

Rosicrucian Digest

Volume 79 • Number 3 • 2001

*Georgia Guide Stones and Atlanta skyline welcome
Rosicrucians to the*

**English Grand Lodge Convention
Atlanta, Georgia
May 23-26, 2002**

(See pages 20-21 to register now!)

MYSTICISM

• ART

• SCIENCE

CREED OF PEACE

I am guilty of war when I proudly exercise my intelligence to the disadvantage of my fellow man.

I am guilty of war when I distort others' opinions which differ from my own.

I am guilty of war when I show disregard for the rights and properties of others.

I am guilty of war when I covet what another has honestly acquired.

I am guilty of war when I seek to maintain my superiority of position by depriving others of their opportunity of advancement.

I am guilty of war if I imagine my kin and myself to be a privileged people.

I am guilty of war if I believe a heritage entitles me to monopolize resources of nature.

I am guilty of war when I believe other people must think and live as I do.

I am guilty of war when I make success in life solely dependent upon power, fame, and riches.

I am guilty of war when I think the minds of people should be regulated by force, rather than by reason.

I am guilty of war when I believe the god I conceive is the one others must accept.

I am guilty of war when I think that a land of a man's birth must necessarily be the place of his livelihood.

—Ralph M. Lewis, F.R.C.

Rosicrucian Digest

No. 3 - 2001

Vol. 79 - No. 3

Official Magazine of the Worldwide Rosicrucian Order

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

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

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

Statements made in this publication are not the official expression of the organization or its officers unless declared to be official communications.

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Meditation for Peace

The following meditation served as the opening event of the recent Rosicrucian World Convention in Göteborg, Sweden (August 2-5, 2001). Rosicrucians from almost every country in the world were present at the Convention, which reflected a theme of world peace and harmony among all nations and peoples. The meditation is published here in full, with only slight modification for print media, as opposed to oral presentation. International in its inception, the idea of a meditation for peace originated with the Spanish Grand Lodge (Spain), which conducts such a meditation each year just before Christmas. The "Meditation for Peace" is composed of three parts, beginning with opening thoughts and an examination of the Cosmic Laws that are most effective in bringing about peace. This is followed by using a Rosicrucian affirmation, "Peace Through Understanding," as a preparation for meditation. The meditation itself begins with a visualization of the earth, including all our brothers and sisters, and indeed all life on earth. To personally conduct the meditation, find a comfortable place to relax in your home—a private place where you can be at ease and untroubled—and join with thousands of other Rosicrucians throughout the world in this "Meditation for Peace."—*Editor*

PEACE is something that Rosicrucians throughout the world consider very important. But to what extent do we find peace in our world today? We believe that humanity is one brotherhood whose uniting ties do not permit restrictions due to race, nationality, creed, political conviction, cultural background, education, age, or sex. However, every day—either in some remote place on earth or together among our own family, friends, colleagues, or others—we find how easily these ties can be overshadowed by lack of knowledge, by fear, through the lust for power and egoism—all of which lead to disagreement, conflicts, wars, violence, brutality, bitterness, and the desire for vengeance.

Why is it this way when all human beings on earth, in their hearts, have only the desire for peace for themselves and those close to them?

The solution to this very difficult question is not to be found in lengthy speeches or theoretical explanations. Instead of focusing on the question of why there is no real peace on earth, we should concentrate our efforts on how we *create* peace. Peace is not a thing to be bought or exchanged; peace is a *condition* which is created by action and understanding. *Peace starts within the individual.*

Our first step in creating peace is to begin searching for our possibilities as opposed to concentrating on our limitations. We must believe in ourselves and our abilities. One of these abilities is the ability to use our energy of thought.

The Power of Thought

Rosicrucian philosophy teaches us that thought is power and therefore contains the potential of constructive creation. Conscious of this fact, we should, as Rosicrucian members, both individually and collectively, and as often we can, concentrate our power of thought, and using meditation as a tool, visualize peace on earth—peace through love and understanding. It is not merely a task, but also a great responsibility that the deep inner peace which we so often experience within not only benefits us, but also benefits all humanity.

Let us therefore take part in this meditation as a contribution to peace on earth, and let us reach out and give the best of ourselves on a spiritual level to all corners of the world by sending forth our most positive and loving thoughts.

To begin our meditation for peace, please find a place to sit comfortably and relaxed. Take three deep breaths. Feel in harmony with yourself, and

fill yourself with calmness and strength. Let us attune to the wisdom of the following words:

All creative energy emanates from the divine source which we call the God of our Hearts.

Only this God of our Heart—the Great Architect of the Universe—had in the beginning of time the power to generate this mighty energy which gave birth to Creation.

In his endless wisdom God granted man the power to use this energy of creation.

And thus man can create with his thoughts and build with his hands.

All that man thinks takes form in the mind and contains the potential of manifestation in the physical world.

The greatest potential for realization lies in those thoughts which are constructive, altruistic, and in harmony with the great universal laws. They possess an intrinsic power to become reality.

With these words of wisdom, we have confirmed the Cosmic Laws in action.

Let us now, as a further preparation, turn within and honestly examine how deeply the peace which we wish to give to the world is rooted within our own hearts. Read through the following affirmation—or confirmation—inspired by our Order's former Imperator, Frater Ralph M. Lewis, as a guide to becoming aware of how persistent we are in our effort to create peace in our own daily life through our thoughts, words, and deeds.

After reading through the affirmation—which is entitled "Peace Through Understanding"—close your eyes and search in your heart for any response to the wisdom contained within the affirmation.

I contribute to peace when I abide by the conviction that no race or specific individual should be privileged in relation to others.

I contribute to peace when I wish all people the same freedom to think, to have their own opinions, and to live their lives, as I wish for myself.

I contribute to peace when I do not deny any human being the right to have his or her own understanding of God.

I contribute to peace when I am happy on behalf of others for what they have honestly deserved.

I contribute to peace when I put aside my own interests for the welfare of others.

I contribute to peace when I am letting all my progress and aims in life be based on the highest ideals of the Rosy Cross.

I contribute to peace when I let all my thoughts, words, and deeds be vivid expressions of Light, Life, and Love.

With humbleness in our hearts we realize that peace is an ideal which we can only achieve through action, and that all human beings must first of all try to let themselves be permeated by the peace they wish to create in their own surroundings and in the world. Peace begins, in other words, not outside ourselves, but *within* ourselves.

And only from what we have inside us, can we give. To be able to create peace, we have to be peace.

The Peace Meditation

Filled with these thoughts, and with hearts burning with the desire to meditate peace, let us now spread this peace to all that exists on earth—to human beings, animals, plants, to the entire planet.

Visualize how you, in your mind, are lifted up, carried by the power of your highest efforts. Feel how you are lifted above the room where you are sitting, lifted above even the town and nation where you are located—lifted higher and further out into space, to a point where you can observe Mother Earth.

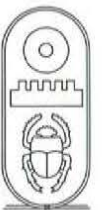
However, you do not see earth only as a physical planet. You also see the energy manifested from the thoughts, words, and actions of human beings. Just now, as a result of war, hate, egoism, power, and greed, this energy surrounds the earth completely. Imagine this energy as dark, black clouds.

From the harmonic point where we are, we begin to pour positive thoughts of love over the earth.

Our vibrations of thought have an enormous strength because we work together. Just as sunbeams evaporate water, our thought energy slowly begins to clear the clouds from the sky. The once dark clouds are becoming lighter and lighter, but they are still there, close together like a grey fog.

We continue to meditate our thoughts of love. The fog is lifting more and more. We now see how the earth is permeated by our positive and loving thoughts, and the fog lifts completely. The earth is now surrounded by an aura of light which gives its wonderful blue color even more of a shine. It shines in beauty and harmony.

All living creatures have also benefited from our strengthening vibrations. Hate and disagreement have been replaced by tolerance and understanding where diversity of opinions and ideas will no longer be a threat but a resource of possibilities. Bitterness and envy have been replaced by a wish to forgive and to obtain reconciliation; egoism and lust for power have been replaced by love for one's neighbor and a desire to share with others what one has. In each and



every heart a gleam of hope has been lit, and a wish to work for peace and understanding.

Now let us send this vivid visualized picture into the Cosmic so that it can take form and be manifested. Thereafter, remain passive for a moment and search for the silence within. Listen to your inner self. Perhaps you will be inspired and shown how you, in an even better way, can participate and contribute to peace in the world.

Fratres and Sorores, friends and colleagues, the fragile sprout of peace rests within your own and every person's heart. Nourish it carefully. And may the good and constructive thoughts of peace and love which you have so generously meditated, lead and guide you in your daily life.

So Mote It Be!



Life and Thee . . . The Meaning

*My life shall unfold
as the rose of my heart
pierced by the thorns we fail to see.*

*Seeing the Rose, I never thought
someday I would bloom to be!*

*The petals spread wide from the warmth of the sun,
while the leaves grow firm and green.*

*The petals get hard
to protect the Rose
from the elements never seen.*

*The dew sheds a tear on that lovely flower,
not knowing the reason why,
until finally the pebbles drop
from the elements passing by.*

*Man passes by
never even looking back,
while the petals of the Rose
lie scattered on the ground
giving thanks to God for rest.*

—Edith C. Batiste, S.R.C.
Poet, Rosicrucian

Report on the AMORC World Convention in Göteborg, Sweden (August 2 - 5, 2001) and The Holy Grail Tour in England (July 21 - 31, 2001)

OUR FIRST DAY of the Holy Grail Tour was spent among fellow Rosicrucians at Greenwood Gate, headquarters of the English Grand Lodge for Europe and Africa. Grand Master Sven Johansson, Soror Margaret Hewens, and the entire staff at Greenwood Gate warmly welcomed us as Rosicrucian family invited into their home. Their kindness and fraternal hospitality profoundly impressed us all.

The tour continued on to southwestern England, with visits to Tintagel (the legendary location of Camelot), Glastonbury (including the Chalice Well and Glastonbury Tor), the charming town of Wells, and an extraordinary experience within the inner circle of Stonehenge where we participated in a special Rosicrucian ceremony. The sky was a brilliant peach hue as we departed Stonehenge at sunset, in silence, deeply moved by our experience. The tour ended on July 31 on the Avebury Plain. Soror Christina Tourin met our group and played the harp during the closing ceremony.

Most members continued on to Göteborg, Sweden, for the 2001 AMORC World Convention. Göteborg is a pristine, well-planned city on the southwest coast of Sweden. Over 1200 members participated in the convention, traveling there from seventy countries around the world.

The convention began with a Meditation for Peace (see page 2 for the text of the meditation). The highlight of the four-day convention was unquestionably the convocation at which our

Imperator, Christian Bernard, introduced the *Positio Fraternitatis Rosae Crucis*, the next great Rosicrucian manifesto. Like the *Fama Fraternitatis*, *Confessio Fraternitatis*, and *Chymical Wedding of Christian Rosenkreuz*, this document is intended to inform the public of AMORC's position regarding today's world situation, the dangers which threaten it, and the future prospects we wish for it. All AMORC members have since been sent two copies of the *Positio*, one for their personal archives and a second copy for another person of their choosing.

The convention in Sweden concluded with the announcement of the next AMORC World Convention. The AMORC World Peace Conference will be held in San Jose, California, U.S.A., in July 2004. Members from throughout the world enthusiastically supported the choice!

Please see page 28 for details regarding the World Peace Conference. The deadline for the early registration price has been extended until November 30, 2001. Members registering by that date will receive the three one-day RCUI classes preceding the Peace Conference for free.

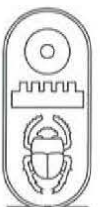
The 2001 AMORC World Convention and the Holy Grail Tour are experiences we will surely remember for a lifetime. And considering recent world events, the Meditation for Peace, the Order's *Positio*, and the announcement of the 2004 AMORC World Peace Conference are extraordinarily timely.

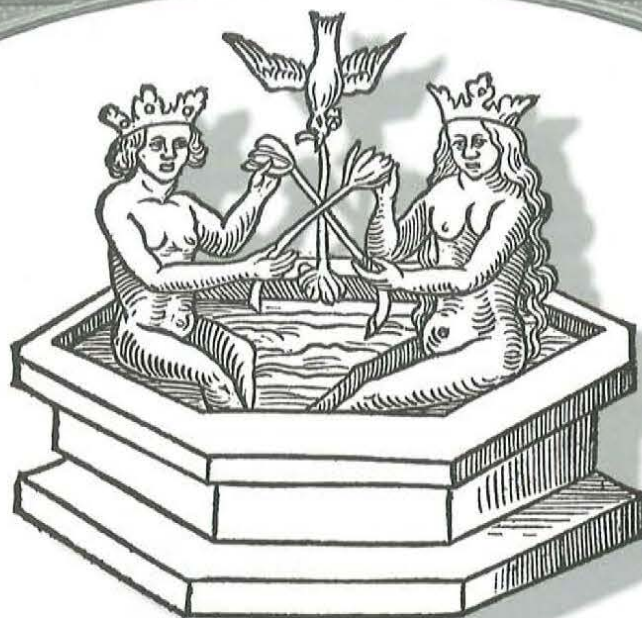
With best wishes for Peace Profound,

Julie Scott
Julie Scott, S.R.C.
Grand Master



Rosicrucians from the English Grand Lodge for the Americas visit Greenwood Gate, headquarters of the English Grand Lodge for Europe and Africa, located in East Sussex, England.





The king and the queen bathing.—Rosary of the Philosophers, Frankfurt, 1550.

ROSICRUCIAN HISTORY

from Its Origins to the Present

Part VII

The Chymical Wedding

by Christian Rebis, F.R.C.

translated from the French by Richard Majka, F.R.C.
Assistant Editor, Rosicrucian Digest

The *Chymical Wedding of Christian Rosenkreuz*, a book that is considered to be the third Rosicrucian manifesto, made its appearance in 1616. It was printed in Strasbourg by Lazarus Zetzner, the publisher of numerous alchemical treatises. This work differs considerably from the first two manifestos. First of all, although it was likewise published anonymously, it is known that Johann Valentin Andreae was the author. Furthermore, it is unusual in form in that it is presented as an alchemical novel and as an autobiography.

The Alchemy of the 16th Century

During this period, science was evolving rapidly. Nevertheless, as many publications of the time reveal, such scientific evolution had not corrupted the vitality of alchemy. Rather, it contributed by enriching the thoughts of researchers, prompting Frank Greiner to state: "The invention of the modern world did not arise essentially from the triumph of machinery, but also found some of its ferment in the alembics of gold-makers and

extractors of the quintessence."¹ In the 17th century alchemy widened its perspectives. Claiming to be a unifying knowledge, it consisted of medical applications and developed a more spiritual dimension. It also sought to enter into a reflection on the history of Creation, of the tragic cosmogony which brought about not only the Fall of man, but also that of Nature. Thus, the alchemist was not only man's physician, helping him to regenerate so as to be reborn in his spiritual condition, but the alchemist was also Nature's physician. As St. Paul pointed out, Creation is in exile and suffering, and it is awaiting its liberation by man.² Gerhard Dorn, a disciple of Paracelsus, was an individual who was typical of this evolution.³ And it was in this set of circumstances, so rich in published works, that the *Chymical Wedding of Christian Rosenkreuz* took its place.

Johann Valentin Andreae

The author of this manifesto, Johann Valentin Andreae (1586-1654), came from an illustrious family of theologians. His grandfather, Jakob Andreae, was one of the authors of the *Formula of Concord*, an important document in the history of Lutheranism. In recognition of his meritorious services, the Count Palatine Otto Heinrich granted him a coat of arms. Jakob composed them by associating the cross of St. Andrew, in reference to his family name, with four roses, in deference to Martin Luther, whose armorial bearings depicted a rose. The emblem of Luther may be described thus: in the center is a black cross, bringing to mind mortification and recalling that faith in the crucified Christ leads to redemption. This cross reposes in the center of a red heart, the symbol of life. The latter is placed on a white rose, the insignia of joy and peace. The whole is surrounded by a golden ring symbolizing eternal life. It is possible that this emblem was inspired by the writings of St. Bernard of Clairvaux, which were deeply appreciated by Luther. Indeed, in his sermons on the Song of Songs, St. Bernard often used the image of the cross united with a flower when describing the marriage of the soul with God.

From childhood, Johann Valentin Andreae was reared in alchemy. His father, a pastor in Tübingen, owned a laboratory, and his cousin, Christophe Welling, was also an enthusiastic follower of this science. Like his father, young Johann Valentin pursued the study of theology. The theologian Johann Arndt considered him to be his spiritual

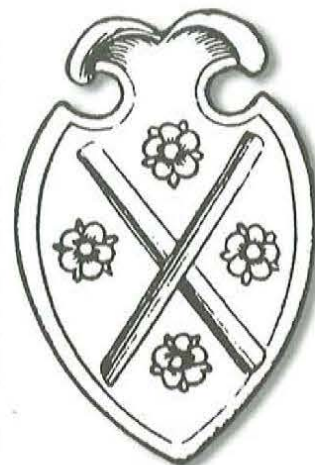
son and greatly influenced the youth. Arndt was part of the tradition of Valentin Weigel, a tradition which tried to achieve a synthesis between Rheno-Flemish mysticism, Renaissance Hermeticism, and Paracelsian alchemy. Johann Valentin was also the friend of Tobias Hess, a theologian who pursued Paracelsian medicine and naometry. Devoting himself to this science of "measuring the temple" while at Tübingen,

young Andreae assisted his teacher and protector, the theologian Matthias Hafenreffer, by drawing the illustrations for a study on the Temple of Ezekiel. The youthful scholar was likewise intrigued in the mediatory role of symbols in the spiritual experience. In this regard he shared the preoccupations of his teacher Johann Arndt. Strongly influenced by mysticism, he has been considered one of the precursors of pietism.

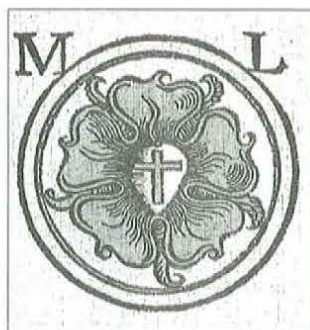
The author of the *Chymical Wedding* considered the theater to be a worthwhile means for inducing his contemporaries to ponder serious matters, and some of his works were influenced by the commedia dell'arte. This is true in the case of *Turbo*, a play in which Harlequin made his first appearance on the German stage. This play, published in the same year as the *Chymical Wedding*, makes reference to alchemy. It is an important work that would later serve as the model for Goethe's *Faust*. However, although the author's learning in the Hermetic

art is readily apparent, his view of alchemists is also ironic. Generally, whether in theology or science, what interested Andreae was useful knowledge and not vain speculation. For instance, he and his friend John Amos Comenius helped to revive pedagogy in the 17th century. In 1614, he was named suffragen pastor of Vaihingen. Later he became the superintendent in Calw, and then the preacher and counselor at the consistory of Stuttgart. After having held various offices, he ended his career as the abbot of Adelberg, a town where he died in 1654.⁴

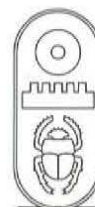
Johann Valentin Andreae left an impressive body of work.⁵ It was in 1602-1603, when he was not yet seventeen years old, that he made his first attempts as an author. He wrote two comedies



J. Andreae's coat of arms.



Luther's emblem.





Title page of the 1616 edition of the Chymical Wedding.

about Esther and Hyacinth, as well as the first version of the *Chymical Wedding*. The protagonist of this novel already went by the name of Christian Rosenkreuz—although this name may only have been added at its publication in 1616. As the manuscript for the first version of this text has disappeared, it is difficult for us to know. However, what we can say for certain is that the symbols of the rose and cross rarely crop up in the novel. We also know that Andreae revamped the text for the 1616

edition. It is intriguing to note that the *Chymical Wedding* was issued in the same year and by the same publisher as *Theca gladii spiritus* ("The Sheath of the Glory of the Spirit"). This book repeated twenty-eight passages from the *Confessio Fraternitatis*. However, the name of Christian Cosmoxene was substituted for that of Christian Rosenkreuz, and the author did not seem to adhere to all the concepts presented in the first Rosicrucian texts. It should be remembered that the year in which the *Fama Fraternitatis* was written, Johann Valentin Andreae proposed the creation of a *Societas christiana*, a group which, in various ways, resembled the project formulated in the manifestos. Throughout his life, he was constantly creating societies of learning, such as the Tübingen Circle, or organizations of a social character, such as the Foundation of Dyers, which still exists in the modern age.

The Story of the Wedding

The third Rosicrucian manifesto differs considerably from the two previous ones. Briefly, this is the story. Christian Rosenkreuz, an elderly man who is eighty-one years old, describes his adventures over a seven-day period in 1459. After being summoned to a royal wedding by a winged messenger, Christian leaves his retreat situated on a mountain slope. After various incidents, he arrives at the summit of a high mountain, and then passes through a succession of

three gates. Once within, he and the other people who have been invited are put to a test in which they are weighed on scales. If they are judged virtuous enough, they are allowed to attend the wedding. The select few receive a Golden Fleece⁶ and are presented to the royal family.

After being brought before the royal family, Christian Rosenkreuz describes the presentation of a play. This is followed by a banquet, after which the royal family is decapitated. The coffins containing the corpses are loaded onto seven ships bound for a distant island. At their destination, they are placed in the Tower of Olympus, a curious seven-story edifice.

For the remainder of the narrative we witness the strange ascent of the guests through the seven stories of the tower. At each level, under the direction of a maiden and an old man, they participate in alchemical operations. They carry out a distillation of the royal skins from which a liquid is obtained that is afterwards transformed into a white egg. From this a bird is hatched that is fattened before being decapitated and reduced to ashes. From the residue, the guests fabricate two human-shaped figurines. The homunculi are fed until they become the size of adults. A final operation communicates to them the flame of life. The two homunculi are none other than the king and the queen who have



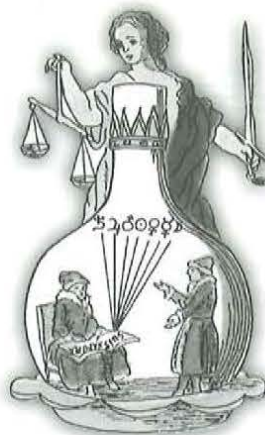
The alchemical garden, from Cabaal, *Speculum Artis et Naturae in Alchymia*, by S. Michelspacher, Augsburg, 1616.

been restored to life. Shortly afterwards, the latter welcome their guests into the Order of the Golden Stone, and all return to the castle.

However, Christian Rosenkreuz, at the time of his first day in the castle, committed the indiscretion of entering the mausoleum where the sleeping Venus reposes. His inquisitiveness condemns him to become the guardian of the castle. The sentence does not seem to be executed, because the narrative suddenly ends with the return of Christian Rosenkreuz to his dwelling. The author lets it be understood that the hermit, who is eighty-one years old, does not have many more years to live. This last statement seems to contradict the *Fama Fraternitatis*, which claimed that Christian Rosenkreuz lived until the venerable age of 106. Moreover, other aspects of the narrative depict a Christian Rosenkreuz who is quite at odds with the one presented in the previous manifestos.

A Baroque Opera

As Bernard Gorceix has remarked, Andreae's work bears the imprint of the 17th century culture, that of the Baroque, where allegory, fable, and symbol occupy a preeminent place. According to Gorceix, this novel is a significant historical and literary work. It is, in fact, one of the best examples of the emergence of the Baroque in the 17th century. The taste for the marvelous and the primacy of ornamentation are quite apparent.⁷ The castle where the wedding takes place is sumptuous, and its gardens reflect the era's interest in parks adorned with fountains and automatons.⁸ They serve to embellish many scenes in the story—most memorably that of the judgment in which the guests, one by one, put themselves in a balance that measures their virtue. The author also has us witness strange processions of veiled maidens who are barely perturbed by the arrows shot by a rather undisciplined Cupid. Moreover, we encounter such fabulous animals as unicorns, lions, griffins, and the phoenix.



The balance, from *Secret Symbols of the Rosicrucians of the 16th and 17th Centuries*, Altona, 1785.

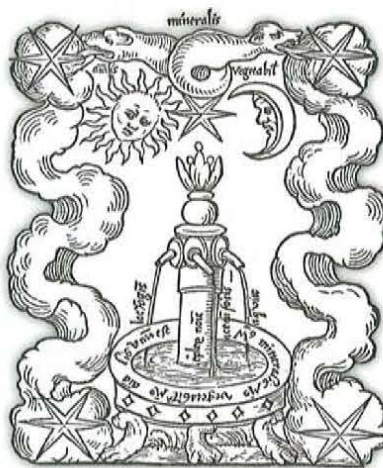
The costumes of the various characters are luxurious, and during the narrative some of them change from black to white and to red, according to the stage of alchemical transmutation in progress. Various feasts and banquets, served by invisible valets, punctuate the narrative. Music, often played by invisible musicians, accompany the narration. Trumpets and kettledrums mark the changes in scenery or the entrance of characters. The text is sprinkled with poems, and the general plot is interrupted by a play.

Humor is not absent from this alchemical treatise. It manifests at often unexpected moments, as for example in the episode of the judgment (third day), which gives rise to several broad jokes. At the moment when the transmutation is virtually achieved (sixth day), the director of the operations tricks the guests into believing that they are not going to be invited to the final phase of the work. After seeing the effects of the joke, its perpetrator laughs so hard that "his belly was ready to burst." The narrative involves hidden inscriptions and a riddle in ciphers which Leibniz tried to fathom. As can be seen, we are face to face with a literary work of great opulence, and with of a style very different from that of the *Fama Fraternitatis* and the *Confessio Fraternitatis*.

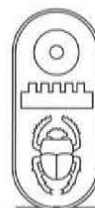
Inner Alchemy

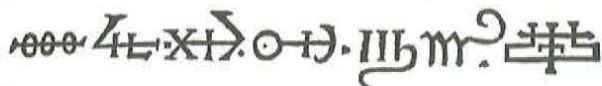
In 1617, the year following the publication of the *Chymical Wedding*, the alchemist Ratichius Brothoff published *Elucidarius Major* . . . , a book in which he tried to establish the correlations

between the seven days of the *Chymical Wedding* and the stages of alchemical work. He acknowledged, however, that the text of Johann Valentin Andreae is obscure. In more recent years other authors, such as Richard Kienast (1926) or Will-Erich Peuckert (1928) did their best to decipher the mysteries of this text. More recently, Bernard Gorceix, Serge Hutin, and Roland Edighoffer in particular analyzed this work judiciously.⁹ The text of the *Alchemical Wedding* barely resembles the works of the alchemical



The Mercurial fountain, from *Rosary of the Philosophers*, Frankfurt, 1550.





Cryptogram shown on the athanor of the Tower of Olympus in the Chymical Wedding.

corpus. It is not at all a technical treatise, and its object is not to describe the operations of a laboratory. And we should note in passing that the story does not involve developing the Philosopher's Stone, but of producing a couple of homunculi. In regards to the seven days described in the tale, it is essentially at the beginning of the fourth day that the alchemical symbology occupies center stage.

Paul Arnold tried to show that the *Chymical Wedding* was simply an adaptation of Canto X of *The Faerie Queene* by Edmund Spenser (1594), which describes the Red Cross Knight. Yet his argument is hardly convincing. For his part, Roland Edighoffer showed that Andreae's story bears a striking resemblance to a work by Gerhard Dorn: *Clavis totius philosophiae chymicae*.¹⁰ This book was published in 1567, and then included in the first volume of *Theatrum chemicum*, published by Lazarus Zetzner in 1602. In this text, Dorn indicates that the purification carried out on matter by the alchemist should also be accomplished on man himself. His book presents three characters who typify the different parts of man: body, soul, and spirit. The three converse at a crossroads so as to determine the route to follow for reaching three castles situated on a mountain. The first of these castles is made of crystal, the second of silver, and the third of diamond. After several adventures and a purification at the Fountain of Love, these characters attain the seven stages which mark the process of the inner regeneration of being. There is a striking resemblance between the basic plot of this story and that of the *Chymical Wedding*.

The Spiritual Wedding

In the epigraph to his book, Johann Valentin Andreae indicates that "the mysteries are demeaned when revealed and lose their power when profaned." Indeed, the initiatic mysteries lose their virtue when they are only filtered through the intellect. Under these circumstances, how can we analyze the work that interests us here without stripping it of its virtues? Indeed, we do not claim that we can reveal all of the arcana, but we feel that three important themes presented in Andreae's initiatic novel need to be emphasized: the wedding, the mountain of revelation, and the seven stages of the work.

The sacred wedding, the hierogamy, occupies an important place in the ancient mysteries. In Christianity, with St. Bernard of Clairvaux (1090-1153), this subject was elaborated upon in his commentaries on the Song of Songs. In his treatise *On the Love of God*, he described the journey of the soul towards the higher spheres, with the final stage being that of the spiritual marriage. This symbolic system was developed in greater detail by the Rheno-Flemish mystics, notably with the Beguines and Jan van Ruysbroek, author of *The Adornment of the Spiritual Marriage* (1335). Among numerous other authors, such as Valentin Weigel, the theme of the spiritual marriage is associated with that of regeneration and rebirth. Among the latter, alchemical symbolism is added to that of Christianity.

The royal wedding generally occupies an important place in alchemy, and psychologist Carl Jung showed that it was particularly well suited for describing the phases of the process of individuation. The wedding of the king and the queen represent the union of the two polarities of being, the animus and the anima, leading to the discovery of Self. Jung set forth his research in many books, of which the most representative is *Psychology and Alchemy* (1944). However, it was in *Mysterium Coniunctionis, An Inquiry into the Separation and Synthesis of Psychic Opposites in Alchemy* (1955-56), that Jung's investigations are thought to have reached their greatest development. In this work, the *Chymical Wedding of Christian Rosenkreuz* is a key element in his thinking.



The alchemical flask of the royal wedding, from Pandora, 1582.

Contrary to what the title indicates, Andreae's narrative does not speak of a wedding. The marriage ceremony is not described in the novel, but rather its action revolves around the resurrection of a king and a queen. As with St. Bernard and the mystics of previous eras, it is the wedding of being, understood as a regeneration, that Johann Valentin Andreae refers to in his book.

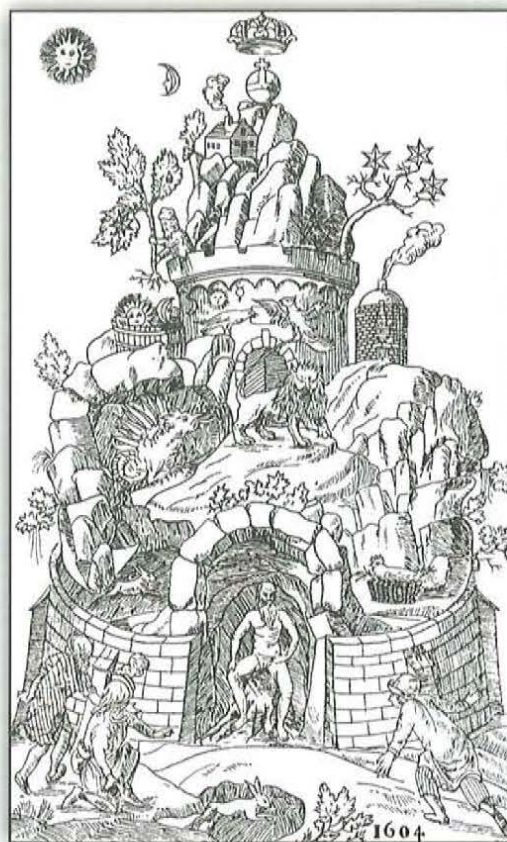
The Castle of the Soul

The wedding place is situated on a mountain. In traditional symbology, this place, the point where the earth and sky touch, is the abode of the gods and of revelation. As has been so well demonstrated by Marie-Madeleine Davy in *La Montagne et sa symbolique*,¹¹ when a person determines to climb the mountain, he sets out on the quest for self and embarks on the ascent toward the absolute. The invitation brought to Christian Rosenkreuz indicates that he must reach the summit of a mountain crowned by three temples. However, in the following episode of the narrative, castles are mentioned instead.

Christian Rosenkreuz passes through two portals and arrives at the castle where preparations for the great transmutation are taking place. Then, it is in a third place, in a tower situated on an island, that the Great Work is accomplished. We find here the theme of the castle of the soul spoken of by Meister Eckhart (1260-1328) and St. Theresa of Avila (1515-1582). For them, the quest of the soul is often presented as the conquest of a castle. Alchemical texts combine the two elements in describing a castle on a mountain. We previously observed that Gerhard Dorn spoke of three castles on a high mountain. Mountain, castle, temple, or tower, we find in our narrative all of the symbolic elements which conjure up the notion of a journey and elevation.

Yet the temple or castle situated on a high mountain also has an eschatological aspect by evoking the Temple to come which Ezekiel spoke of in his visions. After the destruction of the Temple and the city of Jerusalem, the Jews were deported to Babylon. It is then that Ezekiel prophesied the vision of the future Temple. He drew a parallel between the exile of the Jews and the expulsion of man from Paradise. This destruction of the Temple brought about the retreat of God from Creation, God then becoming the only "place" where man could render service.

However, Ezekiel announced the establishment of a new Temple, a third one, which coincided with the restoration of Creation. The prophet

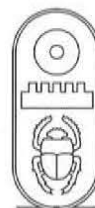


The Castle on the Mountain, from Secret Symbols of the Rosicrucians of the 16th and 17th Centuries, Altona, 1785.

described this as being situated on a "high mountain." He declared that the archetype of this Temple existed previously in the superterrestrial world. This vision greatly influenced the Essenes and was the source of all apocalyptic literature.¹² We remember the importance of the vision of Ezekiel's temple in the *Naometria* of Simon Studion, and, as previously mentioned, we know that Johann Valentin Andreae also had the opportunity to work on this subject with Matthias Hafenreffer. Moreover, as Roland Edighoffer has shown, the *Chymical Wedding* includes many eschatological aspects. It is surprising to note that we will soon encounter this idea of an eschatological Temple with Robert Fludd. For him, the mountain on which the Temple is erected is none other than that of initiation.

The Seven Stages

In the *Chymical Wedding*, the number seven plays a fundamental role. The action unfolds over seven days; seven virgins, seven weights, seven boats are described; and the final transmutation takes place in an athanor which sits enthroned in a seven-story tower. Although this may not always be the case, alchemists generally divide the



Chymische Hochzeit:
HERMES PRINCEPS.
POST TOT ILLATA
GENERI HVMANO DAMNA,
DEI CONSILIO:
ARTISQVE ADMINICVLO,
MEDIGINA SALVBRIS FACTVS
HEIC FLVO.
Bibatex me qui potest: lauet, qui vult:
turbet qui audet:
BIBITE FRATRBS, ET VIVITE.

Inscription and cryptogram shown on the fountain in the Chymical Wedding.

process of the elaboration of the Great Work into seven phases.

Gerhard Dorn talks about the seven degrees of the work. We encounter here a fundamental theme which is far from being unique to alchemy. As Professor Ioan P. Couliano has shown, the theory which states that the process of the elevation of the soul encompasses seven stages is found in numerous

traditions.¹³ His researches indicate that according to a Greek tradition also found in Dante, Marsilio Ficino, and Pico de la Mirandola, these ascents toward ecstasy are accomplished through the seven planetary spheres. Couliano also noted another form of ascent following a tradition dating back to Babylonia, and which later passed into Jewish and Judeo-Christian apocalyptic literature, as well as Islam. Without making reference to the planets, it also speaks of seven stages to spiritual ecstasy.

This element is also found in Hermeticism. The Poemandres, the first treatise of the *Corpus Hermeticum*, after having touched upon the cosmogony and the Fall of man, speaks of the seven stages of the soul's ascent through the framework of the spheres. It describes the seven zones that the soul, after the dissolution of the material body, must pass through so as to purge the self of its defects and illusions before ascending toward the Father.¹⁴ It is interesting to note that the tenth treatise, which provides a summary of the Hermetic teachings, reconsiders this ascent toward God by defining it as the "ascent toward Olympus." Is it not striking that, in the *Chymical Wedding*, the tower where the seven alchemical phases are accomplished is appropriately called the Tower of Olympus?

The Seven Days of the Wedding

1st Day—Preparation for the Departure: The heavenly invitation; The prisoners of the Tower; The departure of C. Rosenkreuz for the wedding.

2nd Day—Journey to the Castle: The crossroads of the four paths; The arrival at the castle and passing through the three gateways; The banquet at the castle; Dream.

3rd Day—The Judgment: The judgment of the unworthy guests; The bestowal of the Golden Fleece on the chosen; The execution of judgment; The visit to the castle; The ceremony of the scales.

4th Day—The Wedding of Blood: The fountain of Hermes; The bestowal of a second Golden Fleece; The presentation to the six royal persons; The theatrical presentation; The execution of the royal family; The departure of the coffins on seven ships.

5th Day—The Sea Voyage: The mausoleum of Venus; The false interment of the royal persons; The sea voyage; The arrival at the island; The seven-story tower; The laboratory.

6th Day—The Seven Phases of Resurrection: The drawing of lots; The ceremony around the fountain and caldron; The suspended globe; The white egg; The birth of the bird; The decapitation and incineration of the bird; The circular furnace; The fabrication of two figurines starting from ashes; The flame of life; The awakening of the royal couple.

7th Day—The Return of Christian Rosenkreuz: The Knights of the Golden Stone; The return by ship; The punishment inflicted on C. Rosenkreuz; His return home after his pardon.



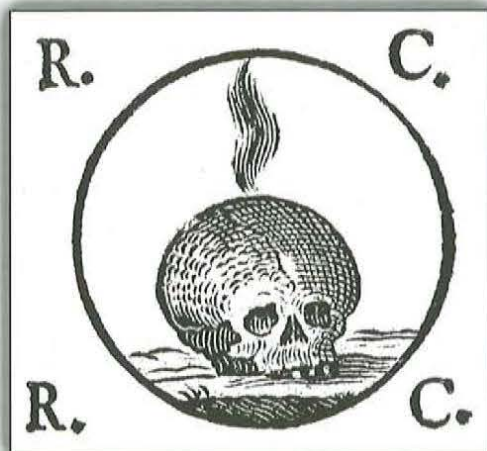
The mountain and the seven steps, from Cabala, S. Michelspacher, Augsburg, 1616.

This septenary concept is also found in the Christian tradition, notably with St. Bernard, who was highly regarded by Johann Valentin Andreae. The dream recounted on the first day of the *Chymical Wedding* derives its theme from St. Bernard's sermon for the fifth Sunday after Pentacost. In this dream, Christian Rosenkreuz is locked away in a tower in the company of other people. Moreover, the tools which the wedding guests receive for going from one floor to another in the Tower of Olympus

(sixth day)—a cord, ladder, or wings—are taken from the symbology of St. Bernard. We find this reference to the seven stages of the inner life among two individuals praised by Andreae. The first, Stephan Praetorius, the pastor of Salzwedel, speaks of "justificatio, santificatio, contemplatio, applicatio, devotio, continentia, beneficentia." The second person is Philip Nicolai (1556-1608), a pioneer of the "new piety," who, when speaking of the mystic wedding, describes the seven phases which mark the regeneration of the soul (*The Mirror of the Joys of Eternal Life*, 1599).

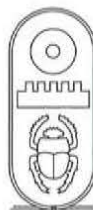
Knight of the Golden Stone

At the end of the seventh day of the *Chymical Wedding*, Christian Rosenkreuz is anointed "Knight of the Golden Stone." This title gives him mastery over ignorance, poverty, and illness. Each knight takes an oath in promising to dedicate the Order to God and his servant, Nature. In effect, as Johann Valentin Andreae indicates, "Art serves Nature" and the alchemist participates as much to his own restoration as that of Nature. In a record book, Christian Rosenkreuz inscribed these words: "The highest knowledge is that we know nothing." This phrase refers to the "learned ignorance" preached by Nicholas of Cusa (1401-1464). The latter, part of a tradition including Proclus, Dionysius the Areopagite, and Eckhart, opposed rationalistic logic. "Learned ignorance" does not consist, as often thought, in rejecting knowledge, but in relearning that the world, being infinite, cannot be the object of complete knowledge. Nicholas of Cusa advocated a gnosis, an illuminating knowledge, one capable of surpassing the world of appearances by understanding the coincidence of opposites.



The flame of life escaping from a skull. Title page of the *Chymical Wedding*.

In summary, the *Chymical Wedding of Christian Rosenkreuz* is an initiatic narrative that deals with the individual's quest on the path toward the marriage with his soul. This ascent of the soul is part of a process including both man and Nature. When reading the book, we are struck by the richness of the language which testifies to the erudition of its author. Indeed, it would take an entire volume to point out all of the references to mythology, literature, theology, and esotericism. In this article, we have only made a brief sketch of this marvelous story. Rather than to explain its manifold meanings, our primary aim has been to give you the desire to read or reread a work that is fundamental to the Rosicrucian Tradition and occupies a prominent place in the history of European literature.



Footnotes:

¹ Preface to "Aspects de la tradition alchimique au XVII^e siècle," *Acts of the International Conference of the University of Reims-Champagne-Ardenne on 28-29 November 1996*, under the direction of F. Greiner, Chrysopoia, Paris, 1998, ed. Arché, p. 11.

² Romans 8:19-22.

³ See B. Gorceix, *Alchimie* (Paris: Fayard, 1980).

⁴ See Roland Edighoffer, *Rose-Croix et société idéale selon Johann Valentin Andreae*, vols. I & II (Paris: Arma Artis, 1982 & 1987).

⁵ Edighoffer, *Rose-Croix et société idéale . . .*, vol. II, op. cit., brings together his entire bibliography: books, translations, editions, correspondence, and manuscripts (pp. 761-781).

⁶ The Golden Fleece is a symbol which designated the Great Work. A fascinating work regarding this subject was written by Antoine Faivre, *Toison et Alchimie* (Paris: Arché, 1990).

⁷ See Bernard Gorceix, *La Bible des Rose-Croix*, introduction (Paris: PUF, 1970) pp. XXXVIII.

⁸ Regarding this point, see the work of Salomon de Caus *Hortus Palatinus* (1620) and in particular the reissue of *Le Jardin Palatin* (Paris: ed. Du Moniteur, 1990) with a postscript by Michel Conan which places S. de Caus in the Rosicrucian movement of Heidelberg.

⁹ We do not mention here the rather fanciful commentaries of numerous other authors.

¹⁰ See Roland Edighoffer, *Les Rose-Croix et la crise de conscience . . .* (Paris: Dervy, 1999) pp. 282-302.

¹¹ 1996, Ed. Albin Michel.

¹² This idea was developed by Shozo Fujita in a yet-unpublished thesis, *The Temple Theology of Qumran Sect and the Book of Ezekiel . . .* (Princeton: 1970). Henry Corbin summarized it in a chapter of his book *Temple et Contemplation* (Paris: Flammarion, 1980) pp. 307-422.

¹³ See his book *Expérience de l'extase* (Paris: Payot, 1984) with a preface by Mircea Eliade.

¹⁴ See *Hermes Trismégiste, I, Poimandrès* (Paris: Belles Lettres, 1991) pp. 15-16.

This is a time when all nations coming to the beneficent aid of the Cosmic should rise in their spiritual, moral, and ethical thinking and ascend the mountaintop for illumination and understanding. What we need is a different viewpoint of life, a broader and more universal view of the distant horizon, and of the intervening hills and valleys. We need to rise above the commonplace things that surround us, press in upon us, and limit us in so many ways. We need to be lifted up where we are above these obstacles, and can look down and see them in their true relationship to all other things of a material nature.

—Dr. H. Spencer Lewis, F.R.C.

Rosicrucian Domain in Quebec

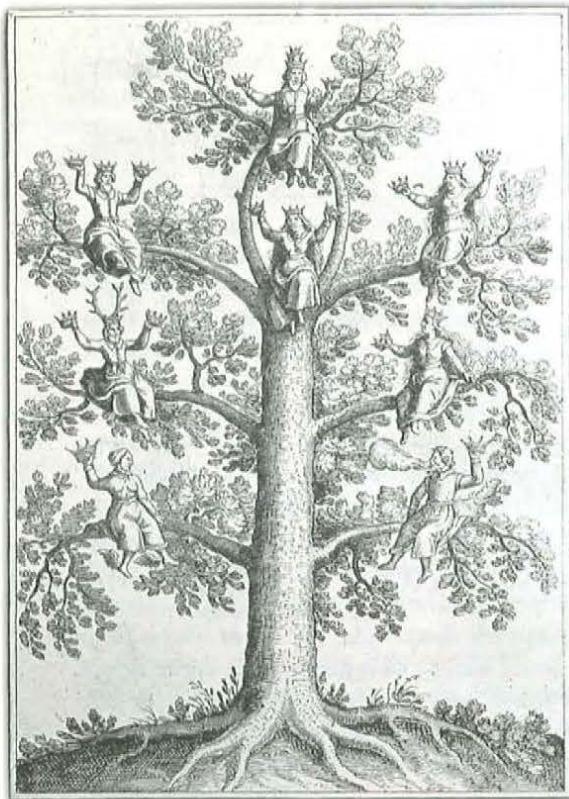
Welcomes English-speaking Rosicrucians

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. The last English-speaking session for this year takes place on November 1-4, 2001.

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.

Retreat Closes for Winter

The retreat will be closed for the winter season from December 2, 2001 to March 20, 2002. However, when the retreat reopens in the spring it will again welcome English-speaking Rosicrucians during the first full week of each month, with the first English-speaking session occurring during April 4-7, 2002.



Kabbalah and the Hebrew Alphabet

by Lloyd Abrams, Ph.D., F.R.C.

Dr. Lloyd Abrams is a Rosicrucian and a practicing psychologist in California. He has a Ph.D. in psychology from the University of Maine. Dr. Abrams has published several research articles in areas of social and clinical psychology. His major esoteric interests lie in the areas of Kabbalah and the Western Mystery Tradition. As an RCUI Instructor, Dr. Abrams will present his course, entitled "The Mystical Kabbalah," at Rosicrucian Park in San Jose on November 9, 10, and 11, 2001. This course is open to both Rosicrucians and the general public. (For further information about the class, please see the box following this article.)

IN THE MYSTICAL TRADITION of the Kabbalah, the letters of the Hebrew alphabet hold a special place. They are not merely arbitrary shapes that stand for the various sounds that comprise spoken language. The marks that we can see written on paper are the Hebrew letters as they manifest in our world of time and space, matter and energy. But, as the ancient axiom tells us, "As above, so below; as below, so above." The visible letters symbolize, correspond to, and connect with, their counterparts in the Higher World.

The Hebrew letters in the Higher World are what might be referred to as cosmic energies, types of spiritual vibrations, aspects of Divine Light, or manifestations of the Mind of God. Kabbalists use the Hebrew letters of the Lower World to open up channels for the corresponding cosmic energies to flow so as to receive an influx of Divine Light or Cosmic Consciousness.

According to Kabbalistic tradition, God used the twenty-two letters of the Hebrew alphabet to create the universe:

These are the twenty-two letters . . .

and with them He created His Universe,

and He formed with them all that was ever formed,

and all that ever will be formed.¹

One way to understand this is to take the literal meaning of the description in Genesis 1:3, "And God said, 'Let there be light.' And there was light." God spoke the universe into being, and His words were composed of the Hebrew letters. Speech is sound, and sound is vibration. The vibratory energy set in motion by God's utterance, composed of combinations of the Hebrew letters, is the force of creation.

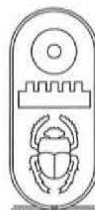


Table 1

Letter	Name	Number
א	Alef	1
ב	Bet	2
ג	Gimmel	3
ד	Dalet	4
ה	Hey	5
ו	Vav	6
ז	Zayin	7
ח	Chet	8
ט	Tet	9
י	Yod	10
כ	Kaf	20
ל	Lamed	30
מ	Mem	40
נ	Nun	50
ס	Samech	60
ע	Ayin	70
פ	Pey	80
צ	Tzaddi	90
ק	Kof	100
ר	Resh	200
ש	Shin	300
ת	Tav	400

The Hebrew Alphabet

Another way to look at this is that the fundamental cosmic energies embodied in the Hebrew letters are themselves the building blocks of everything in the universe. Just as modern science sees the physical world as made up of combinations of electrons, protons, and neutrons, in this view everything in the world is composed of particular combinations and permutations of the Hebrew letters. Conceptualized in this way, the letters composing a Hebrew word, in the particular order in which they are arranged, uniquely define, correspond to, and connect with, the spiritual energies that are the essence of what that word refers to. Therefore, Kabbalists believe that they can gain insight into the things of this world and the spiritual realm by working with the corresponding Hebrew words and the letters that compose them.

This article will briefly describe some of the traditional Kabbalistic methods of working with the Hebrew letters.

Individual Letters

Each Hebrew letter has a shape, sound, and number value. Each of these three aspects is a source for mystical insights. We can also relate the name of the letter to other similar words that share the same root. Another method is to look at various words that begin with that letter. As an example, let's take the first letter of the Hebrew alphabet, the letter *Alef* (א), and briefly see how mystical meanings can be derived.

The shape of the *Alef* consists of a long diagonal line running from upper left to lower right (resembling the letter *Vav*), attached to which are two short segments, one above and one below (each resembling the letter *Yod*). The shape of the *Alef* has been compared to the description in Genesis 1:6-7, where God creates a firmament that divides the upper waters from the lower waters. This image of an upper aspect and lower aspect mirroring each other is rich with mystical associations: e.g., heaven and earth with Jacob's ladder running between them, as above so below, the Higher and Lower Worlds connected by the spiritual dimension of consciousness, the transcendent versus immanent aspects of God, etc.

Alef is a silent letter—one simply pronounces whatever vowel follows it. It can be seen as the silence that precedes speech, and out of which speech comes. This is suggestive of the original Unity that prevailed prior to the first creative utterance, "Let there be light." It also suggests the unmanifest ground of being that underlies all manifestation.

Alef has the numeric value of one. It is a natural symbol for the unity, indivisibility, wholeness, and completeness of God. If we see the *Alef* as composed of a *Vav* and two *Yods*, as described above, we find that the total numeric value equals twenty-six, the same as that of the Tetragrammaton, the most holy, ineffable four-letter Name of God (spelled with *Yod* and *Hey* and *Vav* and *Hey*).

In Hebrew, the name of the letter *Alef* is spelled *Alef*, *Lamed*, *Pey* (אלף) (Hebrew reads right to left). We can look at other words based on the same three-letter root. For example, *Elef* means thousand, but it also refers to an indefinitely large number or an innumerable quantity. *Aloof* means master, champion, head, prince, ruler, tribal chief, or brigadier general.

Alef is the first letter of the Hebrew word *Echad*, which means one or unity. It is also the first letter of the word *Anochi* (meaning I), which is the first word of the Ten Commandments. Alef is also the first letter in several Hebrew Names of God, such as *Adonai* (Lord), *Elohim* (God), and *Ehyeh* (I Am).

The simplest way to use the Hebrew letters in meditation is to visualize an individual letter. Several methods of visualization are employed. "Engraving" the letters involves visualizing them hollowed out of a solid background, like the letters engraved in a piece of jewelry. "Carving" the letters means to visualize them as solid and free-standing, like statues that have been carved out of stone. One method is to visualize the letters as tall as mountains. Another method is to visualize the letters as black fire on white fire, or white fire on black fire.

While visualizing the shape of the letter, one can also intone the sound of the letter, either mentally or aloud. Instead of individual letters, one can use Names of God or other words of spiritual significance.

Letter Combinations

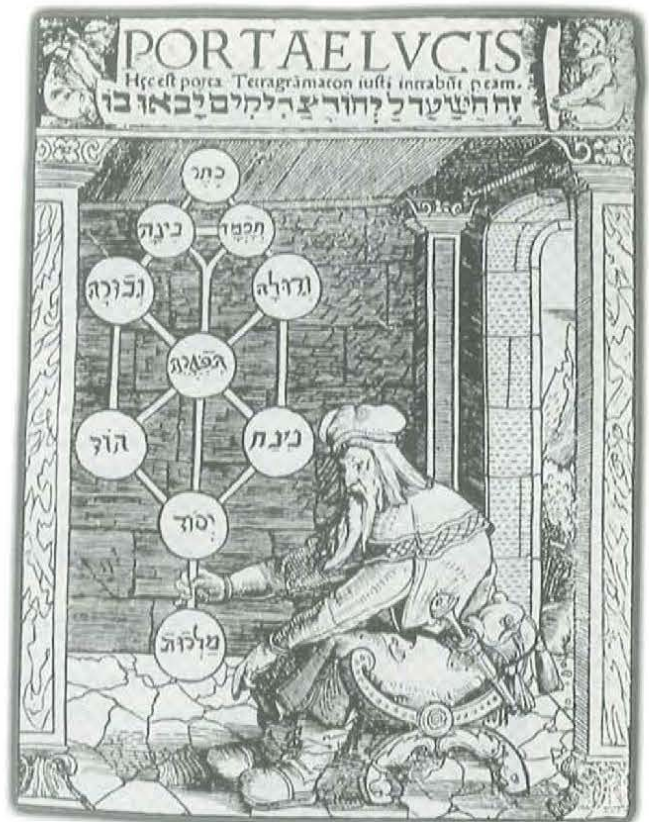
An ancient Kabbalistic meditation, called the 231 Gates, consists of visualizing and reciting all possible pairs of Hebrew letters. Since there are twenty-two letters in the Hebrew alphabet, there are a total of 231 two-letter combinations (disregarding the order within each letter-pair). This meditation is described in an ancient Kabbalistic text, *Sefer Yetzirah*:

The Alef with all the other letters in succession, and all the others again with Alef; Bet with all, and all again with Bet; and so the whole series of letters. Hence it follows that there are two hundred and thirty-one formations, and that every creature and every word emanated from one name.²

Letter Permutations (Tzeruf)

Sefer Yetzirah also describes a meditative method that involves permuting (re-arranging the order) of the letters in a word:

Two stones build two houses, three stones build six houses, four build twenty-four houses, five build one hundred and twenty houses, six build seven hundred and twenty houses, and seven build five thousand and forty houses. From thence further go and reckon what the mouth cannot express and the ear cannot hear.³



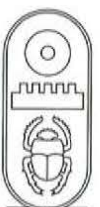
From the Portae Lucis (*Gates of Light*), Augsburg, 1516.

The "stones" refer to the number of letters in a word, and the "houses" refer to the number of possible arrangements of those letters. As can be seen, the number of permutations rises rapidly as the number of letters in the word increases. A specific example given in *Sefer Yetzirah* consists of using the six permutations of the three letters Yod, Hey, and Vav to seal the six directions (east, west, north, south, up, down). Other *Tzeruf* meditations consist of writing, visualizing, and reciting all possible permutations of the letters in various Holy Names and other words.⁴

Table 2

יהו
יהו
היו
היו
ויה
ויה

The Six Permutations of Yod Hey Vav (יהו)



Letter Expansions (Notarikon)

Notarikon is a method for relating a single word to a longer phrase and thereby to find deeper symbolic meaning and unexpected relationships. One can take the individual letters of a word and use each one as the first letter of a new word. For example, the Hebrew word *Amen* is spelled *Alef*, *Mem*, *Nun* (אמן). Taking each of these three letters as the initial letter of a new word, we can arrive at the liturgical phrase *El Melech Ne'eman* (God is a faithful King). Each time one says *Amen* at the end of a prayer or blessing, one can inwardly meditate on the associated phrase.

Another example is the prayer *Ana B'co'ach*, which is found in the Jewish daily prayerbook.⁵ This prayer, attributed to Rabbi Nehunyah ben Hakanah, is derived from the esoteric forty-two-letter Name of God. Each letter of the mystical forty-two-letter Name becomes, in turn, the first letter of each word in the prayer. While reciting the prayer, one can meditate upon the forty-two-letter Name and its mystical correspondences. Both the Name and the prayer are structured in seven lines, which correspond with the seven days of the week, the seven classical planets, the seven lower *Sefirot*, the seven double letters, etc.

This technique was also employed by early Christians, who used the fish as a religious symbol. The letters of the Greek word *ichthus* (ΙΧΘΥΣ), meaning fish, can be expanded into the phrase *Iesous CHristos THEou Uios Soter* (Jesus Christ, Son of God, Savior).⁶

Numerology (Gematria)

Since each Hebrew letter is also a number, every word and phrase has a numeric value that can be obtained by adding up the numeric values of all of its letters. Different words or phrases that have the same numeric value are believed to have a deep connection, even though they may appear to be unrelated at the superficial level. Computing the numeric value of words and phrases can therefore reveal esoteric meanings and mystical correspondences that would not otherwise be apparent.

The Hebrew word *Echad* means one, and it implies the oneness and unity of God. The letters of *Echad* add up to thirteen. The word *Ahavah* means love, and its letters also add up to thirteen.

These two words have the same *Gematria*, and they share obvious connections in meaning.

The Tetragrammaton is often used Kabbalistically to represent the transcendent aspect of God, which is seen as masculine. *Adonai* is another Name of God that corresponds to the immanent presence of God in the world (also called the *Shekhina*), which is seen as feminine. Part of the mystical work of the Kabbalist involves unifying the different aspects of God. As mentioned above, the letters of the Tetragrammaton add up to twenty-six. The letters of *Adonai* add up to sixty-five. The total for these two Names of God added together is ninety-one, which is the same as the number value of the word *Amen*. Being aware of this relationship via *Gematria*, one can intone *Amen* at the conclusion of a prayer or blessing with *Kavanah* (focused intention), so as to mentally unify these two aspects of God.⁷

Another way of doing *Gematria* is to spell out the names of each letter in a word, and then compute the total value of all those letters ("Full *Gematria*"). This yields a different total than would be obtained by adding the values of the original letters themselves, and provides opportunities for more connections and new insights. One important application of this method is with the Tetragrammaton. By spelling the names of the letters *Yod*, *Hey*, *Vav*, and *Hey* in different ways, one arrives at different numeric totals. The Kabbalistic tradition uses four different variant spellings of the letters in the Tetragrammaton, which add up to 72, 63, 45, and 52, to represent God in each of the four Kabbalistic worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, and *Assiyah*).⁸

We have only briefly touched on some of the Kabbalistic methods for working with the Hebrew letters. Other techniques include letter-substitution ciphers (*Temurah*)⁹ and the derivation of Holy Names from Biblical passages.¹⁰

The letters of the Hebrew alphabet are a rich source of mystical insights, and they can be powerful tools for meditation.

Footnotes

¹ Kaplan, Aryeh *Sefer Yetzirah: the Book of Creation* (Revised edition) (York Beach, Maine: Samuel Weiser, Inc., 1997) p. 254.

² Kalisch, Isidor *Sefer Yetzirah* (15th ed.) (San Jose, California: Supreme Grand Lodge of the Rosicrucian Order, AMORC, 1981) p. 22.

³ Ibid, p. 34.

⁴ Kaplan, Aryeh *Meditation and Kabbalah* (Northvale, New Jersey: Jason Aronson, Inc., 1995) pp. 83-86; Bar Tzadok, Ariel *The New Yikrah B'Shmi: Call Upon My Name*. (Published by author, Chicago, 1995).

⁵ e.g., Berg, S.P. *Siddur T'filah L'ani for Weekdays* (New York, New York: Press of the Yeshivat Kol Yehuda) p. 68; Davis, Avrohom *The Metsudah Siddur: A New Linear Siddur, Vol. 1: Daily Prayers* (Hoboken, New Jersey: KTAV Publishing House, 1982) pp. 39-40; Birnbaum, Philip *Daily Prayer Book: Ha-Siddur Ha-Shalem* (New York, New York: Hebrew Publishing Co., 1949) pp. 243-244.

⁶ Poncé, Charles *Kabbalah: An Introduction and Illumination for the World Today* (Wheaton, Illinois: Quest Books, 1973) p. 172.

⁷ Another method for unifying these two Names involves interlacing their letters by alternately taking the first letter of one Name, then the first letter of the other Name, then the second letters of each Name, etc., and visualizing the combined eight-letter Name. This can be done while intoning Amen as part of that Unification. Bar Tzadok, *op. cit.*, pp. 81-84.

⁸ Kaplan, Aryeh. *Inner Space* (Brooklyn, New York: Moznaim Publishing Corporation, 1990) p. 115. Bar Tzadok, *op. cit.*, pp. 24-25.

⁹ Poncé, *op. cit.*, pp. 172-174.

¹⁰ e.g., Kaplan, *op. cit.* (*Meditation and Kabbalah*), pp. 93-95.

"The Mystical Kabbalah"

Presented by Lloyd Abrams, Ph.D., F.R.C.

November 9-11, 2001

Rosicrucian Park, San Jose, California

Kabbalah is one of the foundations of the Western Mystery Tradition. This three-day course, presented by psychologist Lloyd Abrams, is an introduction to the major concepts, terminology, systems, and methods of Kabbalah. The class will also experiment with a wide variety of Kabbalistic meditation techniques. Topics to be covered include: letters of the Hebrew alphabet, names of God, mystical interpretation of the Bible, higher worlds, levels of the Soul, the Tree of Life, prophecy, Christian Kabbalah, and Kabbalistic aspects of Rosicrucian teachings and practices. Five hours of instruction each day guarantee a great introduction to this fascinating subject.

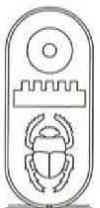
Registration Information: Registration fee is \$150. For more information or to register for the class, please call Stella Tannehill at (408) 947-3630 or e-mail: museum1@amorcmail.org

Rosicrucian Park's Recycling Program Sets the Pace

The City of San Jose, California, has awarded the Rosicrucian Order, AMORC, a \$5000 grant in recognition of our recycling program. San Jose Environmental Services Manager Roberta Dunlap stated, "Your project greatly assists our efforts to conserve resources and reduce the amount of waste going to the landfill. As a result of this work Rosicrucian Park has achieved a 40% reduction in waste sent to the landfill." Like many cities across the United States, San Jose is faced with a landfill brimming with trash that easily could have been recycled.

Grand Master Julie Scott is strongly committed to this program, which not only recycles outgoing waste, but also includes buying recycled materials.

"It's so easy to recycle. Instead of throwing our waste into a trashcan that goes to the dump, we put it back into the cycle, making the most of our precious resources again and again. The Rosicrucian teachings have long pointed out our interconnectedness with all, and this is one easy way to lessen our species' impact on the environment," says Soror Scott.



2002 ENGLISH GRAND LODGE CONVENTION

Information & Registration Form

RCUI: May 21-22, 2002 • Convention: May 23-26, 2002

Crowne Plaza Ravinia Hotel • 4355 Ashford Dunwoody Rd., Atlanta, GA 30346-1521
1-800-227-6063 or 1-770-395-7700

For information regarding the 2002 Convention: please call 1-562-867-8931

E-mail: atlanta_2002@hotmail.com

FAX: 1-562-461-8543, or

write to: 2002 Atlanta Convention, P.O. Box 3507, Lakewood, CA 90711-3507, USA

Convention Registration: The Convention conference room has limited seating, so registrations will be taken on a first received basis. After the May 1 mail-in registration deadline, please call, e-mail, or FAX the above listed numbers to inquire about seating limitations. Registration packets for the Convention, RCUI, and field trips may be picked up outside the Convention Room starting on Monday, May 20.

Hotel Reservations: For special room rates (\$104+taxes), be sure to mention that you are attending the 2002 Rosicrucian Convention. Reservations must be made directly with the hotel, through an airline, or a travel agent as part of a package.

SCHEDULE OF EVENTS

Rose-Croix University Class: *Journey Into Self*, Dr. Lonnie Edwards, Instructor (RCUI is an additional cost to the Convention)

Tues-Wed, May 21-22, 9:30 AM - 5:00 PM

Field Trips: (Field trips are an additional cost to Convention; cost does not include lunch)

Field Trip No. 1: CNN Center, Coca Cola Museum, Underground Atlanta

Thursday, May 23, 10:00 AM bus pick-up at hotel; 4:00 PM bus returns to hotel

Field Trip No. 2: Georgia Guide Stones

Thursday, May 23, 9:30 AM bus pick-up at hotel; 4:00 PM bus returns to hotel

Convention:

Thursday, May 23, 7:30 PM: *Reception with Imperator, Grand Master, and Dignitaries*

Friday, May 24, 9:00 AM: Convention opens

Saturday, May 25, 7:00 PM: Banquet, Entertainment, and Dance

Sunday, May 26, 5:15-5:30 PM: Convention closes with Gift of Proclamation to each attendee

Late Breaking Convention News . . .

Two Exciting Field Trips to Launch the 2002 English Grand Lodge Convention in Atlanta!

This just in from the Convention Planning Committee! On May 23, 2002, two field trips will kick off the 2002 English Grand Lodge Convention. Those attending the Convention can choose which of the two field trips they wish to participate in:

CNN Center, Coca Cola Museum, and Underground Atlanta: For those who prefer to remain in Atlanta for the day, this field trip will consist of a backstage tour of the fabulous CNN television facility and a wonderful trip down memory lane at the Coca Cola Museum and Underground Atlanta. Enjoy the day, with plenty of time for the evening reception.

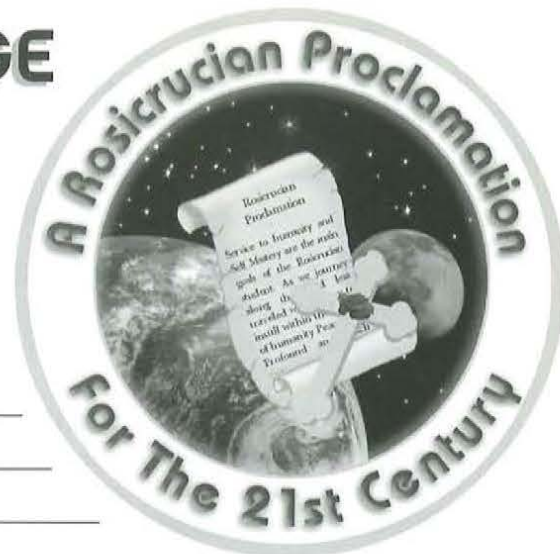
Standing Stones in Elberton, Georgia: Commissioned by a man who only gave his name as Robert Christian, the standing stones of this incredible monument contain a message for humanity in twelve different languages. Although the stones are located in the middle of a cow pasture, Native Americans of the Cherokee Nation revere the area as the center of the earth. The Standing Stones are a two hour drive from Atlanta, but participants will be back in town in time for the evening reception.

Both of these field trips will be informative, fun, and great "ice-breakers" to help you prepare for a wonderful weekend of Rosicrucian camaraderie with fratres and sorores from throughout North America. (For field trip times, please see above; for costs, please see registration form on next page.)

ENGLISH GRAND LODGE CONVENTION

ATLANTA, GEORGIA USA

MAY 23-26, 2002



Print Name of
Principal Member: _____

Key Number: _____

Name of Companion Member: _____

Key Number: _____

Mailing Address: _____
Street or P.O. Box City State/Province Country Zip/Postal Code

Phone No.: ____ (____) _____ E-mail address: _____

Are either you or your companion a current AMORC officer: ☐ Yes ☐ No; If Yes, title: _____

Region & affiliated body: _____

Hotel room confirmation number: _____ (obtained from hotel, airline package, or travel agent)

	Quantity	Price-US\$	Total
Registration for Principal Member before April 1, 2002: \$95*; after April 1: \$110**		\$	
Registration for Companion Member before April 1, 2002: \$80*; after April 1: \$95**		\$	
**Rose-Croix University International Class: <i>Journey Into Self</i> , Dr. Lonnie Edwards, Instructor		\$35 Principal \$25 Companion	
Banquet: Entrée: <input type="checkbox"/> Vegetarian/Qty ____ <input type="checkbox"/> Chicken LaVarenne/Qty ____ <input type="checkbox"/> Prime Rib/Qty ____		\$48 per person	
**Field Trip # 1: CNN Center, Coca Cola Museum, Underground Atlanta		\$35 per person	
**Field Trip # 2: Georgia Guide Stones		\$25 per person	
AMRA Donation—Thank you for your support, your donation is tax deductible.			
Total amount enclosed:			

*Preregistration discounts must be postmarked before April 1, 2002 to receive discount.

**Reservations for Convention, RCUI, and field trips must be postmarked no later than May 1, 2002.

PLEASE MAKE REGISTRATION PAYMENT IN US FUNDS

Check One: ☐ Money Order ☐ Check ☐ Visa ☐ MasterCard ☐ American Express ☐ Discover

Credit card number: _____ Expiration date: _____

Print name as it appears on card: _____

Signature as it appears on card: _____

Make Check or Money Order payable to: Rosicrucian 2002 Atlanta Convention—**DO NOT SEND CASH**

Mail this completed form with payment to: **2002 Atlanta Convention, P.O. Box 3507, Lakewood, CA 90711-3507, USA**

ALL MAIL-IN REGISTRATIONS MUST BE POSTMARKED NO LATER THAN MAY 1, 2002

Compassion for Others

by Ron Fanner, F.R.C.

The author is the AMORC Regional Administrator for the Southern Africa Region, which includes South Africa, Lesotho, Swaziland, Namibia, Botswana, Zimbabwe, Zambia, and Malawi. Frater Fanner resides in South Africa.

IT IS OF GREAT IMPORTANCE that students of mysticism realize most fully the vital importance of cultivating the practice of sincerely caring for one another. This act of caring is responsible for a growth in consciousness that is, perhaps, little realized by the average person. A person's heart is the center of his or her life, and from the heart radiates powerful spiritual emanations such as love, sympathy, tolerance, compassion, friendliness, and all the spiritual healing forces over which we exercise control.

These healing forces are created not only during meditation periods, but are also produced most strongly when we care for the needs of others on the spiritual plane and direct our thoughts by use of the will. These thoughts should contain a loving, caring attitude and a sincere and strong desire to give from the heart of life. It can confidently be expected that all our work through the various degrees of our studies will ultimately lead us to that point of soul development where we can communicate with other souls at will and realize their true nature which, in turn, allows us to respond to their innermost needs. We come to know and understand their spiritual and emotional suffering and immediately sense what it is that we can say or do in response to their needs.

This ability to sense the true needs of others who journey through life alongside us is an ideal that each Rosicrucian student comes to accept as being a sincere goal in his or her mystical life. The fruits of our physical efforts will result in our ability to heal and comfort others, as well as share the light and illumination we have attained. And this, in turn, will attract others to us because of the radiation of a compassionate heart.

As we progress in the study of our teachings, we realize that the mystical development taking place is bringing about a harmony of body, mind, and spirit which enables high spiritual forces to work through us for the attainment of greater good

in the world in which we live. Cosmic forces are always at work in our lives—striving to bring about the evolution and perfection of human life by bringing about ordinary mundane experiences. This, in turn, will give us the chance to demonstrate the abilities we have acquired.

We must understand that to study mystical laws and principles is one thing, but to *apply* these laws and principles to real situations and be capable of solving the problems that we are faced with from day to day is quite another matter. We will find that there is a world of difference between mystical theorizing and the experience of actually using these laws and principles in real-life situations. And this is what is so necessary if we are to progress on our chosen path.

Today's society is undergoing great changes in personal relationships, and the greater freedom that is being produced is also generating the need for free expression and the need to find outlets for the creative forces and talents which lie dormant in each and every one of us. With the aid of the Cosmic—which is ever ready to assist people in finding greater unfoldment of their personalities in daily life—we find that obstacles are gradually falling away and allowing a greater freedom of expression. Many are finding the adjustment difficult or even painful, while others have the ability of taking advantage of this new-found freedom and are revealing a certain genius and brilliant abilities that, up to now, were hidden.

Naturally, society benefits enormously with the emergence of those soul personalities who are able to contribute so much to the future of humanity. Of course, there are those who are more conservative and who find it difficult to adjust to these new trends as they are swept along by this freer expression of self. They may even feel a sense of frustration because of these universal changes. This indicates a lack of rapport with the Cosmic and a lack of harmony with the spiritual and psychic forces which are ever bringing changes in our daily lives.

Those of us whose minds are living in harmony with the universal forces surrounding and working through us, experience no major difficulties in adjusting to these new trends and are even quite ready for that which is new and necessary to ensure future development. We cannot stop or alter inevitable changes in human trends, and it remains for us to learn to cooperate with the Cosmic forces that bring about these changes and appreciate the good intention behind them.

As we know, the Cosmic legislates for universal love, universal harmony, and universal

justice, and as we come to realize ever more our truly divine relationship with the Cosmic, we will find that, quite automatically, our lives become dedicated to living according to the divine dictates of the universal intention. Living our lives will bring joy, happiness, and true Peace Profound, and through caring sincerely for the needs of others, our path will be one of spiritual enlightenment which will radiate a blessing to all those with whom we come into contact.



Achieving Universal Peace

WE have one grand opportunity again to turn our thoughts away from our individual trials and problems and to look over the broad landscape of universal assemblages of men and women and get the cosmic point of view of the brotherhood of humanity . . . As we have said over and over, war begins not in the diplomatic circles of nations, not in the political entanglements or violations of national ethics, but in the consciousness of man, himself . . .

Let us begin to recognize the brotherhood of humanity, and at the same time be sensible enough to recognize that there is no such thing as good and bad men and women or good and bad nations throughout the world, but different individuals and different nations, and that each nation is entitled to its individual customs and habits, and its individual rights and privileges. Then let us understand that these things are matters of opinion and are adjustable, flexible, and constantly varying.

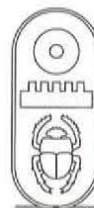
In this way we will come to recognize that the best way to adjust any differences or untangle any entanglements or to settle any disputes is to talk these things over and to put them upon an

intellectual plane instead of upon a physical plane, for, after all, opinions are mental things. Customs and habits have their origin in the mind. Disputes and disagreements are the results of differences in judgments, differences in ideals, differences in beliefs, and all of these belong to the intellectual realm, and not to the physical, material realm. They all have their origin in the mind, and are more quickly removed from our minds than from the physical realms.

So far as victory is concerned, what a price to pay for glory in the physical realm. After all, there is no victory so great as the victory of one mind over another in a contest of an intellectual nature, and it is certainly a joyous victory as compared to the muscular or physical power contest aided by bullets, cannon balls, poison gas, and other things.

Let us, therefore, place all of our problems on an intellectual, mental basis and deal with one another as human kin, each endowed with the same human and divine abilities to think and reason, and we will take the greatest step forward in our approach to universal peace.

—Dr. H. Spencer Lewis, F.R.C.
1934



Beyond Good and Evil

Reconciling the Pairs of Opposites

by Maryann Miller, S.R.C.

THE CONCEPT OF GOOD AND EVIL has become one of the most misunderstood ideas in the history of humanity. The perception of good and evil, more than any other concept, produces intolerance, guilt, religious and moral judgment, and an evil force (or devil) to blame for all of humanity's challenges. Jefferson Parker, writing an article for the *Los Angeles Times* newspaper, proposed that:

... the concept of evil is the most terrifying and thrilling concept in our language. We need terror by which to measure and enjoy our comfort; we need thrill to ameliorate the tedium. We need evil to locate our good. And evil is a concept that has been increasingly undervalued and ignored. We require a devil with whom our gods can do battle, lest our gods become reduced to mere royalty—splendidly clothed, gossiped about, but superfluous.¹

Since childhood, we have been taught that things are either up or down, black or white, high or low, beautiful or ugly, good or evil. This has been the *modus operandi* since time immemorial. But have you ever really stopped to examine high and low, black and white, beautiful and ugly, good and evil?

Good and evil are qualities assigned by humanity's limited understanding of natural laws, and as our understanding of natural laws changes, so too does our perceptions of good and evil. The appearance of opposites arises from our personal observation of the unity or totality of an idea, condition, or object; our subsequent dissection of that whole into parts; and the formation of opinions regarding the components of the idea, condition, or object. Is it not the breakdown of the whole into individual elements or parts, that we then categorize and make distinct from the rest of the whole, that results in the idea of separateness or opposites? Is it possible to have up without down, night without day, good without evil?

The German philosopher Nietzsche said that only the God to whom we attribute human qualities or morality may be rejected or denied. By this he meant that if we attribute to God wisdom, goodness, kindness, morality, etc., we limit God by

bringing God down to our own level of understanding. And since the morality which we attribute to God at any particular time in history may change according to the progress of humanity, we find ourselves ever pondering the polarities of good and evil. God, of course, is beyond human qualities, and therefore beyond good and evil. But if we humans are ever to progress beyond the confines of good and evil, we must first remove these confining ideas from our conception of God.

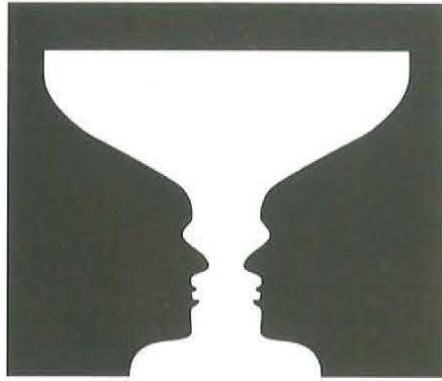
In his book, *The Thunder of Silence*, Joel Goldsmith states that: "I cannot know what God is because It is beyond the utmost comprehension of the human mind. If I could think something that I believed to be God, or Truth, I would ultimately find that that is not It. And so it would go on unto eternity until we come to the realization that if we can think It, It is not That."²

Here we see the familiar chalice and/or two profiles illustration. The observer will usually find that in order to focus upon the chalice, he or she must make the white area the positive or prominent object in consciousness, while the black area (the profiles) must become the negative, passive factor in consciousness. Please take a few minutes now to look at this picture and make note of your observations.

In observing this picture, you probably found that your consciousness was first drawn to either the chalice or the human profiles. Your consciousness then began to dance back and forth between the two very quickly. Finally, as you gazed upon the picture, you may have found that with a little effort, you could hold the entire picture in your consciousness—but only if you gave up the idea of black or white, chalice or profile. As soon as you began to distinguish or separate the elements of the picture into white chalice or black profiles, the illusion of separateness once again began its dance of illusion, and the whole, or the one, was lost to your objective consciousness.

The Illusion of Separateness

When we choose to align ourselves with a particular vibrational frequency of the Cosmic, to the exclusion of another, the illusion of separation



arises and a division occurs that appears to set the object, idea, person, or condition apart from the unity of wholeness.

The perception of individual elements or parts of a whole is, of course, necessary in our everyday world. For example, when deciding what to wear, we usually check the temperature outdoors. On a warm summer's day in northern Alaska, the temperature may be 56 degrees Fahrenheit, so we may decide to just wear a sweater. However in Florida, if it were 56 degrees Fahrenheit, we would proclaim it to be a very cold day and put on our warmer coats. The point to be considered here is that once an element, idea, or condition is distinguished from the whole (in this case, a particular degree of temperature), it is our individual consciousness that applies characteristics of hot or cold to the separated element. Our consciousness then builds a subsequent relationship to the position we assume.

Heat and cold are identical in nature. It is only the particular degree that denotes any difference. A thermometer displays many different degrees. The lowest temperature displayed denotes the lower end of the pole and is considered "cold," while the highest temperature displayed denotes the higher end of the pole and is considered

"hot." However, between these two poles are denoted several degrees of both hot and cold. Depending upon any two temperatures you might be comparing, one is hotter or colder than the other. There is no temperature that is always considered cold or hot; all is a matter of comparison. Also, there isn't any place on a thermometer where cold ceases and warm begins. The use of these terms simply denotes polarity of the same thing—temperature.

Law of Duality

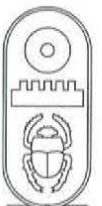
The metaphysician knows that all is a matter of degree. Good and evil can be represented by a pole—the right half representing good and the left half representing evil. But if we examine the right half only—the "good" half—we will find that it too has a left and a right.

In Yoga philosophy we are told that our aim should be to seek that awareness where polarities have no hold or influence upon us. In other words, the polarity still exists, we have opinions regarding it, but it has no domination over us because we have achieved an equilibrium by recognizing its unity.

According to psychologist Dr. Carl Jung, the more extreme our conscious position toward one end of a polarity, viewpoint, concept, or condition, the stronger and more exaggerated will be our unconscious tendency in the opposite direction. The dream-state affords us a great opportunity for working out this play of opposites or polarity. Haven't you ever, in a dream, found that you were a part of some plot, action, or deed, that you would find totally repugnant in your waking state? By zealously and passionately (and this is the key) separating ourselves from that which we call "evil," we give energy and power to evil and make of it a force

Thanks to You, We Met the Challenge!

On July 19, 2001, the Rosicrucian Egyptian Museum received the \$15,000 Valley Foundation Grant! This grant will begin the reconstruction necessary to make the Rosicrucian Egyptian Museum fully accessible to all. Thanks so much to all the contributors who made this possible and who continue to contribute to this ongoing project. Your generosity is much appreciated! We especially want to thank the Valley Foundation for their generosity in awarding the Challenge Grant to the Museum. We also want to particularly thank Rosicrucian donors Michael and Deborah Waller of Cleveland, Ohio, for their wonderful generosity—their Patron-level donation of \$15,000—which made it possible for the Challenge Grant to be awarded and for the project to begin!



to be overcome. And the more we run from this evil, the larger it becomes, until we create within ourselves a grand battle to be won.

An example of this "running from evil" comes to mind through the medium of poetry. While attending an RCUI class taught by the late Dr. George Buletza, a frater listened while Dr. Buletza recited a beautiful and profound poem entitled "The Secret of Time and Satan" by Edward Carpenter.³ The poem had quite an effect on the frater. However, because of the poem's length, he later couldn't recall the poem in its entirety—only its significance and meaning to him. So with the emotional impact of the poem fresh in his consciousness, our frater put to paper his memory of this poem that changed his life. He called it "Going Home."

Going Home

I was huddled in my hiding place under an overhanging cliff.

I was tired; I was weak; I was naked.

I felt helpless and I was full of fear, for the Devil stood laughing at me.

He was as tall as a tree, full of strength and energy, with a powerful voice and his great muscles rippled in the sunlight.

He was black and he was beautiful.

In a great voice he said: "Why do you try to hide from me, little one?"

"I am here to fight you."

"Why don't you come out and fight?"

But I could not, for I was afraid.

He continued to taunt me, saying that I must come out and fight him, and he would not go away.

Finally, I went out and fought him, and he smote me a thousand blows and cut me a thousand cuts, and I lay dead.

But I arose and fought him a thousand times, and each time he smote me a thousand blows and cut me a thousand cuts, and I again lay dead.

But each time I arose, I had a new body and each new body was bigger, stronger, and more beautiful than the old.

Until at last, I was as big as he, as strong as he, and as beautiful as he.

Then he took me into his arms and said: "I love you!"

And he bore me into the sky, around the Earth, and under the Moon, and into the Sun, and I had come home.

Polarity is the very basis of existence in the material world. But in order to experience union with God, we must reunite the pairs of opposites,⁴ make them polar opposites,⁵ and then rise beyond all polarity. The Veda states that "the ultimate . . . is an indivisible formless oneness of being, without time, space, causation, or any division whatsoever."

In Yoga psychology, the law of Karma is based upon the concept that a person is always growing toward awareness and synthesis of the polarities within. Balance is sometimes achieved through the subconscious creation of situations that cause the objective consciousness to confront the opposite, or ignored pole, so that it can be assimilated and integrated into polar opposites instead of pairs of opposites. The subsequent recognition and integration of individual elements of pairs of opposites results in the creation of polar opposites. A comprehension of polar opposites confirms that understanding, tolerance, empathy, and forgiveness are four of the greatest virtues we can possess.

Fratres and sorores, in proportion to our envy, hatred of, impatience with, or even desire for anything or anyone, so too shall we be drawn into the dance of illusion that separates us from unity with God or the All. In his book, *Self-Mastery and Fate with the Cycles of Life*, Dr. H. Spencer Lewis declared that "Man is either a victim of fate or the master of his destiny."⁶ We are free to choose our every thought, word, deed, action, and reaction. We are continuously given the opportunity to choose that which we wish to hold in our consciousness. Thoughts, words, and deeds are simply a collection of vibrational units until interpreted by the person holding them in her/his consciousness. *It is the emotional reaction with which they are received, sent, and/or held that gives them life and reality.* Each one of us is the sentry at the gates of our consciousness and keeper of the keys to our happiness or sorrow.

The Rosicrucian Order instructs us that one of the components of Self Mastery is the ability to attain equilibrium through the use of transmutation techniques. The following exercise has proven very successful in attuning the subjective mind to the Master Within, where time, space, and the illusion of opposites does not exist. If you wish, take a few minutes to perform this exercise. It is hoped that you will find the exercise integrating and will sense the heightened vibratory energy that accompanies your union with the Master Within.

Exercise

Before beginning the following exercise, please read through it and become familiar with the instructions, so that you may avoid the need to refer back to the instructions during the exercise. You may wish to play a piece of meditation music or simply sit in your usual meditation posture in silence. If you are familiar with the Rosicrucian meditation tapes, the first part of this exercise will be familiar.

Part I

Take a deep breath. As you release it, relax the physical body. Pay conscious attention to the feet, legs, arms, the lower abdomen, the stomach, and diaphragm. Let your breath flow easily and naturally. Relax the chest, throat, jaws, the base of the tongue. Relax the ears, scalp, and muscles behind the eyes. Allow a feeling of well being to pervade the entire physical body.

1. Take another deep breath. As you release it, relax the emotions. Imagine the emotions as a quiet pool of water. Calm the surface until it is smooth and glassy and can reflect the sunlight of your mind. Direct your emotions to be at peace.
2. Take another deep breath. As you release it, become mentally awake and alert. Drop the concerns of the day and become internally self-directed, giving your whole attention to this exercise.
3. Focus your attention in the area of the forehead easily and without strain. Know that you are the creator of your body, emotions, and mind. As that creator, focus your will and integrate them into one unit, a coordinated vehicle through which the Master Within can work. Silently sound the OM.

Part II

1. Now choose the place within your integrated body that seems most appropriate. Remain in the forehead, or choose the heart or the center of the head. Take a moment to focus your awareness in one of these locations. Within this place you should be the most aware, the most "real." It should be the most potent point of awareness within your body. Allow yourself to be magnetically drawn to this place.
2. As you take your place within this location, know that from this focus, you are the most receptive to the Master Within. Via your love and aspiration, direct your attention to the Master Within, and know that you are aligned and receptive via the substance of your thought. Hold . . . and remain gently receptive to the Master Within.

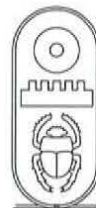
Part III

1. For the first four to five minutes of the meditation, visualize what it would be like, if through the Laws of the Cosmic, all of the injustices you ever committed, as well as their resulting rigorous and exacting Karma, were suddenly to be set aside, completely erased.
2. Then, for the next four to five minutes, visualize all of what you might term your "pleasurable" or "providential" Karma of the future completely set aside or erased.
3. In the final step, take several minutes to contemplate the union of these seemingly pairs of opposites (positive and negative Karma). Contemplate what it would be like to live in the wholeness and oneness of the Eternal Moment of Now, where past and future do not exist, where happiness and sorrow do not exist, where good and evil do not exist. There is only your consciousness within the Infinite Consciousness of Unity and Oneness of All.
4. Then, when you are ready, open your eyes and silently repeat the Rosicrucian Prayer:

Oh wonderful, beautiful kingdom of Light, shed down upon this humble soul thy beam of Cosmic Consciousness. Reach down and stir the soul that waits, and fill my mind with thoughts Divine, and take into the world of love, my heart and psychic self. That thus merged, myself shall be but Self of God. So Mote It Be!

Footnotes:

- ¹ Parker, Jefferson T. "The Obsession With Evil" *The Los Angeles Times*, January 19, 1992, Section M, p. 1.
- ² Goldsmith, Joel *The Thunder of Silence* (New York: Harper & Rowe, 1961), p. 47.
- ³ Carpenter, Edward, poem entitled "Secret of Time and Satin" (Alyson Publishing Co., 1922).
- ⁴ The creation of opposing opposites within Unity that are produced whenever energy is objectively divided into degrees of frequency.
- ⁵ The realization of differing (not opposing) frequencies within Unity.
- ⁶ Lewis, H. Spencer, Ph.D. *Self-Mastery and Fate with the Cycles of Life* (San Jose, CA: Rosicrucian Order, AMORC, 1929), p. 17.



ROSICRUCIAN ORDER. AMORC
WORLD PEACE CONFERENCE

Travel Back To The Source

June 29-July 4, 2004 — San Jose, California, USA

The upheaval, tension, and unrest existing in our world today is an outward manifestation of the anxiety, restlessness, and lack of harmony within the consciousness of the individuals who compose the nations of our tumultuous planet. Rosicrucians know that the greatest need of the human soul personality is inner peace. Riches, fame, and power will not quell the turbulence and warfare raging within the human heart. The Great Masters affirmed that the most sublime of spiritual attainments is to rise above worldly doubts, fears, and chaos so as to sense that condition of contentment and sacred peace deep within.

We invite you to enhance your inner sense of peace and tranquility and to add your Light to that of thousands of devoted Rosicrucian students from around the globe who will be participating in the Rosicrucian Order, AMORC, World Peace Conference, June 29 through July 4, 2004, at the magnificent Fairmont Hotel in San Jose, California. The Imperator, Grand Masters, and other dignitaries from many language jurisdictions will be on hand to reinforce your sense of fraternity, joy, and happiness.

Our anticipated schedule includes three Rose-Croix University International classes, Tuesday, June 29, through Thursday, July 1. The AMORC World Peace Conference will be held Friday, July 2, through Sunday, July 4. Most activities, including the RCUI courses, will take place at the elegant Fairmont Hotel.

During your time in San Jose, be sure to stop by and experience the magnificence of Rosicrucian Park, established in 1927 by past Imperator Dr. H. Spencer Lewis. Fratres and Sorores, plan now to travel back to the source. We will be waiting for you. Until then, we offer you our warmest wishes for a personal Peace Profound.

*The Members of the English Language Jurisdiction for the Americas
Rosicrucian Order, AMORC*

ROSICRUCIAN ORDER, AMORC WORLD PEACE CONFERENCE

PRE-REGISTRATION FOR (Please Print Clearly! **One form per participant**):

☐ Frater ☐ Soror ☐ Colombe ☐ Grand Councilor ☐ Regional Monitor ☐ MasterKey # _____

First Name: _____ Family Name: _____

Street Address: _____ State/Province: _____

Zip/Postal Code: _____ Country: _____ Telephone: _____

Email: _____ Language: _____

If possible, I prefer translation into:

☐ English ☐ French ☐ German ☐ Portuguese ☐ Spanish

Pre-Registration Fee: \$150 (US\$ ONLY) PAYMENT BY CREDIT CARD ONLY.

☐ Deposit \$50 (US\$) ☐ Full Amount \$150 (US\$) ☐ American Express ☐ Visa ☐ MasterCard

Card Number: _____ Exp. Date: Mo. ____ Yr. ____ Signature: _____

Send to: **AMORC WORLD PEACE CONFERENCE**, 1342 Naglee Ave, San Jose, CA, 95191 USA

E-mail: 2004worldpeaceconference@amorcmail.org

Make your Conference reservations by November 30, 2001, and receive the three 1-day RCUI classes for **FREE**.



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

NEW YORK CITY, NEW YORK

TMO Convention

November 9-11, 2001

Hosted by the New York City Heptad at the New York City Lodge, AMORC, 32 Irving Place, New York City. Grand Lodge Guest Speaker will be Dennis Kwiatkowski, Manager of AMORC's Department of Instruction. The weekend's theme will be "The Light of Martinism." For more information, please contact the New York City Heptad No. 1, J.A.F. Station, P.O. Box 7911, New York, NY 10116, or telephone (212) 683-9810, or e-mail: jeanpierre_ourigou@hotmail.com

AMHERST, NEW YORK

Mystical Day & Open Meeting

November 18, 2001

Sponsored by Rama Chapter of Buffalo, New York, this event is open to both members and the public and features a Labyrinth Workshop followed by the Circle Ceremony (a drama). The event will occur at 2 p.m. at the Masonic Temple, 641 Sweet Home Road, Amherst, New York. For more information, please e-mail: Dies145@aol.com

SACRAMENTO, CALIFORNIA

Annual Mystical Weekend

February 16-17, 2002

Hosted by Robert Fludd Lodge, the location: Robert Fludd Lodge at 2719 K St, Sacramento. Grand Lodge Guest Speaker will be Julie Scott, Grand Master. The theme will be: "Our Living Universe—A Merging of Mysticism and Science." For more information, please contact Cherie Greeninger, Master, Robert Fludd Lodge, at (530) 676-2929, or e-mail: cherie@mindsync.com

ATLANTA, GEORGIA

English Grand Lodge Convention

May 23-26, 2002

This Grand Lodge Convention will be held at Atlanta's beautiful and spacious Crowne Plaza Ravinia Hotel. Special Guests will be Rosicrucian Imperator Christian Bernard and Grand Master Julie Scott. The Convention's theme will be "A Rosicrucian Proclamation for the 21st Century." The Convention will be preceded by a two-day (May 21-22) RCUI course entitled "The Journey into Self, Its Practical Applications," taught by RCUI Instructor and Grand Lodge Board Member Dr. Lonnie Edwards. For more information, please see the Convention ad featured on this issue's back cover and the ad and registration form on pages 16-17. Or for more information, e-mail: atlanta_2002@hotmail.com, or write to: 2002 Atlanta Convention, P.O. Box 3507, Lakewood, CA 90711-3507, USA.

SAINT LOUIS, MISSOURI

West Central Regional Convention

October 11-13, 2002

The Convention will be held at the Sheraton Westport Hotel—Lakeside Chalet, 191 Westport Plaza, St. Louis. Grand Lodge Dignitary will be Dennis Kwiatkowski, Manager of AMORC's Department of Instruction. Theme: TBA. For more information, please contact Pattie Killebrew at pattie@spiff.net or at (314) 963-1442.

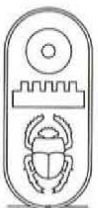


Volunteer Spotlight

TMO Volunteers Beautify Rosicrucian Park

Recently a group of Rose-Croix Heptad (TMO) members, along with local TMO Home Sanctum members, spent a sunny Saturday volunteering their time for a Martinist work project at Rosicrucian Park. Their efforts are much appreciated,

and the good fellowship was enjoyed by all who took part in the project. Shown standing in the photo are (l to r) Brothers Wing, John, Sisters Carla, Karen, Stella, and Brother Steve. Shown seated are (l to r) Brother David, Sister Julie, Brothers Bill, Richard, and Dick.



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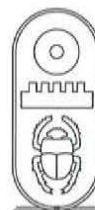
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*Life is the Great Initiation — a crossing of the threshold from
non-existence to self-realization. Its rites consist of the vicissitudes
of life, each with its symbolic value. Ultimate attainment is the
integrating of the total experience into an order of personal
understanding and meaning.*

— Ralph M. Lewis, F.R.C.

How the Rosicrucian Order's Council of Solace Can Help

An Interesting Letter from a Non-Member

Dear Sirs,

I am writing to give you some belated thanks. In March, 1999, I found a telephone number for the Rosicrucian Order in the *Old Farmer's Almanac*. My husband had seriously injured his neck and we were getting nowhere with the doctors that we had at that time. They had put him into physical therapy, which we were later informed could have paralyzed or killed him. The morning before I called you, we had been to the hospital emergency room because of his excruciating pain and the morphine and other medicines were not working. I am a Christian with a "twist," and I am married to a very serious Christian theologian and servant of the Christ. So my contacting your "help-line" was against my "better judgment." But I followed my intuition and called.

I asked for your prayers that we find the right doctor and get the correct help because I felt that my husband's life was on the line. I was extremely agitated and felt kind of guilty for calling you, but we couldn't seem to break through.

However, in less than twenty-four hours much changed. I found a neurosurgeon on the advice of a fellow pastor. His appointment secretary got my husband into the doctor in a few days instead of weeks. The doctor diagnosed the problem from previous x-rays in less than a minute. He ordered an MRI, in just a few days confirmed his diagnosis, and scheduled surgery in ten days.

On April 14, 1999, my husband had his seventh vertebrae removed and replaced

with cadaver bone. The bone chips which caused the muscles in his left arm and chest to atrophy were removed from the nerve and fully restored after surgery. I never told him that I called you until just recently, and instead of his being very upset with me because of my "weirdness," he was very calm and non-judgmental. I could tell he was surprised. But when I told him that I had followed my intuition, and that it couldn't hurt and might help, he agreed. (This was a miracle in itself!)

Recently, following some strange dreams, I was reminded of this incident. I promised myself that I would find the *Old Farmer's Almanac* and call your number again. Then, in the dream I had this morning, I knew I could find you on the internet. So here I am! I wish to thank you from the bottom of my heart and with many tears of gratitude.

We are the parents of seven children—five sons and two daughters. Their father is a great man, and together we have created a loving family. His loss would have been a disaster for many reasons—not the least of which is that he is my soul mate and I would have not been able to go on.

I cannot quite see where I am being led right now, but I do know that I am being led on a journey that was postponed. When I was nine years of age, something very unusual happened to me and I am sure that it involves the Rosicrucians. Well, we will see what happens.

Please convey this story to those who prayed and tell them of my gratitude.

Sincerely,
Anonymous

Council of Solace

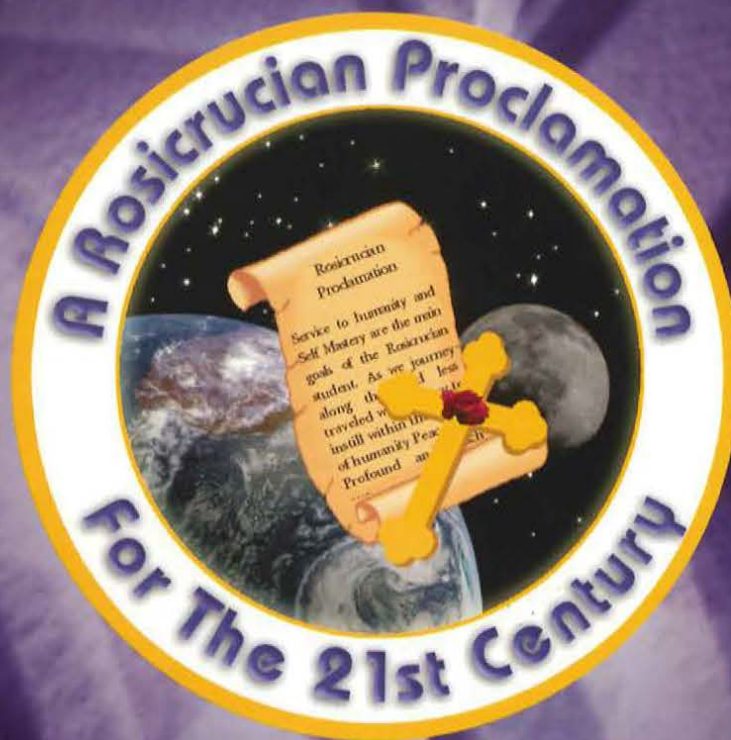
24-hour Assistance

The Council of Solace is a group of Rosicrucians (at Rosicrucian Park and throughout the world) who meditate daily on behalf of others. The goal of the Council is to bring cosmic help to all those in need of it. The Council does this by putting certain spiritual energies into motion and directing them in accordance with mystical law and natural principles. Metaphysical aid is thus directed to individuals who petition the Council of Solace with health, domestic, economic, or other problems, and aid is also directed to those who are attuned with the Council.

To list yourself or another individual with the Council of Solace, you may call (408) 947-3684 and leave a message, giving the name of the person to be listed. You can call this number 24 hours a day. Metaphysical aid will begin immediately and it will continue for as long as is needed.

ENGLISH GRAND LODGE CONVENTION

ATLANTA, GEORGIA USA
MAY 23-26, 2002



SPECIAL GUESTS:

Imperator Christian Bernard & Grand Master Julie Scott

Throughout the Order's history, Rosicrucian Proclamations have heralded important developments in the Order's work of spreading the Light of Inner Wisdom for the upliftment of Humanity. As Rosicrucians living at the start of the 21st Century, we have a unique opportunity to create a new Rosicrucian Proclamation for the Order's work in our jurisdiction, our personal development, and humanity's spiritual unfoldment in the new Millennium.

At this English Grand Lodge Convention, over the course of three informative and inspiring days, we will produce, as our Rosicrucian forebears did before us, a Rosicrucian Proclamation that will be a guide for helping us put Rosicrucian principles to work in our lives, our communities, and the world in the new Millennium. Our Beloved Imperator Christian Bernard and English Grand Master Julie Scott will be our special guests and program speakers.

The Convention will be preceded by an RCUI Class entitled "The Journey into Self, Its Practical Applications." Our RCUI Instructor will be Dr. Lonnie Edwards, longtime Rosicrucian lecturer and English Grand Lodge Board Member. The RCUI Class will be held on May 21st & 22nd.

For more information, contact: atlanta_2002@hotmail.com
Or write to: 2002 Atlanta Convention, P. O. Box 3507, Lakewood, CA 90711-3507