

# ROSICRUCIAN DIGEST

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# ROSICRUCIAN DIGEST

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## APPLYING THE ROSICRUCIAN PRINCIPLES

I had the good fortune as a new Rosicrucian student to have a mentor, Soror Emma Buford, who introduced me to the Order. She would frequently ask me how my studies were going. Usually I would reply that all was well, however sometimes I reported that I was having trouble with a particular experiment, I was behind in my studies, there were other challenges in my life, etc.

Soror Emma always gave the same reply – “Are you applying the Rosicrucian principles?” I would think about the particular issue for a moment and then realize that, once again, I had not applied the principles I had learned in the Rosicrucian monographs. I could have used visualization to help with the situation, or concentration, or my understanding of certain cycles in life.

In addition to helping with the particular challenge, Emma did something else that was equally important to my development – she directed me to go within for answers, to seek guidance from my Master Within, rather than relying on an outside source or authority to solve my challenges. This is at the core of the Rosicrucian tradition.

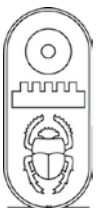
Centuries ago, when our Rosicrucian forebears announced their presence in Europe, it was to re-direct people to their

inner authority for answers. The cultural milieu of the time was authoritarian, intolerant, and superstitious. A group of scholars and students in Germany, known as the Tübingen Circle, wrote the first three Rosicrucian manifestoes – documents intended to encourage people to learn to listen to the voice of their Master Within.

These early words of my Rosicrucian mentor still influence me today. When faced with a challenge, I sometimes hear her voice in my mind saying, “Did you remember to apply the Rosicrucian principles?” It’s a stopgap that gives me a moment to pause to consider my options. We use this method at Rosicrucian Park. We are committed to basing our decisions on how this particular action, policy, or proposal resonates with the Rosicrucian teachings.

In this issue of the *Digest*, Rosicrucian members share some of their stories of how they have applied the Rosicrucian principles in their lives, thus attuning with their Master Within.

Julie Scott, SRC  
Grand Master





# PROSPERITY- AN EXPANSION OF AWARENESS

*Julie Scott, SRC*

*Secretary of the Supreme Grand Lodge of AMORC and  
Grand Master of the English Grand Lodge for the Americas*

One snowy night some years ago in my hometown of St. Louis, Missouri, members of the St. Louis Lodge departed the temple after convocation to find a blizzard raging outside. It was too dangerous to drive home so we decided to hold a discussion while we waited for the storm to let up. Our conversation soon focused on the many benefits we had received from the Order and that we wanted to give something back.

A small group formed that evening to create a series of presentations based on the Rosicrucian principles of prosperity.

Our goal was to share this information with other members around the area and eventually to the general public in gratitude for what these principles had done for our lives.

As we began reviewing the principles outlined in our teachings, amazing things started happening to those of us who had volunteered to put the program together. One of us received a job offer she was really hoping for. Another person got a substantial pay raise. A third person received an unexpected large bequest just two weeks after this process began in the middle of an unexpected snowstorm. By



merely reviewing the principles and in our intent to give something back to the Order, we set prosperity into motion.

At our first meeting with the rest of the members of the lodge, we brainstormed on what prosperity meant to us – how we defined prosperity. During the middle of this discussion one long-time member stated, “Prosperity is an expansion of awareness.” The discussion continued, however, this one statement in particular has stayed with me.

Prosperity is a state of mind; it is a matter of awareness and focus; it is in asking the right questions. Just as in quantum physics our attention transforms waves into particles of matter, so do our thoughts create the realities with which we live.

The most helpful resource for me during this research was an audio recording by Frater Erwin Watermeyer entitled, *Two Practical Principles* (printed in this issue of the *Rosicrucian Digest*). My Rosicrucian mentor had given me this recording soon after I joined the Order. I must have listened to it one hundred times by then.

In it, Frater Watermeyer explains two important points:

1. The only events of which we may become objectively aware are impressions received in terms of the five objective senses. Consequently, before any psychic or non-material impression may be objectively realized, it must first transform itself into an objective sense impression.
2. Our subconscious speaks and understands only the language of symbols. Consequently, when one desires to impress anything upon the subconscious, it must first be translated or transposed into a symbol or image.

He further stressed the importance of keeping the message to our subconscious

clear. If we visualize health for ten minutes a day, but don't take care of ourselves the other twenty-three hours and fifty minutes, what message will our subconscious receive? Also, once we have set the principles into motion, we must forget about our request, rather than telling the Cosmic how we want things done or checking on our request.

I have been applying these principles for years now. When I moved to San Jose to serve as the Director of the Rosicrucian Egyptian Museum we applied these principles in creating the museum that we desired. World-renowned lecturers and Egyptologists started contacting us! We envisioned spreading the Light to great crowds of people learning about the Order through their visits to the museum. A few days after the initial visualization, there was a line of guests streaming out the front door, all the way out to the sidewalk!

We continue to use the principles of our teachings to visualize, desire, imagine, and feel the powerful vitality of the English Grand Lodge, as it continues to serve our members and all humanity. I invite you to include this vision with your petition below.

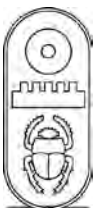
Here are the Four Steps of the Prosperity Process as described in the teachings:

I know that the Cosmic is the infinite and unfailing source of all abundance.

I ask the Cosmic that \_\_\_\_\_ (insert your petition) and I ask the Cosmic that perfection manifest now in all aspects of the functioning of our beloved Rosicrucian Order.

I give thanks that my request has already been fulfilled. I open my arms, my heart, and my mind, and I willingly accept Cosmic Abundance.

I now have a covenant in which it is agreed that the Cosmic is supplying me



with an abundance of all things necessary to live a successful and happy life. In return, I dedicate myself to being of maximum service to the Divine and to those around me, to living my life in a fashion that sets the highest example for others to follow, and to remaining open and responsive to the guidance of the Master Within.

If it is the will of the Cosmic, So Mote It Be!

In thinking back over all the great gifts I have received as a member of the Order, three things stand out. First, the most amazing gifts come at the most unexpected times: during a snowstorm following convocation; in a quiet conversation with a fellow member; during a ritual I have seen many times before.

I have also learned the value of getting out of the way of the Cosmic. The gifts

I have received are much greater than I could have imagined! I have stopped telling the Cosmic how to manifest what I want. Visualize what you want and let the Cosmic take it from there.

Finally, I have found that I cannot keep up with the blessings of the Cosmic. The more I give to the Order, the more I receive. The benefits I have received through being a member of the Rosicrucian Order are tremendous, on all levels – physical, emotional, intellectual, and spiritual. The more I give in time, money, and energy, the more blessings come flowing down upon me.

With a most humble and sincere heart, I am profoundly grateful for the blessings I have received as a soror of the Rose Cross.

So Mote It Be!

## **THE FOUR STEPS OF THE PROSPERITY PROCESS**

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# TWO PRACTICAL PRINCIPLES

Erwin Watermeyer, FRC

**E**rwin Watermeyer, FRC, was a RCUI Instructor and served as the Chair of the Physics Department at Rose-Croix University for many years. In this article, he discusses the fundamentals of consciousness and their practical application. This article is a transcript of his audio recording entitled, "Two Practical Principles." The text has been slightly edited for the modern reader.

The principal theater of operation of Rosicrucian studies and exercises is human consciousness. It is human consciousness which our exercises intend to refine. It is human consciousness which we aim to elevate to higher levels so that it may contact Cosmic Consciousness, the consciousness of God, or the Divine. In this difficult and complex task, certain practical principles are often overlooked; therefore, today, I would like to review some fundamental laws regarding consciousness, and call to your attention two principles of great practical use.

We know that human consciousness is twofold – immaterial, mundane, exoteric consciousness, and secondly is subconsciousness. The mundane, or exoteric, phase of consciousness is in contact with the material world through the five objective senses; that is, the awareness of the Outer Self. On the other hand, the subconscious or esoteric phase is in contact with a non-material or psychic world; within it resides the Inner Self.

The material, or exoteric, consciousness itself may be considered dual also. We may direct it outward toward the external world, be extroverted as the psychologists say; this phase we call objective consciousness. On the other hand, we may direct our awareness inward toward our inner world, or be introverted. This phase we call one of subjective consciousness. Consequently, consciousness may be considered as consisting of several planes, levels, or phases. First, the objective consciousness –

awareness of the external world. Secondly, subjective consciousness – awareness of the inner world. Thirdly, the vast world of the subconscious – an unknown world manifesting in dreams and psychic experiences. And, finally, beyond the subconscious lies the infinite realm of Cosmic Consciousness – the consciousness of God, or the Divine.

Hence, proceeding from without toward within, consciousness possesses four phases or levels: objective consciousness, subjective consciousness, subconsciousness, and Cosmic Consciousness. Naturally, we must not take these divisions literally; consciousness is not compartmentalized. We do not have compartments in our heads with neat partitions labeled objective, subjective, and subconscious. Consciousness is a unity, a steadily flowing stream whose varying depths we may tentatively label for the purpose of discussion and analysis. It is, of course, the subconscious that interests Rosicrucians most. The subconscious is in contact with the inner world; within it resides the Master Within, the Chief Engineer, the Inner Guide, in contact with Cosmic Consciousness.

The subconscious may be considered as twofold also. It contains personal as well as impersonal elements. The personal subconscious holds the memories acquired in this incarnation. It holds the functions of will and habit; it controls our involuntary acts and involuntary processes. But beyond this level there is a second, which might



be called the impersonal subconscious. This level, remote from conscious activity, holds the memories acquired in past incarnations, the complete storehouse of Human memory. Also, it houses the creative imagination, the Divine's greatest gift to Humanity. Hence, you might think of the subconscious as being made up of two levels: the personal subconscious with its memories acquired in this incarnation, and, secondly, the impersonal subconscious with memories acquired in the distant past.

Note that both subconscious levels hold memories. People are shaped by our memories. We are haunted by our memories. In fact, it is a person's memory that incarnates. It is the memories of lessons learned which guide Humankind to higher evolution. It is memory, the distillate of experience, which constitutes wisdom. Thus, it is memory that incarnates, and it is memory that is carried on.

In this connection we should recall the symbol of the Rose Cross; a rosebud unfolding upon a living cross: the soul essence evolving through gaining of experience by being incarnated in a living material body. Not merely a material body, mind you, but a living material body, a body which possesses plasticity and mobility, not something rigid and static, a living body which can move about, gain experience, and be directed by the soul essence within. Thus, the living body gains experience, lessons learned, and having been learned, these lessons are remembered and can be used as a guide in future incarnations. The lessons are stored within the impersonal realm of subconsciousness, are carried onward through incarnations, ready to guide one's soul essence in the future.

It might be useful to consider what language the various phases of consciousness speak. The objective and subjective consciousness may speak in words and also in non-words. When we think, we can do so using words

and sentences, but we may also think in pictures, sounds, or other non-words, and, furthermore, we can make up our mind what the mode of our thinking is to be.

Also, the stream of our objective and subjective consciousness may be directed by our conscious will. Thus, we have the conscious ability to direct what we are going to think about and how, in words or non-words. However, as we penetrate within, this is no longer so. True, the subconscious may also express itself in words and non-words. We can dream in words; we can also dream in pictures. But there is this difference: the stream of subconsciousness cannot be directed by the will; the stream of the subconscious moves independently of us.

But there is yet another factor. The words and the non-words used by the subconscious are symbolic. They do not stand for themselves, but for a hidden content yet to be revealed and explored. Our Inner Self is wiser than the Outer, and when it speaks it always tells us something which we objectively do not yet know. Hence, when symbols arise from our subconscious, they always contain more than we know objectively at the moment, and it is then up to us, through meditation and contemplation, to discover what the Master Within wishes to tell us.

We are now ready to review some practical principles which may greatly assist us in our Rosicrucian work. We stated that one's objective consciousness is that of our five objective senses. This leads us to the first principle; it is this: the only events of which a person may become objectively aware are impressions expressed in terms of the five objective senses. You may say this is obvious. What is its significance? What are its consequences?

Assume that we are the recipient of a psychic experience, a cosmic contact. The principle asserts that we shall not be able to experience this contact directly. After



all, this contact is not material; it is non-physical. But the principle does assert that before the psychic impression may be objectively realized, that is, before we know consciously that it has taken place, it must first transform itself into an objective sense impression. Psychic events are non-material; objective events are material. So, a psychic event must transform and express itself in objective terms in order to be objectively realized.

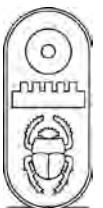
The exact manner of this material form will depend upon many factors. It will depend upon the state of our development, our previous experiences and memories, our education, and last but not least, the psychic conditions at the moment when the impression is received. This is, of course, also the reason why messages received from one's Inner Self are symbolic.

The Inner Self does not speak English; it speaks in an unknown tongue, a language not known to humans, a language more basic and universal than that limited language which the objective human mind has laboriously invented and evolved over spans of thousands of years with its restricted vocabulary, grammar, syntax, and rhetoric.

The language of the Inner Self is not so limited; it is more general, universal. But if, as we have just said, the only events of which one may become objectively aware are impressions expressed in terms of the five objective senses, then, if the Inner Self wants to convey anything to the Outer Self, it has to transpose its message into something which can be objectively realized. And, in doing it, the Inner Self seizes upon the memory images readily available at the moment and shapes them into the message. Thus, the message, as objectively realized, is symbolic; it does not stand for itself, but is the objective expression for an as yet unknown inner context which then has to be deciphered.

Consider some other examples of the first practical principle. A good example is the aura. We know that an aura consists of psychic vibrations of a relatively high rate, which emanate from living bodies. The aura is psychic, non-physical; it is not material. As such, its vibrations are too high to produce an objective sense impression. When we look at a person in a relaxed state to receive the impression of his aura, a psychic impression (non-material) impinges upon our subconscious. There, the impression lies dormant, so to speak. We will not consciously know what the aura is unless we become objectively aware of its existence. Consequently, before the aura (the psychic impression) may be objectively realized, it must next transform itself into a material impression of some kind. For most people, such material impression takes the form of color, and when they observe a person's aura, they see it objectively as a faint, colored haze. But understand this clearly – the aura itself has no color. An aura consists of vibrations; the colors which we see are psychic impressions which have undergone a transformation, which in turn is dependent upon our momentary condition. The psychic, non-material impression has triggered off a material impression, which then registers to us as a colored haze which we must learn to interpret. Its manifestation will depend upon our state of psychic and mental development, our previous experiences, memories, and education. This is why an aura appears differently to different people. To observe an aura properly, we must experiment, then train ourselves to understand our own contribution to the final effect, and be able to separate our own individual reaction from the impressions received from others.

Consider another application of the principle: consider the manifestation of the Divine, or the Cosmic. Does the Divine speak English when It speaks to us, or





does It speak French, Spanish, or Russian? You note immediately that the same principle holds: the Divine does not speak any material language; It neither speaks English, French, Chinese, or Russian. It speaks a language of Its own, a language not of this world. Hence, when the Divine does speak to our subconscious, It speaks in the language of the symbol, and then Its words must transform themselves into our own material language before we may consciously realize Its message.

I repeat, before any non-material psychic impression may be objectively realized, it must transform itself into an objective sense impression depending upon the conditions of the moment. This is why the Divine has manifested to many people in many ways, or not at all, and has manifested to the same person in many different ways depending upon the conditions (material and psychic) of that person at the moment. Hence, when we become objectively aware of any psychic impression, we must realize that at the moment that we become aware of it, it has already undergone a transformation, a transformation dependent upon us.

This realization will prevent many misunderstandings, especially in the higher Rosicrucian degrees.

Consider now a second principle. We mentioned that our subconscious speaks the language of the symbol. This leads us to the next principle, the inverse of the first. It is this: the only manner in which our subconscious may receive any impression is in the form of non-words, images, or symbols. The subconscious speaks only the language of the symbol, and it understands only the language of the symbol.

Consequently, if one desires to communicate with the subconscious, the message must first be transformed into a symbol or an image before it may be released. We are all familiar with this principle; it forms the basis of the process of visualization. We know that when we desire to impress any message upon our Inner Self, we must first visualize this message and all its details and provide it with an emotional charge.

But what is visualization? Visualization detaches our message from the material bondage of words, and transforms it into a living symbol charged with feeling. Here,

let me stress in particular, in connection with visualization, there is an important point which must be remembered: forming a mental picture of the message is not enough. In addition to forming a clear mental image, this mental picture must also be given an emotional charge, must be filled with powerful feeling. Only an emotion-charged mental picture will possess sufficient power to stimulate subconsciousness into action. Hence, for proper visualization you must have two elements: first, a clear mental picture and, second, it must be charged with emotion. This, of course, is not the entire process. After the message has been visualized fully in all its details, it must then be forgotten, let go, so to speak, and be detached from objective consciousness so that the living symbol may now impress itself with full energy upon the subconscious.

This may only be achieved if there is a relationship of trust and confidence between consciousness and the subconscious. Not only must the objective consciousness have faith and trust in the subconsciousness, more must be true: subconsciousness must have faith and trust in the objective consciousness. As you well know, due to improper education, this faith has been lost during the first half of most persons' lives and can only be regained through demonstration and experience. Only after objective consciousness has demonstrated through actual performance that it can be trusted will subconsciousness have confidence in it again. If this condition of mutual trust has been achieved, only then visualization, emotionally charged, may progress unimpeded and the forgetting process may detach the symbolized message from consciousness. This principle applies to every message to the subconscious; it also applies when we pray a petition to the Cosmic. Our petition to the Cosmic must first be symbolized by visualization and then be released by forgetting before the

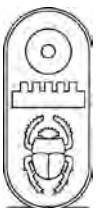
subconscious may act as an intermediate carrier of the message from us to the Cosmic.

To repeat, there are two important principles: first, the only events of which we may become objectively aware are impressions received in terms of the five objective senses. Consequently, before any psychic or non-material impression may be objectively realized, it must first transform itself into an objective sense impression. Secondly, our subconscious speaks and understands only the language of symbols. Consequently, when one desires to impress anything upon the subconscious, it must first be translated or transposed into a symbol or image.

These two principles set forth the conditions necessary for satisfactory communication between consciousness and subconscious. They operate most efficiently in what we Rosicrucians call a borderline state. A borderline state is that mental state during which the objective and subjective consciousness are partially subdued so that the subconscious may rise in power.

Objective and subjective consciousness and subconsciousness may be considered like the arms of a scale or beam balance. When one arm is lowered in power, the other automatically rises in power. However, it is important that in any borderline state the objective and subjective consciousness must be only partially subdued and not totally, because if they are totally subdued, then upon return to a state of normal balance, there will be no recollection of any messages received from the subconscious.

The inverse holds true also: if your objective and subjective consciousnesses are totally subdued, it is not possible to impress any message upon the subconscious. Only in a borderline state where objective and subjective consciousnesses are only partially subdued, may they act as director



or receiver. The borderline state is necessary if the two principles are to be properly applied.

In this connection, a comment may be added concerning the power of suggestion. Suggestion is a subtle command; suggestion is a request, a wish, an order, or a law of one's objective mind to the subconscious. Suggestion requires a borderline state and the second principle, the symbolization of the request. To apply the law of suggestion, a borderline state must be assumed and the suggestion must be symbolized and pressed upon the subconscious, and then forgotten.

Suggestion must be subtle; it cannot be coarse, it must be positive, it must be constructive, because the Inner Self only acts positively and constructively. The suggestion must be transformed into images or symbols through visualization; it must possess an emotional charge and stimulate the imagination. Emotions are inner driving forces and powers active in the subconscious, and their dynamism pushes the request to realization. Also keep in mind that our subconsciousness is always amenable to suggestion. Note the word "always." "Always" means "all the time" – twenty four hours a day, seven days a week. Most of us forget this principle; this is the reason why, in most cases, affirmations are totally ineffective and do not work.

Let me give you a brief example. For instance, a student desires health. Thus, every day for ten minutes she sits down in her sanctum and visualizes health, giving her subconsciousness the suggestion of health. But now let us watch the actions of the student for the remaining twenty-

three hours and fifty minutes of her day. She does not eat the right foods, she does not drink the proper liquids, she does not get the proper rest, she does not get the proper exercise. In other words, for twenty-three hours and fifty minutes she gives her subconsciousness the suggestion that she does not desire health. Then, for ten minutes a day, she does suggest health. I need not tell you which of these two suggestions is going to win out in the end.

Subconsciousness is always amenable to suggestion; always, every minute and second of the day. Hence, watch yourself, watch your actions and your words. Do not underestimate suggestion. Many students devalue any phenomenon involving suggestion by saying it's merely suggestion. It is to the word "merely" that I object. Cataloguing a phenomenon and giving it a name neither makes it less mysterious nor less worthwhile. The power of suggestion is immense. Through it, one may raise oneself to sublime heights. Suggestion is the Divine's greatest gift to Humankind. But, like all great gifts, it may be used or abused. It has the power to construct and the power to destroy, according to one's state of development.

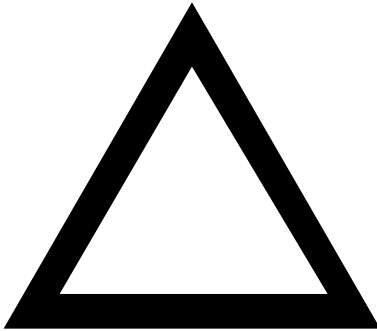
These, then, are some fundamental practical principles to be used when we wish to speak to our Inner Self, or when we wish our Inner Self to speak to us. These principles are important in the practical application of Rosicrucian laws and principles. Their importance cannot be over-emphasized. They are instruments for us to use in our evolution toward Mastership.

**For proper visualization you must have two elements:  
first, a clear mental picture and,  
second, it must be charged with emotion.**

# A TRIANGLE OF LOVE

*Tom Ogazon, FRC*

I've always felt a particular connection to the mystical interpretation of numbers and symbols. Although I receive insights mostly through words or thoughts, an image of a triangle appeared in my mind's eye while I was exploring a particularly challenging issue in my life.

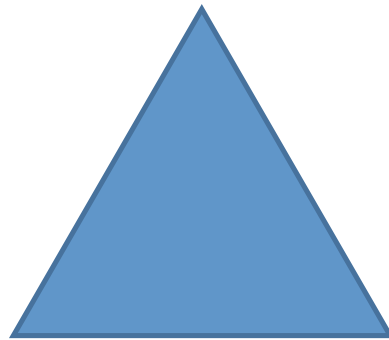


By looking at the triangle, I associated the lower portion (with the two points) with the material plane, its challenges, and duality of experiences – light and darkness, good and evil, and so on. And I related the point at the top of the triangle to the spiritual plane, to the oneness beyond the illusion of separation. By harmonizing with this simple geometric symbol I became one with all of creation; I saw the above radiating its Light to the below. This reminded me that all of us can become receptive to the healing and inspirational thoughts and energies emanating from the higher planes.

As I continued to meditate, three words or phrases gradually came into my awareness and were placed at each point of the triangle. I called this image “The Triangle of Love.” This symbol was a gift and a tool for further meditation and exploration in my life. I welcome you to reflect upon it as well.

## DETACHMENT

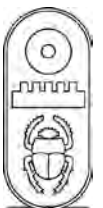
The first word that appeared on the triangle was the word “Detachment”. It was not a word that I was expecting; this gave me a clue that the above was asking me to focus on an aspect of my life that I had neglected to look at. I know that Buddhism emphasizes that human suffering is related to attachment. I’ve always related this to my need for material goods or comforts. What else was I attached to that I was not aware of?



## Detachment

As my meditation deepened, I was stunned to hear that what I needed to detach from was the ego. This had never occurred to me before! Is it possible that when Buddhist teachings speak about suffering and attachment, that they are talking about the ego and not about running away from our modern lives to meditate in the mountains?

The ego impacts most aspects of our existence because we live with the distorted notion that we are our material lives. Many of us cling to our pasts, or worry needlessly about the future. Some of us obsess about controlling everything around us. We even





forget that our thoughts and emotions come and go, and that it is only the ego that wants to hold on to them. I pondered upon the complexities of world affairs, politics, and religion, and again realized the ego was the one with the desire to be right. Then I looked at my pain and suffering and had to humbly admit to myself that it was I, or rather the ego, that was refusing to release them, to let them go.

So why is it important to detach from the ego? Because its seductive power overwhelms us with material concerns and distracts us from going within for guidance. The ego makes us obsess over external realities that are transient and ever changing. Everything that we think of as “real” or permanent is temporary. Things that we think define us do not. And problems we are convinced are insurmountable can sometimes disappear in an instant – but only if we take the time to go within and work on the underlying issues that brought the situation to the forefront.

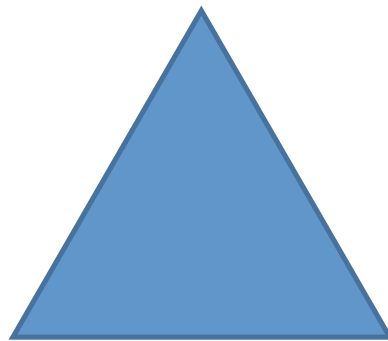
Detachment does not give us permission to run away from our responsibilities on the material plane. On the contrary, by letting go of our complex ego-based interpersonal dynamics we can be more helpful to those in our lives. Remember that the ego keeps us in a reactive mode, meaning that we constantly react to triggers that we perceive come from outside of us. By detaching from the ego, we can become more proactive and look ahead at situations that would have ordinarily made us react, and plan accordingly. By detaching from the ego, we become vehicles for healing and peace.

View the ego as a faithful companion; one that will challenge us, but that is never to be feared. Remember that regardless of what it wants us to believe, we are not

what we are attached to: the self, others, our minds, or material goods. We are the Light within, eternal, and free.

## COMPASSION

The second word that appeared on my triangle was the word “Compassion.” As I meditated on this, I kept coming back to the question: Compassion for whom? I pondered upon this, and gradually realized that there are three aspects to expressing compassion: compassion for the self, compassion for all of creation, and compassion for the people in our lives.



Detachment

Compassion

### Compassion for Self

How can we go about expressing compassion for ourselves? A good place to start is to remember to be kind to ourselves. We are often our worst critic, which is one of the ways the ego debilitates us and distracts us from going within. Our Teachings emphasize the ancient adage of “Knowing Thyself,” the eternal process of self-exploration and self-healing. There is no greater expression of compassion for the self than doing the challenging internal work that leads us to self-understanding, self-respect, self-acceptance, self-forgiveness, and self-love. You can explore these through your private mystical work, and with the aid of professionals such as psychologists. Find the tools you need to help you with your internal healing work.

The Rosicrucian Teachings also emphasize the importance of taking care of our body and mind. This is another expression of compassion. By eating balanced and nutritious meals, drinking plenty of water, getting fresh air, exercising regularly, practicing meditation, and positive thinking, and by doing as much service for others as we possibly can, we become effective vehicles for the Light within us and around us.

Finally, remember that the Creator created everything and everyone in Its image and for a specific purpose. Appreciate the fact that you hold a unique place in creation. Seek to feel it most profoundly when you commune with the Light within.

### **Compassion for All of Creation**

When we talk about all of creation, we are talking about all life forms – such as the human, animal, and plant kingdoms. But also, we must expand our awareness to go beyond our planet and include the universe as a whole, and all planes of consciousness.

How can we express compassion for all of creation? By sending healing, positive thoughts during meditation and prayer. By volunteering or providing service to individuals or groups that are not part of our immediate family or friends. By opening up to random acts of kindness every chance we get. And by offering financial support to organizations that are helping those in need.

The greatest expression of compassion for the poor, the sick, and the disenfranchised is to rise above judgment; it does not matter how or why they got to where they are – what is important is that we simply help them, guide them, or love them. The ego judges, the Light does not. Let us open up to helping whenever we can, to send healing Light on a daily basis,

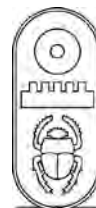
and to demonstrate through our example of compassionate care what humanity is truly all about. These are not passive acts. They are activities that require our energy, intention, and focus. The more we send healing thoughts and take constructive action, the more we help to elevate planetary consciousness.

### **Compassion for the People in your Life**

This may be for many the most challenging aspect of our mystical work. How can we be compassionate towards people that we feel have hurt us? We are talking about family members, friends, and co-workers; as well as those we disagree with, or have power over us, or that we simply dislike. Challenges abound in this realm since we are dealing with karmic issues that we need to strive to resolve in this lifetime. I suggest we simply focus on healing as many relationships as we can.

How can we go about this? First, by applying the Golden Rule of: “Do unto others as you would have them do unto you.” This is straightforward and simple, but hard to do consistently in our lives. Strive to treat others with respect, and, in particular, do not disrespect anyone in front of others. A spirit of harmlessness is one of the most powerful tools at our disposal.

A review of the day’s activities prior to bedtime helps us to reflect on situations that we could have handled better. This is the first step to asking for forgiveness internally during meditation, and to decide on whether to take action to repair a relationship. This is hard work, but it will clear away karmic debts and restore peace and harmony to our lives and the lives of those around us. Endeavor as a Rosicrucian and as a Mystic to be impeccable in your thoughts, words, and actions – always seek a peaceful and elegant outcome in all interactions.



Whenever you are in the presence of someone who triggers strong emotions within you, remember that you cannot change that person; all that you can do is work on yourself. So reject judgment, which we know stems from the ego, and embrace compassionate thoughts. Walk in their shoes for a few moments. And consider the following autosuggestion whenever you are in their presence: “Be Kind, Be Kind, Be Kind.”

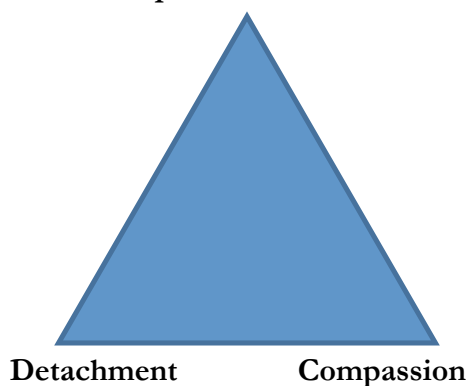
Finally, nothing is more important to living beings than to feel appreciated. Find something to like in everyone, and let them know it. Seek to emanate love and appreciation to those around you.

### **RELATIONSHIP WITH THE MASTER WITHIN**

The third word or phrase that appeared on the Triangle of Love was “The Relationship with the Master Within.” I was surprised that it was not “The Master Within,” but rather, “The Relationship with the Master Within.” As I meditated upon this I realized that I was being asked to harmonize with the Master Within to find a balance between detachment and compassion in my life.

### **THE TRIANGLE OF LOVE**

#### **Relationship with the Master Within**



The Rosicrucian Teachings ask us to search for answers within. We call ourselves walking question marks, and are encouraged to study, to read, to take classes, to open up to different perspectives, but to ultimately follow guidance from within and not from external gurus or leaders. All of this makes sense, and even seems obvious. Who wouldn't want to receive guidance from the Soul, the Higher Self, the Light Within, or the God of our Hearts? But when confronted with issues, do we meditate on them, ask for advice, and follow the recommendations from the Master Within? Do we? Consistently?

During meditation or prayer, when I pose a question, how can I be sure the answer comes from the Master Within and not from the ego? I ask because I have dealt with this many times. Sometimes I get the answer I want to receive right away, and I wonder whether I'm answering my own question. Alternatively, I sometimes ponder a question and get a response that is unexpected or using vocabulary I wouldn't use; this makes me more certain it is the Master Within trying to communicate with me.

It is important to meditate regularly in order to reach an understanding as to how the Master Within communicates with each of us. Some individuals recognize a specific voice. Others an energy. When in doubt as to whether it is the ego that is speaking to you, ask within, “Who is giving me this answer?” Have a conversation. Pose the question again and see whether the answer remains the same, expands, or changes. Ask on subsequent days. Journal. You will be pleasantly surprised when you look back at your notes.

Your desire, discipline, and work are the keys to improving communication with the Master Within. The more often you meditate, the better. The more sincere your intentions are, the clearer the

channels will be. Remember the objective is to establish a pristine conduit from the above directly to you. Know that all of the knowledge of the Universe lies within.

When we meditate on the Triangle of Love we can imagine humanity living at the base of the triangle, on the material plane. We can also envision the Light of the Master Within way above emitting its wisdom continuously towards us. As we meditate, the idea is to rise from the material plane and to approach the single point of Light at the apex of the triangle. All of this work is within us, and there is a continuous interaction between the above and the below inside our beings.

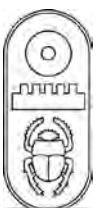
The Rosicrucian Teachings emphasize that “Knowing Thyself” is the purpose of every Rosicrucian student, and that in order to know oneself we must listen to the voice of the Master Within. Developing our relationship with the Master Within is described as the key to Self Mastery. It is not surprising that I was asked to work on my relationship with the Master Within in order to explore issues of detachment and compassion in my life. The image of the

Rose Cross reminds us of the light of the Soul at the center of our being.

### **THE LOVE OF THE MASTER WITHIN**

When meditating on the Triangle of Love, we can feel the love from the Master Within bathing each of us with its radiance and peace. But how can we put these feelings into words? How can we describe the love of the Master Within? The Triangle of Love clues us in to one aspect: the ability to express both detachment and compassion towards all of us. Shouldn't we strive for this as well?

The image below, “The Rose Gives Honey to the Bee,” includes a cross at the bottom symbolizing the hardships of the material life, and the blossoming rose above it representing the opening heart and the radiance of the Soul that lies within each of us. Bees are seen working incessantly to extract nourishment from the rose in order to create sweet honey. So will we, through hard work, be able to receive wisdom directly from the Master Within – and through this alchemical process experience the sweetness of life.



## MEDITATION

Please sit comfortably by placing both feet flat on the floor with your back straight and with the hands resting palms down on your lap, and focus on the breath.

As you close your eyes, take deep neutral breaths by breathing deeply and exhaling completely without pausing between the in-breaths and the out-breaths. Take gentle and complete inhalations and exhalations – an activity that attunes us with the above and the below within.

*May the Sublime Essence of the Cosmic infuse my being and cleanse me of all impurities of mind and body, that I may enter the Celestial Sanctum and attune in all purity and perfect dignity.*

*So Mote it Be!*

1. Intone the vowel sound OM three times as you visualize the three points of the Triangle of Love: The Relationship with the Master Within, Detachment, and Compassion.

2. Take a few moments and select a relationship or a problem in your life that is challenging for you, that worries you, that makes you and others suffer.

3. Visualize the Master Within. Perhaps you can see him or her sitting in front of you, or beside you, in the Celestial Sanctum, or perhaps you feel the presence of the Divine Light.

4. Internally ask: “Master Within, show me how to be more compassionate toward this person or situation.”

– pause 2 minutes –

5. And now, internally ask: “Master Within, teach me how to detach my Ego from this person or situation.”

– pause 2 minutes –

6. And finally, “Master Within, allow me to see, to feel, and to know how to best express your Love in this relationship or situation.

Help me understand what you see that I don’t.  
Help me release the pain, and express your Love.”

– pause 3 minutes –

It is done! And now, start the process of returning to the physical plane. Take some deep breaths, and gently move your hands, your feet, become aware of the room, and open your eyes, and enjoy the Eternal Moment of Now....

*May the Cosmic sanctify my contact with the Celestial Sanctum!*  
*So Mote it Be!*



# MYSTICAL PRAYER

*Michael Shaluly, FRC*

My life has been guided by AMORC's teachings for over 35 years. The principles supported us when we started a company thirty years ago, and recently, as part of our company's community outreach, I became the Chairperson of our local Chamber of Commerce. This position helped us when we celebrated our firm's thirtieth anniversary, as we invited dignitaries from our state and community government, businesses from across the United States, and our sales force from around the world. I prepared brief comments for this event, inserting all the expected expressions of appreciation. But I also kept getting a strong impression that I tried to ignore, and that was to recite a morning prayer that I had used for years. We were introduced to this prayer at AMORC's Domain of Silence in Quebec more than a decade ago, where it greeted us each morning, recorded by the Grand Master. It was a wonderful way to start our day at the Domain, and it has remained with us since that time.

I tried to put the thought of reciting this prayer at our company event out of my mind. I always strived to keep my mystical work private, and I had no idea how such a diverse crowd would react to a prayer. Would they think it was overly religious? Our national sales manager was an avowed atheist. Would this adversely affect his work? It would be safer to simply say "Thank you!" But the impression kept coming back: "Use the prayer!"

Against my reasoning, I decided to heed that small voice. At the end of our acknowledgements, I mentioned how I said a certain prayer each morning, and throughout the day, for support, and that I hoped they could find strength in it as

well. I asked them to bow their heads if they wished, and I began:

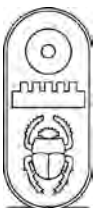
God of My Heart, in the silence of the day that dawns, I come to ask of you peace, wisdom, and strength. Today may I look at the world with eyes filled with love. May I be patient, understanding, kind, and wise. May I see your children beyond appearances, as you yourself see them, and therefore see only good in each one. Close my ears to slander; keep my tongue free of malicious words; may only thoughts of blessings remain in my mind. May I be so kind and so joyous that all those who approach me feel your presence. Clothe me with your beauty, God of my Heart, that throughout this day, I may reveal you.

The result? Civic leaders, chamber members, our sales force, even the "atheist," came to me afterwards and stated that they were inspired, and many asked for a copy. It was entirely successful, and it set an inspiring tone to the remainder of the event.

Several weeks later, my wife and I were attending an awards event in a neighboring town. We all stood and said the pledge of allegiance, and then the emcee asked a local pastor to deliver an invocation. The pastor came to the microphone, asked everyone to bow their heads, and then began:

"God of my Heart, in the silence of the day that dawns..."

It was a wonderful moment, hearing the prayer that greeted us at the Domain so many years ago, and knowing it had now made its way into our community. Afterwards, the pastor thanked me for sharing the prayer with the person he got it from, and that he too was sharing it with others. Again, others came to me and asked for a copy.





So, how does that invisible, guiding, mystical influence make its way into our world? Perhaps by heeding that small voice, and acting upon it with confidence. The world needs the goodness that comes from our hearts, and sharing that goodness in whatever form it might be, will be welcomed by that same small voice in others.

**God of My Heart, in the silence of the day that dawns,  
I come to ask of you peace, wisdom, and strength.  
Today may I look at the world with eyes filled with love.  
May I be patient, understanding, kind, and wise.  
May I see your children beyond appearances,  
as you yourself see them,  
and therefore see only good in each one.  
Close my ears to slander;  
keep my tongue free of malicious words;  
may only thoughts of blessings remain in my mind.  
May I be so kind and so joyous  
that all those who approach me feel your presence.  
Clothe me with your beauty, God of my Heart,  
that throughout this day, I may reveal you.  
So Mote It Be!**

# HOW THOUGHTS PROJECT

*H. Spencer Lewis, FRC*

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



In these days, when so much is being written about the transmission of thought and its effect upon persons and conditions, it would seem that thought projection would be generally accepted as a fact and that arguments would not be necessary to prove the metaphysical laws involved. However, there are many persons who are skeptical, and there are many more who believe that such a demonstration of metaphysical laws is occasional or accidental and not the result of a scientific process which all may study, practice, and master.

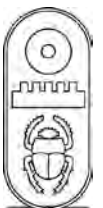
Not many years ago, I recall, a large group of men and women met each month in New York City for the purpose of investigating and testing this and other metaphysical ideas. The phenomenon of thought projection was then defined as

the sending forth of a thought held in the mind of a person or a group of persons.

It was claimed that by the use of some newly discovered mystical law, the person in whose mind the thought originated could willfully and successfully send that thought through space to a given point. Of hundreds of experiments conducted by the members of this special investigating society, only about twenty percent were successful. When the experiments were successful, they were not performed in accordance with the theoretical processes attempted in other experiments. Also, there seemed an element of chance that involved the operation of some unknown law that controlled both the transmission and the reception of such thoughts.

There are certain principles involved in the projection of thought that are easily demonstrated. They show that the process is due to certain laws not heretofore publicly explained. The Rosicrucians have been successful in the practice of this art for many centuries, and I believe that such success is due as much to knowledge of the physical laws of the universe as to the metaphysical ones.

The attempt by psychologists, mystics, and so-called occultists to explain thought projection on purely metaphysical grounds has led to idle experimentation with the same low percentage of definite results as under test conditions. It is no wonder that scientific people of a materialistic trend and a large portion of the rational public have refused to accept the mystical explanations. The tendency of students of mysticism and metaphysics to write and



talk glibly about scientific things while being unfamiliar with even the most elementary principles of metaphysics and chemistry, cosmology, and ontology has led scientific minds to cast all metaphysical and mystical postulations into the scrap basket.

### **Energy and Thoughts**

The Rosicrucians contend that a thought is the result of certain mental processes involving mental energies brought to a concentration or circularization where these energies are focalized and embodied in one unit of expression. It might be said that a thought is like a spark produced by bringing two wires with electric energies in them to a given point where they contact for a moment, focalize the energy in them, and produce the momentary entity or manifestation of their energy, which we call an electric spark.

A thought held for a certain length of time is like a spark that is prolonged by keeping the wires so related that the current in them meets and exchanges polarity rapidly and freely enough to maintain the spark. The only difference is that a thought – complete, perfect, and lacking nothing in its composition to be a perfect expression of a rational idea – probably has many streams of energy focalizing themselves at one point rather than merely two as with the electric wires.

Modern scientists have found that the nerve energy and impulses in the human body are truly comparable to the electrical energy with which we are familiar. The brain energy, then, and the energy used in thinking are drawn from the nerve energy of the body and are unquestionably of some frequency or phase of the vital energy that exists in the human system.

We are tempted, therefore, to compare a thought with the spark created in the transmission equipment of a radio station.

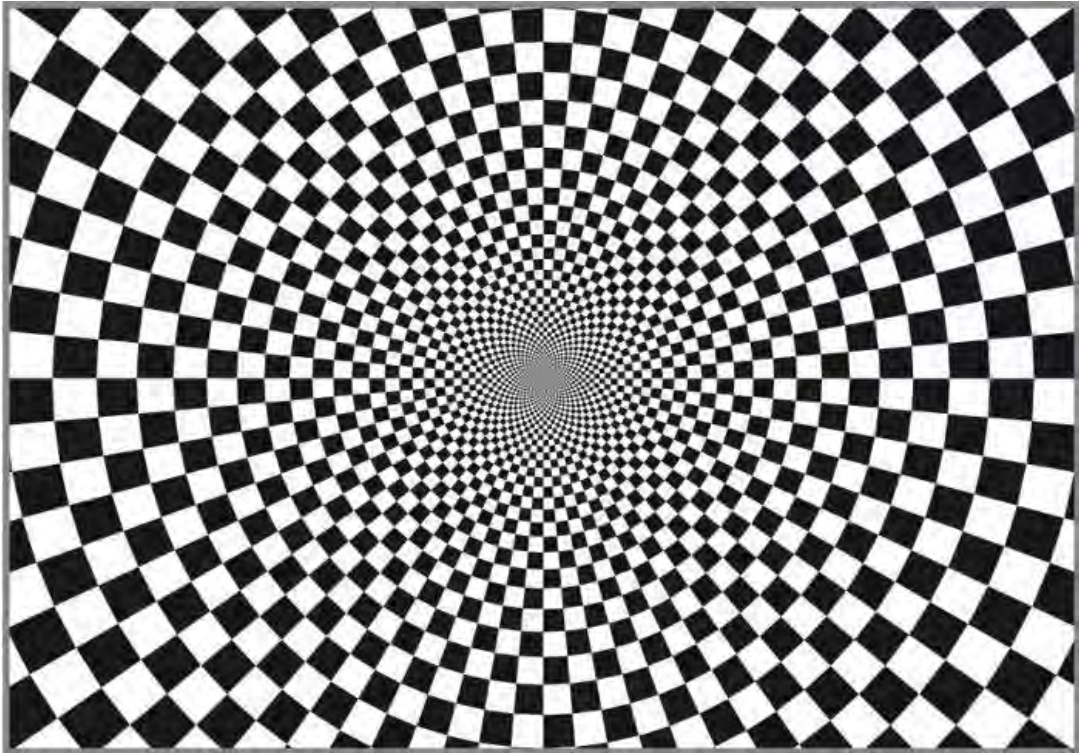
Before the days of radio, the wireless transmission of signals was limited almost exclusively to the making of such sparks by the pressing of a key. Such electric impulses were supposed to set up waves which floated on and through the suppositional ether in all directions, thus making an impression upon sensitive receptors identical in nature with the original spark. This tendency, then, to think of a thought as analogous to a higher spark has led us to explanations which involve not only the suppositional ether but also other hypothetical elements.

From the Rosicrucian viewpoint, a thought does not transmit itself in the manner in which an electric spark is supposed to transmit itself through the ether. The thought does not constitute a disturbance of the tranquility and static condition of the ether and produce waves that radiate in undulations in all directions.

The old analogy for this idea was that a stone dropped into a body of smooth water would produce waves that would radiate in all directions and cause an impulsive movement of some object floating on the surface of the water at a distant point. Such analogy necessitated the substitution of an imaginary ether for the body of water, for if a thought traveled in waves like the waves on the surface of the water, there had to be something invented to take the place of the water.

### **Cosmic Mind Consistent**

It is now known that the Cosmic Consciousness, or Cosmic Mind, is an inflexible consistent mass or energy of a very high rate of cosmic vibrations, pervading all space and making continuous and definite contact with the consciousness of all living creatures. It is not intangible in the sense that its existence cannot be definitely established or sensed by human faculties; but it is invisible and superior to any of the limitations of material elements of lower vibrations.

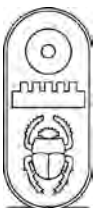


You may have noticed that on entering a room where all the doors and windows were closed, opening and closing one door would cause the windows to rattle lightly in their frames. Rapidly moving a door or swinging it two or three inches one way or the other would cause a movement in other parts of the room. This was due to the invisible atmosphere of the room, which like a solid composition of some kind filled all the space of the room so that pressing at one side by opening the door against it would cause a pressure against the windows at the opposite side of the room.

Native Americans could listen to the approach of distant horse riders by pressing an ear to Earth and hearing the tapping of the horses' feet on the ground. In isolated places in the United States when I have wanted to know whether a train was approaching the station, I have pressed my ear to the rails and heard the thumping of the engine two or three miles distant when

it could not be seen or heard otherwise. In these cases, sound or contact impressions have been submitted through solid bodies, not in the form of waves floating on the surface but in the nature of pressure upon the solid matter, which transmits itself automatically from one end to the other without loss of its identity. Likewise, every living consciousness on Earth is in contact in some manner or to some degree with the Cosmic Mind, for the Cosmic Consciousness is simply the sum total of the consciousness of every living creature.

We might compare this universal consciousness to a large checkerboard with its squares. If we were to put a pencil dot in the center of each square and call the dot the consciousness of a living creature and the rest of the square around it the aura or the consciousness of each person, we would see that because all of these squares touch each other, the consciousness of all and the checkerboard itself actually constitute the universal consciousness. If





one of the minds in the center of one of the squares caused a thought impulse in its own square, the impulse would be felt by all the other squares on the board, just as a tapping at one end of a board would be felt at any one of the other points along it.

In the first experiments years ago, it was recognized that some persons were more receptive to transmitted impressions than were others. This would not mean that they had more contact with the Cosmic Consciousness but that they had quickened, awakened, and thereby developed a greater degree of sensitivity to the impressions being received.

The student of music gradually develops a greater sensitivity to tone values and, after a time, is able to detect very slight variations in the tone of any given note. The artist is able to develop a greater degree of appreciation of tones in color. The architect and draftsman develop sensitivity to straight and curved lines and

have a keen appreciation of the horizontal or vertical correctness of a line.

The Rosicrucians learned centuries ago what exercises and principles could be used by the average person to develop the faculties of the inner self so that impressions might be received and instantly recognized. Such development is always accompanied by the increased functioning of the faculties for transmitting ideas and impressions.

Even those who are not interested in metaphysical laws discover that certain definite results manifest when they apply certain principles. This should make plain that the Rosicrucian teachings deal with the development and application of the faculties and functionings of the inner self and are based upon scientific principles. They are easily demonstrated and are used effectively for furthering one's best interests and for overcoming unfortunate conditions.



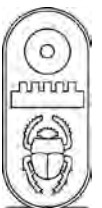
# ROSICRUCIAN RITUAL

*This artwork and verse are a hymn of praise and thanksgiving. It is my inevitably inadequate attempt to describe my own inner experiences and give thanks for that mystic Ascent and Union with the Cosmic Pleroma, which lies at the center of our Souls.*

*Daniel Gautier, FRC*



*Transfiguration.* This image shows the initiate in contemplation-ecstasy, with his feminine, Soul Essence (Sophia) ascending from the crown of his head to the solar heights of Eternity.



**THE RITUAL OF THE TETRAGRAMMATON,  
ROSE AND CROSS  
(AN ASCENT TO TIFERETH,  
THE SEAT OF THE SUN & ETERNAL SOUL)**

There lies a cross suspended, glimmering before you, which pulses throughout  
your flesh, just as it shines before your darkened eyes.

It sings out and beckons with a refulgent light.

At the top of the cross sparks a single flame, shaped as the blazing  
Hebrew letter *Yod*, י, first Will and Fire of the cosmic ONE, hidden source  
of the sacred All. And here resides Michael, flaming Archangel of Creation,  
image of universal Spirit, First Energy of the Cosmic All.

At the base of our cross floats the watery letter *He*, ה, symbol of infinitude  
and *Prima Materia*, that subtle First Matter which exists before flesh or form,  
the white light Sea from which all things spring. Here dwells the Archangel  
Gabriel, who is enrobed in the soothing fullness of the Sea,  
whose halo of stars and silver wings stretches from Earth to Eternity.

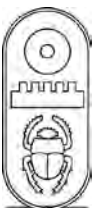
On the right arm of our cross stands the upright letter, *Vau*, ו, golden pillar  
and ascendant Eye of the Sun, home of Horus and the Archangel Raphael,  
first Mind of Light, messenger of Divinity, clothed in azure clouds and the  
light of the Sun.

On the left arm of our cross lies the twofold letter, *He*, ה, root of all Earth,  
the fecundity of nature, home of the Archangel Uriel, whose luminous flesh  
touches every flower, feeds every field and growing tree, singing the Song of  
Eternity, the divine Name, TETRAGAMMATON sublime ... יהוה.

At the center of the Cross lies the silent Source of All, mighty *Aleph*, א,  
brightest Darkness of the ineffable ONE. Clothed in the light of the Sun,  
a vast Rose grows from *Aleph*, our unseen center, its white petals revolving as  
eternal wheels, whose power and beauty sing to the depths of our Soul.



As all our thought,  
our singular Mind becomes a glowing Orb in flight.  
As the mystic Rose ascends from the center of the Cross,  
Glowing, expanding, shining, vibrating ...  
We become the Rose ascending ...  
That which is our secret Soul,  
Which is our ascendant Knowing of everything to come.  
(Regal Queen of the Garden becoming the purest Heart of the Earth)  
Intoxicated with Light, unfettered of body,  
We seek our inner Sun,  
The *Logos*, First *Word* of Creation,





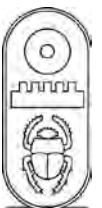


As we stretch our Soul to heights of Sky and Heaven  
Where our Solar Source resides.  
A return of the Circle (bright symbol of Eternity ☉),  
Where first is made last through the golden fire of the Sun.  
Spring's vital Energy turned endless impulse,  
Its Light becoming the flower of our Soul...  
Our winters of regret transformed into hopeful ascent.





As we stretch skyward ...  
A hymn to ascendant Heaven  
Subtly surging ...  
As a thousand flaming birds caress our luminous flesh.  
The Light lifts us to our greatest love ...  
Our glowing Orb ascending...  
Golden Symbol and Essence of the Sun.



**TIFERETH**  
**HOLY TIFERETH**

תפארת

**The Sphere of First Beauty**

Archetype of Harmony, of Genius, and perfect proportion,  
Home of the Christos divine...

Blazing in the Center of the Tree Celestial ...

As three lightning Shafts shoot through  
A forest of gyring Stars ...

Sun streams pouring down upon our light-formed face...

Celestial luster, starry sonnets become the essence of our flesh...

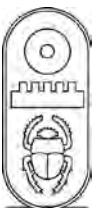
Crystalline spheres intersecting and ascending ...  
Crystalline rays and planes joining and caressing,  
Ascending through Night's bright shadow toward Heaven's ceaseless Dome

Whose limbs the tributaries of supernal streams,  
Whose fruit the Ideas of endless Creation to come ...  
Pulsating Globes Spanning Aeons,  
Invisible to the World, yet visible to our Eye of All-creation ...



Our divine Mind so infinite in conception ...  
Our human Soul lifted up through the central cosmic pillar  
By Phoenix wings unfurling and flaming to the Stars.

Our Mind through Five bright Spheres ascending ...  
Through the breadth of cosmic Temples,  
Whose pillars are born of primal Flame,  
Become Beauty beyond reckoning



As become Beauty beyond form.  
Where we become our most Perfect Possibility,  
One body of light in cruciate form.  
Fourfold limbs extended from stars to planets  
Become our divine Humanity blossoming like a Rose ...

Shimmering amidst worlds of crystal intricacy,  
Every thought formed of purest Harmony & Proportion,  
Increate Beauty extended beyond the breadth of Stars ...

This home of Man-as-Perfect-Selfhood  
(Where Feminine & Masculine are wed as One) ...

Luminous Consciousness  
As merged with first Star-stuff and the Mind of All-Creation,  
That which we all were and yet will Become.  
With all forms united by this Inner Brilliance ...

Our heart of Genius  
Suspended in the center of the Cosmic All,  
All life as Light and lightning Thought,

This Fivefold luminance ...  
We fully become...

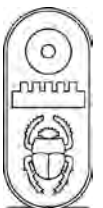
This Man-and-Woman-as-Invincible-Sun.  
Hermetic Eye rising ... (As our single Eye of Stars)  
Endless white flame subsuming all will & wonder.

As a billion Stars kiss our swirling Sun.  
Perfect Wisdom leading all.  
Whirling Spheres meeting our single Eye of Vision,  
Shattering simplicities, revealing all complexities,  
With everything wedded to the Eternal Cosmic ONE.

# ROSICRUCIAN CODE OF LIFE

## Salutem Punctis Trianguli!

1. In the morning, before rising, thank the God of your Heart for the new day that you are privileged to live on the earthly plane, and ask the Divine to inspire you throughout the day. Then, standing facing east, take seven deep breaths as you focus on the vitality that is awakening in you. Afterwards, drink a glass of water and then begin your daily activities.
2. Despite the trials and tribulations of life, always consider life the most precious gift the Cosmic ever granted human beings, because it is the medium of our spiritual evolution and the source of the happiness we seek. Furthermore, regard your body as the temple of your soul, and take great care of it.
3. If you can, reserve a place in your home dedicated to prayer, meditation, and the study of the Rosicrucian teachings. Make it your own oratory, your sanctum, and keep it free from any profane concern or activity.
4. Before every meal, give thanks to the Divine for being fortunate enough to have something to eat, and think of all those who do not have the privilege of eating their fill. If you are alone or together with other members of the Order, place your hands above your food, palms down, and say mentally or aloud this symbolic invocation: *May this food be purified and magnetized by the vibrations radiating from my hands so to provide for my body and soul's need. May all those who are hungry be associated with this meal and be given a spiritual share of its benefits. So Mote It Be!*
5. You know that the aim of all human beings is to perfect ourselves; to become better persons. Therefore, constantly endeavor to awaken and express the virtues of the soul that animates you. In doing so, you will contribute to your evolution and serve the cause of humanity.
6. Isolate yourself for a moment every day, preferably in your Sanctum, and send thoughts of love, harmony, and health towards humanity as a whole, particularly towards all those who suffer physically or mentally. Also ask the Divine to assist them on all planes and to preserve them as much as possible from the ordeals of life.
7. Behave in such a way that all those who share your existence or live in contact with you regard you as an example and feel the desire to be like you. Guided by the voice of your conscience, may your ethics be as pure as possible and may your first preoccupation always be to think well, speak well, and act well.
8. Be tolerant and defend the right to be different. Never use the faculty of judgment to blame or condemn anyone, for you cannot read the hearts and souls of others. Look at them benevolently and leniently, and see what is best in them.
9. Be generous towards those who are in need or less favored than you. Arrange things every day so that you do at least one good deed for someone else. Whatever your good deed, do not boast, but thank the Divine for enabling you to contribute to the well-being of others.
10. Be moderate in your behavior and avoid extremes in all things. Be temperate, and follow the middle way in all circumstances.



11. If you hold a position of power, do not be overly proud about it and do not become intoxicated by the power you may wield. Never use your position to force others to do anything that they disapprove of or that is unfair, illegal, or immoral. Hold your office with humility and make it serve the common good.
12. Be attuned to others and speak with care. If you ever criticize, make sure that it is done constructively. If someone asks you for advice on a subject you do not know well, humbly admit your ignorance. Never stoop to telling lies, backbiting, or slander. If you hear malicious gossip about someone, do not support it by lending a willing ear.
13. Respect the laws of your country and endeavor to be a good citizen. Always remember, the key to human progress lies in the evolution of consciousness.
14. Be humanistic. Regard all humanity as your family. Beyond race, culture, and belief, all human beings are brothers and sisters. Consequently, they all deserve the same respect and consideration.
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.
16. Be and remain a free thinker. Think for yourself and not according to what other people think. Likewise, let everyone think freely; do not impose your ideas on others and always remember that your ideas are also evolving.
17. Respect all religious or philosophical beliefs, as long as they do not strike a blow at human dignity. Do not support fanaticism or fundamentalism, in any shape or form. As you live your faith, make sure that you are neither dogmatic nor sectarian.
18. Be faithful to your promises and commitments. When you give your word of honor, consider it to be a sacred pledge that binds you. If you must take an oath, think of the Rose Cross, the symbol of your ethical ideal, while doing so, and remember that any lie you might tell will have karmic consequences for you. Although it is possible to deceive others, no one can escape Divine Justice.
19. If you can afford and wish to do so, support the Order materially, so as to promote its activities and contribute to its continuity.
20. The purpose of the Order is to contribute to the raising of consciousness and the transmission of its centuries-old teachings. Therefore, make yourself available to present its ideals and philosophy to those who seek Knowledge, but without ever trying to coerce them.
21. Never cause anyone to believe that members of the Order are sages who are in full possession of the Truth. To those who may ask, present yourself as a philosophical person who is seeking Wisdom. Never pretend you are a Rose-Croix, but say you are a perfecting Rosicrucian.
22. In the evening before going to sleep, summarize the day that is ending, and see in what ways it has been constructive or otherwise. In your soul and mind, weigh up what you have thought, said, and done throughout the day. From this draw useful lessons for your spiritual evolution and make firm resolutions. When this is done, send positive thoughts to the whole of humanity and entrust your soul to the Divine before going to sleep.



# THE PRACTICAL APPLICATION OF MYSTICISM

*Ralph M. Lewis, FRC*

*Imperator of the Rosicrucian Order, AMORC, 1939 - 1987*



The experiences we have and which are engendered from our subconscious mind or Inner Self when attuning with the Cosmic will assume the sensations of our physical senses. But they will not use the medium of those peripheral senses. For example, we may have a visual experience when meditating, as a scene, an image, or a harmonious blend of colors. But these will not be images perceived by the physical eyes. In fact, the eyes should be closed when meditating, so as to prevent interference by extraneous objective impressions.

All experiences of meditation must be translated in our objective consciousness into the qualities of our senses. They must have the essence or qualities of what we objectively perceive, or otherwise we could not comprehend the experience. Our whole life is made up in terms of the sensations which we have acquired through

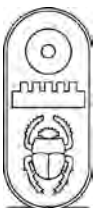
our objective senses. If, therefore, we in meditation were to have any experience devoid of sound, feeling, smelling, taste, or sight, it would have no identity to us.

The cosmic impressions, or those extant in our subconscious, are symbolic – perhaps we may say amorphous – impressions of a vibratory rate whose particular frequency we have not as yet discovered. They are then transformed by being reduced down to such octaves, or rates of energy, that they actuate areas of the brain related to our sense impressions. We then see or feel, smell, or taste the result inwardly.

Have you ever known a person who has had a psychic experience during meditation that did not have qualities of the experience corresponding to one or more of his receptor senses? If there were not such a relationship to the receptor senses, he could not describe his psychic experience to either you or to himself.

There are meditation experiences that almost transcend our description of them but, of course, not absolutely. You have heard persons relate that they have experienced a state of ecstasy, an almost inexplicable “feeling” of peace or tranquility. Other persons have said that they “saw” the most magnificent harmony of exquisite colors unlike anything else they had ever seen objectively. Yet the experience was realized as visual.

We may use the analogy of radio. Hertzian or high frequency waves act as a carrier of electrical impulses which are produced by the voice at the transmitting station. As they pass through the air they



are nothing more than electrical waves. At your radio receiver they are detected when it is properly tuned to them. Then they are stepped down by transformers so as to produce through your receiver various impulses which, when acting upon the air, become sound once again.

Thus, in meditation, the original impulse may not have been of a visual or auditory nature. It may have been just those vibrations of a higher psychic octave which have a harmonic of correspondence in a lower scale to one of our senses and by which we experience it. If it were not for this harmonic relationship of the subconscious and psychic and the cosmic octaves as a whole, we would never have any experiences but those of our objective sensations. In other words, we would know or realize the material world only.

It is important in meditation that every effort be made to suppress impulses coming through the objective senses – in other words, to try to shut out external stimuli received through the sense organs. Succinctly, try not to see, hear, feel, taste, or smell objectively. We readily grant that

this is a most difficult thing to accomplish, and only the person who has attained by will complete control of her states of consciousness can do this. To lose awareness of the external world requires a slowly acquired technique. But every student practicing meditation can partially reduce the impact of the external world upon herself, which will help her to realize the inner experiences of meditation.

A simple method of subordinating the attention to external stimuli during meditation is to concentrate upon the center of the head. Visualize entering your head through your forehead. This is a form of introspection – that is, a directing of your consciousness inwardly. While such an idea is dominant in your mind, any extraneous sounds will disturb you less. After you feel that you have at least partially attained this “mystical silence,” you should then no longer concentrate upon your head. Such concentration is objective and prevents you from being receptive to psychic impulses. Therefore, such particular concentration as a method is only a preliminary aid for the reasons we have given.



Of course, you should arrange an ideal environment for meditation. The adept who has attained a certain mastery can induce mystical silence anywhere regardless of the environment. But the neophyte, the learning and developing student, needs to select an environment conducive to what he wishes to do. It should be a place and a time where there is reasonable quiet. There should be no near conversation that can be heard or that will distract. Lighting in the sanctum or room is of equal importance. During the actual meditation lighting should be very dim or just candles used. Why? It is because bright light not only acts upon the eyes, even when the lids are closed, but also in some persons the sensory nerve endings seem to react to strong light. Consequently, such reaction disturbs the meditation.

Needless to say, you must also avoid any interruption by members of the family or friends during a meditation period. If contact is about to be made in meditation and someone enters and talks to you at just that moment, the contact is not only lost then but it might be impossible to resume it again for a considerable time.

The student needs to have the cooperation of her family for her studies and meditation. If this is not possible, then she at least must find some other place to perform the exercises and the meditation. You can sometimes have excellent success in meditation on a park bench beneath a tree in the surroundings of nature, and where there are no disturbances.

Many people think of mysticism as wholly abstract and idealistic with little application to the mundane everyday affairs. This opinion is not true. Mysticism does make a useful contribution to the practical side of life. However, it must be understood and properly applied.

[...]

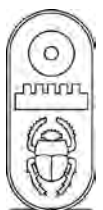
How do we define mysticism? What is its meaning? Mysticism is the awakening

of the self to a consciousness of a divine reality. The self for the first time becomes aware of cosmic beauty in contrast to its own finite imperfection. The self then attempts to emulate the divine beauty which it experiences. Mysticism is a final and personal experience.

Plotinus, the Neoplatonic philosopher, said that mysticism is “the marriage between soul and the Divine” – in other words, the personal realization of unity with the Absolute, the One. The mystical experience consists of four elements. First is the ineffable. This means that the experience is difficult to explain – it is more of a feeling, just as difficult to explain as fine music. The second element of mysticism is the noetic quality. This means that the individual experiences a unique new knowledge which consists of an illumination of greater depth than the intellect can provide. The third element is transcendency. This is the inability of the individual to sustain the mystical experience for long. The memory of the experience diminishes with time. The fourth element is passivity. One finds that the self is completely passive during the experience. There is no emotional or mental turbulence at the time.

Mysticism is an experience, not just a theory. But it is an inner experience. To apply mysticism, one must first work upon the self and then objectify his experience. Mysticism provides the substance, the material upon which we cogitate and then take action. Mysticism denies that knowledge is limited just to the peripheral, or sense, impressions. The mystical principle of knowledge asserts that human beings are essentially divine and therefore capable of immediate communications with reality, the One.

It is important that we do not confuse mystical technique with application. There are various Eastern and Western techniques. The technique, whatever it





may be, is merely a mechanism. It is not the final objective of mysticism. For analogy, there is an obvious difference between learning to use tools and constructing a building. One must relate the principle of mysticism to an understanding and a use of life.

Meditation is one of the basic techniques of mysticism. But it also has a practical application, which we shall consider. The particular importance of meditation is its role in the discovery of the expansion of self. In other words, there is more to our conscious being than we ordinarily realize. Self is more than just one phase of consciousness, as we explained in a previous chapter. For example, electricity is not a phenomenon of a single voltage. Inspiration, insight, and new vistas of reality are the rewards of contact with other levels of consciousness. Some conceive of meditation as being an escape from reality. Meditation is not just a closing of a door to one kind of perception. Rather, it is entering into different chambers of the psyche.

One of the first great benefits derived from mysticism is a broad view of ontology,

which concerns the nature of being. "Being" refers to absolute reality, the One, the Cosmos. Ontology is a basic study of metaphysics, but metaphysics approaches ontology only from the speculative and intellectual point of view. Mysticism, however, makes ontology a personal experience.

In ontology, mysticism causes one to sense a union with all reality. One is no longer confused by various theological divisions of the Cosmos. Simply, there no longer exist such subdivisions of reality as heaven, hell, natural, supernatural, or the Absolute, or time and space. Nor does the mystic find so-called matter completely separate and apart from what is called the immaterial world.

The true mystic is also a pantheist. To him the Divine, the Spiritual Essence, pervades all things. Further, the laws by which the Divine functions or manifests are also divine. There can be no distinction between the essence and its laws of manifestation, just as a person's thoughts and deeds are related. Therefore, the pantheist sees divine manifestation in all the phenomena of nature. But he realizes

that no one thing, whatever it may be, is completely representative of the Cosmic, the Divine. As Spinoza, the Dutch philosopher said, neither is the totality of nature the whole of the Divine. This is true because the Divine is potential with being more than what already exists.

For this reason the mystical pantheist experiences her concept of God or the Divine in every natural phenomenon. She endeavors to understand nature. She seeks a personal intimacy with it, resulting in a harmony of the self. The mystical pantheist does not accept the old theological idea that humans alone have a spiritual essence. If the soul in human beings is an emanation of the Divine Consciousness, then all living things have soul, but with a lesser degree of manifestation. The consciousness of life is united, regardless of the form which the organism assumes.

Does such an abstract subject as mystical pantheism have practical value? Yes, because it opposes the many forms of superstition and ignorance of the past. It causes one to realize the brotherhood and sisterhood of the Cosmic Force pervading all things.

Another practical aspect of mysticism is the concept of equality which it expounds. Philosophically, the word equality can appear as a logical paradox, seemingly contradicting itself. For example, a thing which is equal in every respect to another thing loses its own separateness, for such equality would include equality with the other in time and space as well. Therefore, there would be no plurality, because just a singularity of conditions would exist.

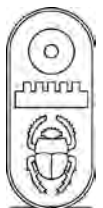
From this point of view there is no absolute equality. There is only relative equality, that is, similarity. Mysticism shows that there is no absolute equality in humankind except in essence, and this essence is the Vital Life Force pervading all living things. People vary in their intellect, emotions, and awareness of self. The only

equality which we should strive for is the right to know ourselves. However, such a right carries an obligation that all people be able to think and express their thoughts. Only in this sense does mysticism accept the idea of equality.

Another practical application of mysticism is its understanding of value. The mystic knows that value is primarily a relative term. What one person may accept as value, another may not. Are there then no absolute values toward which all people should strive? The only absolute value is life, for all else depends upon it. Yet, even this value must be qualified. To merely live is not the highest attainment of humanity. Life can be both used and abused by people. Life force in its pure state is creative, not degenerative. One's personal value in life should then assume the same order. Each of us has talents, some of which are still dormant, yet to be awakened. They may be mechanical, artistic, or intellectual skills, each varying in its degree of development. It becomes our duty to give value to our life, by creating something worthy or assisting others who strive to do so. To neglect our creative ability, or to influence others to do so, is to place a wrong value upon life.

Mysticism provides techniques for learning one's personal value in life. Intuition, or insight, is one of these techniques. The old mystical phrase, the economy of life, instructs that people should not waste life. We should use it practically, that is, efficiently. We should idealize personal constructive creativity in some form.

We need not be a genius to add value to our life. A helpful suggestion, a comforting thought, prevention of an ethical wrong are all worthy values. If inspired through mystical study, these values are then examples of the practical application of mysticism.





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