symbol in the Tradition, and we will have occasion to return to this theme in the near future.



The harvesting of dew as shown in the Mutus Liber. This alchemical treatise reveals one of the greatest arcana in the Great Work and provides copious illustrations regarding the way in which alchemists harvest the "heavenly flower." See L'Alchimie et son Livre Muet, introduction and commentary by Eugène Canseliet, Paris, 1967, J.-J. Pauvert.

Only one step separates symbol from invention, and certain authors do not hesitate to cross the threshold. Many historians have pointed out that the authors of the manifestos did not need to adapt the biographies of real persons to invent Christian Rosenkreuz. Paul Arnold has shown that many mystics bear uncanny similarities to Christian Rosenkreuz.¹⁵ First is Joachim of Floris, who undertook the foundation of a fraternity after his travels in the East. Then there are Rulman Merswin (1307-1382), the founder of the Friends of God,¹⁶ and Gerhard Groote (1340-1384), the creator of the Brothers of the Common Life. The latter group promoted the *Devotio Moderna*, a spiritual movement which emphasized the inner experience. The most beautiful flowering of this movement is seen in *The Imitation of Christ*, a book which had considerable influence on Rosicrucians.¹⁷ Paul Arnold's observations are of interest in that the parallels between these personalities and Christian Rosenkreuz are striking, even though notable differences do exist. In addition, many of the ideas promulgated by these mystics are found in the manifestos.

It is possible to view such matters from another angle as the manifestos can also be read as the account of a spiritual experience. They fit into an unquestionable historical context, but, as with all initiatic accounts, they are associated with a metahistory that goes beyond a simple chronology. Here we leave the historical realm so as to place ourselves on another level. This will be the subject of our next article that will bring us to the Emerald Land, so precious to Henry Corbin. This study will constitute an intermediate stage before we begin our examination of the third Rosicrucian manifesto—*The Chymical Wedding of Christian Rosenkreuz*.

Footnotes:

- 1 Papus provided a French translation of this text at the end of his *Traité élémentaire de sciences occultes*, Paris, 1903.
- 2 *Les Langues occultes de la Renaissance* (Paris: Dejonquière, 1996) chapter IV, pp. 101-115.
- 3 *Le Mystère des cathédrales* (Paris: J.-J. Pauvert, 1983) p. 139.
- 4 *Ibid.*, pp. 138-139.
- 5 The quotes from this manifesto are taken from *The Fame and Confession of R:C:* by Eugenius Philalethes.
- 6 Corbin, Henry *En Islam iranien*, (Paris: Gallimard, 1972) vol. I, XXIX. We will return to this fundamental point in our next article.
- 7 "*L'Alchimie au XVIIe siècle*," compiled under the direction of Franck Greiner (Paris: 1999) *Chrysopeia*, vol. 6, p. 7.
- 8 He was the editor of many alchemical texts, including the celebrated *Theatrum Chemicum* (6 vols.), the *Complete Works of Paracelsus*, the *Chymical Wedding of Christian Rosenkreuz* (10 vols.), and various other works by Johann Valentin Andreae, Christoph Besold, etc.
- 9 Faivre, Antoine "Les Manifestes et la Tradition," in *Mystiques Théosophes et Illuminés au siècle des Lumières* (New York: Hildesheim, 1976) Olms, p. 94.
- 10 See Christian Rebisse, "The Triplicity of Fire," *Rosicrucian Digest*, No. 3, 2000.
- 11 Edighoffer, Roland *Les Rose-Croix et la crise de conscience européenne au XVIIe siècle* (Paris: Dervy, 1998) pp. 296-297.
- 12 Arnold, Paul *Histoire des Rose-Croix et les origines de la Franc-Maçonnerie* (Paris: Mercure de France, 1990) pp. 120-122. Arnold considers this information to be probable despite some misgivings.
- 13 *La Lumière des Rose-Croix* (Paris: Retz, 1985) pp. 70-71 & 172.
- 14 Roland Edighoffer has done a detailed study of this author's work in *Rose-Croix et Société Idéale selon Johann Valentin Andreae* (Neuilly-sur-Seine: Arma Artis, 1982).
- 15 *Histoire des Rose-Croix . . .*, op. cit., chapter V, pp. 136-156.
- 16 For more information about this group, see Bernard Gorceix, *Les Amis de Dieu en Allemagne au siècle de Maître Eckhart* (Paris: Albin Michel, 1984); and Henry Corbin, *En Islam iranien*, op. cit., book VII.
- 17 *The Imitation of Christ* (1471) by Thomas à Kempis is, after the Bible, one of the most well-read books among Christians. Theophilus Schweighard (Daniel Mögling), in *Speculum sophericum Rhodo-Stauroticum . . .* (1618), said that in reading Thomas à Kempis one is "already a semi-Rosicrucian."



Imperator to Speak in Grand Temple



October 2001

Please join us in the Grand Temple, Rosicrucian Park, San Jose, California, on Tuesday, October 9, 2001, when we will be honored by the presence of Rosicrucian Imperator Christian Bernard, who will present an inspiring discourse at Lodge Convocation. Proof of First Temple Degree Initiation is required. The Imperator will also preside at a TMO General Conventicle in the Grand Temple on Wednesday, October 10, 2001, at 7:30 p.m. Proof of Associate Degree Initiation is required.





LAST CALL for AMORC'S WORLD CONVENTION 2001

August 2-5, 2001

Göteborg, Sweden

*Convention's Theme "Let There Be Light!"
Sets the Tone for the New Millennium!*

THIS SUMMER glorious Göteborg, Sweden, will be the location for the first Rosicrucian World Convention of the new millennium. For four exciting and inspiring days—from August 2 through August 5—Rosicrucians from the four corners of the world will convene as one great spiritual family under the auspices of the Rosy Cross. Imagine the power and energy of such a gathering!

In the words of Rosicrucian Emperor Christian Bernard, "This Convention will constitute a unique experience for those who will have the opportunity of participating in it. Everything possible will be done by the Grand Lodge of the Nordic Jurisdiction and its Grand Master, Soror Live Söderlund, to ensure that you enjoy this event in perfect harmony and unison with the many members present, and in attunement with the hearts and minds of all Fratres and Sorores throughout the world. We shall leave Göteborg with an even stronger conviction that we truly belong to a great worldwide Fraternity."

Rosicrucians will convene in Göteborg from all continents and nations, speaking many different languages, but totally united in their quest for knowledge, Peace Profound, and Light, Life, and Love. The Convention site is the famous *Svenska Mässan*, the Swedish Exhibition

and Congress Center, located in the heart of Göteborg. The Convention will feature live simultaneous translation into six different languages, so that all can easily understand and appreciate the full effect of each event.

The Convention hotel is Göteborg's Hotel Gothia. We advise you to arrange your accommodations as soon as possible since Göteborg is a popular destination for summer vacations and hotels are often full. You can e-mail the hotel at: hotelbok@hotel-gothia.se The booking code is "AMORC 2001." For more about the hotel, visit the hotel's website at www.hotel-gothia.se

The AMORC World Convention Committee and Grand Master Söderlund promise a gathering to be long remembered by Rosicrucians everywhere. The World Convention will be a spiritual journey into the Rosicrucian tradition where light will be shed upon the three pillars that bear our heritage of wisdom: Gnosticism, Hermeticism, and the Kabala. Discover how the golden tools of the Rosicrucian teachings will transform your life. Explore hidden Rosicrucian symbols that will reveal new aspects of your being a member of AMORC. Share the Emperor's vision for the future of the Order. Rosicrucians the world over



will gain fresh insight and inspiration from attending this Convention. Just being with fratres and sorores from around the world will be a wonderful experience!

Göteborg—renowned as “The Friendly City”—is Sweden’s second-largest metropolis. Situated on the nation’s West Coast, Göteborg is Sweden’s premier port. King Gustavus Adolphus II founded the historic city in 1619. A moat encircles the oldest part of the city. A renowned university, the opera house, a beautiful cathedral (built in 1633, restored in 1957), lovely botanical gardens, and Carl Milles’ gigantic statue of Poseidon are among the city’s famous landmarks. Göteborg is definitely a city worth visiting. To find out more about this delightful city, visit www.goteborg.com or www.gb-g-co.se for more information.

It’s easy to get to Göteborg. The city’s Landvetter Airport is an international airport. Travelers can also reach Göteborg by large comfortable car ferries from England, the Netherlands, and Germany. And the city is easy to reach by car or bus from other parts of Europe.

A brochure advertising the World Convention was mailed to all Rosicrucians in recent monograph mailings. The brochure includes a Convention application form. Please do not wait to register, as the Convention is expected to be

fully booked well in advance. You can register now through the Convention website at <http://www.amorc.se/light/> Or you can fax your application form to: +46 300 61325. Or you can register by mailing the Convention application form to:

AMORC World Convention
Gathes väg
SE-439 36 Onsala
SWEDEN

The World Convention will be preceded by a special Rosicrucian Holy Grail Tour, July 21-August 1, 2001. Directed by Grand Master Julie Scott, the tour will visit fabled Grail, Arthurian, and Druidic sites throughout England, including Stonehenge, Salisbury, Avebury, Glastonbury, and other incredible places, before proceeding on to the Convention. Again, members have received special information-packed brochures about both the AMORC World Convention and the Holy Grail Tour in recent monograph mailings.

In his invitation letter to the World Convention, Frater Christian Bernard wrote: “May this Great Light from the North, added to yours, shine upon and illuminate our Rosicrucian universe for a long time to come! The ‘Göteborg 2001’ Convention is waiting for you!” We hope to see you there.

LATE-BREAKING INFORMATION

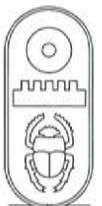
from the AMORC World Convention Committee!

The Rosicrucian World Convention
August 2 – 5, 2001, in Göteborg, Sweden

If you are planning on attending the upcoming World Convention—or even just thinking about coming to this exciting event—please read this important information:

- ☉ Neophytes and members not initiated in the First Temple Degree are indeed welcome at the World Convention. We hope to see as many new members as possible. You are the future of our Order. In the Convention program, there is just one event that is open only to those who have been initiated in the First Temple Degree . . . and a parallel program is offered for others.
- ☉ An official confirmation of your Convention registration will be sent as soon as we receive your payment.
- ☉ If you indicate an e-mail address on your Convention registration, you will receive your official confirmation by e-mail. Don’t forget to check your e-mail for the confirmation!
- ☉ We advise you to arrange your accommodations as soon as possible. Göteborg is a popular destination for summer vacations and hotels are often full.

We look forward to seeing you in Sweden this summer!





GRAND MASTER JULIE SCOTT INSTALLED

THE GRAND TEMPLE in Rosicrucian Park was the venue for the January 6th installation of Grand Master Julie Scott. In an inspiring ceremony performed by Rosicrucian Emperor Christian Bernard, Soror Scott was formally installed as the new Grand Master of the English Language Jurisdiction for the Americas. Appointed by the Emperor in April 2000 as interim Grand Master, Soror Scott was elected to her new position by the Supreme Board in October 2000, and at that time the date for the formal installation was set for January 6, 2001.

Hundreds of Rosicrucians convened in San Jose for the event, with the Grand Temple full to capacity for the infrequently seen installation ritual. Along with hundreds of members, the installation was also witnessed by honored Rosicrucian dignitaries from several nations, with representative from the United Kingdom, Canada, and Mexico, as well as the English Grand Lodge Board members and local Rosicrucian officers. Included among the foreign dignitaries was Frater José Luis Aguilar Moreno, Grand Master of the Spanish-speaking jurisdiction for the Americas. Many Regional Monitors, in full ritual dress, also took part in the Installation. And more than a dozen Colombes, from throughout California, participated. The special ritual team included fratres and sorores from throughout the jurisdiction. Serving as Matre on the team was Soror Emma Buford, the soror from St. Louis Lodge who first introduced Julie Scott to the Rosicrucian Order many years ago.

The hour-long ceremony took place in the recently re-dedicated Grand Temple, which meant that for this event, only members who had taken their First Temple Degree Initiation were allowed to witness the installation.

Soror Martha Rodriguez, Grand Councilor for the NACH (Nevada, Arizona, California,

and Hawaii) Region began the solemn ceremony with her introduction of Rosicrucian Emperor Christian Bernard, who presided through the rest of the ceremony. At a certain point in the ritual, the Guardian ushered Soror Scott into the Temple, where she was read her duties and obligations as Grand Master, and the Oath of Office was administered by the Emperor. Soror Scott pledged her loyalty to the Order, its teachings, and her new office. The title of Grand Master was then conferred upon her by the Emperor.

Following the formal installation, Grand Master Scott was given the opportunity to speak. In a heartfelt address, she spoke enthusiastically of her hopes for the future of the Order, urging members to look upon our beloved Order as "Our Mystery School"—one that, with our continuing participation and dedication, will fulfill our goals of spreading the Light of the Order. She also cited several examples of members who are "stepping up to the plate" by offering their ideas or voluntary services for furthering the Great Work of the Order. She referred to these fratres and sorores as "Philosophers of our Mystery School." Grand Master Scott concluded her discourse with a guided meditation. (A summary of Soror Scott's installation address will be published in the next *Rosicrucian Forum* magazine.)

Following the installation, a reception was held in the art gallery of the Rosicrucian Egyptian Museum. Mediterranean cuisine was featured, and Middle Eastern musicians playing traditional instruments provided musical entertainment. The reception's atmosphere was festive and Rosicrucians were joyful, but they also felt deeply moved and honored to have taken part in the profoundly moving installation ritual. Congratulations to Grand Master Julie Scott in her new office. Δ

VOLUNTEER SPOTLIGHT

by Robin M. Thompson, F.R.C.

Rosicrucian Volunteer Harry Paul-Emile, F.R.C.



OUR FEATURE, "Volunteer Spotlight," highlights AMORC's gifted volunteers and grants them the appreciation they so deserve. In this issue we focus on the important work of Frater Harry Paul-Emile, the Traditional Martinist Order (TMO) Provincial Master for the Boston area, who is using his invaluable bilingual skills to translate Martinist documents from the French language into English. Frater Paul-Emile began by translating the Administrative portion of the TMO Handbook from the original French. This was a major translation project, and Frater Paul-Emile's help was absolutely vital in getting this project finished and out to the Provincial Masters and Heptads. Having finishing that project, our featured volunteer has now taken on even more TMO translation work. He will soon be translating the TMO Associate Degree discourses.

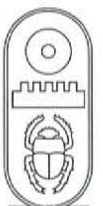
But I'm moving ahead of myself. I have some very exciting news for members of the Traditional Martinist Order! Emperor Christian Bernard has written *new* TMO Associate Degree discourses, and he is also writing *new* Initiate and S.I. Degree discourses. These new discourses—offering a fresh perspective on the traditional Martinist teachings—will be presented in all TMO Heptads in the near future. Frater Harry Paul-Emile has volunteered to do the translation work on the TMO Associate Degree, which is the first portion of these new discourses. His service in this capacity is a vital link in helping to bring this new information into the English language.

Frater Harry Paul-Emile, has been an active member of the Rosicrucian Order since 1987, and also an active member of the TMO for many years. He is an accountant working for Computer Science Corporation (CSC), and is also working towards a B.S. degree in management. He recently became a U.S. citizen

and married Soror Caroline Slater last November. Congratulations to you both!

As a youth growing up in Port-au-Prince, Haiti, Frater Paul-Emile developed a passion for things of the heart—spiritual matters—at a young age. And he feels that this was his *strength*, helping him through a difficult childhood. He explains that growing up in a religious environment, he was always asking questions such as, "Why am I here?" "What is the purpose of my life?" His quest eventually led him to the portals of the Rosicrucian Order. Frater Paul-Emile describes his joining the Rosicrucian Order—which he reveres as the foundation of his life—as the "biggest move I have ever made in my life." Completing his university education with a degree in accounting, he left Haiti in 1994 to emigrate to the United States. That same year he joined Boston's Johannes Kelpius Lodge, where he volunteered to serve the Lodge in any capacity necessary. Eventually he served as Board Treasurer, and became Heptad Master in 1998. Because of his steadfast devotion and pro-active involvement in both the Lodge and Heptad, Frater Paul-Emile was appointed TMO Provincial Master for the Boston area.

Frater Paul-Emile explains that shortly after becoming Provincial Master, he found out that Grand Heptad in San Jose was seeking a volunteer to translate the TMO Handbook they had just received from France. "I volunteered to do it. It was quite a challenge since I am working full time and going to school part time," he explains. "I was able to do it with the help of my wife. And I will continue helping as long as I live!" That's the spirit. What an attitude! Thank you, Frater Harry Paul-Emile, for your ongoing contributions and service to the Rosicrucian Order and TMO.





Living Memories in Matter

Does Matter Remember What Happens in Its Presence?

by Melanie Braum, M. Mus., S.R.C., I.R.C.

Melanie Braum is a professional musician and educator with a desire to integrate musical knowledge and performance with spiritual insight. She has contributed a number of articles to the Rosicrucian Digest, and has taught RCUI classes in San Jose as well as giving workshops and seminars as an IRC instructor. Her RCUI course, "The Transformative Power of Music," will be offered at this summer's RCUI session in San Jose. Through recorded and live music, participants will enter the world of music as vibration, a doorway to the energies of the higher self. Soror Braum works as a musician for Eurythmy Spring Valley (New York), teaching and playing in the school and as pianist for the touring group.

HAVE YOU EVER experienced the sensation of entering a room or other place and realizing very strongly that something dynamic had taken place there? Whether it was a negative event, or a positive one, you are somehow aware that the room is not neutral.

In the same way, powerful energies can be felt when visiting a sacred site where people have worshiped for hundreds or thousands of years, or a site where a world-changing event might have taken place. This is also evident in Rosicrucian sacred space—temples dedicated to work and worship—where one can immediately feel drawn in by the energies created by meditation, intention, and vowel intonations.

All of these phenomena are a manifestation of a single principle: that energy, or vibration can be present after persons have departed or events are in the past. How is this possible? Do the walls, the air, the furniture retain the energy of the occupants or participants in an event? Does matter *remember* what happens in its presence?

Science is only now stepping over the threshold of understanding concerning this subject, and theories stated in this article are not meant to prove anything scientifically. However, from a Rosicrucian point of view, we can introduce a scenario which may inspire further understanding of the principles involved.

Let us first consider the principle which teaches us the basic concept behind all knowledge: that

there is one Mind, and that this one Mind is in everything in the universe. Our realization of this truth helps us to understand the dynamic relationships of the Cosmic Keyboard, that majestic ladder of vibrational energy, the study of which opens up for us infinite potential in the search for Truth and how it operates in our lives.

Mind permeates all; all is vibratory in nature. We know from our work with the Rosicrucian overall exercise that each cell in our body has consciousness, which can be directed towards healing and enlivening. We know that the brain cells retain what we put into them; and science is realizing that even the heart cells remember separately from the brain.¹ In our studies we also learn that all vibrations become part of the Universal Mind, or Cosmic; this great storehouse of memory known as the Akashic Records, where all vibrations are stored. Attuning with this memory bank enables us to access the vibrational energy of any event, person, or place.

Understanding this phenomenon can be difficult; a helpful metaphor is to compare how a tree tells us its age. When a tree is cut, one can see from the number of rings how old the tree is. In a way, the tree's years have been captured in a pattern that speaks to us of its story.² Trees and rocks convey this information physically through markings which exist because of the retentive powers of matter. In the same way, the eternal record of vibration retains patterns of energy, although at a much higher octave on the Cosmic

Keyboard. When contacted through meditation, this record can reveal whatever information we seek. We only have to attune with the proper vibrations to read it.

An Energy Wave Is Created

If we ask the question, "Does matter retain energy, and if it does, how does this fact affect me?", we need to understand a few things about energy in general. We learn in our Rosicrucian studies that everything vibrates, and that matter (vibrating spirit energy of the Cosmos), having a negative polarity, becomes a living organism through the influx of the positive Vital Life Force. Scientists are beginning to realize the power behind the true knowledge of energy forces and, in some instances, are approaching an understanding which borders on spiritual perception.³ Many of the connections are being made through the application of the principle of *resonance*, in which amplitude of sound waves increases as synchronicity of objects vibrating at the same natural frequency is reached; that is, an energy wave is created as two objects near each other become attuned to each other. You can see this principle manifested in two tuning forks, when a second fork begins to vibrate spontaneously and sympathetically when in close proximity to the first tuning fork, which was struck at the same pitch.

Our Rosicrucian vowel sounds work on this same principle: a psychic center begins to respond in resonance to a specific pitch directed toward it. And through this principle, it is understood how matter begins to carry information. The science of homeopathic medicine is based on the supposition that water can store energy and data. Likewise, Dr. Bevan Reid found evidence that an electric current can carry information for crystal growth patterns.⁴

Dr. Gary Schwartz, in his groundbreaking study, *The Living Energy Universe*, states that matter retains the memory of this resonance—that it has a "resonant history." In fact, his observation is: "If the systemic memory hypothesis is correct [in which systems are open to and interact with their environment], homeopathy, DNA, and crystals . . . may be discovered to operate by a universal 'tuning' mechanism that *selectively receives evolving knowledge remembered in the cosmos.*"⁵ [my italics]

Here, science comes very close to Rosicrucian ontology! The Rosicrucian scientist Walter Albersheim bridges the gap by telling us that "The quantum physicist realizes that an *energy*

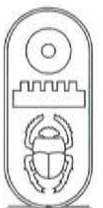
configuration [my italics], a timeless pattern in the 'static' four-dimensional, space-time continuum, is eternal, and thus more real than the former concept of an atom that, by definition, was indestructible and hence everlasting."⁶

In other words, it is not just the atom that stays around; it is a "configuration" of energy, a specialized, recognizable entity. When an event takes place, it is retained in the "Hall of Records"; if it carries with it strong emotional and psychic vibrations, it creates a configuration which can also be retained within the memory of the vibrating substance present at the event (matter). This holds for forms created by thought energy, physical events, musical compositions, vowel sounds, and anything that has a definite energy pattern.

The Cosmic Keyboard

Through the Cosmic Keyboard, whose octaves reflect higher vibrational relationships, "the smallest atom can experience the whole universe."⁷ All expression, thought, and action is also retained in an Akashic file, where it vibrates for eternity. So, through the understanding of the Cosmic Keyboard and of the vibrational record, we learn that no action or sound, spoken or chanted, ever dies. And when we intone a vowel sound, we are accessing all the higher octaves of that sound, as well as the universal memory of that sound. Perhaps we are continuing to intone it where we or someone else left off! In other words, as our psychic centers begin to resonate with the sound, they *remember* the last time they heard it; so a cumulative effect is created which enables our cells to respond more and more quickly each time we use a healing tone or vowel. This is the action that lies behind all artistic work. A musician, for instance, is able to build on previous work because the cells in her fingers, as well as her brain and psychic body, remember what was accomplished earlier.

What all this is attempting to say is that matter, as manifested in the lower octaves of the Cosmic Keyboard, seems to retain vibrational configurations in its memory. So that when you enter a room where a violent event occurred, the possibility exists, if you are sensitive to it, that you will be able to attune to the energy configuration or "story" of that event and recreate it in your conscious realization. If you are psychically strong, negative vibrations in a given place should not affect you emotionally—or if they do, you can take steps to neutralize them or



try to alter the energy configuration through bringing into the room vibrations which are stronger than those found there. It is only a supposition that the energy can actually be changed. If the configuration is eternal, what you are probably doing is creating a protective space for yourself which is unaffected by the other negative energy in the room.

We feel these vibrations through the phenomenon known as *psychometry*. Psychometry works with two principal possibilities: the photographic nature of energy and the retentive power of energy.⁸ Manly Hall delves deeply into these definitions and surmises that the photographic action is similar to an actual photograph, but more complete due to the fact that all senses, not just the visual, respond to memory experiences. He posits that the deeper qualities of light, that is, intensity and the vibratory rate within the process itself, could help to capture the image in matter.⁹ Of course, the image is captured first in the universal record of memory, which we are all capable of accessing. But Hall imagines that the matter itself retains the patterns of the individual event the same way our brains retain memory—they “belong” to us, even though we are all united in the one Mind of the universe.

The memory patterns created by this transference of vibrations need a receiving agent in order to be felt. That agent is our consciousness, attuned to the correct frequency, the way a radio is tuned in so that a particular station can be heard. We may attune to the particular configuration through the aura emanated or radiated from the object, through which we are able to sense its existence.¹⁰ If time and space are illusions, then the past does not really exist; and the “place” where these vibrations are being held is not a place, but a state of being, which is constant and present at all times. When we realize that we are but a speck on an eternal continuum and that everything, seen and unseen by human eyes, arises from the one Mind, only manifesting as different combinations of energy, something suddenly happens to us. The Cosmic becomes the center of our existence; there is no separation in kind between any of us, only in manifestation.

So when we hold an object worn by another person, we are attuning to the energy configurations absorbed by that object (matter) held in the universal memory records, as it exists in the life of that other person. And, therefore, we can reconstruct the event or feeling given off

by the object. Our realization of unity enables us to open the door to seeing the “story” of the other person in that object. Likewise, we can detect similar energy configurations in the walls of a room, in an object used to cause harm, such as a gun, or conversely, in an object used to create beauty, such as a musical instrument. It is all part of the same phenomenon.

Energy and Musical Instruments

I would like to explore this last example a little further. A professional or concert musician, such as a violinist, who plays on the same instrument all the time, is constantly sending his physical, psychic, and artistic energy into that instrument. The wood, the strings, and the shape of the instrument vibrate when it is played. When a musician enters his or her personal information and emotion into the matter which makes up this violin, something happens to the neutral wood and metal—which are actually not neutral, since they already contain the energy of the maker of the instrument. The energy configurations created by the input of the musician’s interpretation, love, and passion for music, and possibly even some of the problems currently in his life, also become part of the matter of that instrument. When another musician picks up that instrument and attempts to play it, the instrument will often give out a sound peculiar to the *owner*, depending on how long the instrument has been played by that person. This is a good example of how matter retains these various energy configurations.

A personal experience will serve to highlight the same phenomenon in relationship to musical instruments. As a performing pianist, I must play a different instrument in each place on a tour. I find that knowledge of the principles outlined above is very useful in attempting to “ensoul” or penetrate the hard matter of the foreign piano so that it will attune with my energy when I perform on it and respond in the way I wish it to. A great deal of conscious effort coupled with emotion and strong will is necessary to get the wood, strings, and keys to begin to attune with my vibrations. When the instrument is prepared in this way, the matter retains the memory of the person who put it there until the performance, or until someone else comes along with different information. This is one way that Rosicrucian study can help us in life on a very practical level—and so far I have found that it is successful if applied with good intention.

When we create space for use in convocation, initiation, or meditation activities—what might be termed “Rosicrucian sacred space”—we should be conscious of the sequence of laws which lead to the permeation of matter by vibrational energy. We can prepare such a space by doing exercises which include projection of positive thoughts and intentions into the space, attuning with cosmic harmonies through the use of vowel sound intonations, and uniting together with all others in the room to create a desired, projected effect using the Law of the Triangle. This activity is even more powerful when we protect this space, seeking to maintain its vibrational level by not introducing foreign influences into it. A temple or sanctum kept in this way can be a vortex of spiritual energy which can truly serve as a center of inspiration and power by remaining as a place set apart for the express purpose for which it was created.

As we continue to work with these laws and energies, we become more and more sensitive to their existence. We begin to realize that all matter has “old” vibrations in it that we can learn to access if desired. Structures built by human beings, especially by those who were aware of these phenomena, contain qualities of energy which define the feeling the structure emits, and use. Pythagoras taught that a person could walk through a city with a lute (stringed instrument) and strike the keynote of any building built by an initiate architect.¹¹ In the same way, we can practice to become more sensitive to our surroundings and to the people in them, paving the way for stronger, healthier relationships and peace among human

beings. The potential for understanding the unity of the universe and its work within human society is infinite and exciting. Scientists such as Drs. Schwartz and Russek have broken through the intellectual taboo and have begun to connect their learned knowledge with spiritual intuition. The challenge for the Rosicrucian student is to learn to use these principles to master his or her environment so that any place can be a sacred one, and any milieu can contribute to attunement with the Cosmic as we continue our journey through matter and spirit.

Footnotes:

- 1 Schwartz, Gary E.R., Ph.D.; and Russek, Linda G.S., Ph.D. *The Living Energy Universe* (Charlottesville, VA: Hampton Roads Publishing, 1999).
- 2 Hall, Manley *Invisible Records of Thought and Action* (Los Angeles, CA: Philosophical Research Society, 1990), p. 4.
- 3 Schwartz & Russek, *op.cit.* This is a remarkable example of scientists who are realizing some of these higher connections.
- 4 *Ibid.*, p. 96. Crystals are being shown to carry dynamic energy themselves. They are resonators, and of course are used at the heart of radio receivers and other mechanisms. Even DNA is being looked at as a sort of crystal.
- 5 *Ibid.*, p. 100.
- 6 Albersheim, Walter, Ph.D., F.R.C. *The Conscience of Science* (San Jose, CA: AMORC, 1982), p. 163.
- 7 Hall, *op. cit.*, p. 18.
- 8 Hall, *op. cit.*, p. 9.
- 9 Hall, *op. cit.*, pp. 17-18.
- 10 See definition of the word “Emanations” in Rosicrucian Dictionary section of the *Rosicrucian Manual* (San Jose, CA: AMORC, 1980 edition), p. 169.
- 11 Hall, *op. cit.*, pp. 29-30.

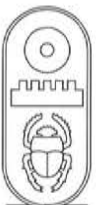
Rosicrucian Domain in Quebec

Welcomes English-speaking Rosicrucians

The beautiful Quebec countryside northwest of Montreal is the site of a wonderful Rosicrucian retreat, known as the *Rosicrucian Domain of Lachute*, and English-speaking, as well as French-speaking Rosicrucians, are welcome to stay in this inspiring Rosicrucian setting. The Domain is open from the end of March until December each year and welcomes English-speaking Rosicrucians during the first full week of each month. This year, English-speaking mystical retreats at the Domain will take place on the following dates:

*April 5 – 8, May 3 – 6, June 7 – 10, July 5 – 8, August 2 – 5,
September 6 – 9, October (not available), November 1 – 4*

Each retreat will begin on a Thursday, and continue through Friday, Saturday, and Sunday. The Domain will be closed between 11 a.m. Monday and 5 p.m. Wednesday. So guests at the Domain should not arrive before 5 p.m. on Wednesday and should depart no later than 11 a.m. on Monday. For more information, please telephone (450) 562-1984 or FAX (450) 562-1225.



RCUI RETURNS TO ROSICRUCIAN PARK!

Summer 2001 Schedule

Course Title	Instructor	Date	Time
Mysticism Brought to Life	Edward Lee	June 4 - 8	Morning
A Beginners Guide to Metaphysics*	Robert Waggener	June 4 - 8	Afternoon
Journey Into Self	Lonnie Edwards	June 11 - 15	Morning
The Transformative Power of Music	Melanie Braun	June 11 - 15	Morning
Divine Love in Healing and Self-Realization	John Bradley	June 11 - 15	Afternoon
The Rosicrucian Medicine Wheel	Robin Thompson	June 11 - 15	Afternoon
The Mysterious Book M	June Schaa	June 18 - 22	Morning
Rosicrucian Alchemy	Art Kompolt	June 18 - 22	Afternoon
Music—A Mirror of Humanity* ⁽¹⁾	Alvin Batiste	June 18 - 22	Morning
Music—A Mirror of Humanity* ⁽¹⁾	Henry Butler	June 18 - 22	Afternoon

* Open to non-members.

⁽¹⁾ Students are invited to bring their own instrument. Alvin Batiste and Henry Butler will teach the morning and afternoon classes together. Fee to attend both sessions is \$150.

The fee for each class is \$75. Please see pages 31-32 for more information about the classes and instructors.

RCUI News

The RCUI committee has been formed with approximately twenty-five members. Four subcommittees have also formed: 1) RCUI Web Site; 2) RCUI Virtual University; 3) RCUI Regional; and 4) RCUI at Rosicrucian Park. Steve Fasolis (rosicrucian_park_rcui_committee@hotmail.com) is the spokesperson for the RCUI committee. He handles inquiries via e-mail concerning the latest developments and is also the chair of the RCUI at Rosicrucian Park subcommittee. John Harvey (jharvey@san.rr.com) is the chair of the RCUI Web Site committee. Judith Kyrala (jkyrala@hotmail.com) chairs the Virtual University subcommittee. Betsy MacKay (SRCMacKay@msn.com) is the chair of the RCUI Regional committee. Both the Web Site and Virtual University committees are developing web sites at remote locations which, after approval by Grand Lodge officials, will be open for business. The first virtual university course and instructor have been selected and will be publicized in a few months.

This Summer's RCUI Session

The schedule for RCUI at Rosicrucian Park in June 2001 is displayed above. Students can contact Steve Fasolis' e-mail address above to obtain class abstracts, instructors' biographical

sketches, and also to register for classes with a credit card. Mail registration with a credit card, check, or money order may also be sent to RCUI at the Rosicrucian Park address.

In presenting RCUI courses at Rosicrucian Park this summer, we are making a special effort to offer something for long-time members and something for more recent members. This year we are making a special effort to reach out to creative musicians with three music classes. Instructors Alvin Batiste, Henry Butler, and Melanie Braun are world class musicians. In the last two classes (Music—A Mirror of Humanity)—open to members and non-members—we are offering scholarships to musicians in the San Francisco Bay Area who represent diverse musical genres. With class members bringing their own instruments, these two classes should be a real explosion of creative musical energy. We hope to generate a lot of favorable publicity for the Rosicrucian Order with these two classes.

Next year, we intend to add classes in creative art. In the future RCUI will be reaching out to creative people, artists, musicians, writers, etc., non-members and members. We hope to accomplish this goal both in San Jose and at regional and local levels. —RCUI Committee

RCUI at Rosicrucian Park 2001 Registration Form



Name: _____ Address: _____

City: _____ State: _____ Zip: _____ Key# _____

Day Time Phone # (_____) _____ E-Mail: _____

Your reservation will be confirmed.

	Course Title/Instructor	Date	Time	Fee ea.	Total
101	Mysticism Brought to Life <i>Edward Lee</i>	June 4-8	8:30 a.m.-11:30 a.m.	\$75	
102	A Beginners Guide to Metaphysics* <i>Robert Waggener</i>	June 4-8	1:30 p.m.-4:30 p.m.	75	
201	Journey Into Self <i>Lonnie Edwards</i>	June 11-15	8:30 a.m.-11:30 a.m.	75	
203	The Transformative Power of Music <i>Melanie Braun</i>	June 11-15	8:30 a.m.-11:30 a.m.	75	
202	Divine Love in Healing & Self-Realization <i>John Bradley</i>	June 11-15	1:30 p.m.-4:30 p.m.	75	
204	The Rosicrucian Medicine Wheel <i>Robin Thompson</i>	June 11-15	1:30 p.m.-4:30 p.m.	75	
301	The Mysterious Book M <i>June Schaa</i>	June 18-22	8:30 a.m.-11:30 a.m.	75	
302	Rosicrucian Alchemy <i>Art Kompolt</i>	June 18-22	1:30 p.m.-4:30 p.m.	75	
303	Music — A Mirror of Humanity* <i>Alvin Batiste</i>	June 18-22	8:30 a.m.-11:30 a.m.	75	
304	Music — A Mirror of Humanity* <i>Henry Butler</i>	June 18-22	1:30 p.m.-4:30 p.m.	75	

*Open to Non-Members

Subtotal:

AMRA:

Grand Total:

Method of Payment

Make check payable to "AMORC FUNDS" and mark "RCUI Summer 2001" on your check.

MasterCard Visa Card No.: _____ Expires: _____

Discover AMEX Signature: _____ Date: _____

If paying by Credit Card, you may fax to: 408 947-3677

Mail this form to: "ATTN: RCUI Registration Rosicrucian Park 1342 Naglee Avenue San Jose, CA 95191-0001"

Note: Members will be required to show membership credentials & paid dues receipt at time of class check-in.

"Whatsoever thou resolvest to do, do it quickly. Defer not till the evening what the morning may accomplish."



Since thousands of our readers have not read many of the earlier articles of Dr. H. Spencer Lewis, first Emperor (1915-1939) of the present Rosicrucian cycle, we occasionally reprint one of his outstanding articles so that his thoughts will continue to be represented within the pages of this publication.

ETHICS OF MYSTICISM

by Dr. H. Spencer Lewis, F.R.C.

HUMAN BEINGS are endowed with *mind* and *will*. These are God's greatest gifts to living, conscious beings. Furthermore, God intended us to use our minds, to exercise personal will and determination, and master the inanimate things of the earth and our own evil designs as well.

Each one of us is not yet infallible in our comprehension and understanding. It may be that we believe we are right in our judgment of persons and conditions, but just because we have an honest belief in that regard does not make our judgment correct. And, while we make occasional mistakes in judging others and their affairs, we do not make many mistakes in the judgment of our own selves and our own affairs. Naturally, we are biased in our favor, and most naturally we believe that we understand our own selves so well that we can see many reasons for condoning, excusing, and overlooking essential points.

Perhaps the one great error in regard to the application of mystical laws is the effort made to *force* certain conclusions on the minds of others. For instance, to make someone agree to or concede some point contrary to his or her belief. Here we have a serious problem indeed. It may be that one is seeking a certain privilege, a grant, a concession. It must come from some person in power or with legal authority to give it. That person, for certain definite reasons, refuses to comply. Now, should the mystic use some occult powers to *make that person* do as desired, even against his or her desires to do so?

Let us say that A is seeking a loan on fair security from the bank, and the bank president, B, after due consideration, declines to comply. Not expecting such a result, A makes further

pleas, and the bank president promises to look into the matter a little more, but again refuses. Now A wonders if he can use any mystical principle to make B comply, even against B's decision. Naturally, A is told that it cannot be done—and, furthermore, that he should not try to do it.

AMORC's teachings are intended to help men and women to make their minds stronger in their ability to hold fast to convictions and conclusions, and to so educate men and women that they will be able to judge properly, employ reason, and arrive at fair and honest conclusions. If occult or mystical training were to give to one person the power to override the decisions and *will* of another, or to inhibit the faculties of reason of another, it would be the most unfair, unjust, and ungodly principle to be found in the whole universe. Fortunately, it is not so. Your mind is just as safe in its sovereign domain against the domination of other minds as is the Cosmic in its domain against the domination of evil.

I have said that it is *not possible* for one mind arbitrarily to control another against his or her will, and therefore it is useless for the student of mysticism to think of trying it. I must say, however, that from the Rosicrucian point of view, it is also a serious matter to try to do so. It is a *violation of the ethics* of Rosicrucian mysticism for any Rosicrucian to attempt, by any process that is occult, to refute the honest decision another mind has reached.

Cosmic Laws and Human Laws

Who established such ethical laws? The Cosmic! Perhaps you have never realized that

there are ethical laws in the mystical world and that it is more dangerous to attempt to violate them than it is to violate any of the human-made laws of this earth.

The cosmic laws say that an individual's personal, private affairs are to remain private and personal so long as he or she chooses to have them so. Any attempt on the part of another to use mystical or occult methods to pry into those affairs is a violation of the *ethics of mysticism*.

The cosmic laws also say that whatever a group or body of men and women have agreed upon as sacred, private, and limited to certain times and conditions must remain so, and any attempt to use occult or mystical laws to thwart that decision is also a violation of the ethical laws of mysticism.

The cosmic laws state, too, that our ability and divine gift to reason, analyze, and decide for ourself shall remain our privilege and prerogative, and we shall also have the right and will to *carry out our decisions*—whether wrong or right—without any occult means being used to inhibit that power. Any attempt to interfere by occult or mystical means is a violation of the ethical laws. All violations of the ethical laws are punished automatically by the laws of karma or compensation, as are all other violations of natural or divine laws.

God has given us a mind that can reason and a memory that can bring to our aid all the experiences and lessons learned in order to make proper and logical decisions. We are most certainly free to choose, and we are free agents in all our acts; but we must compensate if we make wrong decisions and act accordingly, just as we are rewarded for deciding and acting correctly.

God might have arranged the scheme of things so we would each have the mind of God and the love of God in our heart and being, and could do no wrong or even think no wrong. In that case, humans would not have been free agents and we would have no need for a mind that can reason, a consciousness that can choose, or a will that can determine what to do.

Human beings have always had the ability to discern between the urge to do evil and the urge to do good; we have always had the mind to analyze, reason, and reach *independent decisions of our own*, with the still greater power and ability to *carry out our decisions*. God does not attempt to stop us when we reach wrong decisions and are about to yield and carry out an error. Instead, we are permitted to work out our decision, discover our error, suffer the consequences, and

learn a lesson that will enable us to make a better choice the next time we are confronted with the same problem.

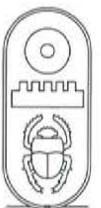
If God does not attempt to use omnipotent powers to stay us in our decisions, or checkmate our determination to commit an error, *it is most certainly not within the power of an earthly mortal* to do it even in the name of mysticism; and any attempt on the part of an individual to do so is an attempt to use a power not even assumed by God. Therein lies the ethical violation. It is an attempt on the part of a human being to assume that he or she is greater than God or more privileged than the creator of us all.

Can no laws or principles be used to help ourselves, in such cases as the one previously cited? Suppose that the loan from the bank was an absolute necessity and not wholly a selfish need; and suppose that the security was good, my motives right, and I know that I could repay the loan in the proper way. Can I do nothing to make that bank president see the truth of the matter and agree to the loan?

Here we have another matter altogether. The very wording of the question suggests the answer. It is one thing to convince a person that his or her reasoning is faulty, his or her decision unjust or unfair, and have that person agree to your proposition. It is an entirely different thing to attempt to inhibit a person's reasoning, so that while he still believes he will be doing the wrong thing, he will submit to some psychological or mystical power and agree to what he believes is wrong. Do you see the point of difference?

We may use every means to convince another of a sound argument based on truth. In fact, it is our duty to use every method available to help another to reason properly and reach a correct conclusion. But the conclusion must be reached after free and independent reasoning. The conclusion must be the result of analysis and study.

In the case of the bank president, he may be laboring under false impressions which he would quickly cast aside *if he knew the truth*. But it is his inalienable right to reason freely and exercise his reasoning powers without external inhibition. He may be prejudiced against the person seeking the loan, and every reasonable method should be used to help him see that his prejudice is unfounded. He may not see or realize the safety of the security offered, and every reasonable method may be used to help him see that point.



Mystical methods may also be used to help in these matters by concentrating on the *true facts* as you know them, but not attempting to force him even in your thought, to make his decision. That he must be allowed to do of his own accord *after* you have given him the facts for his consideration.

I know only too well that some systems of occult or mystical philosophy try to make students believe they are justified in using any occult methods they think they know, or any psychological trick to make themselves masters of the minds of others. But it is a false system, it is a harmful system, it is a failure in producing results and a harm in the reaction it brings to the students themselves from the Cosmic.

Rosicrucian Teachings

In Rosicrucian teachings, we try to make every member understand the proper process of reasoning. We try to show our students how they can get facts to use in their reasoning. We attempt to show students wherein they have been misled and mistaught in the past in regard to many things which have an important bearing upon their reasoning. This will eventually prevent students from reaching erroneous conclusions and acting in error. We also teach Rosicrucian students how they may transmit to the minds of others the impressions they wish to transmit, but we constantly warn our students that to attempt to transmit falsehoods, evil, and

unjust thoughts will not only *fail* in its sinister purpose, *but bring a cosmic reaction upon them.*

To the Rosicrucian of sound training there is no need for moral laws made by human beings, nor legal rulings by the courts of the land. If the Rosicrucian cannot *ethically* do anything, he or she cannot do it at all. The cosmic code of ethics covers every human act, and man-made laws are simply attempts to interpret the cosmic laws. The interpretations are generally crude, and do not serve the mystic as well as do the ethical laws of the Cosmic.

To the mystic, the ethics of mysticism and of life generally, constitute the principles of every religion, of every code of law that humans have made. Mystics know that they dare to do many things *if they are willing to pay the price of the cosmic laws of karma*—but what a price!

Many have been willing to *pay the price that humanity demands* but would never agree to pay the price that the Cosmic inevitably and relentlessly exacts.

Individuals who are ignorant of cosmic laws and the price exacted or the reward bestowed for their actions are willing to take a chance with man-made laws and often succeed in evading punishment at the hands of man. But the mystic knows better than to attempt any violation, for he knows also that he can never evade a just compensation—never in his whole life, eternally or forever. Δ

Dr. Lewis' Piano Returns Home

Just in time for Summer 2001 RCUI, Dr. H. Spencer Lewis' piano has returned to Rosicrucian Park. The historic grand piano was recently donated to the Rosicrucian Order by Soror Elena Martinez of San Jose. The sleek black piano is an "Andrew Kohler" grand piano dating from 1905. Soror Martinez points out that "the piano has actually been in the hands of Rosicrucians ever since the time of Dr. Lewis." The piano was given to Soror Martinez many years ago by then-Imperator Ralph M. Lewis. Soror Martinez worked at Rosicrucian Park for many years. One day, Ralph Lewis asked her "Elena, would you like a piano?" He explained that the grand piano had once belonged to his father, Dr. H. Spencer Lewis. She gladly accepted. In 1973 she lent the piano to Frater Juan Perez, a dear friend and longtime Rosicrucian who worked at the Rosicrucian Egyptian Museum as a tour guide. She knew that Dr. Lewis' piano was in good hands with Frater Perez; he loved to play the piano, sing, and entertain in his home near Rosicrucian Park. And so, for many years the piano resided in Frater Perez's living room, and was the centerpiece of numerous Rosicrucian parties and get-togethers. Dr. Lewis would have been pleased! On September 23, 2000, Frater Perez passed through transition. The piano was returned to Soror Martinez, who has now generously donated it to Rosicrucian Park. With this year's emphasis on music at Summer RCUI, the piano's return is indeed auspicious. It will be on display during the RCUI session.



A Picture of Duality: The mystagogue Hermes (oversoul) and the King's son (soul personality), actually dual aspects of the One, on the mountain of illumination. In alchemical terms the two represent volatile substances which rise up during the heating of the prima materia. From Lambspringk, De Lapide Philosophico, fig. XII, in Musaeum Hermeticum (1678).

An Exploration of Magical Consciousness

Swiss philosopher Jean Gebser's ideas speak to Rosicrucians about this popular concept.

by Burnam Schaa, F.R.C.
Executive Secretary, Supreme Grand Lodge,
AMORC

MAGICAL CONSCIOUSNESS is a fascinating attribute of human consciousness that is too often confused in the popular sense with occultism or with sympathetic magic. However, magical consciousness consists of much more than these popular concepts.

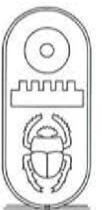
Today there is a rising interest in ancient matriarchal culture and Celtic lore, thus initiating a need for Rosicrucian students to distinguish between *what* the Rosicrucian Order, AMORC, teaches and *how* this differs from the ceremonial magic used in modern nature religions. This is especially true because of the universally abhorred practices that are generally known as "black magic." However, as Rosicrucians, we know there is no such thing as "black magic." There is only the misuse of sympathetic magic. As Rosicrucians we understand the underlying laws and principles of sympathetic magic, and so we tend to eliminate the superstitious fear of "evil practices" from our lives. But how do we explain this to others?

Let me begin with the well-known fact that the Ancient Mystical Order Rosae Crucis has always been against nefarious practices as well as superstition, which arouse fear. On the other hand, AMORC has always been supportive of all great religions past and present; and we are

equally tolerant of the modern versions of the ancient nature religions whose members practice collectively the higher uses of the magical and mythic modes of consciousness.

According to certain Neophyte members of our Order, the high moral purposes taught in their ancient nature religions seem compatible with the enlightened teachings of the Rosicrucian Order. However, as long-time AMORC members know, our initiatory work differs in its content, orientation, and method of teaching from the ancient and sacred religious practices.

First of all, AMORC is not, and never has been, a religion. Some might point out that within AMORC there is a use of ceremonial magic—or in the words of psychiatrist Carl Jung, a religious "participation mystique"¹—in our Rosicrucian rituals. Examples of this could be the ritual-attunement during our Neophyte Universal Love exercise or when Hierarchy members, also within the privacy of their home sanctums, attune with the Imperator (chief officer) of the Rosicrucian Order. However, there is a profound difference between ceremonial magic (or "participation mystique") per se and our home sanctum or affiliated body use of Rosicrucian visualizations and ritual paraphernalia. The underlying purpose of Rosicrucian ritual is to



assist the individual student in his or her achievement of the spiritual state we refer to as *dynamic silence*.

It is obvious to Rosicrucians that the art of assumption, like attunement with Cosmic Consciousness, is a profound part of our home sanctum studies just as it has been for millennia. For most members, the practice of assumption begins by first utilizing mythic consciousness in the form of archetypal motif as an anagogic² and mystical imagery with its seeming duality. For example, in AMORC, we, as outer selves, seek the Master Within, the God of Our Heart and Realization, which is our very own soul consciousness. This inward orientation differs primarily from the current or past use of ceremonial magic where the group forms a participation mystique with a cult leader who invokes the presence of nature entities or "forces," gods or goddesses.

Magical and/or mythic states of consciousness are often intertwined in ceremonial magic. Magical and mythic are two of four basic, inherent structures of Cosmic Consciousness. However, in AMORC the mythic mode of consciousness, with its archetypal motifs, is more apparent because it serves us as an anagogic and mystical "bridge" over which we can transcend our ego-limitations while passing with safety to the dynamic silence, which like Krishnamurti's "silent mind," is just beyond the subconscious borderline state.

The dynamic silence is also a transparent state of spiritual consciousness wherein we experience the Celestial Sanctum or the Great White Lodge which contains the Akashic Records or *Complete Memory*. The AMORC Illuminati studies refer to the Akashic or Complete Memory as the Great Temple Records of the Oversoul. There we receive *gnosis*, experiential knowledge, of the sacred legends. Our metaphysical and philosophical interest is fueled by the time-honored legends of cultures past and present, and is inspired by the sacred gods and goddesses, powers, principalities, thrones, of great religious movements, etc. These are not only archetypal themes and mythic stages of Cosmic Consciousness; these are also an integral part of the Great White Lodge!

The Swiss cultural philosopher and poet laureate, Jean Gebser (1905-1973), may eventually become the foremost philosopher of the 21st century because, in the words of Georg Feuerstein, author of *Structures of Consciousness: the Genius of Jean Gebser*, "His work is

increasingly acknowledged as a profound and sobering analysis of the dilemma in which we find ourselves, as individuals and collectively."³ Because of its relevancy both to current times and to the history of consciousness, Gebser's book, *The Ever-Present Origin*,⁴ is of interest to Rosicrucian students.

Gebser's Concept of the Mind "Cell"

Also relevant to Gebser's work is that AMORC's concept of Cosmic Consciousness is a system of correspondences which extends far beyond, and yet includes, the archaic, magical, mythic, rational, and "transparency" stages of consciousness as presented in Professor Gebser's concept of the Mind "Cell."

Gebser's "archaic" stage has always been included in AMORC's teachings, not only as subconscious instinct and emotive power, but also in the form of cosmic principles at work behind organic and chemical transformation, quantum electro-dynamics, etc., in correspondence with the four elements of metaphysics, including Pythagorean metaphysics, including Pythagorean metaphysics. While Gebser's "transparency" stage occurs unexpectedly when we are aware of being in two places at the same time, as in all genuine projections of soul consciousness.

From the above we note that AMORC includes all five modes of consciousness in Gebser's concept of the Mind "Cell." Used in this context the word "Mind" refers to an ever-present potentiality that can be consciously realized as a "transparency (diaphaneity) [which] is the form of manifestation (epiphany) of the spiritual."⁵ The Gebser concept of Mind differs from AMORC's concept of Nous, which is a ten-fold emanation similar to Kabala.⁶ However, AMORC does have five levels of consciousness: objective, subjective, personal subconscious (soul personality), impersonal subconscious (Oversoul, Christ and/or Cosmic Consciousness), and superconscious (the Cosmic or Omneity).

Once again, the AMORC teachings include the underlying laws and principles of the Cosmic which hold true for all levels of the Cosmic Conscious substratum including the Gebser archaic, magical, mythic, rational, and his inferred "transparency" of consciousness. However, at this point we need to further explore the subject of this article, the stage of magical consciousness—what it is, and how to eradicate fear of its misuse.



Alchemical theory in the library and alchemical practice in the laboratory. From Michael Maier, Tripus Aureus (1619).

Magical Consciousness

Where do we begin to discriminate between our own and another's view, especially in reference to the magical stage of consciousness? As Rosicrucian students we have each learned the value of being a "walking question mark," that is, to question first of all our immediate realizations and subsequent reactions in reference to material used to illustrate the laws and principles presented in the monographs. We have learned to verify the truth of these through gnosis, i.e., "experiential knowledge" of Self.

The magical and mythic consciousness used in the current systems of ancient nature religions are, and should be, set apart from those individuals or groups whose sole purpose is to impose their outer will on unquestioning persons through ceremonial practices of a nefarious or evil-turning nature.

Generally speaking, in ceremonial magic a confusion between magical and mythic may occur whenever an initiate "summons forth into outer manifestation" the sacred presence of God, gods or goddesses, nature entities, etc., to do his bidding. Once again, this differs from AMORC ritual where the outer will is made quiescent as the initiate seeks guidance from the *Master Within* or in group ritual seeks guidance from "the sacred East whence comes the Greater Light."

What is Sympathetic Magic?

From AMORC's teachings we offer the following ideas: Generally speaking, people are inclined to seek causal connections in the external world of experience. When they believe they perceive the cause of some phenomenon, some happening, a causal connection appears to give it a comprehensible form. Without apparent

connections between events and things, all seems chaotic and confusing to the mind. Humans, being both causative and purposeful in most actions, presume that everything that occurs has a cause.

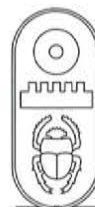
Our prehistoric ancestors possessed what Professor Gebser called a "magical level of universal connectedness." Today this "magical connectedness" has been denigrated by nefarious practices along with an unfortunate belief in the efficacy of evil magic. Regardless of the various advances in modern civilization, the prevalence of "sympathetic" or superstitious magic among the ignorant is the same as what we know existed in the Gerzean period 3300-3050 B.C. in Egypt or in Bronze Age Assyria.

Today, as in the past, our intellectual faculty of deductive reasoning lies behind the use of magical consciousness. In other words, such persons argue from what they believe to be a "known" in order to explain an "unknown" phenomenon. For example, magical consciousness may assume that a bolt of lightning striking earthward is associated with the sparks produced by using a flint. And likewise, it may then be assumed that flints found in the ground are related by "sympathy" with thunder and lightning from above. The important point here is that an indiscriminate use of magical consciousness tends to transfer the cause of an *unknown* or *not understood* event to a magical source in which one believes.

There are two basic principles of magical consciousness: 1) the law of similarity or "sympathy," and, 2) the law of contact or contagion. The first principle, that like produces like or an effect resembles its cause, is called the law of similarity. The more superstitious segments of voodoo fall under this category of similarity or "sympathetic magic." Such superstitious practice involves certain psychological factors—namely, the wrong association of ideas as, for example, that things similar in appearance must be related.

The second basic principle, that things once in contact with each other retain a relationship, is called the law of contact or contagion. For example, by wearing a necklace made of the teeth and claws of certain animals, a shaman or tribal magician believes the qualities of the animals—their ferocity and strength—is imparted to him. Persons who wear charms and amulets today are often perpetuating the principles of the law of contact, or primitive contagion magic.

Today's enlightened student seeks an even deeper insight, recognizing the subtle power of



suggestion, called *autosuggestion*, on the autonomic nervous system; the law of attraction ("What a man thinketh in his heart, so is he," etc.); and the profound distinction between reality and actuality. In other words, what we realize objectively may not always be based on actual fact.

According to AMORC's former Emperor, Ralph M. Lewis (1904-1987), "The negative practice of magic, which still prevails extensively throughout the world, is a spurious system of natural law to produce conditions desired. It is an attempt on the part of man to invoke nature and to control unseen forces so that they will do his bidding, regardless of his human motive."

While it is true that a telepathic message can be randomly received by others attuned to that frequency, and they may think this message originates within themselves, nevertheless an informed Rosicrucian student assumes full responsibility for the quality of his or her subjective thought-forms—especially for those deliberately held in mind. Harmful thoughts will always attract unpleasant karma for the sender!

In consideration of the above, magical consciousness is an attribute of human intellect and as such is still with us today. On the other hand, the best counteraction against any and all nefarious or evil practices is to understand the laws involved. Therefore, we can and do concur with former U.S. President Franklin D. Roosevelt that "The only thing we have to fear is fear itself."



"The greatest wonder is that out of two lions one lion arises." From De Lapide Philosophico Libellus.

Guardian of the Threshold

To conclude our discussion on magical consciousness, it is exceedingly important to remember the role of the Guardian of the Threshold—Conscience—the "still small voice" of the God of one's heart. For example, it is cosmically impossible to use the arts of projecting soul consciousness or attuning with Cosmic Consciousness for improper or immoral purposes. Conscience prevents this. In all practices of the spiritual arts, your psychic privacy, and the privacy of others, is always protected by the Guardian of the Threshold—Conscience.

Returning once again as a conclusion to our article, in his major ideas the Swiss philosopher Jean Gebser "mirrors" the enlightened teachings of AMORC, although his universal "Cell" is not the same thing as the Rosicrucian ten-fold concept of Nous or the ten sephiroth of Kabala. However, there *are* correspondences which we cannot enter into here. This subject matter, however, will be part of an upcoming RCUI course—"The Mysterious Book M"—offered at this summer's RCUI session in Rosicrucian Park.

Before closing this article I would like to share with readers some interesting comments from the late Frater Erwin W.E. Watermeyer which relate to the subject of this article. For many years Professor Watermeyer served on the staff of the Rosicrucian Order and was an outstanding member of the RCUI faculty. His popular classes were always filled to capacity. And over the years Professor Watermeyer contributed many insightful articles to the *Rosicrucian Digest*.

In 1983 Frater Watermeyer translated major sections of Gebser's book, *Ursprung und Gegenwart* (*Primal Origin and the Present*), from the original German into English. This work, originally published in Germany in 1949, had been considered untranslatable due to its complex language and ideas. Nevertheless, Gebser's principal theories are embodied in this important work. And since Watermeyer's translation was geared especially for Rosicrucians, he included a special introduction written specifically for members of AMORC. (This work is currently not available; however, we hope to eventually publish it.)

Out of Nothing Comes a Complete "Cell"

Following his translation of Gebser's work, Watermeyer made the following comments: "The greatest message of this 700 page book is that out of nothing (AIN) comes a complete 'cell' with every potentiality past, present, and future. This then goes forward in a series of quantum changes which appear to have evolutionary stages or linearity. However, an 'a-rational' cell and original creative act occur together instantaneously. (One is not before the other.) Accordingly the 'Mind Cell' takes four stages: archaic, magical, mythic, and rational. The next logical step [i.e., stage five] is to 'perceive' in a simultaneous act the four stages as transparent veils of One Thing.

"This simultaneous 'viewing' would be like Krishnamurti's 'silent mind', only more clearly presented, because no stage is left out, blotted out, overcome, etc. Awareness is simply greatly enhanced. Gebser follows this concept with numerous examples from physics to Jung and beyond."

In all your future days, may the Cosmic always evoke within you an eternal curiosity directed through enlightenment that you may rediscover your human heritage as well as the dynamic silence Rosicrucian students know as Peace Profound!

Footnotes:

- 1 Jung, C.G. *The Collected Works of C.G. Jung, Vol. 11, Psychology and Religion*, Bollingen Series, 2nd Ed. (1969), (Princeton, NJ: Princeton University Press, 1938), p. 221.
- 2 Anagogic (from the word *anagoge*): A mystical interpretation of a word, passage, or text, especially scriptural exegesis that detects allusions to heaven or the afterlife.
- 3 Feuerstein, Georg *Structures of Consciousness: the Genius of Jean Gebser* (Lower Lake, CA: Integral Publishing, 1987).
- 4 Gebser, Jean *The Ever-Present Origin*, translated from the German by N. Barstad with A. Mickunas, (Athens, OH: Ohio University Press, 1985).
- 5 Gebser quoted in Feuerstein's *Structures of Consciousness*, *op. cit.*, p. 15.
- 6 Gebser's Mind "Cell" differs from AMORC's concept of Nous. For details, please refer to an article in the April 1990 *Rosicrucian Forum* entitled: "In Consideration of Nous."
- 7 Franklin D. Roosevelt (1882-1945), *First Inaugural Address*, March 4, 1933.

SAVE THE DATE
for the upcoming

ENGLISH GRAND LODGE CONVENTION



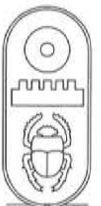
"A Rosicrucian Proclamation For The 21st Century"

ATLANTA, GEORGIA
May 23 - 26, 2002

We invite you to join
Imperator Christian Bernard, Grand Master Julie Scott
and fellow Rosicrucians in creating a Rosicrucian Proclamation that will be a guide
for your personal spiritual development and
the work of the Rosicrucian Order in the 21st Century.
The Proclamation will create a focal point for directing the Light of the Cosmic
for the spiritual upliftment of ourselves, humanity, and the Earth.



MARK YOUR CALENDAR NOW!





ROSIKRUCIAN EGYPTIAN MUSEUM NEWS



Exciting Thoth Lecture Series Ongoing

This spring the Rosicrucian Egyptian Museum is presenting a series of public lectures by local and international scholars. The series began in January with the Museum's Acting Research Consultant Dr. David Pinault's lecture, "Introduction to the Sufi Mystical Tradition in Egypt." That was followed in February by "Deciphering Ancient Egyptian Art"—a fascinating lecture presented by Emily Teeter, Associate Curator of Egyptian and Nubian Antiquities at Chicago's Oriental Institute. In late March, Professor Chris Seeman, an authority on Near Eastern Religion from the University of California, Berkeley, Graduate Theological Union, delivered a lecture on "The Mystery of God's Dominion: Early Christianity as a Mystery Religion." The two remaining lectures in the spring series are listed below.

Monday, April 23, at 7 pm "Shelters for Eternity: Ancient Egyptian Coffins and Sarcophagi"

Dr. Aidan Dodson, Visiting Fellow and Special Lecturer in Archeology, University of Bristol (U.K.)

Specializing in the development of Egyptian funerary equipment and aspects of dynastic history, Dr. Dodson is the author of *After the Pyramids: The Valley of the Kings and Beyond*; and co-authored with Salima Ikram *The Mummy in Ancient Egypt: Equipping the Dead for Eternity*; and *Royal Mummies in the Egyptian Museum*. This special engagement is made possible through the organization and generosity of museum members Paula Terrey and Lynne Cole. Admission to this lecture is by donation.

Saturday, May 12, at 7 pm "The Great Flood—Did it Really Happen?"

Dr. David Pleins, Associate Professor of Religious Studies, Santa Clara University

Recent archeology in the Black Sea region has sparked renewed interest in the historical validity of the Great Flood described in the biblical story of Noah and the Epic of Gilgamesh. Dr. Pleins will discuss the relationship of recent archeological finds to the ancient literature classics. This summer, National Geographic Society will feature Dr. Pleins' work in a National Geographic special on the PBS television network. His publications include *The Social Visions of the Hebrew Bible: A Theological Introduction*; *Psalms: Songs of Tragedy, Hope and Justice*; and he is associate editor of *Anchor Bible Dictionary*. Admission to this lecture is \$10.00 (reduced rate for museum members is \$5.00).

Special Summer RCUI Museum Events

Special events will occur in the Rosicrucian Egyptian Museum and Rosicrucian Park during this Summer's RCUI (Rose-Croix University International) session (June 4 - 22). Throughout the month of June a special exhibit featuring the artwork of former Rosicrucian Emperor Dr. H. Spencer Lewis will occur in the Museum Lecture Gallery. On Monday evenings during the three weeks of RCUI a reception for RCUI students and Grand Lodge Officers will occur in the Museum Lecture Gallery. On Tuesday evenings Ralph M. Lewis Lodge will conduct Convocation for local members and RCUI students in the Grand Temple. On Wednesday evenings at 7 p.m. the Museum's Acting Research Consultant Dr. David Pinault will present a series of lectures in the Museum Lecture Gallery:

- June 6: "Introduction to the Sufi Mystical Tradition in Egypt"
- June 13: "Various Understandings of Akhen Aten Across Time"
- June 20: "Religious Processions on the Indo-Tibetan Frontier"

Admission to these lectures is \$10.00 for the public (reduced rate for museum members is \$5.00), and for RCUI students, donations accepted.

Poetry Readings will take place in the Museum Lecture Gallery on Thursday evenings for RCUI students and local members. Bring your own works to read. This program is open to nonmembers by invitation only.

ROSICRUCIAN ACTIVITIES



Rosicrucian Atrium Group Founded in Nebraska

Some of the members of the Prairie Light Atrium Group pose after the organizational meeting in Lincoln, Nebraska. Grand Councilor LaVerne A. Isenberg is second from the left and Group Leader Nancy Goff is second from the right (partially hidden).

The Prairie Light Atrium Group has been chartered to operate in the Lincoln, Nebraska, area. This is the first Atrium Group to be organized by the English Grand Lodge of the Americas.

The seed was planted late last summer when Frater Gaylord Stauffer, Regional Monitor from Essene Chapter of Minneapolis, presented a public lecture in the Lincoln area. This was followed by an organizational meeting in late fall conducted by Grand Councilor for the West Central Region, LaVerne Isenberg. Frater Isenberg conducted a new Atrium ritual which was followed by the organizational meeting and signing of the petition by attending members to form the group. The name "Prairie Light" was selected by the members at that first meeting. Soror Nancy Goff was appointed by Grand Lodge as Group Leader and will officiate at the local meetings.

An Atrium Group is the smallest of the Rosicrucian affiliated bodies. The Atrium ritual includes use of a Rosicrucian vowel sound, a meditation period, and reading of a discourse or conducting an experiment sent from Grand Lodge. As the group grows, additional activities can be added, such as Degree review classes and discussion groups. Usually there is a social period for informal discussion. All members are eligible to attend, regardless of the Degree they are studying in their home sanctum lessons. The material and ritual is uniquely structured so as to be of value to both the Neophyte student and the Temple Degree student. More information on the possibility of forming a group in your area is available by contacting the Grand Councilor in your particular area.

Congratulations, Prairie Light Atrium Group, and all the best success to you!



Hartford Pronaos Celebrates 25th Anniversary

Rosicrucians in Western New England held their first organizational meeting at the YMCA in East Hartford, Connecticut, on March 9, 1976. Founding members recall the memorable first meeting, in which thirty members braved an unexpected snowstorm to sign the petition to form a Pronaos.

On April 4, 1976, the Hartford Pronaos held its first Convocation. After meeting in East Hartford for several years, the Pronaos moved to a Masonic Lodge in Windsor Locks to the north of Hartford. In order to attract more members in the greater Hartford area, the affiliated body moved again to another Masonic Lodge in Old Weathersfield, next to Hartford. When that building was sold a few years ago, the Hartford Pronaos came full circle back to East Hartford in a Masonic Lodge next to the YMCA where the very first meeting had occurred.

Over the past twenty-five years many fratres and sorores have crossed the portals of the Hartford Pronaos to share their experiences, learn together, and establish many life-long friendships. The Hartford Pronaos is grateful to the hundreds of fratres and sorores for their continued support and contributions. Congratulations from Grand Lodge to Hartford Pronaos on its twenty-five years of success! —Frank Tarala, F.R.C., Grand Councilor

Special Note of Thanks

A special note of thanks to AMORC employee Kathleen Lavelle who recently took a personal part in the beautification of Rosicrucian Park. Noticing that some of the plants were stressed from the winter cold, Kathleen replaced nine hanging plants in the breezeway next to the Administration Building. Now, as spring approaches, lush green vines of the Wandering Jew plant (*Tradescantia fluminensis*) will grace this quiet walkway through which many visitors enter Rosicrucian Park. Thank you, Kathleen!

ROSICRUCIAN CONVENTIONS/ CLASSES/GATHERINGS

Active Rosicrucian members at any level of study are eligible to attend Rosicrucian Conventions, RCUI Classes, IRC Classes, Retreats, and Mystical Weekends, although certain activities at these events may be restricted. Traditional Martinist Order events are open only to active TMO members, unless otherwise specified. Some of the events listed also include activities that are open to the public—check the event description to find out if there are such activities.

For additional information, check the Calendar at our website at www.rosicrucian.org

PORTLAND, OREGON

RCUI Weekend

April 20-22, 2001

Hosted by the Enneadic Star Pronaos, the class location will be at Portland State University, 1825 SW Broadway, Portland. RCUI Instructor will be Mark Moulton, Ph.D., teaching "The Twelve Houses of the Rosy Cross." For more information, please contact Gwendolyn Gowing at (503) 362-5135, or e-mail: meisis@aol.com

PARK CITY, KENTUCKY

Tri-State Retreat

April 21-22, 2001

Hosted by the Southeast Region, the location will be the Park Mammoth Resort at U.S. Hwy. 31 West & I-65 (Exit 48), near Park City. RCUI Instructor, June Schaa, will be the Honored Guest and the theme will be "Visionaries for the New Millennium." For further information, please contact Kim Schultz at ksancient@aol.com or at (812) 477-4877.

SAN DIEGO, CALIFORNIA

The N.A.C.H. Regional Convention

May 4-6, 2001

The Nevada, Arizona, California, and Hawaii Regional Convention will be held at the Handlery Hotel and Resort, 950 Hotel Circle North, San Diego. Grand Master Julie Scott and English Grand Lodge Vice President Dr. Lonnie Edwards will be the Honored Guests. The theme: "Inner Journeys." For more information, please contact Rod Anderson at potteryguy@home.com or at (619) 807-2987.

TOMALES BAY, CALIFORNIA

The N.A.C.H. Regional Retreat

June 8-10, 2001

The Nevada, Arizona, California, Hawaii Regional Committee will host their annual Mystical Retreat at the Marconi Center, Tomales Bay. The theme will be "2001: An Inner Space Odyssey." For more information or to register, please contact the Retreat Coordinator, Cara Kallen, at cskallen@tweakshop.com or at (707) 528-2216.

SINSINAWA, WISCONSIN

RCUI Class

July 6-8, 2001

Hosted by the West Central Regional Committee, the location will be the Sinsinawa Mound Center, Sinsinawa. RCUI Instructor will be Alberto LaCava, Ph.D., teaching "The Key to the Secret Symbols of the Rosicrucians of the 16th and 17th Centuries." For more information, please contact the Seminar Coordinator at pattie@spiff.net or at (618) 659-1516.

MIAMI, FLORIDA

Florida Regional Convention

September 28-30, 2001

Hosted by Miami Lodge and Ft. Lauderdale Chapter, the location will be the Radisson Mart Plaza Hotel, 711 NW 72nd Ave, Miami. Grand Master Julie Scott will serve as the Honored Guest and the theme will be "Rosicrucian Path to Illumination." For more information, please contact Everett Daley at EDaley7580@aol.com or at (954) 227-8221.

RACINE, WISCONSIN

West Central Regional Convention

October 5-7, 2001

Hosted by Milwaukee's Karnak Chapter, the location will be the Marriot Hotel, 7111 Washington Ave., Racine. The Honored Guest will be Edward Lee, Class Master, Department of Instruction. The theme: "2001: An Inner Space Odyssey (Discovering and Using Your Talents)." For more information, please contact Mildred Owen at (262) 633-7102 or e-mail: MillieKehlj@aol.com



SEATTLE, WASHINGTON
Pacific Northwest Regional Convention
October 19-21, 2001

The Convention will be held at the University Plaza Hotel, 400 NE 45th St, Seattle. The theme: "Initiation: Milestones on the Path." Grand Master Julie Scott will be the Honored Guest. The convention will be preceded by an RCUI class taught by RCUI Instructor Alberto LaCava, Ph.D. For more information, please contact Phyllis King at 2001@amorc-pnw.com or phone (206) 322-0154. (Please see inside back cover ad for more information.)

JEKYLL ISLAND, GEORGIA
Southeast Regional Mystical Weekend 2001
October 25-28, 2001

The Mystical Weekend's location will be the Villas by the Sea Resort Hotel and Conference Center, 1175 N Beachview Dr., Jekyll Island. The Honored Guest will be Edward Lee, Class Master, Department of Instruction. For more information, please contact Betsy MacKay at SRCMacKay@msn.com or phone (931) 962-2582.

Summer 2001 RCUI Session

Information About the Classes and Instructors

Mysticism Brought to Life

Instructor: Edward Lee, FRC, IRC

Instructor Edward Lee is well-known to members for his 35 years of service to AMORC as a manager and speaker. Currently, he serves as a Class Master in the Department of Instruction.

This course presents an overview of the philosophy of the Rosicrucian Order, and highlights the teachings and principles most active in today's world. By means of a workshop format, students will practice Rosicrucian exercises and experiments studied in the monographs. These exercises, along with class discussion, will assist the student in learning ways to apply the teachings, thus allowing them to work in your life.

A Beginner's Guide to Metaphysics

(Open to Members and Non-Members)

Instructor: Robert G. Waggener, Ph.D., FRC, IRC

Dr. Waggener, Dean of RCUI and a Rosicrucian for 45 years, is a professor at the Univ. of Texas Health Science.

"Life is a game," and this class will describe the rules of the game of life for the beginner. Each student will be instructed on ascertaining where he or she is on the evolutionary path, where he or she has come from, and the next step ahead. Pertinent laws and principles of the Cosmic and how they control our being will be revealed. The so-called Path will be described in a fair amount of detail, along with the relationship and differences of concepts such as mysticism, occultism, esoteric, metaphysics, etc. How these concepts fit together will be described. The energies and forces that play in the universe will be described along with their cyclical waxing and waning.

Journey Into Self

Instructor: Lonnie C. Edwards, MD, FRC, IRC

Dr. Lonnie Edwards, Grand Lodge Vice President, has served the Rosicrucian Order in many capacities for almost forty years. He was a physician for 45 years, practicing as a general surgeon, family practitioner, and Commissioner of Health for the City of Chicago.

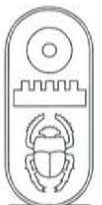
It is important for us as students of mysticism to know how to take advantage of what we have learned in past lives, so that we profit from this in the future. The concept of reincarnation is only of theoretical value unless we put our past life experiences to practical use. Once we learn how to do this, living will be more of a continuing affair, picking up where we left off. This will uplift humanity as a whole, and is an important tool we can use as all of humanity faces the transformative challenges of the 21st century.

The Transformative Power of Music

Instructor: Melanie Braun, Master of Musicology, SRC, IRC

Melanie Braun is a professional musician and educator with a desire to integrate musical knowledge and performance with spiritual insight.

In this class, students will discover, through experiencing the various elements, forms, and uses of music, the possibility of connecting with the music of the universe as it manifests in our physical bodies and emotional natures. The class will also explore how music can transform our consciousness and revive our inner lives. Subjects covered include how to listen to music as an existential experience; vowel sounds and their proper use; and music and healing.



Divine Love in Healing & Self-Realization

Instructor: John Bradley, DC, SOT, FRC, IRC

Dr. Bradley has devoted his life to healing, teaching, and helping others. A long-time Rosicrucian, he has taught RCUI classes for many years.

This class will explore Rosicrucian principles of healing and how the vital, strengthening, and creative energies of Divine Love and the Cosmic can be applied to healing and self-realization.

The Rosicrucian Medicine Wheel

Instructor: Robin M. Thompson, FRC, IRC

Robin Thompson is Editor of the Rosicrucian Digest and Rosicrucian Forum magazines.

This class is a comprehensive examination of the Native American medicine wheel, its circle symbology, its explanation of soul development and personality; and psychologist Carl Jung's fascinating study of this model so similar to his Compass of Personality, and the Rosicrucian thought model featuring processes of Concentration, Contemplation, Meditation.

The Mysterious Book M

Instructor: June Schaa, SRC, IRC

Instructor June Schaa draws on her expertise as a Rosicrucian Symbolist and Grand Lodge lecturer here and abroad.

The Way of the Psyche will be explored through the Rosicrucian Teachings and symbolical systems. A working acquaintance with the Hebrew Flame-Alphabet and the astrological signs is helpful, but not a requirement. This is an experiential workshop.

Rosicrucian Alchemy

Instructor: Art Kompolt, FRC, IRC

Art Kompolt, a longtime student of alchemy, he is a member of LPN, the Philosophers of Nature Alchemical Society and holds a degree in Electrical Engineering.

This course will acquaint the beginning student of Alchemy with fundamentals of alchemical processes. The course is taught from the Rosicrucian perspective, and designed to give each student a broad understanding of alchemical philosophical principles.

Music—A Mirror of Humanity

(Open to Members and Non-Members)

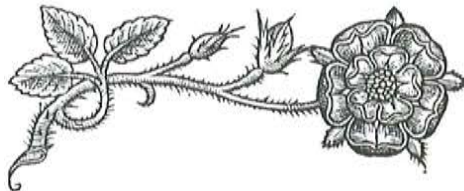
Instructors: Alvin Batiste, M. Mus., FRC, IRC
Henry Butler, M. Mus., FRC, IRC

Jazz clarinetist Alvin Batiste is a performer-composer of jazz and contemporary music. As a National Endowment for the Arts composer, Frater Batiste developed a multi-ethnic music curriculum with jazz as the focal point.

Henry Butler is a jazz-pianist legend on the New Orleans music scene. His in-depth study and performance of jazz enabled Frater Butler to develop the great improvisational abilities he demonstrates in his performances today.

Both Frater Batiste and Butler have many albums to their credit.

Whether you are an accomplished or a novice musician, an appreciator of music, or you just consider yourself curious about the connection between music (sound vibrations) and how this relates to your mystical nature, you will find these two classes fun, exciting, and informative. With class members bringing their own instruments this will be a real explosion of creative musical energy.



Pacific Northwest States and Western Canadian Regional
Convention

INITIATION

Milestones On The Path

Seattle, Washington

October 19-21, 2001

University Plaza Hotel, Seattle

Honored Guest

Grand Master Julie Scott

Also representing Grand Lodge:

Affiliated Bodies Administrator & TMO Administrator: Soror Karen Wark

Rose+Croix University International instructor: Dr. Alberto LaCava

Grand Councilor: Dr. Barbara James

EGL Director & Provincial Master (TMO): Calvin Jonas

Program Highlights

- ‡ Special programs by Grand Master Julie Scott
- ‡ Affiliated Body Officers Workshop with Soror Karen Wark
- ‡ Workshops by Grand Councilors and Regional Monitors
- ‡ International Research Council (IRC) Class by Dr. LaCava on Friday, October 19
- ‡ A two part program:
 - "The Tradition of Alden" – The Chivalric Tradition and the Quest for the Grail
 - "The Golden Age – Visualization for the Future"
- ‡ Ninth Temple Degree Initiation at Michael Maier Lodge
- ‡ Saturday Evening Fraternal Banquet
- ‡ Martinist Associate Degree Initiation at Michael Maier Heptad Temple
- ‡ A General Conventicle for Martinist members, with Guest Speaker TMO Grand Master Julie Scott, will be held after the close of the Convention on Sunday afternoon

To receive additional information and a registration form write:

2001 AMORC Seattle Convention
c/o Michael Maier Lodge, AMORC
2203 NW 60th Avenue
Seattle, WA 98107

Or contact: Phyllis King at (206) 322-0154, or e-mail: 2001@amorc-pnw.com

Space is limited, so register now! Registrations are on a first-come, first-served basis.

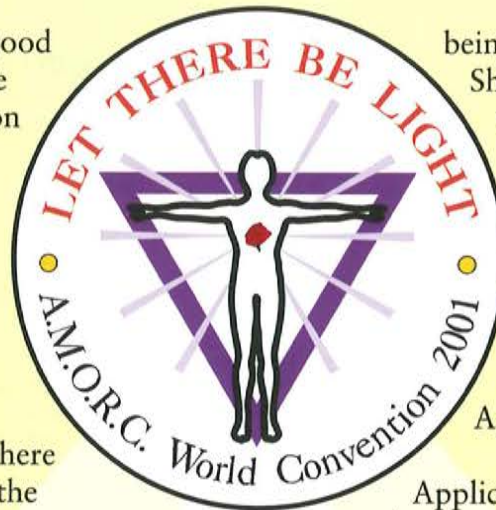
The Emperor proclaims:

“Let there be Light”

The Rosicrucian World Convention
August 2nd – 5th in 2001 Göteborg – Sweden

BUILDING ON the good experiences from the Copenhagen Convention 1984, the Nordic Grand Lodge invites you once again to an event out of the ordinary.

Join us on a spiritual journey into the Rosicrucian tradition where we will shed light upon the three pillars that bear our heritage of wisdom: gnosticism, hermetism, and the kabbala. Discover in a new way how the golden tools of the Rosicrucian teachings may transform your life and find hidden R+C symbols that will reveal new aspects of



being a member of AMORC. Share the Emperor's vision for the future.

Follow the members of the Supreme Grand Lodge and find your way to the city of Göteborg on the west coast of Sweden on August 2nd – 5th, 2001.

Application forms and further details will be sent to all AMORC members world-wide seven to nine months before the Convention, but if you would like more information now, please visit the convention website at <http://www.amorc.se/light/>



The Rosicrucian World Convention in Copenhagen 1984 is still a cherished memory for those who attended (left). Now the Nordic Grand Lodge (middle) once again hosts a World convention in Göteborg August 2nd – 5th 2001 (right).