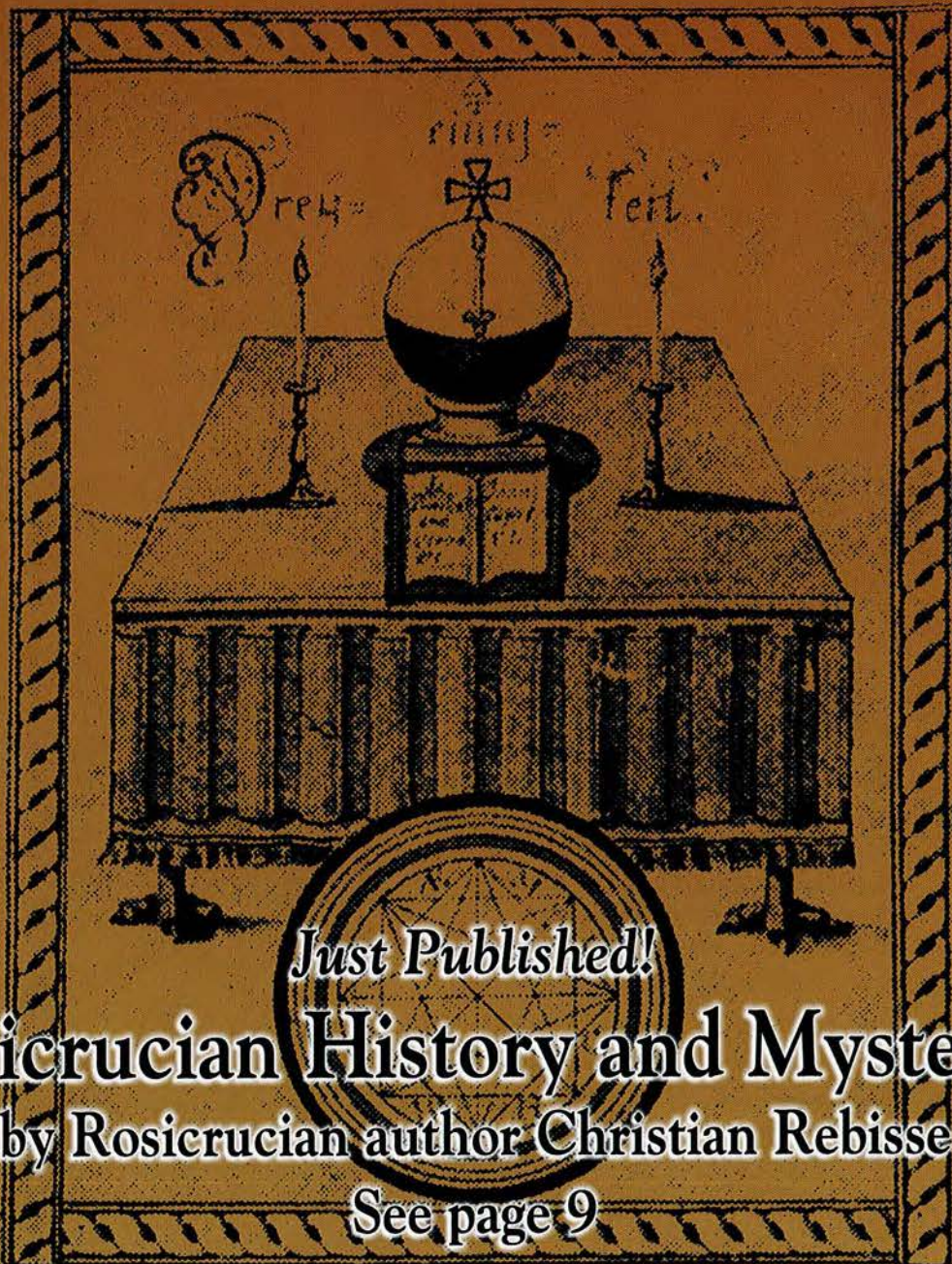


Rosicrucian Digest

Volume 83 • Number 1 • 2005



Just Published!

Rosicrucian History and Mysteries

by Rosicrucian author Christian Rebisse

See page 9

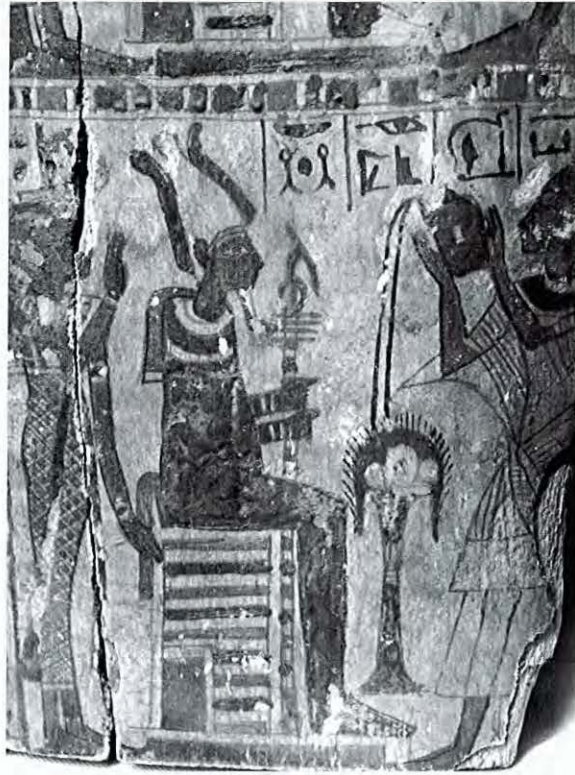
MYSTICISM

ART

SCIENCE



Treasures from our Museum



Coffin of a Scribe in the House of Life

RC 612

Wood, linen, and gesso
From the Theban area
New Kingdom

These fragments of a coffin identify the owner as a scribe in the "House of Life." The Houses of Life, called *Perw Ankh* in the ancient Egyptian tongue, were the schools and archives attached to ancient Egyptian temples, and thus were repositories of the accumulated knowledge of the ancient Egyptians. These schools were the training ground for not only the scribes of Egypt, but also the priests and magicians.

In these schools, children would begin at about the age of eight to first write hieratic, the common written script of Egypt. In doing so, they would copy famous texts, such as the Satire of the Trades, commonly called "Be a Scribe!" Once the children had mastered hieratic, the best and brightest would graduate to hieroglyphic script, considered by Egyptians to be the sacred script. It was these children who would eventually become priests and magicians, and have access to ritual texts of the temples. These texts were considered

so powerful in their written and spoken form that their desecration or mispronunciation endangered the very foundations of the world.

Thus this particular scribe of the House of Life bore the important responsibilities of training the children, protecting and disseminating the sacred texts, and ensuring the continued protection of Creation. His coffin, of which we hold fragments, demonstrates his importance, as it is of fine construction, likely made by the very artisans who created the tombs of the Valley of the Kings. Accompanying texts give his titles, while the images on the sides show the scribe honoring the gods, and being honored in return. He is shown with a shaved head, as would be proper for a purified priest of his standing and rank.

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



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

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Rosicrucian History, Part XV 2 **Harvey Spencer Lewis**

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Where today there are only ruins and silence, more than two millennia ago this great center of learning on the Indian subcontinent attracted students from throughout Asia, and its famous scholars were known around the civilized world.

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Next year this largest of the AMORC Grand Lodges celebrates its 50th Anniversary. The dynamic Grand Lodge of Brazil serves Portuguese-speaking Rosicrucians throughout the world, and its growth and energy has been phenomenal!

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Front Cover: *Our cover features an illustration of an 18th century Rosicrucian Ritual from a centuries-old manuscript. This is one of many pictures featured in our just-published book, **Rosicrucian History and Mysteries**, by Rosicrucian author Christian Rebise. For more information, please see page 9.*



Harvey Spencer Lewis

ROSICRUCIAN HISTORY

from Its Origins to the Present

Part XV

Harvey Spencer Lewis

by Christian Rebisse, FRC.

HARVEY SPENCER LEWIS, a remarkable individual who was to give Rosicrucianism a dimension that it had never known before, was born on November 25, 1883. His family was of Welsh background and his ancestors had settled in Virginia before the American Revolution. His grandfather, Samuel Lewis, born on November 7, 1816, in Buckingham, Pennsylvania, was the descendant of farmers who had cleared land in this region. Samuel married Eliza Hudnut, a cultivated young lady of French extraction, and the couple settled in Kingwood, New Jersey. It was in this town that their son Aaron Rittenhouse Lewis was born

on February 3, 1857. At an early age, his mother introduced him to French literature and communicated to him a certain sensitivity in spiritual matters. Family life alternated between work on their farm and activities in the Methodist church, since religion occupied a prominent place in Aaron's life. He was particularly devout, and he delivered some sermons at the church in Kingwood. Aaron married Catherine Hoffman, a dynamic young woman born on January 14, 1851 in Germany, where she trained to become a teacher. From their union Harvey Spencer Lewis was born on November 25, 1883, in Frenchtown, New Jersey.

Aaron Lewis gave the middle name of Spencer to his son because of the admiration he felt for the Spencer brothers, inventors of a system of penmanship used in public schools for many years. Aaron was an excellent calligrapher, and this gift allowed him to leave the family farm after obtaining work as a teacher at a commercial school in a neighboring town. Due to his talents as an artist, he augmented his income by executing small illustrations in the evenings at home. Catherine added to their financial resources by following her profession of teaching. The family soon left Frenchtown and settled in New York City. It was there that Aaron Lewis became associated with Daniel T. Ames, a chemist specializing in the analysis of inks and papers. Together they devised a technique for the scientific analysis of documents to determine whether these were authentic or forgeries. They thereby created a new profession, and for over thirty years Aaron Lewis was the leading authority in this field.

When H. Spencer Lewis discussed his early years, he wrote: "Earliest recollections of my childhood were of a home in which my father spent many hours of the evenings and spare time in research and study. My mother had finally given up her teaching in the schools and diligently worked with my two brothers and myself on our home studies assigned by our teachers at school."¹ Harvey Spencer was a young man with an insatiable curiosity. Having a passion for physics, electricity, and chemistry, he read all the books on science that he could lay his hands on. His interest in photography soon led him to construct his own camera. He also revealed artistic talents in drawing, painting, and music at an early age. He played the piano and organized in his school the second school orchestra in New York City. In June 1899, this group gave a concert at the graduation ceremony marking the end of H. Spencer Lewis' formal studies.

The Mystic Awakening

H. Spencer Lewis' family environment contributed much to the development of his mystical sensitivity. His father, Aaron Lewis, made a point of devoting Sunday to religious activities. On this day the family was not content to simply attend church; they read and also discussed the Bible. Young Harvey participated enthusiastically in the activities of the Metropolitan Temple of New



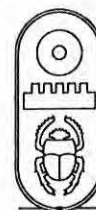
The Metropolitan Temple of New York.

York, and until he was sixteen years old he loved to sing in the choir of this Methodist center, which was an important gathering place for the youth of the city. He also listened attentively to the sermons of Dr. S. Parkes Cadman, the pastor of the church.

H. Spencer Lewis often spent his free time in meditating in this church, which had become his spiritual home. This attitude did not escape the notice of the pastor, with whom he often conversed regarding subjects touching on mysticism. Often, in the silence, the young Harvey contemplated the altar and reflected on the divine mysteries. When he discussed these moments of prayer in his biography, he noted: "I do not know what was necessary for me and, consequently, I prayed for nothing more than love and peace." It was in this temple that he had his first mystical experiences and he questioned himself about the profound nature of humanity and the possibility of contacting the most subtle part of being, the soul. In 1900, he completed his schooling and found employment as an office boy in Baker and Taylor Publishing. This job allowed him to have at his disposal the many books necessary for his insatiable curiosity.

New Thought

It appears that an article published in the October 20, 1901, edition of the *New York Evening Herald* drew Lewis' attention. It described



the case of Leonora Piper, a medium from Boston who was unrivaled in the history of the psychic sciences.² At this time, experiments with mediums were the rage in New York, a city where spiritualism drew a large following. As we saw in a previous article, spiritualism developed in the United States after magnetism was introduced to this country by Charles Poyan, a follower of Puységur, in 1836.³ The ensuing events led researchers to take interest in these phenomena, and their work resulted in the creation of institutions that engaged in the research of paranormal faculties. The most prestigious was the American Society for Psychical Research, founded in Boston in 1884, two years after the founding of the Society for Psychical Research in England. H. Spencer Lewis was soon participating in a similar group.

The increasing importance of magnetism also led to the birth of New Thought, a movement that gained considerable popularity and foreshadowed, to a certain degree, the New Age. It may be defined as a philosophical movement with Judeo-Christian overtones that teaches the laws of the creative power of thought. Its goal is to lead each follower to a balanced, harmonious life and to self-realization. Moreover, it involves—and this is one of its essential aspects—therapeutic applications. This movement had its origins in the concepts of the Healer of Portland, Phineas Parkhurst Quimby (1802-1866), a clockmaker born in New Hampshire. After having attended the séances given by Charles Poyan, he used magnetism for healing purposes and eventually devoted himself entirely to this activity in Portland, Maine. By blending psychic sciences, philosophy, and Christian mysticism for leading each disciple to health and happiness, Quimby created what he called Mental Science, also called Christian Science or Science of Health. By 1840, his experiments were being reported in the newspapers of Maine. Although he was very popular, he never theorized about his practices or philosophy in books and pamphlets. His ideas are only known to us through a book written by Annetta Gertrude Dresser entitled *The Philosophy of P.P. Quimby, with selections from his manuscripts and a sketch of his life* (1895).

After Quimby's death, New Thought came into being with three of his former patients and followers. The first was the Reverend Warren Felt Evans (1817-1889), a minister of the Swedenbor-



Phineas Parkhurst Quimby

gian faith. After being healed by Quimby, Evans was attracted to his theories and wrote the first book dedicated to mental treatment, *The Mental Cure* (1869). This was followed by numerous other volumes, such as *Esoteric Christianity and Mental Therapeutics* (1886). The second of Quimby's followers was Julius A. Dresser (1838-1893). After his cure in 1860, he dedicated his life to continuing his master's work. In some ways Dresser was the first modern psychic healer and may be considered as the founder of New Thought, a movement he discussed in *The True History of Mental Science* (1887). His wife Annetta Gertrude and his son Horatio Willis were also authorities and authors in this field.

Finally, Mary Baker Glover Patterson (1821-1910), Quimby's third disciple, is probably the most well known. In 1862 she too was cured of an illness that seemed incurable. However, after Quimby's death, she again fell gravely ill, but she healed herself by applying the principles of her teacher. She then began to perfect her own philosophy, which she called Christian Science. She married Dr. Asa Gilbert Eddy and wrote *Science and Health with Key to the Scriptures* (1875). In this book, Mrs. Eddy developed the concept that all illness was primarily of psychic origin, and that a "spirit cure" based on prayer and the adoption of positive thoughts would lead inevitably to the return of harmony. This book was phenomenally successful, and in 1898 it was already in its 140th printing. In 1881, aided by her husband, Mrs.

Eddy founded the Massachusetts Metaphysical College to teach Christian Science. Under her direction, the college prospered, with more than 4,000 students being instructed in her principles during this period. Then in 1889 she closed this institution so as to revamp her book and reorganize her organization. The college reopened its doors in 1899 and gradually the movement became a true church that included thousands of followers around the world.

The Kybalion

In the United States, New Thought resulted in the publication of a whole body of literature whose most esteemed authors, apart from those we have previously mentioned, included: Ralph Waldo Trine, Henry Wood, Ella Adelia Fletcher, Oliver C. Sabin, Victor Turnbull, Emma Curtis Hopkins, Prentice Mulford, and William Walker Atkinson. The latter deserves particular mention, because he was one of the most eminent representatives of American New Thought. William Walker Atkinson (1862-1932), a Freemason, theosophist, member of the Pennsylvania bar, and professor of hypnotism, was one of the most important authors of New Thought. Between 1902 and 1915, he published about twenty works, both under his own name and that of Yogi Ramacharaka. Two books that are especially significant are *The Law of the New Thought* (1902) and *The Hindu-Yogi Science of Breath, a Complete Manual of Breathing Philosophy of Physical, Mental, Psychic and Spiritual Development* (1909). What makes this author original, in comparison to his predecessors, is that he included in his theories and practices some elements relating to Hinduism or yoga. This was surely the result of two major influences in his life: the Theosophical Society, of which he was a member, and Swami Vivekananda. In 1893 the latter appeared in Chicago as the Hindu representative in the World Parliament of Religions, and afterwards he lectured in many cities before founding the Vedanta Society in New York City (1894). In his books, Atkinson touched on such subjects as health through magnetism, mystical breathing, karma, vibrations, polarity, the projection of thought and visualization.

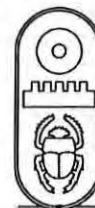
Atkinson was probably the author of the celebrated *Kybalion, A Study of the Hermetic Philosophy of Ancient Egypt and Greece*.⁴ The cover indicates that this text is the work of "three initiates," a

slightly veiled allusion to Hermes Trismegistus. The author of the *Kybalion* claimed to reveal the royal art of the Egyptians, which is the synthesis of all knowledge, and from which India, Persia, and China have their source. He revealed the "seven Hermetic laws," which he presented as being those of Hermes Trismegistus. Among these laws are those of correspondences, the vibrations of life, polarity, rhythm, causality (karma), as well as subjects that really have little connection with the contents of the writings of the *Corpus Hermeticum*, but which specifically reveal those of New Thought.⁵ Thus, the *Kybalion*, which tries to relate the principles of New Thought to those of Hermeticism, constitutes a marvelous synthesis of all the ideas in this movement.

Let us end this long digression concerning the authors of New Thought by pointing out one of the most notable books of this movement, *The Heart of the New Thought*, published by Ella Wheeler Wilcox in 1902. Her work experienced immediate success and went through fourteen printings within three years. This author is of special interest to us in that she worked with H. Spencer Lewis in the establishment of AMORC several years later.

Between 1860 and 1910, New Thought developed rapidly. The reason for its success was due no doubt to its pragmatic character, with the result that it tended to reduce the influence of the Theosophical Society. As Hermann de Keyserling has indicated, in contrast to the latter movement, New Thought rejected pure occultism, which it considered to be secondary in nature. It proposed instead a method of individual expansion oriented toward self-realization. Its applications were concrete and could be used to solve everyday problems. Furthermore, in contrast to the Theosophical Society, which was imbued with the Oriental culture, New Thought had its roots in Christianity.⁶ The American psychologist William James saw some striking analogies, from a psychological standpoint, between the *mind cure* taught by New Thought and the Protestantism of Luther and the Methodism of Wesley. He noticed the same liberating speech and the complete confidence in goodness.⁷

Despite the many testimonies of Albert Louis Caillet,⁸ New Thought had few followers in France, apart from Hector Durville (1849-1923).⁹ The latter, after having separated from the Theo-



sophical Society and the initiatic movements directed by Papus (Martinist Order and Kabbalistic Order of the Rose Cross), founded in 1893 his practical school of magnetism and massage as a way to expand psychic and hypnotic studies and to train therapists.¹⁰ Although he was part of the French magnetist movement—it should not be forgotten that he continued the work of the Baron Du Potet—he was influenced by New Thought, and in particular by the works of Prentice Mulford.¹¹ His *Journal du magnetisme* became widely known throughout the world. In 1909, the Magnetic College of New York, directed by Dr. Babbitt, worked closely with him.

The New York Institute for Psychical Research

Between 1902 and 1909 H. Spencer Lewis was intrigued by the spiritualist movement, and his personal investigations led him to put its doctrines to the test. He quickly realized that the messages supposedly originating from spirits through mediums were of little interest. In 1902, desiring to broaden his research, he became part of a special committee investigating fraudulent spiritualistic mediums. This group of men and women from all walks of life organized experiments with mediums in an attempt to obtain a better understanding of these mysterious phenomena. At the end of two years, and when he was only twenty years old, Lewis was named president of this association. He owed this honor to the fact that he himself was endowed with uncommon psychic faculties. In 1904, with the assistance of the *New York Evening Herald*, where he presided over a committee investigating mediums, he founded the New York Institute for Psychical Research. This group, of which he was elected president, was composed of scientists and physicians. Among the members of the institute were such noted individuals as the writer and poetess Ella Wheeler Wilcox (1850-1919) and Dr. Isaac Kauffman Funk (1839-1912),¹² best known for his work on psychic science (*The Widow's Mite and Other Psychic Phenomena*, published in 1904 and *The Psychic Riddle* three years later).

During this period the American Society for Psychical Research, headquartered in Boston, predominated in the field of psychic research in the United States. But, by 1904, after the death of its director, Dr. Richard Hodgson, the group lost its

momentum and ceased operations in 1905. Then, only one year later, Dr. James H. Hyslop reorganized the old institution in New York as the American Institute for Scientific Research.¹³ As can be seen, a void was left when the activities of the Boston research group came to an end, which provided an opportunity for another organization, the New York Institute for Psychical Research, to come into being. Under H. Spencer Lewis' direction, the new group conducted investigations examining the true abilities of mediums, which resulted in more than fifty fakes being unmasked. The institute also worked with the New York police department and the *New York World*, a daily newspaper. During this period, Lewis published many articles concerning his researches in the *New York Herald* and in the *New York World*. One of the articles, entitled "Greatest Psychic Wonder of 1906," published in January 1907 in the *New York Sunday World* with a portrait of the author, discussed the experiments made by the New York Institute for Psychical Research with a young Indian medium.

These researches left Lewis dissatisfied, as he found it hard to believe that the phenomena produced through mediums were derived from the manifestation of spirits. Rather, he was persuaded that they originated in spiritual faculties yet unknown. It was during this period that he became aware of the works of Thomson Jay Hudson (1834-1903), among others. This author, a doctor of philosophy, enjoyed international renown after the publication in 1893 of his first work, *Law of Psychic Phenomena: a Working Hypothesis for the Systematic Study of Hypnotism, Spiritism, Mental Therapeutics . . .*¹⁴ Lewis avidly read this book that touched upon magnetism, spiritualism, duality of the mind, the conscious and the unconscious. It intrigued him all the more as it studied telepathy scientifically and described suggestion as the link between the conscious and subconscious, the means that the mind can use to direct matter. He also read the works of Sir Oliver Lodge, including *The Survival of Man*, which studied faculties little known at the time, and *Life and Matter*, which was more oriented toward psychology.

During the years 1906-1907, Lewis abandoned psychic research, which he judged to be unproductive. What followed was a period of reflection. While engaged in his daily meditations, he became aware that he was finding the answers

Greatest Psychic Wonder of 1906

By H. SPENCER LEWIS,
(President of the New York Institute for Psychical Research.)



THE year 1906 was one of the most successful for the advancement of psychical research and study, more wonderful discoveries, revelations and conclusions having been effected in this one year than have been recorded in the annals of this science since the first "spirit-raps" were heard in this country in 1848.

In response to the request from the Sunday World for an account of the most remarkable psychic exhibition of the year, I will describe the demonstration before the society by a young American Indian, who claimed that in a trance he could communicate with the spirit of an Indian chief, and also with the "Great Spirit," and that this spirit would describe through him the homes of those gathered in the room.

The medium did describe, accurately and in detail, the rooms of six of those present, one room being the house-

whom he had never seen, and told where he was at the moment of receipt, which facts were afterward verified to the minutest detail.

In this demonstration it was not possible for the medium to ever have seen the rooms he described, and therefore there could have been no fraud.

This leaves but two explanations—that of telepathy and that of actual spirit communication. Of course, those present knew their rooms, and telepathy was possible, for the medium could have received, telepathically, the descriptions of the rooms from the persons present.

But granting this, we find that telepathy could not explain the method whereby the medium described the room in which the gentleman before mentioned was spending the evening, nor could it explain how the medium was enabled to tell us just what this gentleman was doing; for no one present knew where the gentleman was, and certainly no one knew exactly what he and the others with him might be doing. The medium was a stranger to all present, and there could have been no collusion.

If telepathy can explain this demonstration then we must admit that telepathy between strangers at a distance, at any time and under any conditions, is possible. This is extending the limitations of telepathy to an extreme, but even so, it may be the real hypothesis. This demonstration on the spot was the most remarkable of its

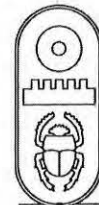
The New York Sunday World, January 1907.

to questions touching upon the mysteries of life. As he noted in his autobiography, he experienced great peace during these experiences and, when returning to an awakened consciousness, he had the impression of having received inwardly some instruction on the laws and principles pertaining to God and nature. Puzzled by this, he confided in May Banks-Stacey, an elderly woman he had met at the New York Institute for Psychical Research. She revealed to him that, during such experiences, he had probably rediscovered the knowledge acquired in his past lives. She even suggested that during one or many previous incarnations he had surely belonged to a mystical fraternity like the "Rosicrucians of Egypt." H. Spencer Lewis was astonished by this answer, as it established a link between the Rose-Croix and Egypt!

In the days that followed, he sought information on the Rosicrucians, but found no reference at all indicating that this order existed anywhere but in Germany. Until then, he had read nothing—nor even encountered the slightest allusion—concerning the existence of secret Rosicrucians. Beginning in the year 1908, all his thoughts were directed toward a single goal: to discover what the ancient mystics had taught so that he might compare their teachings with what he himself was able to glean through his own spiritual experiences.

Footnotes:

1. Lewis, Ralph Maxwell. *Cosmic Mission Fulfilled* (San Jose, CA: Supreme Grand Lodge of AMORC, 1978, c1966) p. 32. The biographical facts relating to the Lewis family in this article are taken from this work. Other information comes from Harvey Spencer Lewis' autobiography, a document kept in the archives of the Rosicrucian Order, AMORC.
2. The astounding faculties of this medium, who had been discovered by William James in 1885, were studied by the Society for Psychical Research of London. One of its members, Sir Oliver Lodge, discussed this woman in *La Survivance humaine, etude de facultes non encore reconnues* (Paris, Felix Alcan, 1912) p. 150-216. English edition: Lodge, Oliver, Sir, 1851-1940. *The Survival of Man; A Study in Unrecognized Human Faculty* (New York: George H. Doran Company, 1920). Regarding Leonora Piper, see also Bertrand Méheust, *Sommambulisme et médiumnité, tome II, "Le choc des sciences psychiques"* (Le Plessis-Robinson: Institut Synthélabo, coll. "Les Empêcheurs de penser en rond," 1999) pp. 63-68.
3. See "In Search of the Psyche," by Christian Rebisse, *Rosicrucian Digest*, Vol. 81, No. 3, 2003, pp. 11-16.
4. *The Kybalion; A Study of the Hermetic Philosophy of Ancient Egypt and Greece, by Three Initiates* (Chicago: The Yogi Publication Society, 1908, 1989). *The Kybalion* was translated into French by André Durville and published in 1917 by Henri Durville, with a preface by Albert Louis Caillet. The latter let it be understood that William Walker Atkinson was not unaware of its publication. Indeed, not only did this text reiterate the very themes that he had elaborated upon in his book, but it was published by the same editor and included in the same collection. The author of *Manuel bibliographique des sciences psychiques ou occultes* was well aware of the subject seeing that he was one of the few Frenchmen, along with the Durvilles, who was enthusiastic about *New Thought*. In *Traitement mental* (1912), he made a strong case for the *Kybalion* and mentioned its basic principles.
5. Let us add here that William Walker Atkinson published in 1918, under the pseudonym of Magus Incognito, a book entitled *The Secret Doctrine of the Rosicrucians* (Advanced Thought Publishing Co.). The author presented seven series of so-called Rosicrucian aphorisms, with long commentaries. These involve a



- kind of mixture of Western and Eastern esoteric doctrines, most of which come from The Secret Doctrine by Helena Petrovna Blavatsky.
6. "I see New Thought as being truly the only religious movement of our time founded on mysticism that can do good for the majority of humans," stated Hermann de Keyserling in *Journal de voyage d'un philosophe* (Paris: Bartillat, 1996) p. 187.
 7. William James, *L'Experience religieuse, essai de psychologie descriptive, preface by Emile Boutroux, chap. IV, "L'optimisme religieux"* (Paris: Alcan, 1906). The work was reprinted under the title *Les Formes multiples de l'expérience religieuse, preface by Bertrand Méheust* (Chambéry: éditions Exergue, 2001). English reprint edition: *James, William, 1842-1910. Varieties of Religious Experience : A Study in Human Nature. With a foreword by Michael James and new introductions by Eugene Taylor and Jeremy Carrette* (London & New York: Routledge, 2002).
 8. See the books of Albert Louis Caillet, such as *Traitement mental et culture spirituelle* (1912) or *La Science de la vie* (1913) in which he presents and analyzes the points of view of various New Thought authors, as well as his *Manuel bibliographique des sciences psychiques ou occultes* (1912), where he devotes considerable space to books relating to this subject.
 9. Unfortunately no detailed biography has been written about Hector Durville. However, the reader may wish to consult "Hector Durville, sa vie, son oeuvre," which his son, Henri Durville, wrote as an introduction to his *Bréviaire de la santé* (Paris: Durville, 1923) pp. 5-33.
 10. His sons, André, Jacques, Gaston, and Henri, continued his work. Henri, who succeeded him, was the author of many bestsellers, such as *La Science secrete* and *Cours de magétisme personnel*. After World War I, the school founded by Hector Durville became, under the direction of his son Henri, the *Ordre Eudique*, an Egyptian-style initiatory movement. The Durvilles were also publishers, and as such they printed French translations of many New Thought texts, such as the celebrated *Kybalion* and the books of Prentice Mulford, William Walker Atkinson, etc.
 11. Prentice Mulford (1834-1891) published a whole series of booklets for the celebrated *White Cross Library*, in Philadelphia. His book *Your Forces and How to Use Them* (1888) was described by Albert Louis Caillet as a veritable treatise of practical magic, very clear in what concerns psychic culture. He proposed a method adapted to all the practices of daily living that could provide happiness and riches to the person who followed it. This book was translated into French by Sédir and published by Chacornac in 1897. It was then reprinted in 1905-1907 in three volumes, under the title *Vos forces et le moyen de les utiliser*. André Durville also published a translation around 1933, *Les Forces mentales*, for the *Eudiac Library* of the *Éditions Durville*.
 12. Dr. Isaac Kauffmann Funk, the director of Funk and Wagnalls Publishing Co., became active in psychic research and spiritualism after engaging in an experiment with Leonora Piper, through whom he received a message from Dr. Richard Hodgson, one week after the death of the latter in 1905. Dr. James Hyslop, of the American Society for Psychical Research of Boston, relates these experiences of Isaac Kauffmann Funk in *Contact with the Other World* (1919).
 13. This association had two sections: one involved in abnormal psychological phenomena, and the other in psychic research. Only the latter was truly active and it worked in conjunction with the French doctors J.-M. Charcot and P. Janet.
 14. Albert Louis Caillet described at length this important work in *Manuel bibliographique des sciences psychiques ou occultes* (Dorbon, 1912) Tome II, No. 5298; and in *Traitement mental et culture spirituelle* (Vigot, 1912 and 1922) pp. 282, 316-321.

Earth Day Turns 35!

April 22, 2005

The first Earth Day Celebration 35 years ago helped connect people to the things they can do to improve the environment and make a real difference in their communities and throughout the world. As important as it is, Earth Day is just a reminder of what we can do throughout the year to reduce waste, conserve, and bring about a more sustainable culture. As stated in the Emperor's Manifesto, *Positio Fraternitatis Rosae Crucis*, the protection of nature is the responsibility of each one of us; and our IMAGINE AMORC workshops have emphasized the value of community service. Let's keep up our efforts in this direction and remember these simple things you can do: Reduce, Reuse, Recycle!

—Robin M. Thompson, F.R.C.

Just Published!

Rosicrucian History and Mysteries

by Rosicrucian author Christian Rebis

The Rosicrucian Order, AMORC, is proud to announce the publication of this new work by Rosicrucian author Christian Rebis. Originally published in French in 2003, this scholarly work is now available in English. This book is excellently researched—complete with endnotes, an index, a chronology, and a thematic bibliography suggesting sources for further reading. *Rosicrucian History and Mysteries* is abundantly illustrated with over 90 illustrations—many from rare and unusual sources. Your Rosicrucian library will not be complete without this exceptional volume.

“Here is the definitive history of Rosicrucianism, from the earliest of times to the present. Our Order’s history is a rich and beautiful tapestry, its warp and weft interwoven with the ideas and conceptions of illustrious minds. Contributors to the Rosicrucian Order’s teachings and traditions are counted among the great scientists, philosophers, writers, artists, and independent thinkers of all time. The reader will come to realize the enormous contribution that Rosicrucian philosophy has exercised on the progress of civilization. It’s an extraordinary story! Author Christian Rebis has captured all of this in his remarkable work. This book is a must read for anyone interested in the Rosicrucian Order.”

—Robin M. Thompson, Editor, Rosicrucian Digest

“Our study will thus lead us to places of [esotericism’s] birth—mythical and real—and to those countries and times through which it has traveled. Therefore, we will visit Egypt; Greece; the Arab lands; Europe during the Middle Ages, Renaissance, and Age of Enlightenment; France of the Belle Époque; and the New World. While on our journey, we will meet such extraordinary individuals as Hermes Trismegistus, Marsilio Ficino, Giordano Bruno, John Dee, Theophrastus Paracelsus, Franz Anton Mesmer, Joséphin Péladan, Harvey Spencer Lewis—not to mention someone as unexpected as Erik Satie. We will also come across numerous initiatory organizations that have played a more or less important role in Western esotericism or in the Rosicrucian movement.”

—Christian Rebis, Author

Book Specifications: Softcover, 7.5 in. x 10.5 in.; 95 illustrations (b&w); 244 pages

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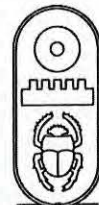
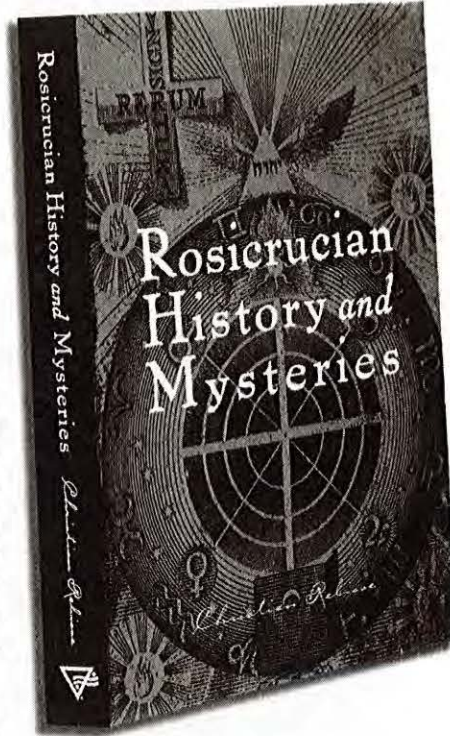
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Many members have asked for copies of the discourses presented by the Grand Masters and the Emperor at the World Peace Conference. Originally we were hoping to compile these into a book. However, because some of the discourses include information from upper degree monographs, the Emperor has asked that we not do so. Instead, we have published a summary of each of the discourses on our website at: www.rosicrucian.org These web pages also include the biographies and photos of each of the presenters, along with the special World Peace Conference images created for each speaker by Soror Jacquelyn Paull. The discourses that can be published will be printed in various issues of the Rosicrucian Digest and Rosicrucian Forum. We are very pleased to make these inspiring and enlightening discourses available to our readers.

The Seven Elements of Mystical Development

by
Sven Johansson, F.R.C., Grand Master
Grand Lodge of the English Language
Jurisdiction for Europe and Africa



Fratres and Sorores, I have discussed the *Creed of Peace* in general terms and analyzed the first of its twelve articles. From this I have concluded that no amount of rules and regulations can suffice when it comes to truly avoiding war and keeping the peace. What is needed is a direct inner link through the mind to an infinite source of wisdom known as the *Master Within*. Establishing that link and turning our lives around to the point where we truly can face our Inner Master demands total commitment and a clear strategy of inner development.

There are seven elements relating directly to our development as mystics. In other words, there are seven things that, if done properly, greatly improve our chances of developing our inner awareness to the point where we permanently face our Inner Master and have available to us, inscribed in our hearts, our own personal creed of peace.

The seven elements of mystical development involve work on, and refinement of, the following faculties: imagination, concentration, visualization, meditation, contemplation, psychic participation, and finally, cultivating the experience of God.

Imagination

Starting with imagination then, do you consider yourself to be a “dreamer”? If yes, then

lucky you, for this is at the very heart of change and creation. Without a well-developed faculty of imagination, we can do no more than mime the thoughts and acts of others, but never truly initiate them ourselves. Without imagination we can only walk in the footsteps of others but never make fresh footprints from our own creativity.

So what do we mean by the word “imagination”? Before we can start to work on our faculty of imagination we must have a clear idea of what we are trying to achieve, and there is no better definition than what you will find in any large dictionary.

Imagination can be defined as a partially involuntary process of forming a mental concept of something that is not being perceived by the physical senses. It is at least partially involuntary, it involves the intellect only, and it has nothing to do with the physical senses.

We all know that unbridled use of the imagination can of course be quite pointless at times and is probably why we have expressions like “He’s a dreamer” or “His head is always in the clouds,” denoting people who are great with ideas but hopeless when it comes to putting any of them into practice. As mystics, we should not only be imaginative, but practical too. It makes no difference whether you are a book publisher, civil

engineer, president, or painter, if your ideas remain in your head, then they may as well not exist. Sooner or later, they must be translated into something of a practical nature that you and others can physically benefit from.

Rembrandt didn't just see his paintings on the inner screen of his mind; he took the practical steps of mixing his oils and applying them to his canvases. A book publisher doesn't just imagine new book formats and cover artwork; he actively goes about turning those formats and cover designs into actual books. And so it is with every area of life. Imagination, while crucial to the success of any endeavor, needs to be taken to material fruition.

So how does one train one's imagination? This is not easy for some, but it comes quite naturally for others. Take the following exercise:

Sit down in any room where there is some form of regular texture within sight. This could, for example, be the intricate pattern of wallpaper or a carpet, or best of all, just a roughly plastered wall. Choose whatever you wish, and then begin gently gazing at it without staring. Simply allow your eyes to rest on the pattern and, if comfortable with it, slowly allow your eyes to fall out of focus. The next step is crucial: While continuing with your gazing, now blank your mind and still your emotions. Just let your mind drift off into neutral, harboring no strong feelings, no thoughts or emotions of any nature. This step is extremely important, and without that feeling of the mind and emotions idling along in neutral, nothing of consequence will happen.

Now while gazing at this pattern with your mind in neutral, slowly, you will see forms and shapes emerge from the pattern. For some, they will be faces; others will see animals, and yet others will see geometrical shapes. It is all up to personal interpretation and the sort of imagination you have. The important thing is not to allow yourself to analyze any of the images that come to you, for that immediately terminates the imaginative process. Your zoo of creatures and shapes are a delight to behold as you instinctively know they are of your own making. It is a very pleasant pastime, especially when you are tired and in need of some respite.

Concentration

Moving on now to the faculty of concentration, it is clear that the ability to concentrate

at will is absolutely central to any attempt at inner development. It affects the performance of all other areas of our lives, and without the ability to concentrate whenever we choose and on whatever we choose, we will lead lives way below our true potential. In the exercise for developing the faculty of imagination, there is a need to blank the mind at some point, and this briefly requires use of the faculty of concentration. So what do we mean by the word "concentration"?

Concentration can be defined as the process of *applying intellectual focus to a mental concept*. Intellectual focus, focus of attention, focus of awareness—these are the key elements of concentration.

When you sit down with the intention of concentrating on something, be perfectly clear within yourself that this and this alone is what you are going to spend the next half hour to an hour doing. Treat the exercise of concentration as something that needs practice, practice, and more practice; for it is the one area of our lives where we truly can see quick, positive, and dramatic changes for the better.

The key to any success in concentration is first and foremost *to be relaxed*. Don't think that anything more can be accomplished by gritting your teeth or closing your eyes tighter than normal. There must be a gentle, relaxed, and cursory feeling about everything you do during a concentration exercise. You are trying to *coax* the mind into taking an interest in what you wish to concentrate upon, and this requires a bit of *gentle*



persuasion. Persuade your mind to cooperate with your wishes; don't try to force it. Attempting to force the issue has very mixed results. Occasionally you may succeed, but usually you will fail. Gently and persistently apply pressure on the mind to reign itself in and to start focusing itself on the matter at hand. This has the best results by far. The keys to concentration then are *relaxation*, *persistence*, and *resilience*. Remember . . . never give up.

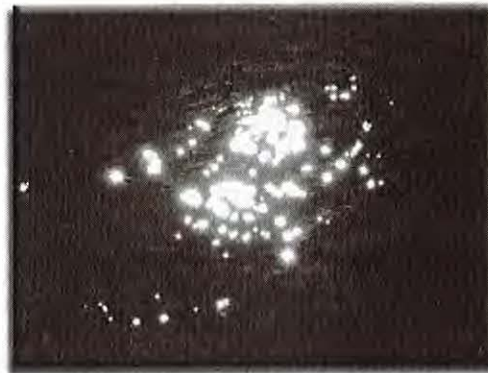
Concentration is not the same as day-dreaming. You do not allow your mind to wander. You do not allow it to build up scenarios or imagine things, or think about what happened yesterday. You focus your mind exclusively on what you have decided to concentrate upon, and this is the only thing you do throughout the period. When the mind wanders off topic, gently though immediately, guide it back. The whole process must have an air of effortlessness, even though you may initially be struggling inside to keep your focus on the topic. Eventually, the focus will be light as a feather. That is a promise.

Remember that concentration can be on anything. Choose whatever you wish; almost anything will do to begin with. Don't be too fussy about what to choose though; otherwise you will spend most of your time trying to decide upon a worthy topic. At first and for quite some time, you will not be able to choose the best or most interesting thing to concentrate on, and this can be a real obstacle. But to begin with, it is important to simply *make a decision and then stick with it*, even if your decision isn't the best you could have made. Choose something, anything, and then get started. With practice, your topics will become more and more relevant to your inner needs, and that is when things really get interesting.

Visualization

The third broad phase of activity needed in order to turn your inner life around to face your Inner Master is called "visualization." This faculty demands a careful blending of your ability to use both creative *imagination* and disciplined *concentration* simultaneously. Central to any plans in life is the use of visualization. Very little we put our hand to succeeds if we do not sit down first and do a bit of forward planning; and part of that planning is the use of creative visualization.

In the standard sense of the word, visualization clearly relates to the faculty of vision, and as



defined in most dictionaries, visualization is indeed a process of forming a mental visual image of something. But in the Rosicrucian Order it means much more.

From the Rosicrucian point of view, visualization can be defined as *the process of forming a complete mental reality by utilizing imagined versions of our physical senses*.

We are, in fact, talking about the creation of a *full mental experience* using the inner counterparts of as many of our physical senses as possible. So, you can, for example, visualize your favorite piano sonata and even begin to hear parts of it; or you can visualize the aroma of freshly baked bread and feel the soft, warm loaf in your hand. You might even see the park bench you are sitting on, surrounded by a gathering flock of hungry pigeons at your feet. The list of what you can visualize is endless, but remember that the most effective forms of visualization utilize more than just the sense of sight.

When you sit down to visualize something, be sure you do precisely this; in other words, visualize, and do nothing else. Do not daydream, do not think about meditating, do not think of your next meal or a conversation you had the other day, or a scene from a recent movie you saw. Just fix your mind on the visualization and hold it there. It demands a fine balance between the active process of concentration and the passive process of imagination, though as with everything in life, mastery comes only with practice.

Deciding casually to sit down and visualize something is all well and good. But deciding in a firm and committed manner that you will succeed for the next half hour in visualizing just one particular object, and really doing nothing but this visualization, is an entirely different sort of commitment. It can't be stressed enough how

important it is to stick to your decision once you have made it. Do not allow yourself to give up or to wander off topic in the middle of the process. Set a time for the exercise and then stick to it. Sticking to your decision, regardless of how you feel, is merely a matter of personal discipline. After that firm, committed decision has been made, it is relatively simple to accomplish the visualization. One of the most difficult things is simply *to make that firm decision in the first place.*

Meditation

The fourth broad phase of activity involves meditation, which is probably the most important of all our abilities as it indirectly puts us in touch with the Cosmic Mind. It is this faculty more than any other that defines the practical day-to-day life of a mystic, and mysticism without meditation is like religion without God. Meditation should be a regular, daily habit, kept constant and regularly visited through all the trials and tribulations of life. It is something that every mystic must practice regularly, eventually master, and then resort to frequently for the remainder of his or her life.

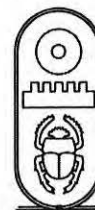
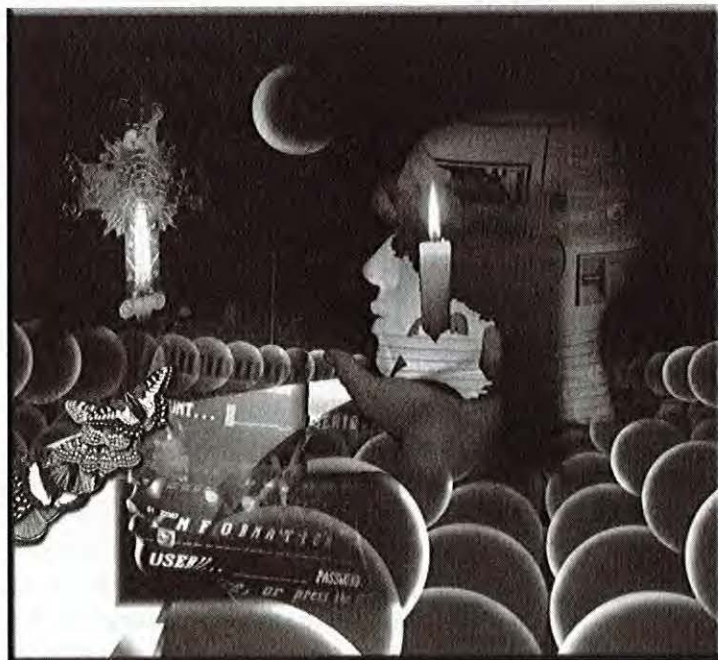
Sadly, meditation is one of the most misunderstood of all concepts in mysticism, as it is defined rather loosely and vaguely from one religion or philosophical system to the next, and there is therefore only vague and rather woolly agreement as to what it really is.

Your average dictionary does not so much define meditation as give vague synonyms for it, such as reflection or mental contemplation. But this is quite specifically not what a mystic means by meditation.

Within the Order, and indeed in all true esoteric, mystical organizations, meditation is a very specific process and can be defined succinctly as a *reverential act of entering complete perceptual and intellectual silence.* Each of these words is crucial to the definition: (a) you are approaching the matter reverentially or with an attitude of profound respect or even awe; and (b) you are entering a phase of complete—not partial—perceptual and intellectual silence. That is why meditation is so often referred to as “entering the silence.”

So how does one actually go about meditating? There are many paths to this state, although remember that in all but the purest of mystical traditions, what is spoken of as meditation is in fact something more akin to prayer or contemplation, and that is not what true meditation is about.

As a Rosicrucian, when you sit down with the intention of meditating, then do precisely this. In other words, meditate, and do nothing but meditation. Sit down, go through your usual preparations, and then meditate in the manner prescribed in the monographs. Meditation is not daydreaming. It is not imagining things and



scenarios, or going through in your mind what you did yesterday or what you will do tomorrow, or what so-and-so said earlier in the day. It involves a complete cessation of perception from all five of your receptor senses and, at the same time, a cessation of all emotions and analytical thought. *These factors are central to true meditation,* and when combined with a deep feeling of sanctity and reverence for the cosmic attunement that results from meditation, you have no major obstacles to entering a true meditative state.

It sounds so simple: just stop thinking, and do so in a reverential and humble manner! It's easier said than done to be sure. But a firm, disciplined approach is all that is needed to succeed in mastering this crucial art.

Contemplation

The fifth broad phase of activity needed by the mystic seeking to face the Master Within involves contemplation. Your average dictionary defines contemplation as "attentive consideration," and this certainly comes close to what it means in mysticism. Contemplation uses elements of all four phases mentioned so far, namely: imagination, concentration, visualization, and meditation.

1. First of all, it requires an element of the dreamer, for we must be able to let the mind wander under its own deeper volition.

2. Secondly, contemplation demands the use of concentration insofar as you need to put some restraint on the mind. There must be wide parameters within which you will allow your mind to wander, but you do not allow it to go outside these limits.

3. Thirdly, you need to do a certain amount of visualization and eventually master this art. Although your mind may initially be wandering

from one stray thought to the next, a light and almost involuntary visualization, fed by the imagination and controlled by concentration, is all that is needed to rein in those thoughts and give substance to the contemplation.

4. Finally, you need to use some element of contact with the Cosmic Mind to add meaning and transcendent value to your thoughts. Once again, concentration is central to keeping your mind from wandering too far from the higher purpose you have assigned to your life. Although contemplation can be about anything, as a mystic, you attempt to steer your periods of contemplation to areas of upliftment, happiness, and benefit to your being.

Contemplation is an extremely refined form of mental control that straddles the border region between the active processes of concentration and visualization on the one hand and the passivity and receptivity which comes with truly creative imagination and, of course, full meditation. Contemplation is a finely balanced inner posture which when done correctly, yields quick, accurate answers to almost any problem you are ever likely to encounter. It is by far the most effective and pleasing manner of utilizing your faculty of intuition. The key feature about proper contemplation is that the results are reliable and answers to problems are quick, effective, and accurate. More than any of the other four phases so far discussed, effective contemplation truly does require sophisticated and very delicate control, and demands a more all-encompassing method of focusing the mind than any one of the other four techniques taken in isolation.

Contemplation is also the most practical and useful of all our phases of development; for not only does it exercise our full ability to concentrate, visualize, and imagine, through the contact it establishes with the Cosmic Mind in the meditative state, but very tangible and practical answers to problems enter the mind. It is as if a great tap has been opened and profound knowledge and inspiration gushes into the mind. Truly great discoveries in all areas of knowledge have been obtained through this process, though it must be admitted that in most cases, the process may have occurred more or less involuntarily and without any conscious effort at all. How much more useful the process would be if it could be tapped into at will; in other words, if we could have our connection with the Cosmic Mind through



the intuitive faculty kept wide open at all times. As mystics, we of course hope that we will one day, in this life or another, achieve precisely this.

Psychic Participation

The sixth broad phase of activity involves psychic participation, and is an area of endeavor demanding the most extreme refinement of technique known to mankind.

Although difficult to define precisely, for our purposes today, psychic participation can be defined as “a whole-being interaction with a realm of experience lying beyond the purely physical and intellectual realms.” And the physical realm includes perception through the use of mechanical or electronic equipment of things such as radio waves, infrasound, cosmic rays, etc.

Beyond the experiences of the material and intellectual worlds that we perceive through our five receptor senses and interpret through our mental faculties, lies a vast universe of psychic interaction, as large as and indeed much larger than our experience in the material realm. Interacting with it not only involves passive reception of impressions as we have for example in meditation or contemplation, but often demands active participation with a sense of urgency. This participation, however, only very rarely reaches down to the realm of the intellect, for it involves the very deepest levels of our being, far below objective awareness. This part of our being is often referred to as the psychic body, and the Rosicrucian Order has clear views on what it is and how it operates. One form of psychic activity that some members have experienced involuntarily and that others engage in regularly and deliberately, is called psychic projection or “astral travel.”

Psychic participation is one of the strangest of experiences we can have. For just as objective awareness demands that we focus our full awareness on one thing at a time, psychic participation mandates the exact opposite, namely, a sort of “smearing out” of the awareness onto a multitude of things at the same time. This is why a person engaged in psychic projection for the first time often has a dual sensation of being simultaneously both “here” and “there,” or even a sensation of being able to see in all directions at the same time.

This is not the same as saying that the person is rapidly oscillating between different points of focus of awareness. What it is saying, however, is

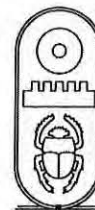
that the awareness, though broader in scope, lacks the full focus of normal objective awareness. The awareness appears to be “smeared out” or defocused, making it encompass more, but with less focus on details. Less focus, however, does not imply a dilution of overall consciousness. You become aware of more, but the details of what you are aware of, are less clear.

Psychic participation is analogous to the superposition principle in Quantum Physics; for just as a subatomic particle such as an electron exists probabilistically in all parts of the universe at any given time until such time as it is actually observed by an instrument, so too does our consciousness superpose itself in many places at once until the outer, objective consciousness intervenes and crystalizes the focus of attention on one point only. This is the miracle of objective awareness.

What we are doing with psychic participation is training ourselves to perceive and make sense of a universe lying beyond objective awareness and our normal five physical senses. And with psychic development, we learn how to read the intentions and especially the emotions of others—something that can be of invaluable assistance to us in our efforts to find the conditions necessary to progress through life.

Developing our psychic faculties of perception also means that we start to have so-called second sight, in other words, the ability to see into the future; maybe not far into the future, but at least to be able to see broad trends and where these trends will certainly lead us if we do not take correcting action. And even if this were the only reward of psychic participation, which it is not, it would still be well worth our while pursuing it.

Psychic participation is far more important in the mystical quest than most people, aspiring mystics included, would wish to admit. And the reason for this is that there is, and always has been, an immense amount of hype and falsehood surrounding the whole area of psychic perception. Up until recent centuries, anything to do with the psychic realm was the “work of the devil,” and burning at the stake was the usual remedy. And even in this modern era, we have established religions, and especially their fundamentalist branches, that scathingly attack any notion that human beings have not only the ability to develop these faculties, but the inalienable right to do so, unhindered by moralizing sermons of hell fire.



Provided the decision to start developing the psychic faculties is prefixed with a clear head, a full understanding of the spiritual laws governing our lives, and a clear motive to use our higher powers only in the pursuit of good, there is nothing to fear and much to gain by moving into a life of combined material and psychic reality.

Bold steps come from the brave; caution comes from the wise. Let us be both brave and wise.

Cultivating the Experience of God

The seventh and final broad phase of activity involves a deliberate and unwavering cultivation of our experience of God, namely, the God of our understanding. When the aspiring mystic discovers for the first time and truly begins feeling in the very core of his or her being that there is a resident Divinity Within, when he or she truly loves above all else that inner perfection, the most profound change of life takes place. It may be a gradual process leading up to the realization or it may occur suddenly. But from the moment of that full realization—that whole-being experience of the Inner Holiness resident in oneself—there is no longer any need to look outwards for comfort, support, and companionship, for these needs are satisfied entirely by turning within to God.

How do we define the word “God”? What do we mean by it? Wars have, of course, been fought for thousands of years over precisely this question, “What is God?” And since world peace is what we are reaching out for, it behooves us to have at least some definition on which to peg our beliefs. And while we’re at it, we may as well make this definition as all-inclusive as possible, in order to encompass as many people on the planet as possible.

To the mystic, God can be defined as *the greatest and most all-inclusive reality there is*. This may seem a rather short and woolly definition, devoid of the reverence we normally hold for our God, but think about it a while. I’m sure you will, after a time, realize that a definition such as this caters to both your personal concept of God and that of most others. You can read into it what you will and embroider and embellish your understanding and perception of God to suit your particular needs, but the definition is certainly wide enough to permit almost all others to do the same.

Clearly “the most all-inclusive reality there is,” can never be more than only partially perceived by us as there are so many things that we definitely know exist, but which we cannot perceive through our normal receptor senses. Note that this definition does not couch the God concept in religious terms of faith, and is therefore potentially equally acceptable to a person who cannot subscribe to any particular religious belief. But because the concept of God by definition goes beyond what we can perceive, we can only symbolize it, and we do so in language through the use of the word “God,” or more precisely, the “God of my Heart.” Following from the definition, perception of or attunement with God must of necessity go beyond understanding and mental cognition. It is a perceptual experience utilizing every part of our being, and constitutes the highest goal of the mystical life.

The mystic seeks the so-called mystical experience, which is no less than a direct attunement with and merging of the full human experience with as inclusive a part as possible of God. What the Rosicrucian calls the *God of my Heart* or the *God of my Understanding*, is that person’s personal, though very incomplete, perception of that single all-pervading actuality known to billions on our planet simply as God.



Do we have to believe in a God in order to be mystics? Well, by definition of mysticism, a mystic seeks "union with God," however that God is defined, and consequently the mystic must therefore have some form of acceptance that there exists either a state of *consciousness* or a *corpus of sentient laws* that are higher than the highest we will ever be able to conceive. Even to a confirmed atheist, the concept of God grudgingly still exists as the most all-inclusive reality there is, though the word "God," is, of course, never used.

In Latin we have the word *religio* that can be translated as "awe or reverence for the highest good." The absolute central point of your life as a mystic is your relationship with this "highest good," the highest concept of goodness and sanctity you know. We generally label this as "God" and for many of us, it is the most important thing in life.

The word "religion" derives from *religio*, though it has, of course, many other connotations nowadays that some would prefer to avoid. But if these other, more recent meanings are stripped from the word and we go back to its root meaning, namely "awe, reverence or devotion to the highest good," then certainly we can unashamedly say that as mystics we are deeply "religious."

Cultivating a deep, personal link with the *God of your Heart* is central to any form of true mysticism, and without this element we are no longer speaking about mysticism at all, but merely a pointless exercise in intellectual tomfoolery. Mysticism without some concept of God or the highest good is pretty well pointless, and there is no purpose in embarking on a mystical quest if God or our highest concept of good is not the central point of that quest.

Even in the few surviving ancient shamanistic practices where ancestor worship is important and the acquisition of personal psychic power has great relevance, the central notion of a supreme being or a god greater than all other gods, and indeed greater than anything that anyone could ever know, is still the most important part of these ancient religious systems.

When we look back in history at the truly great minds and souls of the past, those who led lives from which great moral and spiritual progress emerged for mankind, we see in every case, a man or woman of deep devotion to some concept of universal goodness, a supreme deity or God which

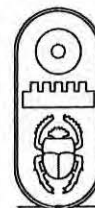
surpasses all else. Such people were "religious" in the truest sense of the word, and as mystics we should never be ashamed to consider ourselves as being deeply "religious." Our purpose in life is to move the totality of our being closer and closer to union with our concept of God. And it is only by deliberately cultivating the experience of God that we can learn what needs to be done in order to move in the right direction and at an optimum speed.

Nothing we experience on earth can transcend perception of the presence of God in our lives. When God is near, when we feel the presence of God close to our being, when we are able to face that Inner Master of the universe, we are overwhelmed with awe at the perfection of this ultimate of realities. The beauty and sanctity of the experience surpasses anything we have ever witnessed, and there are many written testimonies of humble people experiencing, in an instant, the precise entry into their lives of an entity of indescribable perfection, refinement, and majesty.

No doubt some here today know firsthand what this experience is like, and have had this experience not just once but several times over the years. But let me digress a few minutes and read part of a letter written by a Rosicrucian several years ago. I will simply call him "Bert."

By way of introduction I will say that Bert lost both his parents when fairly young and had a life of frequent hardship and deprivation. He had struggled a great deal, but had always treasured his weekly home sanctum periods. In his early sixties he was diagnosed as having cancer and was given a 50 percent chance of surviving the operation and chemotherapy.

"I remember so well the evening I sat down on my couch, alone and with such sadness that my life could soon be over. The air was warm, and in the distance I heard a constant chorus of crickets and frogs serenading the tropical night. I had said goodbye to the few people I knew and the fewer yet that mattered, and now I well and truly was alone. I had used my prayer rug according to a custom I had been taught many years ago, and finally I sat on the couch staring at the bookcases filled to overflowing with books of wisdom that I had accumulated over a lifetime of struggle. In the background a record played a gentle



sonata, my favorite piece of music. How grateful I was for all I had received in this life. The privilege of having been given life at all, to be able to experience the earthiness of material reality, with all its ups and downs, its small victories and tragedies, the pleasure and pain, I felt them all descend upon me, and what deep gratitude I felt that I had been allowed to experience it all.

"It was early evening and a large moth was cruising around the single light bulb hanging in the center of the room. It was cozy and restful; only the music of a true genius broke the distant chorus of crickets outside, and I was filled with awe at the sophistication and refinement that human nature is capable of.

"Precisely at that moment I felt a light breeze in the room. It blew on my face, ever so gently, a bit like the garment of someone passing close by, leaving small eddies of air in motion that gently caressed my skin. I immediately knew I was not alone. I felt the presence of something so sacred that words could not even begin to describe it. With each breath I took, I felt an immense power enter my being. It entered through my nostrils, literally as I breathed in, and I knew I was in the presence of God.

"The complete solution to all life, indeed all creation, was planted in my mind in a single stroke. I saw a light of the most intense, scintillating brilliance. It was all around me, and everything seemed to have inner motion. Everything breathed and had life. The whole room, the books, the table, and every piece of furniture seemed to breathe a divine presence. Nothing could have prepared me for what happened next, and as I write these words my emotions well up with gratitude and I find it entirely impossible to convey in words what I learned and experienced over the next several months.

"The operation was a success and I recovered completely. But through it all I had a constant and most intimate feeling of the presence of something so deeply sacred and holy at my side, at every moment, and well after my recovery and return to normal life. Although the presence has diminished considerably since then, I can still feel the

presence of God simply by closing my eyes and turning my thoughts back to that fateful evening. It all comes back; what a gift.

"Despite the intense, scintillating light, and the sheer overwhelming power that surrounded me at that moment, there was such sophistication, refinement, and gentleness of spirit in its touch. There was such beauty, such perfection, and above all, there was life everywhere. For months afterwards, I literally saw everything around me as alive; the very stones seemed to breathe, and even dirt had its place, its special beauty. There was system and order everywhere, and everything had its place and purpose. All was working according to plan, not too fast, nor too slow, but just at the right pace. And although I was happier than I have ever been, I was also overcome by a profound sense of peace. Nothing could move me from my vision of the sanctity of all creation. An inner tranquillity governed every waking moment of the day, and my dreams were the most beautiful I have ever had. All my actions, and everything I set my hand to succeeded and went well.

"Today, I know my final end is near; it is an inner certainty which will not go away. But when I reach that last moment of life, I pray with all my being that I will leave this



world with a prayer of gratitude to everyone and everything I have encountered whether good or bad. But especially, may words of gratitude to my beloved Father and Creator be the last I utter.”

Bert had cultivated the experience of God throughout his life, and patiently left the door open for the ultimate moment when his life was turned and he could at last fearlessly face the Master Within. The experience was the highlight of his life and left him with twenty-two further years of peace and happiness exceeding anything he could have hoped for.

— — —

Fratres and Sorores, at the outset of my talk I read to you the twelve articles of Frater Lewis' Creed of Peace, and although only the first of these was then analyzed, they are all equally deserving of deep and comprehensive analysis. Yet, these are but a small sample of the articles of peace that each one of us has within us, just waiting to be discovered. Finding our personal articles of peace can be a lifelong task, and without a doubt it is one of the most worthwhile things we could do.

Yet, detailed instructions on what we should and should not do in upholding personal and world peace can only go so far before they become more complex than can be dealt with by the average human mind. A deeper approach is needed and this involves adopting a strategy of slowly, steadily, and firmly turning our lives around and one day fully facing the Master Within. For only with our lines of communication wide open with the Divinity within our beings, do we have that automatic and involuntary capacity to always do what is right for all. Only then will we quite naturally, and entirely from the heart, abide by the articles of our personal creeds of peace. The areas of lifelong labor that this endeavor involves spans the entire corpus of Rosicrucian teachings, but especially entails the deliberate cultivation of seven primary areas of development: imagination, concentration, visualization, meditation, contemplation, psychic participation, and most important of all, cultivating the experience of God.

I have now come to the end of what I wanted to say to you today but ask that in parting, you quiet your minds for another minute or two and invite the presence of the God of our Hearts into our midst for the remaining days of this Convention.

May we see light where there is darkness, speak goodness where there is clamor and discord, and touch the lives of others with gentle and caring hearts always.

Isn't War Easy

Insensitive words and thoughtless acts,
Accusations without the facts,
A spiteful tongue, a twisted thought
And selfish deeds of every sort—
Isn't war easy?

Envy, hatred, fear, and greed;
The bitterness of hearts that bleed;
Intolerance found around every corner,
The anguish and pain of the tearful mourner—
Isn't war easy?

The absence of loving, kindness, and sharing;
The longing for solace, peace, and caring.
Arguments wilfully playing their part
Rending, tearing, and breaking the heart—
Isn't war easy?

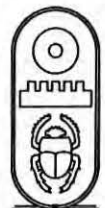
Covetousness, jealousy, mercenary gain;
Mindless acts that are clearly insane;
Malice, cruelty, meanness, and vice
And reaching the top at any price—
Isn't war easy?

Dictatorial behavior, virulent plots,
The fanatical beliefs of a few despots;
Hostility, racism, evil, disdain,
The simplicity and ease in which to cause pain—
Isn't war easy?

Uncaring, unkindly, indifferent with life—
The law of the gun, the rule of the knife:
Callousness, malevolence, enmity, hate,
A whim to destroy and to devastate
Isn't war easy?

Benevolence, big-heartedness, charity, a smile:
Compassion and kindness, caring awhile,
Warmth, love, tenderness, concern,
Sensitivity, generosity, when will we learn—
That peace is much easier?

Thank you, Fratres and Sorores.



Great Libraries Centers of Civilization

Nalanda



by
Bill Anderson, F.R.C., Editor
The Beacon

Silence reigns supreme; gradually the early morning sun lifts the mantle of darkness in its golden light; the scores of ruined red-brick buildings set amongst lush green lawns appear almost ethereal. There is no sign of life today except for a few curious visitors. But once this place throbbed with life, its corridors reverberated with eager voices engrossed in the pursuit of knowledge.

Nalanda, 90 kilometers (56 miles) south of Patna in the Indian state of Bihar, is believed by some to be the oldest university in the world. Originally it was a mango grove called *Pavarika*, which became important after the Buddha visited and rested there on several occasions. Founded in the fifth century B.C., it became a renowned center of Buddhist and Jain learning. It is not far from the ancient capital of Pataliputra and spreads over an area of 14 hectares (35 acres).

The *Mahavihara* of Nalanda was surrounded by a brick wall built around A.D. 530. Its buildings were built of red brick, surrounded by vast lawns. Xuanzang, the Chinese scholar and traveler, spent twelve years here in the seventh century A.D. as a student and teacher, and left a detailed report of his time at Nalanda, including the university's curriculum and activities. He wrote:

"The richly adorned towers and the fairy-like turrets, like pointed hilltops, are congregated together. The observatories seem to be lost in the mists of the morning, and the upper rooms tower above the clouds. From the windows one may see

how the winds and clouds produce new forms, and above the soaring eaves the conjunctions of the sun and moon may be observed. Then we may add how the deep translucent ponds bear on their surface the blue lotus, intermingled with kanaka flowers, of deep red color, and at intervals the Amra groves spread their shade over all. The outside courts where the priests' chambers are located, are of four stages. These stages have dragon projections and colored eaves, with pearl-red pillars carved and ornamented, richly adorned balustrades, and roofs covered with tiles that reflect the light in a thousand shades; these things add to the beauty of the scene."

Many other famous scholars also studied or taught here, e.g., Nagarjuna the Mahayana philosopher (fl. circa A.D. 150) who formulated the Buddhist "middle way"; Dinnaga, the founder of a Mahayana school of logic and author of the *Pramanasamuccaya*; and Dharmapala, the Brahmin scholar.

Both Buddha and Mahavira, the founder of Jainism, visited this place, the Buddha visiting Nalanda several times during his lifetime. His

favorite disciple, Sariputra, was born and died preaching here. It is said that he also reached Nirvana here. The Indian Emperor Ashoka built a temple and a grand stupa here in his honor. The monks were encouraged to study all the arts and sciences, including meditation. It was a center of great learning, the crown jewel of the development of Buddhism in India, which reached its zenith between the fifth and twelfth centuries A.D.

Many kings built at Nalanda. Emperor Ashoka of the Maurya dynasty (c. 268-232 B.C.) built a *vihara* or monastery here, while Emperor Kumaragupta I (A.D. 415-454) of the famous Gupta dynasty built a college of fine arts. Emperor Narasimhagupta (A.D. 515-530), a great patron of Buddhism, constructed another *vihara*—the college of Baladitya-*raja*—that was 91 meters (300 feet) high. He later abdicated and joined the *sangha* at the university. King Harshavardhana (c. A.D. 606-647) of the Pushyabhuti dynasty of Kanauj donated a 26-meter-high (85 feet) copper image of the Buddha that stood on top of one of the *Sangharama* (college) buildings (themselves three to six stories high). Careful excavation of the site has revealed numerous stupas, monasteries, hostels, meditation halls, lecture halls, and many other structures that speak of the splendor and grandeur that this place enjoyed when it was a center of serious study. Its libraries were vast and widely renowned.

The Gupta emperors patronized monasteries extensively. They were originally built in the old Kushan architectural style, in a row of cells around a courtyard. Recent excavations have unearthed elaborate structures here. Again, the Chinese scholar and traveler Xuanzang left ecstatic accounts of both the ambience and architecture of this unique university of ancient times. He gave history a detailed description of the excellence of education and purity of monastic life practiced here.

Admission to the University

In order to be allowed to study at the university, there was a novel, if rigorous, oral entry examination. You had to approach the erudite Gatekeepers at the southern gate, who themselves were scholars of high repute. They would ask some hard questions and if you could answer them, you were allowed to enter; if not, you were advised to study longer and return again. Merit alone was the criterion for entry. It was a matter of

great prestige to say that you were studying or had studied at Nalanda.

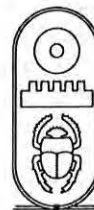
It was said that the Gatekeepers of Nalanda were the Gatekeepers of India's knowledge, culture, and heritage. In this first international university of the world, with its multi-disciplinary approach to learning, 2,000 teachers and 10,000 students from all over the Buddhist world lived and studied. Students stayed for ten years, studying the nine million books in its libraries. Although it was a Buddhist university, it was also nonsectarian. The *Upanishads*, *Vedas*, and Yoga were all taught there. The students' time was divided between study, religious rites, and practice. There were schools of study in which students received instruction through discourses and there were also schools of debate. The whole university was supported by the income from a number of villages that it had acquired over the years through donations.

These villages and estates covered the expenses of the university, which was thereby able to provide free educational facilities, food, clothes, and accommodation for its students. From time to time foreign kings, such as the king of Sumatra, also commissioned a *vihara*. At the university, students could study grammar, rhetoric, prose and verse composition, logic, mathematics, metaphysics, and medicine. The first appearance of detailed works in veterinary science, relating mainly to horses and elephants, also appeared here.

An important transition took place in the eighth century A.D., when the Pala dynasty took control of most of northeastern India, an area roughly covered by Bengal and Bihar. Elsewhere in India, Buddhism had declined by about A.D. 600, as a popular and more dynamic Hinduism developed. But the Vajrayana school, ardently supported by the Pala kings, was very different, and conceived its monuments in a new way. Pala patronage seems to have been focused initially at Nalanda. The heart of the complex was a row of shrines raised on a double plinth, confronting a row of monasteries. Many of these buildings had been frequently rebuilt and redecorated. The shrines were lavishly ornamented with stucco sculpture in Gupta tradition. Lay students were also admitted.

Expanded Courses of Study

At the university there were now courses on the Veda, Sankya philosophy, logic, medicine,



linguistics, and metaphysics. Students came from as far afield as China, Korea, Southeast Asia, and Japan. Sculptures were produced there, as were the earliest known finely illuminated palm-leaf manuscripts of Buddhist texts. The later Tibetan tradition of elaborately planned symbolic iconography was first evolved here, where the fathers of Tibetan Buddhism, the Nalanda scholars Kamalashila and Shantiraksita, were trained. It was at centers like Nalanda that the Pala kings developed a new architectural conception. The temple was conceived as a cosmic mountain, raised upon extensively ornamented and complex-planned terraces. Some of the buildings were designed as mandalas, full of Indian symbolism. It was from here that the concept of the temple as a cosmic mountain spread to Southeast Asia, the most famous examples of which are found at Angkor in Cambodia and Borobodur in Java.

Why did Buddhism almost completely disappear from the land of its birth? One reason is historical. As time progressed, the Buddhists faced challenges from both Hinduism and Islam. Buddhism was continually at doctrinal loggerheads with Hindu orthodoxy. The Buddha had rejected the authority of the *Vedas*, the scriptures that orthodox Hindus consider infallible. Socially the two religions were incompatible because the Buddha also rejected the caste system. Repeated waves of Hindu revival weakened Buddhist strength. Eventually, Hinduism actually incorporated the teachings of Buddhism, by making Buddha the ninth incarnation of Vishnu, one of the Hindu trinity.

Yet Hinduism and Buddhism existed side by side peacefully for many centuries, until the



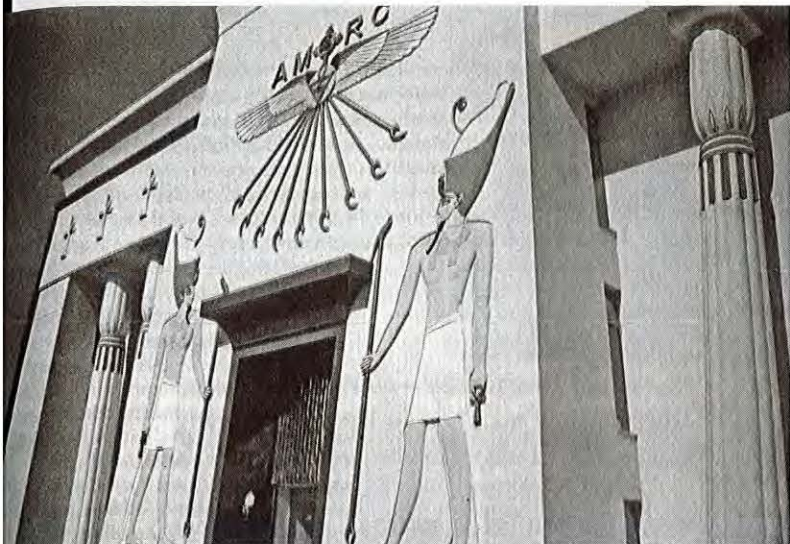
coming of Islam. When the Islamic hordes poured into northern India from the eleventh century onwards, the pacifistic Buddhists were no match for the warlike invaders. Bihar, the birthplace of Buddhism itself, was directly in their path. That great Buddhist seat of learning, Nalanda, which had been to the East what Alexandria had been to the West, was razed to the ground. Legend has it that when some monks fell at the feet of the invader, asking him to spare the great world-famous library, he had them thrown into the fire with the rest of the books. Over fifteen hundred years of accumulated knowledge disappeared in the flames, and Nalanda was relegated to memory. Of the monks, only the luckier ones managed to escape to Tibet and Burma, both of which remain to this day firmly Buddhist.

In its heyday Nalanda housed ten thousand monks of different orders, living peacefully side by side, debating, researching, and teaching. It had been a center of learning, art, and culture, and all of Asia was illumined by its light.

Florida Regional Convention

Miami, Florida, June 16-19, 2005

Co-hosted by Miami Lodge and Fort Lauderdale Chapter at the Radisson Mart Plaza Hotel, 711 NW 72nd Ave., Miami. Grand Lodge Dignitary will be Grand Master Julie Scott. Special Guest Speaker will be Vice President Dr. Lonnie C. Edwards. The convention theme is **"Alchemy and Regeneration."** Martinist Day on June 16. For more information, please contact Vivette Thomas at (303) 944-1432 or email vemarsh@msn.com



Our Featured Grand Lodge...

The Grand Lodge of Brazil

Its History and Mission

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

The Grand Lodge of Brazil Administration Building

IN THE SOUTHERN HEMISPHERE, in the dynamic nation of Brazil, there is another Rosicrucian Park. This beautiful place of luxurious gardens, flowing fountains, and Egyptian-style buildings is *Bosque Rosacruz*—the headquarters of the Grand Lodge of the Portuguese Language Jurisdiction, otherwise known as the Grand Lodge of Brazil. The Grand Lodge headquarters is located in the city of Curitiba, in the state of Paraná in southern Brazil. The language of Brazil is Portuguese, and this Grand Lodge serves fratres and sorores throughout the world who speak Portuguese in Brazil, Portugal, and the African nation of Angola.

Besides being a place of beauty and the administrative headquarters of the Grand Lodge, *Bosque Rosacruz* is also a major cultural center with its own Egyptian Museum, Alexandria Library, Francis Bacon Art Gallery, and the spacious H. Spencer Lewis Auditorium. Cultural activities for Rosicrucians and the public include courses, seminars, discussions, art exhibits, and other events that explore subjects

of mysticism, philosophy, and all other fields of human knowledge.

The Brazilian Grand Lodge is the largest Rosicrucian Grand Lodge in the world, with the greatest number of members and the most affiliated bodies. At last count there were 227 affiliated bodies in Brazil. In fact, the city of Rio de Janeiro alone has ten Lodges, plus a Chapter and a Pronaos! The diverse, melting-pot quality of Brazilian culture, plus the open-minded attitude of Brazilians toward all things spiritual and metaphysical are major factors in this Grand Lodge's dynamic and energetic growth.

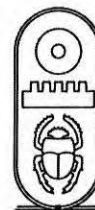
Next year the Grand Lodge of Brazil will celebrate its 50th Anniversary, and in 2010, the Grand Lodge will host the Rosicrucian World Convention. The story of the Grand Lodge of Brazil—its dynamic growth, its energy and enthusiasm—is very inspiring.

A Brief History

It all began in 1947, when a group of 69 Brazilian Rosicrucians, guided by Frater Hildebrando de Paula França, met in Sao Paulo to found the first Rosicrucian affiliated body in Brazil. At that time there were Rosicrucians scattered across Brazil, with the largest number living in the Sao Paulo area. They received their monographs in either the English or Spanish languages from the Supreme Grand Lodge in San Jose, California. Through these dedicated members' efforts, and with help and guidance from the Supreme Grand Lodge, Sao Paulo Chapter was founded in July 1947, and its members conducted their first Pyramid ceremony in September of that year.



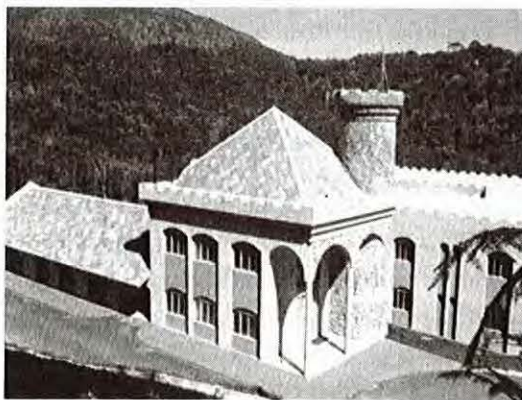
The Grand Lodge of Brazil's Grand Temple with its beautiful Akhnaton Portal



Over the next few years Rosicrucian affiliated bodies were founded in the major Brazilian cities of Rio de Janeiro (1951) and Belém (1954). There was much excitement and interest in the Rosicrucian philosophy among the Brazilian people; the ideals of the Rosicrucian Order had now been planted in a fertile soil in which its seeds of knowledge, illumination, and Peace Profound would grow with vigor. Indeed, within one year of its formation, the Rio de Janeiro Chapter became a Lodge—the first Rosicrucian Lodge in Brazil (1952)!

By the mid-1950s, with steady growth of the membership in Brazil, plans began for the establishment of a new Grand Lodge. But there was much work to be done. One of the first priorities was to translate the Rosicrucian monographs into the Portuguese language. This huge task would take some time. Then there was the organizing and establishing of a Grand Lodge headquarters.

Among the original founders of the Grand Lodge of Brazil, two individuals in particular stand out because of their incredible contributions to the establishment of this new Grand Lodge: Soror Maria A. Moura and Frater José de Oliveira Paulo. Soror Moura was an enthusiastic and energetic Rosicrucian with a pioneering spirit who served as a guiding light—a shining example, a missionary for AMORC in its present cycle. Through her inspiring leadership the Grand Lodge came into manifestation. Frater de Oliveira Paulo, because of his professional background in commerce and his scholarly nature, was proficient in Portuguese, English, and Spanish. An excellent translator, Frater de Oliveira Paulo spent countless hours translating the many volumes of Rosicrucian studies from English into the Portuguese language.



The Domain of Silence in the Mountains



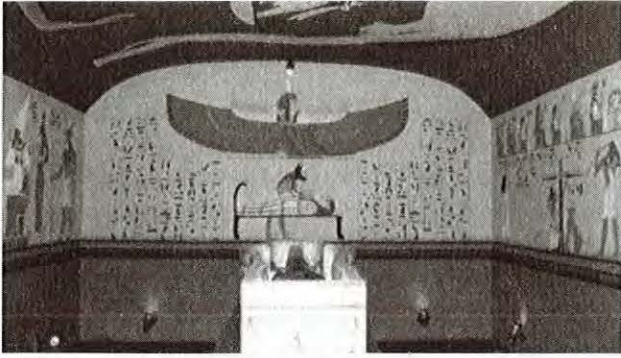
H. Spencer Lewis Auditorium

Due to the work of these two Rosicrucians and other devoted members in Brazil, the Grand Lodge of Brazil was established on May 9, 1956, in Rio de Janeiro. Emperor Ralph M. Lewis had visited the year before to stimulate the further development of Rosicrucianism in Brazil and, in coordination with Brazilian Rosicrucians, to lay the groundwork for the founding of the new Grand Lodge.

For the new Grand Lodge's first ten years (1956-1966) its activities were guided by Grand Master Rodman Clayson, who served as Grand Master for the English and Spanish Grand Lodges in San Jose, California. Of course, during these years major work was being done by Brazilian Rosicrucians to fully establish their Grand Lodge, form their administration, and build their headquarters.

In 1958 the new Grand Lodge received a donation of land to establish its headquarters in a more spacious environment in a neighborhood of the city of Curitiba, capital of the state of Paraná. Soon an Egyptian-style administration building was erected on this new site, followed by the building of a beautiful Grand Temple for the new Grand Lodge. The Grand Temple, a handsome Egyptian-style building, was modeled (on a somewhat smaller scale) on the Grand Temple in San Jose, California. Thus began the Grand Lodge of Brazil's Rosicrucian Park (*Bosque Rosacruz*). The year 1959 saw the publication of the first issue of *O Rosacruz*, the Grand Lodge's official magazine.

In September 1964, in conjunction with the First Brazilian National Rosicrucian Convention, Emperor Ralph M. Lewis visited the Grand Lodge of Brazil headquarters, where he dedicated the new Administration Building and consecrated the new Grand Temple while conducting the Temple's first ritualistic Convocation. Two years later, in September 1966, Emperor Ralph Lewis returned for Brazil's Second National Rosicrucian Convention. By 1966 Rosicrucian membership



Interior shot of the Egyptian Museum

had increased dramatically in Brazil and there were thirty AMORC affiliated bodies in Brazil. At that convention, in solemn ceremony the Emperor installed Soror Maria Moura as Grand Master of the Grand Lodge of Brazil. Frater de Oliveira Paulo was installed as Grand Secretary-Treasurer. The Grand Lodge of Brazil was off to an energetic start!

The Present Day

After the retirement of Grand Master Moura in 1982, Frater Charles Vega Parucker was installed as Grand Master. Frater Parucker also serves as Vice President of the Supreme Grand Lodge, AMORC. Under Grand Master Parucker's vigorous direction the Grand Lodge of Brazil has continued to grow, thrive, and expand its activities. Following his lead the Grand Lodge of Brazil has become a major force in the cultural life of the nation. Its major cultural contributions include the Egyptian Museum, opened in 1990; the Alexandria Library, containing approximately 13,000 volumes; Francis Bacon Art Gallery, opened with its first exhibit in 1997; Rose-Croix



Grand Master Charles Vega Parucker and his wife, Soror Mercedes. Frater Parucker also serves as Vice President of the Supreme Grand Lodge, AMORC.



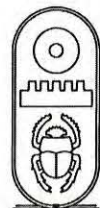
The Memorial Shrine surrounded by gardens.

University; and the Grand Lodge's many publications, books, and its contributions to education . . . and the list goes on and on! The Grand Lodge has received recognition from both state and federal governments for its ongoing contributions to cultural and social development. Among its many activities, the Grand Lodge has an active Martinist (TMO) organization with more than thirty Heptads. In 1977 Rosicrucian activity was initiated in Portugal.

In 1994 the Grand Lodge of Brazil opened its beautiful retreat, *Morada do Silêncio—Chaminé da Serra* (Domain of Silence in the Mountains), in a wonderful lush green setting in the mountains. Here Rosicrucians from Brazil and the world over can come to relax, meditate, and commune with nature and the Inner Self in an awesome natural environment. Perhaps this is the best place to end our brief tour of the Grand Lodge of Brazil and wish its fratres and sorores an early "Congratulations!" on their 50th Anniversary.



Grand Master Julie Scott recently participated in the AMORC Convention in Curitiba, Brazil. She is shown here with Emperor Christian Bernard in front of the Alexandria Library at the Grand Lodge of Brazil headquarters.



Volunteer Spotlight



Soror Rosemarie Lawrence Earns President's Call to Service Award

MANY years ago H. Spencer Lewis wrote an article entitled "Angels on Earth," in which he explained that there are those among us—caregivers and helpers—who make the world a better place in which to live. One such person is Soror Rosemarie Lawrence of Niagara Falls, New York, who recently earned the

President's Call to Service Award for exceptional service to her community.

Soror Lawrence, who is a retired nurse and a longtime Rosicrucian, volunteers as a Senior Companion and is a member of the National Senior Service Corps. She has given over 4,000 hours of her time to serving the elderly and shut-ins, which earned her the President's award. Soror Lawrence was presented the award, signed by President Bush, at a service recognition dinner last fall.

In her work as a Senior Companion, Soror Lawrence sees four clients a week to provide services inside or outside their homes. She may assist clients with shopping and transportation, accompany them on doctor visits or to the hospital, help them with letter writing or filling out forms, or just spend some time listening and talking with them. Some lonely shut-ins want the company of a lunch companion, and they look forward to that each week. Respite for regular caregivers is also very important, and Soror Lawrence does that when necessary, so that caregivers can return to their duties refreshed and with renewed energy. For many of our elderly, just someone being there is so important!

Senior Companions are a vital part of a comprehensive care plan that helps the homebound elderly to continue living independently. Such supportive service frequently allows earlier discharge from acute care hospitals and prevention of premature institutionalization. This national program enables seniors to share their life experiences, serve their community, and perform the role of enabling another person to enjoy a better quality of life. In Soror Lawrence's area the Senior Companion Program serves fourteen hospitals and health care agencies. Nationwide, this invaluable program saves the government hundreds of thousands of dollars annually.

In her twenty-three years as a Rosicrucian, Soror Lawrence has also given countless hours of service to the Rosicrucian Order. Over those years she has served in every ritualistic and administrative position in her local AMORC affiliated body, including Chairperson of the Board. And she has just finished her term as Master of Rama Pronaos.

At the 2003 IMAGINE AMORC conference, the important value of *Community Service* was adopted as one of three projects to be worked on in the coming year. In 2004 this value was emphasized even more by the *Be a Rosicrucian Role Model* Committee. Soror Lawrence is certainly a Rosicrucian model for community service, and we send her our hearty Congratulations on a job well done!

—Robin M. Thompson, F.R.C.

"Rosicrucian Service...encompasses the humble expression of Soul through consistency, value to others, and reaching out. As a result of this act and attitude, there is inspiration and motivation within the community to become involved."

—IMAGINE AMORC 2003

Reasoning

Horizontal and Vertical

by John Le Roy, F.R.C.

TWO familiar terms are often used to describe the reasoning process: *induction* and *deduction*. Specialized meanings have been given these according to the fields of knowledge to which they have been applied. For instance, there is induction into office, signifying installation; or in a play, an introductory scene. Also, an apparatus for transforming a direct electrical current into an alternating one is called an induction coil. Logic calls that process where reasoning proceeds from the particular to the general, inductive reasoning.

In the same way, deduction signifies subtraction or taking away; the lessening or abatement of something; the result or conclusion. And in logic, the system of reasoning from a general proposition to a particular end is referred to as deductive.

These terms illustrate how the meanings of the words are subtly changed by their usage in specialized fields. Moreover, they indicate the necessity of understanding exactly what they mean when used to describe methods of arriving at basic truths.

It is possible that present-day usage has been a mistaken notion of what mystics of classic times originally meant by these terms. It is to be doubted whether they were considered merely descriptive of two methods of the objective reasoning process. Instead of thinking of them as methods of approach—from the beginning to the conclusion, or from the conclusion back to the beginning—it may well be that originally mystic philosophers paired them with the terms *objective* and *subjective*—the inductive joining the objective, and the deductive, the subjective. Thus, inductive reasoning meant approaching matters in an objective, horizontal, or surface way—moving, so to say, back and forth in a sidewise motion among the elements of a particular problem, actual or purely speculative. By deductive reasoning, according to this line of thought, they had in mind that highly penetrating action of the subjective faculties that rise or descend to varying levels of consciousness in a vertical or strictly interior fashion.

The distinction is intriguingly significant: Thinking inductively, then, would have meant a motion back and forth across the elements of a problem on a level, seeing no more than the separate individual elements. It might be characterized as thinking without perspective—a case of not seeing the forest for the trees!

Thinking deductively, on the other hand, would have been a subjective process whereby the individual could rise in consciousness above the elements of his problem to the point where its separate parts would be seen to interlock to form a whole.

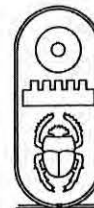
A Practical Distinction

Experience with mystical instruction develops the distinction between the objective and subjective faculties—the distinction being that the objective faculties provide the avenues through which information of the world outside enters the consciousness. Objective faculties are leading in or *inductive* in nature. Once the information enters the consciousness through objective channels, the subjective faculties—those which mystics termed *deductive*—act upon it and come to a conclusion.

In this way, the two sets of faculties work in complementary fashion. Mystic instruction has always been based on this viewpoint: therefore, its unique value lies in showing us how to make the best use of this duality of our mental functioning.

Ordinarily, we keep our consciousness fairly constantly on the objective level, never being quite able to free ourselves from surface meanings, relationships, and limitations. People believe—and this belief is reinforced by educational methods—that their objective faculties are their only tools. We use these faculties at every turn to gather information and experience; and we use them again in the attempt to evaluate and make use of that information and experience.

Thus induction and deduction are only different approaches of the objective faculties to the same end—the acquisition of truth. In believing that both these methods operate on the horizontal level, whether the problem is viewed



from one point of view or the other, we cannot escape from being a part of it. We cannot separate ourselves from it.

Since to most individuals the objective faculties are the all, truth must be won through their use or not attained. Little or nothing is known about the subjective faculties. We live, then, with only half of our faculties and so, in a very real sense, we are only half alive. We live, as William James once pointed out, far within the limits of our potential. Our life is all extension on a dead level. It lacks that vertical dimension which would transform each of us into a living perpendicular—an upright and whole person.

“Our eyes are holden,” says Emerson, “that we cannot see things which stare us in the face until the hour arrives when the mind is ripened.”

Through initiation, meditation, or spiritual contact, the subjective faculties are brought into activity, the consciousness is induced to rise, and the dead level of experience becomes a living perpendicular, full of meaning, life, and beauty. This fact and its relationship to humanity’s wholeness is forcibly evidenced in a student’s account of the part accomplished by his teacher in mystical matters. Because of the unusual level of consciousness maintained by the teacher, his “system” induced in his students a fundamental change, producing an understanding capable of assimilation of abstruse or profound matter. This underlines the positive value of subjective or vertical thinking. An individual possessing the ability to use his mental faculties in this way was able to lift the consciousness of others to a state above the objective to the extent that new conclusions and broader views were reached.

This proposition might be clarified in perhaps a simpler way by reference to the study of the state of Cosmic Consciousness made familiar by Dr. Richard Maurice Bucke. He defines three types of consciousness: the simple (possessed by animals); the self-conscious (possessed by humans); the Cosmic (a higher form of awareness than that ordinarily attained by humans). There is, to be sure, a gap between animals’ simple consciousness and humanity’s stage of self-consciousness. There is, likewise, an even greater gap between the merely self-conscious human and the one who has attained that stage called Cosmic Consciousness.

The Goal

Cosmic Consciousness, then, may be said to be the goal toward which self-conscious humanity is evolving. In his study of those relatively few individuals who had attained this cosmic level of consciousness, Dr. Bucke compiled a table of characteristics common to all.

Such characteristics include: 1) Intellectual enlightenment; 2) Moral exaltation; 3) A state of euphoria, elevated, joyous, morally quickened. In addition, and perhaps this is most significant, there was always the conviction that immortality is not a *future* possibility but a *present* possession.

The intent of this reference is to show how the mystic, both past and present, through ceremonies of initiation and group experiment, as well as through spiritual exercise and meditation, achieves a degree of elevation, euphoria, and intellectual enlightenment that is a partial participation—or foretaste, at least—of the state of Cosmic Consciousness. Undoubtedly, such could not have been the case had the accepted conceptions and limitations regarding humanity’s mental tools been relied on.

This is the goal of all genuine mystic practice: a training in the complementary use of the two faculties—the inductive or objective and the deductive or subjective—so that by the gradual fusion of the consciousness at progressively higher levels, self-mastery may be achieved by the individual. The classic mystical example is perhaps that of Heinrich Khunrath, the Rosicrucian master, who in a moment of time communicated a whole discourse to his attuned students by speaking one word. The Bible offers substantiation of this manner of working in its account of the occurrence at the Feast of Pentecost.

So much was it recognized in ancient times that initiation and mystic instruction were necessary to the discovery of the whole person that no one was judged worthy of standing in society unless and until that person had applied to the mystery schools for initiation and instruction. Without that something which mystic instruction supplied, the person was not thought to be a complete person. Said Plato, the initiate: “They who established these ceremonies for us evidently were not superficial people because from time immemorial the allusion has

been made that whoever arrives in Hades uninitiated (or without having participated in the ceremonies) will remain in mire; but whoever has purified himself and has taken part in the Mysteries will, when he arrives there, dwell among the gods.”

Pindar, the Greek lyric poet born before Plato's time, also wrote: “Blessed is the individual who dies after seeing these things; for then he knows not only life's purpose, but its divine origin as well.”

Valuable Testimony

Testimony such as this is evidence that the mystery schools taught humans something about life and about success in living life that could not be learned elsewhere. The fact that this *something* concerned the divine origin of life and its purpose, suggests a body of knowledge as well as an approach unknown or unsuspected and unused by the ordinary, uninitiated individual.

This naturally begs the question: What was the method, and how do we rediscover it and bring it once more into operation in our daily affairs?

The mystery schools, it is a matter of record, were superseded by the Church, which proclaimed a monopoly and announced itself as the sole possessor of knowledge regarding the purpose and meaning of life. The way to this knowledge and to salvation, likewise, so the Church taught, was through belief and emulation. The layman, nevertheless, could be entrusted with only so much, even with all his belief and emulation. He was excluded from full enlightenment and intelligent practice in much the way the uninitiated had been earlier—and certainly so, if he were not a communicant of the Church. With the growth of the Church, both the knowledge and the method of its operation became increasingly more circumscribed. And with the Church's final triumph in the thirteenth century, the knowledge and the method were well-nigh minus quantities.

The intelligent, sincere, aspiring individual might still ask, but the only available bread was that of belief—and that was all too often a stone. The Church itself was in darkness, for having denied its heritage from the mystery schools and turned out of its fold those mystics who had

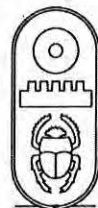
brought light in its beginning, it had no dependable source of instruction. Like the sorcerer's apprentice, in its attempt to operate imperfectly understood principles, the Church wrought untold mischief.

When the Renaissance attempted to free humans of the Church's dominance, it turned once more to the enlightened past. It was only partially successful, for it could not immediately restore that important something of whose very existence it had been kept in ignorance. Francis Bacon must be credited with the conviction that the answer lay in the ancient past, and his courage in declaring the necessity of returning wholly to the viewpoint of the mystery schools must be applauded. He expected his method of inquiry to furnish the numerous elements wherein truth might be uncovered.

Bacon interrogated the past, paying particular attention to the Eleusinian Mysteries of ancient Greece. Their concern with the question of how the soul takes incarnation led him to the conviction that in the myths of Greece were hidden statements of natural laws. In particular, in the story of Demeter, Persephone, and Pluto, he read the account of the soul's descent into matter.

Here was the nub of knowledge and also an example of the method. The mysteries celebrated at Eleusis were in two sections, one a preparatory step to the other. Having been instructed in the lesser mysteries, after a lapse of time one was accepted into the greater. The duality of the whole was thereby demonstrated. The first step was to provide instruction about what things were of eternal value. Until this distinction was clear, one could not know among the undifferentiated elements of life which were of value and which were not. Once the essential elements were isolated and brought together, however, the method whereby they were fixed in the consciousness and made operative could be mastered. Since this reference to the Eleusinian Mysteries is by way of example only, the step-by-step nature of the process it outlines may well be passed over.

The intention of the reference is to illustrate objective and subjective mental activity and its relationship to horizontal (inductive) and vertical (deductive) reasoning. Acquaintance with the ritual made famous by the Rite of Demeter at Eleusis substantiates impressively how the mind



may be elevated by the subjective process to give things on life's objective level their true perspective and evaluation.

Except for the fact that it is yet so largely unknown, the initiatory ceremony outlined in the *Book of the Dead* might serve as well. There, at the climax of the preparatory degree, the candidate is shown three objects: The Kheper beetle, symbol of the god Ra; the balances, representing the hidden God; and a blank stone or stele. No words of the conductor accompany the display of these objects. The mind undisciplined or uninstructed might exhaust itself in its attempt to find essential meaning in them by the objective method of reasoning. To the thought limited to the level of these objects themselves, they can be nothing more than colored pictures, vaguely related perhaps, but conveying only confusion. So it must always be when the faculties designed only to bring awareness of things to the consciousness are called upon to interpret them as well.

Let one call to his aid, however, that method of mental approach that belongs to the eternal side of his selfhood—and the result will be different and satisfactory. Leaving the level of the objects themselves, the consciousness will ascend to an inner level, completely above the mundane—and suddenly a point will be reached where their meaning will become clear. Kheper, the beetle, will no longer be merely a picture of the Creator. It will be an inner discovery in all fullness of the fact that creation itself is divine, the handiwork of Divinity. The balances, too, will reveal themselves to be not just a figure of the hidden god, but the fact displayed that every aspect of nature and of life covers the presence of God and yet declares God. Finally, the blank stele will no longer be simply a

blank stone—it will rather be the Horizon of Heaven on which one's own individual and eternal identity is to be impressed.

A method so effective in mystic ceremony must be considered a part of mystic instruction, and thus capable of daily application. What was mystically transmitted, then, was intended for use, and in that use one demonstrates the superiority of mystic instruction.

The Important Something

That something, then, which mystic instruction alone supplied in the past (and there is little evidence that the situation is too much changed today) concerned the use of one's mental equipment. Of this process, the profane and scholarly world preserves only the shell—represented by two terms that at best are but cover words for the operation. They have in a sense degenerated into two slightly different methods of reasoning of the objective mind. As such they describe two types of mental approach to the solution of problems. The inductive, being concerned with a step-by-step advance from a particular idea to a general proposition; the deductive, the process in reverse from a general proposition to a particular application. Both are limited to the area of the objective consciousness.

This amounts, in no small degree, to a complete negation of mystic instruction and results in only a half solution, if any at all, to the problems we are intended to solve. Turn the matter back into its rightful mystic definition, however, and two workable, cosmically correct and complementary functions emerge. In addition, one discovers the key to the effectiveness of one part of mystic knowledge.



*The man pulling radishes
pointed the way
with a radish.*

—Issa

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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 April until December each year and welcomes English-speaking Rosicrucians for four-day retreats beginning on the first Thursday of each month. Members may stay for two, three, or four days anytime between Thursday and Sunday. Dates for English-speaking sessions for 2005 are:

May 5-8, June 2-5, July 7-10, August 4-7, September 1-4, October (closed),

November 3-6, December (closed for Winter season)

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 groups of 15 or more members, arrangements can be made for a special weekend retreat outside the above schedule. For more information, please telephone (450) 562-1984 or FAX (450) 562-1225



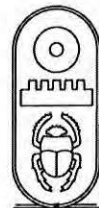
In Memoriam

Dr. Albert Hugh T. Doss, F.R.C.

On January 20, 2005, Frater Albert Hugh T. Doss of Raleigh, North Carolina, passed through transition and experienced the Great Initiation. He was 95 years of age, a Rosicrucian for 58 years, and was known to fratres and sorores throughout the world for his wonderful and inspiring dedication to the Rosicrucian Order and to Rosicrucian principles. Dr. Doss founded the Rosicrucian group in Raleigh and was twice its Master. He also served as Regional Monitor for the Southeastern Region, and later served on the English Grand Lodge Board of Directors (1992-1995). He was a frequent and popular speaker and teacher for the Rosicrucian Order, and lectured all over the world with great enjoyment.

Born in Assiut, Egypt, in 1909, Frater Doss later came to the United States, where he was a doctor and a psychiatrist with a successful practice. Dr. Doss believed strongly in the power of the mind and spirit to solve human problems, and he helped many people find happiness and peace in their lives. Dr. Doss was preceded in transition by his beloved wife of 47 years, Soror Madge Conyers Doss, on March 30, 1998. He is survived by his daughter and son-in-law, Aida Fayar Conyers Doss Havel and John Michael Havel, of Raleigh; and a sister, Lily Tewfik Doss, of Cairo.

Dr. Doss will be remembered for his loving and gentle spirit, his inexhaustible patience and dignity, his keen interest in both people and ideas, his always-present generosity and humanity, and the sparkling combination of the twinkle in his eye and his beaming smile.



IRC Classes at Rosicrucian Park

**Alexandria: Chalice of Wisdom for the
Western World**—April 15-17, 2005
Steven Armstrong, Ph.D. (abd)

Alexandria was the Hellenistic capital of Egypt for 900 years, from Alexander's conquest until the mid-7th century of our era. During these centuries, with its famous library, academies and mystery schools, Alexandria was a fertile nexus of ancient Egyptian wisdom, knowledge, and religion with the most advanced European, Asian, and African science, philosophy, art, and spirituality of the day. This seminar explores the many aspects of Alexandria's importance in its own times, and its enduring legacy for today. Through the resources of the Rosicrucian Egyptian Museum and the Rosicrucian Research Library, seminar participants will be given an experience of Egypt's ancient capital on the Mediterranean, as well as resources for further investigation. Suggested donation: \$75

**Holistic Health Through Spiritual Self-
Nurturing**—June 17-19, 2005
Sharon Wahl, Ed.D.

Every Rosicrucian desires good health—of the body, mind, and spirit. Imbalance in any of these areas and the inability to nurture oneself can lead to destructive stress and impair health. Managing the response to stress by means of evaluating the problem and learning new coping behaviors can promote good health. Using Rosicrucian principles and those from other disciplines, this workshop is designed to assist you in managing your response to stressful situations, rebalancing your life, and putting you on the path to improved health. By the workshop's conclusion you should be able to identify your own areas of unmanaged stress and be well on your way to mastering techniques designed to return your life to one of peace and harmony. Suggested donation: \$75

**Rediscovering the Wisdom of the Ancient
Mystery Schools**—August 19-21, 2005
Grand Master Julie Scott

The ancient Mystery Schools were centers of study and mystic initiation in the ancient Western world where the mysteries of the Universe, of Nature, and of humanity were explored. These "schools"

educated students in natural laws and principles so they could better live in harmony with them; encouraged introspection in order to know one's self; and engendered within a feeling of connection with the *Great Mystery* of the Universe. Drawing on the resources of the Rosicrucian archives and current scholarly research, we will explore the beliefs and practices of the Mystery Schools of Orpheus, ancient Eleusis, and Delphi, Pythagoras, Mithras, and Egypt, including Akhenaton, Osiris, and Isis. We will also apply techniques used in millennia past, in order to experience some of the lessons of these mystical traditions. Finally, we will explore how the Rosicrucian tradition perpetuates the wisdom of these ancient Mystery Schools today. Suggested donation: \$75

For more information or to register for any or all of the seminars, contact programs@rosicrucian.org or write to Programs Department/Rosicrucian Order, AMORC, 1342 Naglee Ave., San Jose, CA 95191.

RCUI Classes in Alberta & Oregon

Journey Into Self—April 30-May 1, 2005
Lonnie Edwards, M.D.
Calgary, Alberta, Canada

Learn the Rosicrucian method of tapping inner resources and intelligence to make your life more invigorating and harmonious. Through lecture, meditation, and visualization exercises students will discover the composite self and learn how to approach the future.

For more information or to register for the class, email calgary@rosicrucian.org or phone Wendy Ross at (403) 242-3139.

**Those Who Dance Not, Know Not . . .
Rethinking Gnosticism**—May 20-22, 2005
Steven Armstrong, Ph.D. (abd)
Portland, Oregon

Explore the writings of ancient mystics to discover how they are relevant to us today. Through examining their actual writings students will come to understand how early mystics saw their world and appreciate the wealth of knowledge inherent in their works.

For more information or to register for the class, email meisis@aol.com or phone (503) 362-5135.

ROSE-CROIX CODE OF LIFE

— Point Number 15 —

Consider Nature as being the most beautiful sanctuary and expression of Divine Perfection on earth. Respect life in all its forms, and look upon animals as conscious and sensitive beings — and not as mere living things.



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A small light, as a candle in the darkness lights the way—it hints at the Greater Light and impels us to take our first steps on the Path. We learn to guard that light and to remain attentive to the voice of the Master—guiding us, urging us onward. We become infused with the desire to develop those virtues that will enable us to become worthy of that Greater Light. We are declared! Now we are walking in the Paths of the Masters!

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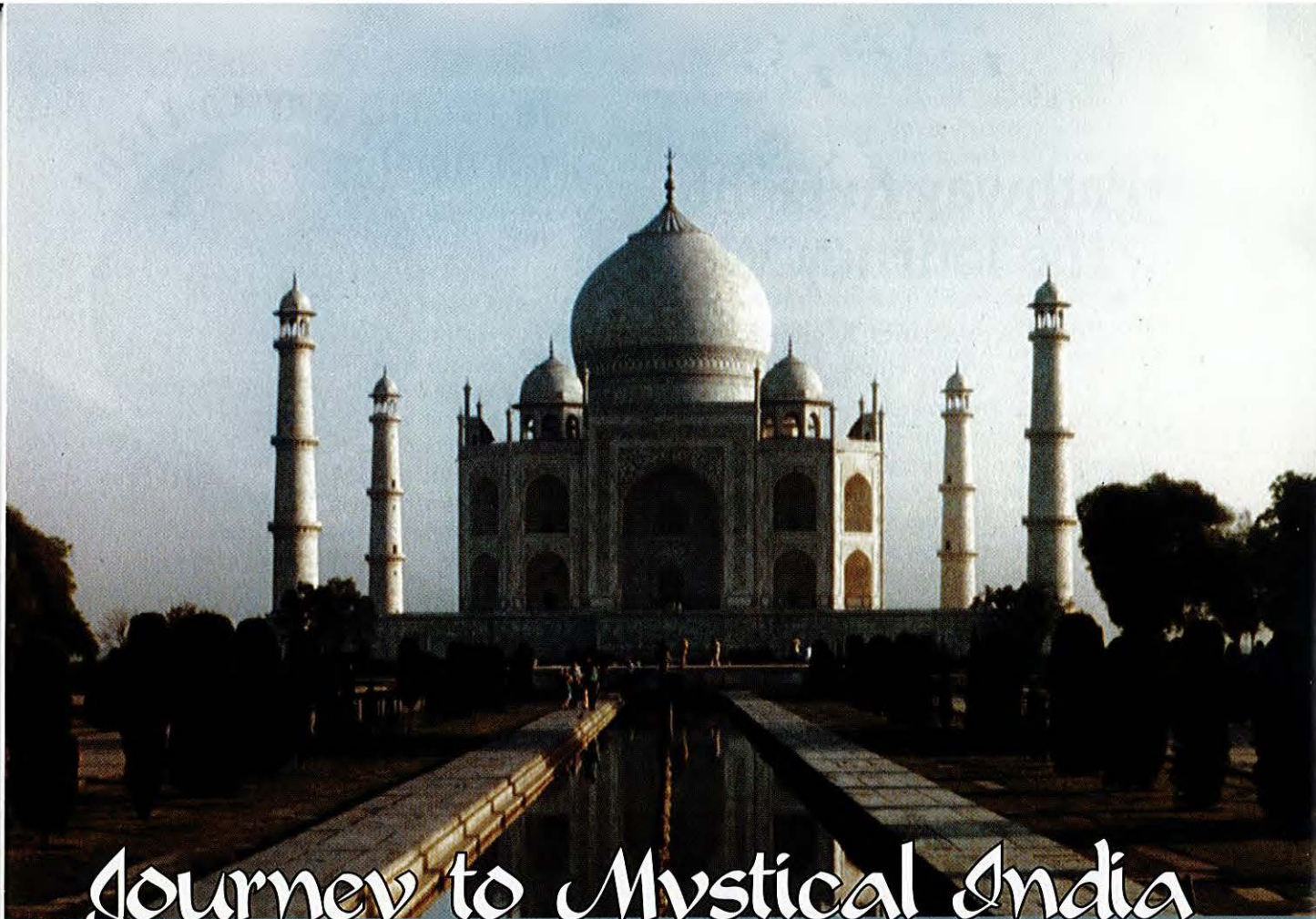
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